

Once more, farewell
B. W. Stone



THE
BIOGRAPHY OF
ELD. BARTON WARREN STONE,
WRITTEN BY HIMSELF:
WITH
ADDITIONS AND REFLECTIONS.

BY ELDER JOHN ROGERS.

"Beware lest any one make a prey of you, through an empty and deceitful philosophy, *which is* according to the tradition of men, according to the elements of the world, and not according to Christ: For all the fulness of the Deity resides substantially in him: And you are complete in Him."—*Paul.*

CINCINNATI:
PUBLISHED FOR THE AUTHOR BY
J. A. & U. P. JAMES.
1847.

Entered according to Act of Congress in the year 1846,
By JOHN ROGERS,
In the Clerk's office of the District Court of the United States for the
District of Kentucky.

James & Co , Stereotypers, Cincinnati.

Henry, Barnard & Co.'s Steam Press.

ACKNOWLEDGMENTS .

The editor wishes to recognize the very valuable assistance given him in the editing of this volume.

To Dr. Roscoe Pierson, Librarian at the Lexington Theological Seminary in Lexington, Kentucky for his professional advice on the documents to be published. His guidance and counsel at every step were willingly and freely given.

To Mr. Everett Garrison of North Middletown, Kentucky for his drawing of the old Cane Ridge Meeting House which appears on the cover.

And lastly, to my wife, Delores, who gave much time, not only in typing the introduction, but in helping with the reading and editing of the volume.

Hoke S. Dickinson, D. D.

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of that Reverend Body
with a Preface and Notes by
The Editor, Richard M'Nemar

History of the Christian Church
In the West
by Barton Warren Stone

INTRODUCTION

For nearly fifty years, I have been aware of the old Cane Ridge Meeting House in Bourbon County, Kentucky. At first, I knew only vaguely what had transpired here in 1801, in 1804 and in the years following.

But somehow I sensed that we, who are the beneficiaries of that heritage, did not know enough about it and did not properly evaluate and appreciate the courageous stance and follow-through of the man, Barton Warren Stone. Branded a heretic because he could not wholly accept the creedal statement of his church and insisted upon the primacy of the New Testament scriptures; branded a rebel because of his revolt against narrow sectarianism he, nevertheless, had the faith and the courage to wear, with honor, both brandings. In my first pastorate in Millersburg, Bourbon County, Kentucky, I was given a good, sound course in Cane Ridge and early Christian Church history. Some of the older members of that congregation remembered the stories of the very early preachers under whom their parents and grandparents became members of the Christian Church, either by confession of faith or by the conviction that here was a part of the church that met their needs better than that part to which they then belonged.

We brought our church groups here to eat those delicious Central Kentucky picnic dinners and to hear again the tales of the famous camp meeting revival of 1801, and of the men who first formed the Springfield Presbytery and then resolved to let it "die, be dissolved and sink into union with the Body of Christ at large," and begin a church movement that was truly an American Christian Protestant body.

In addition to renouncing man-made creeds in favor of proclaiming the New Testament statement of faith as its doctrine, this group was greatly influenced and shaped in its polity by the concept of freedom that was sweeping America at the time of the birth, boyhood and youngmanhood of Barton W. Stone.

It was at the Cane Ridge Meeting House that Stone rejected the yoke of man-made creeds as tests of Christian fellowship, and gave the place of primacy to the New Testament as the document of Christian faith. It was here that he shed himself of the extreme Calvinistic theology and made the burden of his preaching the "Golden Text" of the Bible, "For God so loved the world that he gave his only son that whoever should believe in him might have everlasting life." John 3:16. It was here that his love of God and man enabled him to preach with such fervor that hundreds were filled with the Holy Spirit and gave themselves in fidelity to Christ as Lord and Savior.

The late Dr. Edgar DeWitt Jones in his introduction of the now out-of-print "Voices From Cane Ridge" had this to say, "When I reflect upon our Founding Fathers, I think of Thomas Campbell as the St. Paul, Walter Scott as the St. Peter, and Barton W. Stone as the Barnabas." Barnabas means "son of exhortation," and Stone was a powerful exhorter. Again the

description of Barnabas as given in Acts 11:24 applies to Barton W. Stone; "For he was a good man, and full of the Holy Spirit and of faith; and much people were added unto the Lord."

It was here he raised his voice to denounce sectarianism and call for the unity of Christians. It was this passion for the oneness of all Christians that made him deliver the plea, "Let the unity of Christians be our polar star."

When, in 1965, The Consultation of Christian Union met in Lexington, Kentucky, the delegates came to Cane Ridge for a worship service. It was in the old meeting house that the delegates observed their first Communion Service together. Commenting on the service, Dr. Robert J. Nelson had this to say in his report: "Stone would have been amazed by the scene in the Meeting House on April 7, 1965. If he could have looked in, he would have seen the representatives of virtually all the Christian denominational groups in America and Canada except the Lutherans, united in worship and celebrating the Lord's supper... If this were, indeed, a foretaste of the more widely united church which is to come in America, no setting could have been more distinctly American."

The Kentucky Christian movement under Stone and other leaders multiplied rapidly in the West. They were a non-creedal people, anti-Calvinistic in doctrine, congregational in polity, stressing the oneness of all Christians and the unity of the church.

Christmas Eve, 1972 marks the bicentennial of the birth of Barton Warren Stone in Port Tobacco, Maryland. It is altogether fitting that during the observance of the bicentennial of his birth, we bring together some of the more

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significant Cane Ridge documents under the title, "The Cane Ridge Reader." This is, so far as I can determine, the only place in which these particular documents have been published between the two covers of one volume.

It is just as appropriate that the leading document in the volume should be the auto-biography of Barton W. Stone, for, in the words of Howard Short: "His name is forever bound to Cane Ridge because it was here that many of the significant viewpoints of his religious faith were first developed."

"The Christian Church In The West" is Stone's own account of the birth of the movement at Cane Ridge in 1804 and its subsequent life and development. This history first appeared in several successive issues of the Christian Messenger which Stone edited and published in Georgetown, Kentucky.

"The Last Will And Testament Of The Springfield Presbytery" was as fully significant to the Christian Movement under Stone as Thomas Campbell's "Declaration And Address," published five years later, was to the Disciples Movement under Thomas and his son Alexander Campbell. No "Cane Ridge Reader" would be complete without a reprint of this remarkable document of faith.

Here in this volume you will find a document which is lesser known than the others. Under the title "Observations of Church Government," you will find discussed by those who formed the Springfield Presbytery, the Nature of the Christian Church; what constitutes membership in it, and the mode of Constitution.

After forty-two years in the pastorate and in general work of the church, it is my privilege in retirement to live on the grounds of the Cane Ridge Meeting House in the lovely home given by Mr. and Mrs. Julian Rogers in memory of the

historic Rogers family whose ancestors helped build the old Meeting House. While serving as curator and as host to the thousands of visitors who come from far and near each year, I am becoming more and more immersed in the spirit of those who preached, taught and labored here in years past. As I sit on the porch in the quietness and coolness of a summer evening, looking over the lovely stone edifice which protects the old log Meeting House and the cemetery which holds the earthly remains of those who made history here, these thoughts come to me:

The wind in the stately trees symbolizes for me the Holy Spirit as it worked in this place, even as it worked in Jerusalem on the day of Pentecost!

The fireflies rising from the grass on soundless wings symbolize for me the light that shone from the dedicated souls who were among those of whom Jesus said, "Ye are the light of the world."

It is our hope that you, the reader, may know with greater certainty from whence we came and may know with greater assurance whither we are bound as a part of the Body of Christ.

Hoke Smith Dickinson, D.D., Curator

Editor

Cane Ridge

July 6, 1972

PREFACE.

THE author of the following work, was induced to undertake it, by the urgent solicitations of the relatives and friends of Elder Stone. Deeply sensible of his incompetency for so great a work, nothing but deference for the opinion of his friends, and a sense of duty to his venerated Father in the gospel, could have disposed him to attempt it. Such as it is, it is now with great diffidence, offered to the public. The writer is fully aware of its many imperfections both in style and arrangement. Some of these, at least, might have been corrected, had he lived nearer the printer, and had had more time to bestow upon the work.

For these imperfections, under the circumstances, his friends, and the candid reader, will make due allowance. But from the whole tribe of snarling critics he neither hopes, nor fears any thing. If they shall show him his errors, he will endeavor to correct them. He aspires only to be a follower of Jesus—a doer of good, that he may hear the plaudit of his Master at last; "Well done, good and faithful servant."

As to the sources whence he has derived his facts and documents, they are of the most unquestionable character; as they have been collected from authentic writings, or living witnesses. The writer believes that B. W. Stone, the much abused and persecuted B. W. Stone, was one of the greatest, and most consistent Reformers, that has appeared in any age since the Apostacy—And that his name will, gather new accessions of glory, as time rolls on. That for his successful, and con-

PREFACE.

sistent advocacy of the Bible, as the only rule of faith and practice, and the only foundation of Christian Union;—for his unflinching adherence to this great principle, amidst poverty, and disgrace,—the most bitter and unrelenting persecutions from the powerful sects of the day—and the faltering and desertion of his own friends,—he deserves, and will receive the admiration of posterity. The history of B. W. Stone, will be rewritten at a future day, when time shall have extinguished the prejudices that partyism has excited against him; and when the Christian world will be disposed to award to him that position as a Reformer, and Christian, to which he is so justly entitled. The present writer hopes he has done something in the way of preparing materials for such a work. That his humble effort may be acceptable to his brethren, and promotive of the cause of truth, and righteousness—that it may tend to promote the union of Christians, and the salvation of sinners, the great ends of the life and labors of the pious Stone, is the sincere and fervent prayer of the writer. Amen.

Carlisle, Ky. Oct. 3, 1846.

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**A SHORT HISTORY
OF THE
LIFE OF BARTON W. STONE,
WRITTEN BY HIMSELF.**

**DESIGNED PRINCIPALLY FOR HIS CHILDREN AND CHRISTIAN
FRIENDS.**

CHAPTER I.

Birth and early education.

I WAS born near Port-Tobacco, in the State of Maryland, December 24th, 1772. My father, John Stone, died when I was very young. I have no recollection of him in life. My mother, whose maiden name was Mary Warren, a few years after the death of my father, with a large family of children and servants, moved to the then called back-woods of Virginia, Pittsylvania county, near Dan river, about eighty miles below the Blue Mountain. This occurred in 1779, during the revolutionary war.

The manners and customs of the people, among whom we resided, were exceedingly simple—no aspirations for wealth or preferment—contentment appeared to be the lot of all, and happiness dwelt in every breast amidst the abundance of home stores, acquired by honest industry. Benevolence, and kindness in supplying the wants of new-comers, as late immigrants were called, were universal. Courts of justice were rare and far distant from us. To remedy this inconvenience, the

neighborhoods selected their best men, whose duty was to preserve order, and administer justice. By them Lynch's law was frequently executed on offenders. Sports of the most simple kind were generally practiced, and friendship and good feeling universally reigned, Religion engaged the attention of but a few. Indeed, our parson himself mingled in all the sports and pass-times of the people, and was what may be termed a man of pleasure.

Frequent calls were made for men to aid in our revolutionary struggles against our enemies, the British and tories. Those calls were promptly obeyed by the hardy tons of the back-woods. Parents in tears cheerfully equipt their willing sons for the tented field. Never shall I forget the sorrows of my widowed mother when her sons shouldered their firelocks, and marched away to join the army. Never will the impressions of my own grief be erased from the tablet of my memory, when these scenes occurred.

We knew that General Green and Lord Cornwallis would shortly meet in mortal combat not far from us. The whole country was in great anxiety and bustle. Nothing was secure from the depredation of the tories, and of bandits of thieves worse than they. My mother had some valuable horses needed for the use of the farm, to secure which from being taken by scouting parties, she sent me with my two elder brothers to conceal them in a thicket of brushwood, not far distant from home. This was to me, even then, a gloomy day. It was the day when Green and Cornwallis met at Guilford Court-House, in North Carolina, about thirty miles distant from us. We distinctly heard the roar of the artillery, and awfully feared the result.

The soldiers, when they returned home from their war-tour, brought back with them many vices almost unknown to us before; as profane swearing, debauchery, drunkenness, gambling, quarreling and fighting. For having been soldiers, and having fought for liberty, they were respected and caressed by all. They gave the *ton* to

the neighborhood, and therefore their influence in demoralizing society was very great. These vices soon became general, and almost honorable. Such are universally the effects of war, than which a greater evil cannot assail and afflict a nation.

In such society were my youthful days spent; but in these vices I never participated. From my earliest recollection I drank deeply into the spirit of liberty, and was so warmed by the soul-inspiring draughts, that I could not hear the name of British, or tories, without feeling a rush of blood through the whole system. Such prejudices, formed in youth, are with difficulty ever removed. I confess their magic influence to this advanced day of my life, especially when the name *tory* is mentioned—so many injuries, fresh in my recollection, attach to that name.

I was early sent to school to a very tyrant of a teacher, who seemed to take pleasure in whipping and abusing his pupils for every trifling offence. I could learn nothing through fear of him. When I was called on to recite my lessons to him, I was so affected with fear and trembling, and so confused in mind, that I could say nothing. I remained with him but a few days, and was sent to another teacher of a different temper, with whom I acquired with facility the first rudiments of an English education, reading, writing, and arithmetic. Here I must enter my protest against tyrannical 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 should act the part of a kind father towards them as his children. Gain their respect and love, and they will delight in obedience, and rarely fail to learn the lessons given to them.

Grammar, geography, and the branches of science now taught in common schools, were then unknown, and not sought after. My old teacher, Robert W. So-

merhays, an Englishman, was considered in our neighborhood, a prodigy of learning. After I had continued with him for four or five years, he pronounced me a finished scholar, and such indeed was I considered generally in the neighborhood. This, with my natural love of letters, fired my mind and increased my exertions to rise to eminence. Being naturally ambitious to excel, the praises lavished unsparingly upon me, swelled my vanity, and caused me to think myself a little above mediocrity.

From the time I was able to read, I took great delight in books, and preferred them to any company, and often retired from my young companions to indulge in the pleasure of reading. But books of science were the rarest articles in our country, and in fact were not to be found in our backwoods. Nothing but a few novels, as *Peregrine Pickle*, *Tom Jones*, *Roderic Random*, and such trash, could I obtain. These were poor helps, and yet from reading these, my ardent thirst for knowledge increased. The Bible we had; but this being the only book read in our schools, had become so familiar by constantly reading it there, that I wished variety. Here I wish to leave my testimony in favor of making the Bible a school book. By this means the young mind receives information and impressions, which are not erased through life. The Bible, not read in school, is seldom read afterwards. To this, as one leading cause, may be attributed the present growth of infidelity and skepticism, then scarcely known, and never openly avowed in all our country.

As soon as liberty from the yoke of Britain was achieved, the priests' salaries were abolished, and our parsons generally left us, and many returned to England. Every man did what seemed right in his own eyes; wickedness abounded, the Lord's day was converted into a day of pleasure, and the house of worship deserted. A few Baptist preachers came in amongst us, some of whom I well remember, as Samuel Harris, Button Lane, S. Cantrell, &c. They began to preach

to the people, and great effects followed. Multitudes attended their ministrations, and many were immersed. Immersion was so novel in those parts, that many from a distance were incited to come in order to see the ordinance administered.

I was a constant attendant, and was particularly interested to hear the converts giving in their experience. Of their conviction and great distress for sin, they were very particular in giving an account, and how and when they obtained deliverance from their burdens. Some were delivered by a dream, a vision, or some uncommon appearance of light—some by a voice spoken to them, "Thy sins are forgiven thee"—and others by seeing the Saviour with their natural eyes. Such experiences were considered good by the church, and the subjects of them were received for baptism, and into full fellowship. Great and good was the reformation in society. Knowing nothing better, I considered this to be the work of God, and the way of salvation. The preachers had the art of affecting their hearers by a tuneful or singing voice in preaching.

About this time came in a few Methodist preachers. Their appearance was prepossessing—grave, holy, meek, plain and humble. Their very presence checked levity in all around them—their zeal was fervent and unaffected, and their preaching was often electric on the congregation, and fixed their attention. The Episcopalians and Baptists began to oppose them with great warmth. The Baptists represented them as denying the doctrines of grace, and of preaching salvation by works. They publicly declared them to be the locusts of the Apocalypse, and warned the people against receiving them. Poor Methodists! They were then but few, reproached, misrepresented, and persecuted as unfit to live on the earth. My mind was much agitated, and was vacillating between these two parties. For some time I had been in the habit of retiring in secret, morning and evening, for 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.

My father's will was, that when I, the youngest child, should arrive at the age of twenty-one years, his estate should be equally divided among his children, except the part bequeathed to my mother. When I was fifteen or sixteen years of age, my three elder brothers were grown, and about to start into the world penniless. It was proposed that a division of our property be made. To this I willingly acceded: and it was accordingly done to the satisfaction of all. When my part was assigned me, my mind was absorbed day and night "in devising some plan to improve it. At length I came to the determination to acquire, if possible, a liberal education, and thus qualify myself for a barrister. I communicated my mind to my mother and brothers, who all cordially approved of my purpose, and gave the promise of pecuniary aid, should I need it. Immediately I began to arrange my affairs to put my purpose into execution.

CHAPTER II.

Enters Guilford Academy—Embraces Christianity among the Presbyterians—Completes his

HAVING determined on my future course, I bade farewell to my mother, brothers, companions and neighbors, and directed my way to a noted Academy in Guilford, North Carolina, under the direction of Doc. David Caldwell. Here I commenced the Latin Grammar the first day of February, 1790. With the ardor of Eneas' son, I commenced with the full purpose to acquire an education, or die in the attempt. With such a mind, every obstacle can be surmounted in the affairs of life. I stript myself of every hindrance for the course—denied myself of strong food—lived chiefly on milk and vegetables, and allowed myself but six or seven hours

in the twenty-four for sleep. By such indefatigable application to study, as might be expected, I passed several classes, until I came up with one of equal application, with which I continued through the whole of our academic course.

When I first entered the academy, there had been, and then was, a great religious excitement. About thirty or more of the students had lately embraced religion under the ministration of James McGready, a Presbyterian preacher of exceeding popularity, piety, and engagedness. I was not a little surprised to find those pious students assembled every morning before the hour of recitation, and engaged in singing and praying in a private room. Their daily walk evinced to me their sincere piety and happiness. This was a source of uneasiness to my mind, and frequently brought me to serious reflection. I labored to banish these serious thoughts, believing that religion would impede my progress in learning—would thwart the object I had in view, and expose me to the frowns of my relatives and companions. I therefore associated with that part of the students who made light of divine things, and joined with them in their jests at the pious. For this my conscience severely upbraided me when alone, and made me so unhappy that I could neither enjoy the company of the pious nor of the impious.

I now began seriously to think it would be better for me to remove from this academy, and go to Hampden-Sidney College, in Virginia; for no other reason than that I might get away from the constant sight of religion. I had formed the resolution and had determined to start the next morning, but was prevented by a very stormy day. I remained in my room during that day, and came to the firm resolution to pursue my studies there, attend to my own business, and let every one pursue his own way. From this I have learned that the most effectual way to conquer the depraved heart, is, the constant exhibition of piety and a godly life in the professors of religion.

Having formed this resolution, I was settled for a short time, until my room-mate, Benjamin McReynolds, a pious young Virginian, politely asked me to walk with him a short distance in the neighborhood, to hear a certain preacher. I consented, and walked with him. A crowd of people had assembled—the preacher came—it was James McGready, whom I had never seen before. He rose and looked around on the assembly. His person was not prepossessing, nor his appearance interesting, except his remarkable gravity, and small piercing eyes. His coarse tremulous voice excited in me the idea of something unearthly. His gestures were *sui generis*, the perfect reverse of elegance. Every thing appeared by him forgotten, but the salvation of souls. Such earnestness—such zeal—such powerful persuasion, enforced by the joys of heaven and miseries of hell, I had never witnessed before. My mind was chained by him, and followed him closely in his rounds of heaven, earth and hell, with feelings indescribable. His concluding remarks were addressed to the sinner to flee the wrath to come without delay. Never before had I comparatively felt the force of truth. Such was my excitement, that had I been standing, I should have probably sunk to the floor under the impression.

The meeting over, I returned to my room. Night coming on, I walked out into an old field, and seriously reasoned with myself on the all-important subject of religion. What shall I do? Shall I embrace religion now, or not? I impartially weighed the subject, and counted the cost. If I embrace religion, I must incur the displeasure of my dear relatives, lose the favor and company of my companions—become the object of their scorn and ridicule—relinquish all my plans and schemes for worldly honor, wealth and preferment, and bid a final adieu to all the pleasures in which I had lived, and hoped to live on earth. 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.

According to the preaching, and the experience of the pious in those days, I anticipated a long and painful struggle before I should be prepared to come to Christ, or, in the language then used, before I should get religion. This anticipation was completely realized by me. For one year I was tossed on the waves of uncertainty—laboring, praying, and striving to obtain saving faith—sometimes desponding, and almost despairing of ever getting it.

The doctrines then publicly taught were, that mankind were so totally depraved, that they could not believe, repent, nor obey the gospel—that regeneration was an immediate work of the Spirit, whereby faith and repentance were wrought in the heart. These things were portrayed in vivid colors, with all earnestness and solemnity. *Now* was not *then*, the accepted time—*now* was not *then*, the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait.

In February, 1791, with many of my fellow students, I went some distance to a meeting on Sandy River, in Virginia. J. B. Smith, president of Hampden-Sidney College, Carry Allen, James Blythe, Robert Marshall, and James McGready, were there. On Lord's-day President Smith spoke on these words: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." In his description of a broken and contrite heart, I felt my own described. Hope began to rise, and my sorrow-worn heart felt a gleam of joy. He urged all of this character to approach the Lord's table that day, on pain of his sore displeasure. For the first time, I partook of

the Lord's supper. In the evening the honest J. M'-Gready addressed the people from "*Tekel*, thou art weighed in the balances, and art found wanting." He went through all the legal works of the sinner—all the hiding places of the hypocrite—all the resting places of the deceived—he drew the character of the regenerated in the deepest colors, and thundered divine anathemas against every other. Before he closed his discourse I had lost all hope—all feeling, and had sunk into an indescribable apathy. He soon after inquired of me the state of my mind. I honestly told him. -He labored to arouse me from my torpor by the terrors of God, and the horrors of hell. I told him his labors were lost upon me—that I was entirely callous. He left me in this gloomy state, without one encouraging word.

In this state I remained for several weeks. I wandered alone—my strength failed me, and sighs and groans filled my days. My relatives in Virginia heard of my situation, and sent for me. My altered appearance surprised them. My old mother took me in private, and asked, what is the matter? I told her all. She wept much. She had always been a praying woman, and a member of the Church of England; but from this time she more earnestly sought the Lord,— united with the Methodists, and lived and died a Christian. My visit proved to be a blessing to several of my relatives, who were awakened to a sense of their dangerous condition, and inclined to turn to the Lord.

After a few days stay in Virginia I returned to the academy in the same state of mind. Soon after I attended a meeting at Alamance, in Guilford county. Great was the excitement among the people. On the Lord's-day evening a strange young preacher, William Hodge, addressed the people. His text I shall never forget, "God is love." With much animation, and with many tears he spoke of the Love of God to sinners, and of what that love had done for sinners. My heart warmed with love for that lovely character described, and momentary hope and joy would rise in my

troubled breast. My mind was absorbed in the doctrine—to me it appeared new. But the common admonition, *Take heed lest you be deceived*, would quickly repress them. This cannot be the mighty work of the spirit, which you must experience—that instantaneous work of Almighty power, which, like an electric shock, is to renew the soul and bring it to Christ.

The discourse being ended, I immediately retired to the woods alone with my Bible. Here I read and prayed with various feelings, between hope and fear. But the truth I had just heard, "God is love," prevailed. Jesus came to seek and save the lost—"Him that cometh unto me, I will in no wise cast out." 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 time till I finished my course of learning, I lived devoted to God. The study of the dead languages and of the sciences were not irksome but pleasant, from the consideration that I was engaged in them for the glory of God, to whom I had unreservedly devoted my all. During this period a few incidents transpired, which were severe trials of my faith. My expenses for boarding, tuition, clothing, books, &c., were considerable; far more than I had anticipated. My funds were nearly exhausted; my small patrimony had suffered loss. I could not procure decent clothes, or books, or things indispensably necessary. I had serious thoughts of relinquishing my studies, and mentioned it to my good friend and father, Doct. Caldwell. He urged me to go forward, and promised to wait with me, till I should be able to pay him. Encouraged by him, I renewed my application through difficulties great, till I had finished my course of studies.

CHAPTER III.

Becomes a candidate for the Ministry—Studies theology tinder Mr. Hodge of N. Carolina—Abandons, for a time, his theological studies—Visits Georgia—Is appointed professor of languages in a Methodist Academy near Washington—Returns to N. Carolina—Resumes his theological studies—Is licensed by Orange Presbytery, and sent to preach in the lower part of the State—Is discouraged—Leaves his field of labor, and directs his course westward—A variety of incidents on his journey to Nashville.

HAVING finished my academic course, I advised with my good friend Dr. Caldwell, with regard to my future career. I made known to him my great desire to preach the gospel; but that I had no assurance of being divinely called and sent. He removed my scruples on this subject, by assuring me that I had no right to expect a miracle to convince me—and that if I had a hearty desire to glorify God and save sinners by preaching, and if my fathers in the ministry should encourage me, I should hesitate no longer. He was glad to hear of my desire, and in order to expedite my licensure, he gave me a text, and requested me to write a discourse upon it, and present it to the next Presbytery, when I should offer myself a candidate for the ministry. By doing this I should be set forward six months.

In the year 1793 I with several more of my fellow students became candidates for the ministry in the Orange Presbytery. Samuel Holmes, a prodigy of genius, (afterwards president of the North Carolina University,) and myself put ourselves under the direction of William Hodge, of Orange county, North Carolina. The Presbytery had assigned us particular subjects of divinity to study, as parts of trial, against their next stated session, among which, were the Being and Attributes of God, and the Trinity, with certain theses on which to write. We commenced in high spirits. Witsius on the Trinity was put into our hands. I had never before read any books on theology but the Bible. This had been my daily companion since I became se-

riously disposed to religion. From it I had received all my little stock of divinity. It was my life, my comfort and guide. In fact, by my close attention to other studies, I had but little time and opportunity to read any thing else. My mind had remained happily ignorant, of and undisturbed by polemic and obscure divinity. The doctrine of the Trinity may have been occasionally glanced at by our preachers, but was never made the subject of a discourse in my hearing.

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, the Son, and Holy Ghost. He wound up all in incomprehensible mystery. My mind became confused, so much confused that I knew not how to pray. Till now, secret prayer and meditation had been my delightful employ. It was a heaven on earth to approach my God, and Saviour; but now this heavenly exercise was checked, and gloominess and fear filled my troubled mind. I had serious thoughts of relinquishing the study of theology entirely, and of engaging in some other business. I made known my case to my fellow-student S. Holmes, but to none else. He acknowledged that his mind was similarly affected. We laid the book aside as unprofitable as well as unintelligible to us—calculated to involve our minds in mystic darkness, and to cool the ardor of our devotion. We heard of Dr. Watts' treatise on the subject. We sought for it, and obtained it. This we read with pleasure and understanding, and received his views.

The next session of our Presbytery came on. We with many other candidates attended. Old father Patillo was there, who himself embraced Watts' views on the Trinity. The examination of the candidates on theology was laid on him. When he came to the sub-

ject of Trinity, he was very short, and his interrogatories involved no peculiarities of the system. Our answers were honest and satisfactory. The reasons why he was so short and indefinite on this subject were, doubtless, to prevent debate on the subject in Presbytery, and to maintain peace among its members.

Before the next session of Presbytery, when we were to receive licensure, my mind had become much depressed, from various causes. My pecuniary resources had failed, and none of my relatives were willing to aid me. Having been so long engaged and confined to the study of systematic divinity from the Calvinistic mould, my zeal, comfort, and spiritual life became considerably abated. My mind was embarrassed with many abstruse doctrines, which I admitted as true; yet could not satisfactorily reconcile with others which were plainly taught in the Bible. For these causes I became so depressed in mind, that I determined to give up the idea of preaching, and engage in some other calling.

With this determination, I collected my last resources of money (about fifteen dollars) and started alone to the state of Georgia. When I had gone half my journey, I was suddenly seized with a violent fever. Being scarce of money, and entirely among strangers, I determined to travel on. One day the fever rose so high, that I was bereft of reason, and found by a philanthropist sitting on my horse, which was feeding on the side of the road. He took me to his house, where I remained till the next morning, when the fever had considerably abated, and my senses were restored. Contrary to good advice, I started on my journey, and with much pain arrived at my brother Matthew Stone's, in Georgia, Oglethorpe county. Here I remained sick for several months.

The Methodists had just established an academy near Washington, under the superintendence of a Mr. Hope Hull, a very distinguished preacher of that denomination. Through the influence of my brothers, I was chosen professor of languages. We commenced

with about seventy students, about 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. Men of letters were few at that time, especially in that part of the world, and were regarded with more than common respect. The marked attention paid me by the most respectable part of the community, was nearly my ruin. Invitations to tea parties and social circles were frequent. I attended them for a while, until I found that this course would cause me to make shipwreck of faith and a good conscience. Though I still maintained the profession of religion, and did not disgrace it by improper conduct, yet my devotion was cold, and communion with God much interrupted. Seeing my danger, I denied myself of these fascinating pleasures, and determined to live more devoted to God.

I constantly attended on the ministrations of Mr. Springer, a very zealous Presbyterian preacher, near Washington. With him I became intimate, and to him was warmly attached. By his discourses I was always profited, and began to feel a very strong desire again to preach the gospel. These impressions I resisted, and labored to suppress; the consequence of which was, that my comforts were destroyed. At length I determined to resume my theological studies, and prepare myself for the ministry.

About this time, a great many Frenchmen, who had fled from the reign of terror in France, landed in Georgia. Washington was full of them. The trustees of the academy employed one of them, Francois Aubir, to teach the French language. With him I learned the language more perfectly, having acquired some knowledge of it before, with a certain Doct. Hale, of North Carolina.

In the winter of 1795, I accompanied a number of Methodist preachers to a general conference at Charles-

ton, South Carolina. Hope Hull was among them. It was a pleasant journey, and our stay in the city was highly agreeable. The road from the Black Swamp to Charleston was surpassed by none in the world for beauty and goodness. It was perfectly leveled and straight. On each side it was beautified with evergreens in the swamps, and with stately long-leaf pines, and pendant moss on the sands and dry ground.

Having returned to Washington, I continued to teach till the spring of 1796. Then, having resigned my professorship to the trustees, I started back to North Carolina, with a determination to receive from Orange Presbytery a license to preach. I had now more than enough of money to discharge all my debts. The day of my departure was a day of sorrow. I bade an affectionate farewell to my pupils and numerous friends, and hurried off alone. Nothing of moment occurred in my solitary journey, till I arrived at the Presbytery. Here I met with many of my warm friends, and our joyful salutation was mutual.

At this Presbytery, I, with several other candidates, received license. Never shall I forget the impressions made on 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 this solemn charge, "Go ye into all the world, and preach the gospel to every creature." Appointments were then made for us. Robert Foster and myself, licensed at the same time, were appointed to ride and preach in the lower parts of the state, till the next stated Presbytery. After adjournment I proceeded to my mother's, in Virginia.

Having remained at my mother's a short time, I returned to Carolina, and met with my colleague, R. Foster, and having preached together, we proceeded to our destination in the lower parts of the state, where we arrived in a few days, and made our appointments for the Lord's-day following. While we were waiting

for our first appointment, my companion came to the determination to preach no more, and in this purpose he remained through life; for he never after attempted it. His reason was, that he was not qualified for such a solemn work. This was the prevailing argument I had brought against myself; and now coming from one against himself, whom I viewed my superior, I sunk under it, and secretly resolved to leave that field, and seek some distant country, where I should be a perfect stranger. Florida was then in my view. Next morning, while my companion was absent, I mounted my horse and started alone. This was on Saturday, in the beginning of May, 1796.

On the Lord's-day I attended a meeting in the neighborhood, where I had lodged the night before. A pious old lady was there, and knew me. She suspected my intentions, and told me plainly that she feared I was acting the part of Jonah—solemnly warned me of the danger, and advised me, if I disliked the lower parts of the state, to go over the mountains, to the West. This advice pleased me, and determined me at once for the West. In the evening of that day, to my surprise, I saw Robert Foster in the congregation. He approached me, and gently upbraided me for leaving him. I told him my determination to go to the West. He immediately agreed to accompany me. Next morning we started, without naming to any one our destination.

We quickly got into the region of strangers, and wished to remain among such through life—to such a low state had our minds fallen. Having crossed the mountain at the Flower gap, and New River at Herbert's ferry, we were jogging leisurely along the way to Fort Chiswell, when passing a small house on the road side, a man hailed us, and ran out to us. He was an intimate acquaintance, and a pious brother, Captain Sanders, from North Carolina. He was moving his family to Cumberland; but by some accident was obliged to abide where he was for one season. He con-

strained us to tarry with him, and said you must preach for us next Sabbath at the Presbyterian meeting house, not far distant. We both refused; but at length consented that he might make an appointment for worship, and we would attend and worship with them.

On Lord's-day a large congregation met at Grimes's meeting house, on Reed creek. With great difficulty I was prevailed on to ascend the pulpit. While singing and praying, my mind was happily relieved, and I was enabled to speak with boldness, and with profit to the people. I was pressingly solicited for another appointment. This congregation, and several more in the county, (Wythe, Va.,) were all entirely destitute of preaching. I prevailed on my companion to tarry another week, and afterwards we would push forward, we knew not where. I made several appointments for the ensuing week, one at Smith's meeting house, near Samuel Ewen's—an Israelite in whom was no guile—another at Col. Austin's, the proprietor of the lead mines on New River. The urgent and affectionate entreaties of the people for me to abide with them for a while, prevailed, and I made a number of appointments. My companion determined to leave me, journeying to the West. On May 23, 1796, he left me. The separation was painful, nor did we know where or when we should ever meet in this world.

I continued in Wythe and Montgomery counties, preaching frequently, till July. The people were attentive, kind, and liberal, yet I greatly desired to go forward to the West, and bade them farewell, never expecting to visit them again. That night, according to a previous promise, I lodged with Mr. Stonger, a Dutch Lutheran minister. I was kindly received and entertained. I find in my journal, written at that time, these Latin words: *Nocte polices me deturbant, et somnum fugant. Soedet me vitae.*

The next day I journeyed forward, and at night came to Mr. Thomas's, on South Holstein. I had inquired into the character of the family before I came there. I

was informed that they were a very religious family of Baptists—that the old lady and daughter were very zealous. My horse being put away, I went into the house and sat down in silence. The old lady and daughter were busily spinning, and the old gentleman in conversation with another aged man. One of them observed to the other that a discovery had been lately made, that if the logs of a house be cut in the full moon of February, a bed-bug would never molest that house. I was so well pleased with the idea of unhousing these filthy, hateful vermin, that I broke silence, and felicitated the country on this happy discovery. I then asked whether any discovery had been made for banishing fleas from a house. I was answered in the negative. That is a pity, said I; for I have heard of such a place as hell; but if hell be worse than to be bedded with ten thousand fleas, it must be a dreadful place. This, as I intended, roused the mother and daughter. Yes, said the old lady, there is a hell, and if you do not repent, and be converted, you will find it to your eternal sorrow. The daughter zealously sanctioned these awful declarations, and both of them affectionately exhorted me to repentance in many words. For some minutes they gave me no opportunity to respond. At length, I smilingly said, you are Christians, I suppose; 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 strick-

en, 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 rose early, and was met at the door of the stairs by the mother and daughter. They gently reprov'd me for my deception—apologised for their conduct, and dismissed me with their blessing.

I started in the morning early on my journey to Cumberland, and on Saturday night lodged near where Edward Crawford, a Presbyterian preacher lived, on Hoi-stein. On Sunday I attended his meeting, a perfect stranger, and determined to remain so till after worship. Here, to my astonishment, I saw my companion, R. Foster, who had stopped in that neighborhood, and was teaching a school. He proposed introducing me to the preacher. I declined an introduction till after worship. He would do it, and the consequence was, I had to preach. On Holstein I tarried several days, and formed some valuable acquaintances, among whom Samuel Edmonson and his brother were pre-eminent. Near them is the Ebbing spring, to me a great natural curiosity.

I left my companion, R. Foster, whom I saw no more for many years. Our last interview was in Tennessee, soon after which he died. I journeyed solitarily along to Knoxville, and went to the house of rendezvous for travelers through the wilderness to Nashville. Traveling through the wilderness was yet considered dangerous because of the Indians. But two travelers were at the house waiting for company. I was overpersuaded by them to venture through. Having laid up our provision for ourselves and horses, we left Knoxville August 14th, 1796.

My two companions were of very different temperaments. One was a West Tennessean, a large, coarse back-woodsman, and Indian-fighter of great courage; the other was a South Carolinian, the greatest coward I

ever saw. We chose the Tennessean for our captain and leader. Nothing of any note happened until we had crossed Clinch river. About sunset we discovered fifteen or twenty Indians about a hundred yards distant from us, on the edge of a canebreak. They sprang up. Our leader said to us, follow me—and rode on with a quick pace. We followed with equal speed for several miles, then slacked our gait for a council. It was concluded that the Indians would pursue us, but if they had no dogs, we could evade them. The Cumberland mountain was but a few miles ahead; we knew we could not ascend it at night without danger to ourselves and horses, therefore concluded to turn off the road a short distance at the foot of the mountain, and lie concealed till morning. According to this arrangement, we cautiously rode to the mountain, turned aside into a thick brushwood, tied our horses, and laid down on our blankets to rest. Being much fatigued, I slept so soundly that I did not perceive a shower of rain, which had awaked the other two, and driven them off to seek shelter. At length I awoke, and missed my company. Every thing was profoundly silent, except the wolves and foxes in the mountain. My feelings were unpleasant. I almost concluded that the Indians had surprised them, and that they had fled. I remembered that the same God who had always protected me, was present, and could protect me still. To him I humbly commended myself, laid down again, and securely slept till day, when I saw my companions about a hundred yards off, sheltered by a large tree. I blamed them for leaving me thus exposed to the ravening beasts around.

In climbing the mountain that morning, my horse lost one of his fore shoes. At this I was troubled, knowing that it would be almost impossible to get him to the settlement in Cumberland. He soon became very lame. I applied to the Tennessean to let me ride his pack-horse, and put his pack on mine. He unfeelingly refused. I trotted after my horse, and drove him along

after the company, till I was overcome by weariness. They neither permitted me to ride their horses, nor slacked their pace, and finally rode off, and left me alone in the wilderness. I traveled leisurely along afoot, driving my horse before me, vexed at the baseness of my company in leaving me alone in this manner.

I had now arrived at the frontier settlement of West Tennessee, on Bledsoe's creek, at the cabin of Major White. Here I was kindly entertained, and rested several days, and then proceeded to Shiloh, near where Gallatin now stands. Here I joyfully met with many old friends and brethren, who had lately moved from Carolina, among whom were my fellow students and fellow laborers, William McGee and John Anderson, the latter of whom agreed to travel and preach with me through all the settlements of Cumberland. A length of time was not then required to do this, for the settlements extended but a few miles from Nashville, which at that time, was a poor little village, hardly worth notice.

Among other settlements visited by us, was that on Mansker's creek. Here we often preached to respectable and large assemblies, from a stand erected by the people in a shady grove. At the same time a dancing master was lecturing the youth in the neighborhood in his art. This I evidently saw was drawing their attention from religion. I spoke my mind publicly and freely against the practice, and boldly and zealously protested against it. Some of the youth withdrew from his lectures, which highly exasperated the teacher. He swore he would whip me the next time I preached there. I came to my appointment, and so did he with a band of ruffians, armed with clubs, and stood in a half circle before me while preaching, in striking distance. Unappalled at their menaces, I proceeded in my discourse, nor did I forget the dancers, but drubbed them without mercy. The bandit soon saw that the gaze of the congregation was upon them. Like

cowards, they sneaked off, one by one, and disappeared.

At the same place, and at another time, I was publickly attacked by an old deist, immediately after I had closed my discourse, and descended from the stand. He walked up to me, and said, I suppose you know me, sir. No, sir, said I, I have no knowledge of you. I am Burns, the celebrated deist of this neighborhood. Mr. Burns, said I, I am sorry to hear you boast of your infidelity; pray, sir, inform me, what is a deist? Said he, the man that believes there is but one God. Sir, said I, this is my belief, taught me by the Bible. But, sir, what is the character of your God? I believe, said he, that he is infinitely good, just, and merciful. Whence, Mr. Burns, did you gain this information? From the book of nature, said he. Mr. Burns, please to show me the page in that book which declares that God is infinitely good. Why, said he, all nature declares it. We see the traces of goodness everywhere; hence I conclude that God, the great governor of the universe, is infinitely good. Mr. Burns, please turn your eye on the opposite page of your book, and see the miseries, and attend to the groans of the millions, who are suffering and dying every moment. You must conclude, from your own premises, that God, the great governor of the universe, is also infinitely evil and malevolent. Your God, Mr. Burns, is infinitely good, and infinitely evil—a perfect contradiction! You must be an atheist, Mr. Burns, not a deist. You said also, that your book taught you that God was infinitely just. Please show me the page in your book that teaches this doctrine. Said he, it is evident from this, that there is a principle of justice in every man: therefore I conclude that God, the Maker of all men, must be infinitely just. Mr. Burns, I can show you in your own book as many men of unjust principles, as you can men of just principles. Then it follows from your premises, that God, the Maker, is infinitely just, and infinitely unjust. Surely, Mr. Burns, atheism is your creed!

But, sir, look here, on this page of your book. Here is a good citizen, a good husband, a good father, acknowledged such by all; yet his whole life is full of suffering, pain, and want. Here also is a bad citizen, a bad husband, a bad father, acknowledged such by all; yet he is free from pain, and wallows in wealth. How can you reconcile this with the infinite justice of God, the great governor of the universe? Mr. Burns's lips quivered; the whole congregation intensely listening. O, says he, just rewards will be given in another world. But, Mr. Burns, your book nowhere teaches this doctrine; you have stolen it from our Bible. Sir, said he, I will see you at another time, and retired in confusion, the congregation smiling approbation at his defeat.

My colleague, J. Anderson, having preached through the settlements of West Tennessee, determined to visit Kentucky. We had our last appointment in father Thomas Craighead's congregation, in which neighborhood we had often preached. As we expected a large and intelligent audience, we endeavored to prepare discourses suitable to the occasion. My companion, Anderson, first rose to preach from these words: "Without holiness no man shall see the Lord." I shall never forget his exordium, which, in fact, was also his peroration. Holiness, said he, is a moral quality—he paused, having forgotten all his studied discourse. Confused, he turned with staring eyes to address the other side of his audience, and repeated with emphasis— Holiness is a moral quality—and after a few incoherent words, he paused again, and sat down. Astonished at the failure of my brother, I arose and preached. He declared to me afterwards, that every idea had forsaken him; that he viewed it as from God, to humble his pride; as he had expected to make a brilliant display .of talent to that assembly. I never remembered a sermon better, and to me it has been very profitable; for from the hint given, I was led to more correct views of the doctrines of original sin, and of regeneration.

CHAPTER IV.

Reaches Kentucky, and settles in the close of the year '96, as the preacher of the congregations of Caneridge and Concord, Bourbon county—Is appointed by Transylvania Presbytery, to visit the south, to solicit funds to establish a college in Kentucky—From Charleston, South Carolina, he visits his mother, and returns to Kentucky—In the fall of '98 receives a call (which he accepts) from the united congregations of Caneridge and Concord—A day is appointed for his ordination—Refuses to receive the Confession of Faith without qualification—Is nevertheless ordained.

HAVING finished our labors in Cumberland, we started for Kentucky. We traveled through an extensive, uninhabited tract of barrens, or prairies; but now, a fine timbered country, densely settled by wealthy farmers, We continued to preach in Kentucky till the winter set in severely. Brother Anderson stopped by invitation at Ashridge, near Lexington, and I at Caneridge and Concord, in Bourbon county. That winter, or early in the spring, a letter of importance recalled my companion Anderson, to Carolina, whose face I have never since seen.

In Caneridge and Concord I spent the chief of my time, at the request of the congregations. I now learned experimentally, that the rambling course of preaching, which I had taken, was of little profit to society, and ruinous to the mental improvement of young preachers. I received the advice of my friends to become stationary for a while, and apply myself closely to reading and study. I witnessed the good effects of this procedure: for many were added to the churches within a few months; about fifty in Concord, and thirty in Caneridge. I became much attached to these congregations, and was persuaded that the attachment was reciprocal. I at length yielded to their solicitations to become their settled and permanent pastor.

Some unsettled business in Georgia demanded my presence there. By the Transylvania Presbytery I was solicited and appointed to visit Charleston, in South

Carolina, and endeavor to obtain money for the purpose of establishing a college in our infant state. I accepted the appointment, having determined from Charleston to return through Virginia, and visit my mother and relations.

Marauding parties of Indians still infested travelers in the wilderness between Kentucky and Virginia, so that travelers always went in companies prepared for defence. In the fall of 1797, I left Caneridge for Georgia, in company with Henry Wilson, who, with a led horse packed with silver, was going to Virginia on land business. Having repaired to the house of rendezvous for travelers at the Crab Orchard, we learned that a company had just left that place two hours before, with intention to encamp at the Hazlepatch that night. We instantly followed at a quick pace, determined to ride late and overtake them. About 10 o'clock we came to the Hazlepatch, but to our distress we found no one there. My companion being an early settler of Kentucky, and often engaged in war with the Indians, advised to turn off the road some distance, and encamp till day. Having kindled a fire, supped, hobbled our horses, and prayed together, we laid down in our blankets to rest. But we were soon aroused from our slumbers by the snorting and running of our horses. We sprang up, and saw a fire about 150 yards below us, and in a moment it was pulled asunder; as quickly did my companion pull ours apart also. He whispered to me, "they are Indians after our horses." We laid down again, not to sleep, but to consult the best method of escape. We soon distinctly heard an Indian cautiously walking on the dry leaves towards our camp, about fifty yards off. Fearing he might shoot us in our blankets, without noise we crept into the bushes. Becoming very chilly there, and contrary to advice, I returned to my blanket, and was followed by my companion. A short time after we heard the Indian walk off in the same cautious manner. We concealed the bag of money, and most valuable goods, and hung up our blankets

and bags of provision over our camp, and cautiously went towards the course our horses had gone. When it was day, we found their trace and overtook them about 8 o'clock, and rode back very watchfully to our camp. When we came near it, with difficulty we compelled our horses to advance, they frequently snorting and wheeling back. Every moment we expected to be fired upon, but were mercifully preserved. We packed up very quickly, and swiftly pursued the company, and late in the day came up with them. They informed us that when they came to the Hazlepatch the evening before, they found a camp of white people, just before defeated, several lying dead and mangled in Indian style; that they pushed forward, and traveled late at night. We clearly saw the kind hand of God in delivering us.

Having passed through the wilderness, our company parted; some for Virginia, the rest, with myself, for Georgia. After having settled my business, visited my relations, and preached through the country for several weeks, I started alone to Charleston. Nothing of note happened in my journey, except that by my caution, and the fleetness of my horse, I escaped a band of robbers, who attempted to stop me. I had been previously warned of the danger in those dismal swamps between Augusta and Charleston, and was therefore continually on my guard.

Before I reached Charleston, I passed over Stone river into John's and Wadmelow islands. There I remained some days, and received the most friendly attention of gentlemen professing religion, living in splendid palaces, surrounded with a rich profusion of luxuries, and of every thing desirable; these pleasures were heightened by free, humble, and pious conversation. But in the midst of all this glory, my soul sickened at the sight of slavery in more horrid forms than I had ever seen it before; poor negroes! some chained to their work—some wearing iron collars—all half naked, and followed and driven by the merciless lash of

a gentleman overseer—distress appeared scowling in every face. This was the exciting cause of my abandonment of slavery. Having preached several times in the islands, I left my horse on the island, and sailed over to Charleston by water. I lodged with Doct. Hollinshead, a gentleman, and preacher of high standing. In the city I met with my former friend and class-mate, Samuel Holmes. It was a joyful meeting. We visited the islands and country round in company. I observed the great change in his former simple manners and conversation. But few men can bear prosperity and popularity, so as to retain the humble spirit of religion. In one of our excursions from the city in a pleasure vessel, a strong gale fell on us, and tossed us about tremendously on high waves. The scene was new to me, and produced very unpleasant feelings. I noticed the sailors, and saw in them no signs of fear. This calmed my fears, and I remained composed. My companion Holmes manifested strong symptoms of fear. One of the sailors, knowing him to be a preacher, looked at him, and with a laugh, asked him if he was afraid to go to heaven by water? I smiled, but not with a good grace.

Having spent several weeks in the city and vicinity, we started together, Holmes, myself, and two others, to the North.

I arrived in safety at my mother's in Virginia, and found her still alive and enjoying health. But many of my relatives and friends were gone, some to the grave, and some to distant lands. When I was in the *then* far west, I often sighed at the remembrance of the home of my youth, and the former haunts of my boyish pleasures, and longed to revisit them. But how disappointed was I! I felt more of a disposition to weep at the sight of these objects than to rejoice—the old school house in ruins—the old trees under whose shade we used to play, either destroyed or dwindling with age. Those scenes, which had long ago passed away, never—all! never to return. Vain world! After re-

maining some weeks with my mother, I bade a sorrowful adieu, and returned to Kentucky.

In the fall of 1798, a call from the united congregations of Caneridge and Concord was presented me, through the Presbytery of Transylvania. I accepted; and a day not far ahead was appointed for my ordination. Knowing that at my ordination I should be required to adopt the Confession of Faith, as the system of doctrines taught in the Bible, I determined to give it a careful examination once more. This was to me almost the beginning of sorrows. I stumbled at the doctrine of Trinity as taught in the Confession; I labored to believe it, but could not conscientiously subscribe to it. Doubts, too, arose in my mind on the doctrines of election, reprobation, and predestination, as there taught. I had before this time learned from my superiors the way of divesting those doctrines of their hard, repulsive features, and admitted them as true, yet unfathomable mysteries. Viewing them as such, I let them alone in my public discourses, and confined myself to the practical part of religion, and to subjects within my depth. But in re-examining these doctrines, I found the covering put over them could not hide them from a discerning eye with close inspection. Indeed, I saw they were necessary to the system without any covering.

In this state of mind, the day appointed for my ordination found me. I had determined to tell the Presbytery honestly the state of my mind, and to request them to defer my ordination until I should be better informed and settled. The Presbytery came together, and a large congregation attended. Before its constitution, I took aside the two pillars of it, Doct. James Blythe and Robert Marshall, and made known to them my difficulties, and that I had determined to decline ordination at that time. They labored, but in vain, to remove my difficulties and objections. They asked me how far I was willing to receive the confession? I told them, as far as I saw it consistent with the word of God. They

concluded that was sufficient. I went into Presbytery, and when the question was proposed, "Do you receive and adopt the Confession 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.

CHAPTER V.

His mind is greatly agitated by Calvinistic speculations—He re-examines the Scriptures, and cordially abandons Calvinism—Hears of a great religious excitement in Logan county, Ky., in the spring of 1801, and hastens to attend a Camp-meeting in that county—Is astonished at the wonderful religious exercises—Multitudes confess the Saviour—Returns from Logan filled with religious zeal—Under his labors similar scenes occur at Caneridge and Concord—Great excitement and religious interest pervade the community—Married to Elizabeth Campbell, July, 1801—Great Caneridge meeting—Description of.

About this time my mind was continually tossed on the waves of speculative divinity, the all-engrossing theme of the religious community at that period. Clashing, controversial opinions were urged by the different sects with much zeal and bad feeling. No surer sign of the low state of true religion. I at that time believed, and taught, that mankind were so totally depraved that they could do nothing acceptable to God, till his Spirit, by some physical, almighty, and mysterious power had quickened, enlightened, and regenerated the heart, and thus prepared the sinner to believe in Jesus for salvation. I began plainly to see, that if God did not perform this regenerating work in all, it must be because he chose to do it for some, and not for others, and that this depended on His own sovereign will and pleasure. It then required no depth of intellect to see that this doctrine is inseparably linked with unconditional election and reprobation, as taught in the Westminster Confession of Faith. They are virtually one; and this was the reason why I admitted the decrees of

election and reprobation, having admitted the doctrine of total depravity. They are inseparable.

Scores of objections would continually roll across my mind against this system. These I imputed to the blasphemous suggestions of Satan, and labored to repel them as Satanic temptations, and not honesty to meet them with scriptural arguments. Often when I was addressing the listening multitudes on the doctrine of total depravity, their inability to believe—and of the necessity of the physical power of God to produce faith; and then persuading the helpless to repent and believe the gospel, my zeal in a moment would be chilled at the contradiction. How can they believe? How can they repent? How can they do impossibilities? How can they be guilty in not doing them? Such thoughts would almost stifle utterance, and were as mountains pressing me down to the shades of death. I tried to rest in the common salvo of that day, i. e. the distinction between natural and moral ability and inability. The pulpits were continually ringing with this doctrine; but to my mind it ceased to be a relief; for by whatever name it be called, that inability was in the sinner, and therefore he could not believe, nor repent, but must be damned. Wearied with the works and doctrines of men, and distrustful of their influence, I made the Bible my constant companion. I honestly, earnestly, and prayerfully sought for the truth, determined to buy it at the sacrifice of everything else.

On a certain evening, when engaged in secret prayer and reading my Bible, my mind became unusually filled with comfort and peace. I never recollect of having before experienced such an ardent love and tenderness for all mankind, and such a longing desire for their salvation. My mind was chained to this subject, and for some days and nights I was almost continually praying for the ruined world. During this time I expressed my feelings to a pious person, and rashly remarked, so great is my love for sinners, that had I power I would save them all. The person appeared to be horror-stricken,

and remarked, Do you love them more than God does? Why then does he not save them? Surely, he has almighty power. I blushed, was confounded and silent, and quickly retired to the silent woods for meditation and prayer. I asked myself, Does God love the world—the whole world? And has he not almighty power to save? If so, all must be saved, for who can resist his power? Had I a friend or child, whom I greatly loved, and saw him at the point of drowning, and utterly unable to help himself, and if I were perfectly able to save him, would I not do it? Would I not contradict my love to him—my very nature, if I did not save him? Should I not do wrong in withholding my power? And will not God save all whom he loves?

These were to me puzzling questions—I could not satisfactorily solve them consistently with my faith. I was firmly convinced that according to Scripture all were not saved—the conclusion then was irresistible, that God did not love all, and therefore it followed of course, that the spirit in me, which loved all the world so vehemently, could not be the Spirit of God, but the spirit of delusion. 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 tongue was tempted to utter it. Sweat profusely burst from the pores of my body, and the fires of hell gat hold on 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, ye might have life through his name." I saw that the requirement to believe in the Son of God, was reasonable; because the testimony given was sufficient to produce faith in the sinner; and the invitations and encouragement of the gospel were sufficient, if believed, to lead him to the Saviour, for the promised Spirit, salvation and eternal life.

This glimpse of faith—of truth, was the first divine ray of light, that ever led my distressed, perplexed mind from the labyrinth of Calvinism 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 no rational creature can love or honor—a character universally detested when seen even in man; 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 here speak when I shall be lying under the clods of the grave. Calvinism is among the heaviest clogs on Christianity in the world. It is a dark mountain between heaven and earth, and is amongst 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 are there thousands of precious saints in this system.

As might be expected, many objections arose in my mind against the doctrines just received by me, and these objections were multiplied by a correspondent, a Presbyterian preacher, to whom I had communicated my views. I resolved not to declare them publicly till I could be able to defend them against successful opposition. In a subsequent part of these memoirs, the declaration and defence will be seen.

Things moved on quietly in my congregations, and in the country generally. Apathy in religious societies appeared every where to an alarming degree. Not only the power of religion had disappeared, but also the very form of it was waning fast away, and continued so till the beginning of the present century. Having heard of a remarkable religious excitement in the south of Kentucky, and in Tennessee, under the labors of James McGready and other Presbyterian ministers, I was very anxious to be among them; and, early in the spring of 1801, went there to attend a camp-meeting. There, on the edge of a prairie in Logan county, Kentucky, the multitudes came together, and continued a number of days and nights encamped on the ground; during which time worship was carried on in some part of the encampment. The scene to me was new, and passing strange. It baffled description. 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

in 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 speakers had just been delivered.

Two or three of my particular acquaintances from a distance were struck down. I sat patiently by one of them, whom I knew to be a careless sinner, for hours, and observed with critical attention every thing that passed from the beginning to the end. I noticed the momentary revivings as from death—the humble confession of sins—the fervent prayer, and the ultimate deliverance—then the solemn thanks and praise to God—the affectionate exhortation to companions and to the people around, to repent and come to Jesus. I was astonished at the knowledge of gospel truth displayed in the address. The effect was, that several sunk down into the same appearance of death. After attending to many such cases, my conviction was complete that it was a good work—the work of God; nor has my mind wavered since on the subject. Much did I then see, and much have I since seen, 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 men to humble confession and forsaking of sin—to solemn prayer—fervent praise and thanksgiving, and to sincere and affectionate exhortations to sinners to repent and go to Jesus the Saviour.

I am always hurt to hear people speak lightly of this work. I always think they speak of what they know nothing about. Should every thing bearing the impress of imperfection be blasphemously rejected, who amongst us at this time could stand? But more on this subject hereafter.

The meeting being closed, I returned with ardent spirits to my congregations. I reached my appointment at Caneridge on Lord's-day. Multitudes had collected, anxious to hear the religious news of the meeting I had attended in Logan. I ascended the pulpit, and gave a relation of what I had seen and heard; then opened my Bible and preached from these words: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." On the universality of the gospel, and faith as the condition of salvation, I principally dwelt, and urged the sinner to believe now, and be saved. I labored to remove their pleas and objections, nor was it labor in vain. The congregation was affected with awful solemnity, and many returned home weeping. Having left appointments to preach in the congregation within a few days, I hurried over to Concord to preach at night.

At our night meeting at Concord, two little girls were struck down under the preaching of the word, and in every respect were exercised as those were in the south of Kentucky, as already described. Their addresses made deep impressions on the congregation. On the next day I returned to Caneridge, and attended my appointment at William Maxwell's. I soon heard of the good effects of the meeting on the Sunday before. Many were solemnly engaged in seeking salvation, and some had found the Lord, and were rejoicing in him. Among these last was my particular friend Nathaniel Rogers, a man of first respectability and influence in the neighborhood. Just as I arrived at the gate, my friend Rogers and his lady came up; as soon as he saw me, he shouted aloud the praises of God. We hurried into each others' embrace, he still praising the Lord aloud. The crowd left the house, and hurried to this novel scene. In less than twenty minutes, scores had fallen to the ground—pale, trembling, and anxiety appeared in all—some attempted to fly from the scene panic stricken, but they either fell, or return-

ed immediately to the crowd, as unable to get away. In the midst of this exercise, an intelligent deist in the neighborhood, stepped up to me, and said, Mr. Stone, I always thought before that you were an honest man; but now I am convinced 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 rose no more till he confessed the Saviour. The meeting continued on that spot in the open air, till late at night, and many found peace in the Lord.

The effects of this meeting through the country were like fire in dry stubble driven by a strong wind. All felt its influence more or less. Soon after, we had a protracted meeting at Concord. The whole country appeared to be in motion to the place, and multitudes of all denominations attended. All seemed heartily to unite in the work, and in Christian love. Party spirit, abashed, shrunk away. To give a true description of this meeting cannot be done; it would border on the marvelous. It continued five days and nights without ceasing. Many, very many will through eternity remember it with thanksgiving and praise.

On the 2d of July, 1801, I was married to Elizabeth Campbell, daughter of Col. William Campbell and Tabitha his wife, daughter of Gen. William Russell, of Virginia. My companion was pious, and much engaged in religion. We hurried up from Muhlenberg, where her mother lived, to be in readiness for a great meeting, to commence at Caneridge shortly after. This memorable meeting came on Thursday or Friday before the third Lord's-day in August, 1801. 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 twenty and thirty thousand 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 ap-

peared cordially united in it—of one mind and one soul, and the salvation of sinners seemed to be the great object of all. We all engaged in singing the same songs of praise—all united in prayer—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 things transpired there, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers; for many of them by these were convinced that Jesus was the Christ, and bowed in submission to him. This meeting continued six or seven days and nights, and would have continued longer, but provisions for such a multitude failed in the neighborhood.

To this meeting many had come from Ohio and other distant parts, who returned home and diffused the same spirit in their neighborhoods, and the same works followed. So low had religion sunk, and such carelessness universally had prevailed, that I have thought that nothing common could have arrested the attention of the world; therefore these uncommon agitations were sent for this purpose. However, this was their effect upon the community. As I have seen no history of these bodily agitations of that day, but from the pens of enemies, or scorners; and as I have been an eye and ear witness of them from the beginning, and am now over three score and ten years of age, on the brink of eternity, into which almost all of the old witnesses have entered, therefore I will endeavor to give a description of them in a distinct chapter, for your information.

CHAPTER VI.

An account of the remarkable religious exercises, witnessed in the beginning of the 19th century.

THE bodily agitations or exercises, attending the excitement in the beginning of this century, were various, and called by various names;—as, the falling exercise—the jerks—the dancing exercise—the barking exercise—the laughing and singing exercise, &c.—The falling exercise was very common among all classes, the saints and sinners of every age and of every grade, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead. Of thousands of similar cases, I will mention one. At a meeting, two gay young ladies, sisters, were standing together attending to the exercises and preaching at the time. Instantly they both fell, with a shriek of distress, and lay for more than an hour apparently in a lifeless state. Their mother, a pious Baptist, was in great distress, fearing they would not revive. At length they began to exhibit symptoms of life, by crying fervently for mercy, and then relapsed into the same death-like state, with an awful gloom on their countenances. After awhile, the gloom on the face of one was succeeded by a heavenly smile, and she cried out, precious Jesus, and rose up and spoke of the love of God—the preciousness of Jesus, and of the glory of the gospel, to the surrounding crowd, in language almost superhuman, and pathetically exhorted all to repentance. In a little while after, the other sister was similarly exercised. From that time they became remarkably pious members of the church.

I have seen very many pious persons fall in the same way, from a sense of the danger of their unconverted children, brothers, or sisters—from a sense of the danger of their neighbors; and of the sinful world. I have

heard them agonizing in tears and strong crying for mercy to be shown to sinners, and speaking like angels to all around.

The jerks cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes in the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected. I have inquired of those thus affected. They could not account for it; but some have told me that those were among the happiest seasons of their lives. I have seen some wicked persons thus affected, and all the time cursing the jerks, while they were thrown to the earth with violence. Though so awful to behold, I do not remember that any one of the thousands I have seen ever sustained an injury in body. This was as strange as the exercise itself.

The dancing exercise. This generally began with the jerks, and was peculiar to professors of religion. The subject, after jerking awhile, began to dance, and then the jerks would cease. Such dancing was indeed heavenly to the spectators; there was nothing in it like levity, nor calculated to excite levity in the beholders. The smile of heaven shone on the countenance of the subject, and assimilated to angels appeared the whole person. Sometimes the motion was quick and sometimes slow. Thus they continued to move forward and backward in the same track or alley till nature seemed exhausted, and they would fall prostrate on the floor or earth, unless caught by those standing by. While thus exercised, I have heard their solemn praises and prayers ascending to God.

The barking exercise, (as opposers contemptuously

called it,) was nothing but the jerks. A person affected with the jerks, especially in his head, would often make a grunt, or bark, if you please, from the suddenness of the jerk. This name of barking seems to have had its origin from an old Presbyterian preacher of East Tennessee. He had gone into the woods for private devotion, and was seized with the jerks. Standing near a sapling, he caught hold of it, to prevent his falling, and as his head jerked back, he uttered a grunt or kind of noise similar to a bark, his face being turned upwards. Some wag discovered him in this position, and reported that he found him barking up a tree.

The laughing exercise was frequent, confined solely with the religious. It was a loud, hearty laughter, but one *sui generis*; it excited laughter in none else. The subject appeared rapturously solemn, and his laughter excited solemnity in saints and sinners. It is truly indescribable.

The running exercise was nothing more than, that persons feeling something of these bodily agitations, through fear, attempted to run away, and thus escape from them; but it commonly happened that they ran not far, before they fell, or became so greatly agitated that they could proceed no farther. I knew a young physician of a celebrated family, who came some distance to a big meeting to see the strange things he had heard of. He and a young lady had sportively agreed to watch over, and take care of each other, if either should fall. At length the physician felt something very uncommon, and started from the congregation to run into the woods; he was discovered running as for life, but did not proceed far till he fell down, and there lay till he submitted to the Lord, and afterwards became a zealous member of the church. Such cases were common.

I shall close this chapter with the singing exercise. This is more unaccountable than any thing else I ever saw. The subject in a very happy state of mind would sing most melodiously, not from the mouth or nose, but

entirely in the breast, the sounds issuing thence. Such music silenced every thing, and attracted the attention of all. It was most heavenly. None could ever be tired of hearing it. Doctor J. P. Campbell and myself were together at a meeting, and were attending to a pious lady thus exercised, and concluded it to be something surpassing any thing we had known in nature.

Thus have I given a brief account of the wonderful things that appeared in the great excitement in the beginning of this century. That there were many eccentricities, and much fanaticism in this excitement, was acknowledged by its warmest advocates; indeed it would have been a wonder, if such things had not appeared, in the circumstances of that time. Yet the good effects were seen and acknowledged in every neighborhood, and among the different sects it silenced contention, and promoted unity for awhile; and these blessed effects would have continued, had not men put forth their unhallowed hands to hold up their tottering ark, mistaking it for the ark of God. In the next chapter this will appear.

CHAPTER VII.

Hemorrhage of the lungs from excessive speaking, &c.—Attends a camp meeting at Paris—Meets with opposition—Frees his slaves—Richard M'Nemar, John Dunlavy, John Thompson, Robert Marshall and himself concur in religious -views—Revival checked by opposition—Party-ism rekindled—M'Nemar tried—Protest against proceedings of Synod in M'Nemar's case, and withdrawal of Richard M'Nemar, John Dunlavy, John Thompson, Robert Marshall and himself from jurisdiction of Synod—They are suspended—Formed themselves into a separate Presbytery, called Springfield Presbytery—Apology published—Abandons Presbyterianism—Surrenders all claim to salary—Last will and testament of Springfield Presbytery.

SINCE the beginning of the excitement I had been employed day and night in preaching, singing, visiting and praying with the distressed, till my lungs failed, and became inflamed, attended with a violent cough and

spitting of blood. It was believed to be a dangerous case, and might terminate in consumption. My strength failed, and I felt myself fast descending to the tomb. Viewing this event near, and that I should soon cease from my labors, I had a great desire to attend a camp-meeting at Paris, a few miles distant from Caneridge. My physician had strictly forbidden me to preach any more till my disease should be removed.

At this camp-meeting the multitudes assembled in a shady grove near Paris, with their wagons and provisions. Here for the first time a Presbyterian preacher arose and opposed the work, and the doctrine by which the work amongst us had its existence and life. He labored hard to Calvinize the people, and to regulate them according to his standard of propriety. He wished them to decamp at night, and to repair to the town, nearly a mile off, for worship in a house that could not contain half the people. This could not be done without leaving their tents and all exposed. The consequence was, the meeting was divided, and the work greatly impeded. Infidels and formalists triumphed at this supposed victory, and extolled the preacher to the skies; but the hearts of the revivalists were filled with sorrow. Being in a feeble state, I went to the meeting in town. A preacher was put forward, who had always been hostile to the work, and seldom mingled with us. He lengthily addressed the people in iceberg style—its influence was deathly. I felt a strong desire to pray as soon as he should close, and had so determined in my own mind. He at length closed, and I arose and said, let us pray. At that very moment, another preacher of the same cast with the former, rose in the pulpit to preach another sermon. I proceeded to pray, feeling a tender concern for the salvation of my fellow creatures, and expecting shortly to appear before my Judge. The people became very much affected, and the house was filled with the cries of distress. Some of the preachers jumped out of a window back of the pulpit, and left us. Forgetting my weakness, I pushed through the

crowd from one to another in distress, pointed them the way of salvation, and administered to them the comforts of the gospel. My good physician was there, came to me in the crowd, and found me literally wet with sweat. He hurried me to his house, and lectured me severely on the impropriety of my conduct. I immediately put on dry clothes, went to bed, slept comfortably, and rose next morning relieved from the disease which had baffled medicine, and threatened my life. That night's sweat was my cure, by the grace of God. I was soon able to renew my ministerial labors, and was joyful to see religion progressing. This happy state of things 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?

There were at this time five preachers in the Presbyterian connection, who were in the same strain of preaching, and whose doctrine was different from that taught in the Confession of Faith of that body. Their names were, Richard McNemar, John Thompson, John Dunlavy, Robert Marshall, and myself; the three former lived in Ohio, the two latter in Kentucky. David Purviance was then a candidate for the ministry, and was of the same faith. The distinguishing doctrine, which we boldly and every where preached, is contained in our Apology, printed shortly after that time, which I desire to be reprinted with these memoirs of my life, affixed to the same volume. From some of the sentiments of this Apology we afterwards dissented, especially on the Atonement, as stated in that book.

The distinguishing doctrine preached by us was, that God loved the world—the whole world, and sent his

Son to save them, on condition that they believed in him—that the gospel was the means of salvation—but that this means would never be effectual to this end, until believed and obeyed by us—that God required us to believe in his Son, and had given us sufficient evidence in his Word to produce faith in us, if attended to by us—that sinners were capable of understanding and believing this testimony, and of acting upon it by coming to the Saviour and obeying him, and from him obtaining salvation and the Holy Spirit. We urged upon the sinner to believe *now*, and receive salvation—that in vain they looked for the Spirit to be given them, while they remained in unbelief—they must believe before the Spirit of salvation would be given them—that God was as willing to save them *now*, as he ever was, or ever would be—that no previous qualification was required, or necessary in order to believe in Jesus, and come to him—that if they were sinners, this was their divine warrant to believe in him, and to come to him for salvation—that Jesus died for all, and that all things were now ready. When we began first to preach these things, the people appeared as just awakened from the sleep of ages—they seemed to see for the first time that they were responsible beings, and that a refusal to use the means appointed, was a damning sin.

The sticklers for orthodoxy amongst us writhed under these doctrines, but seeing their mighty effects on the people, they winked at the supposed errors, and through fear, or other motives, they did not at first publicly oppose us. They painfully saw their Confession of Faith neglected in the daily ministration by the preachers of the revival, and murmured at the neglect. In truth, that book had been gathering dust from the commencement of the excitement, and would have been completely covered from view, had not its friends interposed to prevent it. At first, they were pleased to see the Methodists and Baptists so cordially uniting with us in worship, no doubt, hoping they would become Presbyterians. But as soon as they saw these

sects drawing away disciples after them, they raised the tocsin of alarm—the confession is in danger!—the church is in danger! O Israel to your tents!

These sticklers began to preach boldly the doctrines of their confession, and used their most potent arguments in their defence. The gauntlet was now thrown, and a fire was now kindled that threatened ruin to the great excitement; it revived the dying spirit of party-ism, and gave life and strength to trembling infidels and lifeless professors. The sects were roused. The Methodists and Baptists, who had so long lived in peace and harmony with the Presbyterians, and with one another, now girded on their armor, and marched into the deathly field of controversy and war. These were times of distress. The spirit of partyism soon expelled the spirit of love and union—peace fled before discord and strife, and religion was stifled and banished in the unhallowed struggle for pre-eminence. Who shall be the greatest, seemed to be the spirit of the contest—the salvation of a ruined world was no longer the burden, and the spirit of prayer in mourning took its flight from the breasts of many preachers and people. Yet there were some of all the sects who deplored this unhappy state of things; but their entreating voice for peace was drowned by the din of war.

Though the revival was checked, it was not destroyed; still the spirit of truth lingered in our assemblies, and evidenced his presence with us. One thing is certain, that from that revival a fountain of light has sprung, by which the eyes of thousands are opened to just and proper views of the gospel, and it promises fair to enlighten the world, and bring them back to God and his institutions.

In this state of confusion, the friends of the Confession were indignant at us for preaching doctrines so contradictory to it. They determined to arrest our progress and put us down. The Presbytery of Springfield, in Ohio, first took McNemar through their fiery ordeal, for preaching these anti-calvinistic doctrines.

From that Presbytery his case came before the Synod at Lexington, Kentucky. That body appeared generally very hostile to our doctrine, and there was much spirited altercation among them. The other four of us well knew what would be our fate, by the decision on McNemar's case; for it was plainly hinted to us, that we would not be forgotten by the Synod. We waited anxiously for the issue, till we plainly saw it would be adverse to him, and consequently to us all.

In a short recess of Synod, we five withdrew to a private garden, where, after prayer for direction, and a free conversation, with a perfect unanimity we drew up a protest against the proceeding of Synod in McNemar's case, and a declaration of our independence, and of our withdrawal from their jurisdiction, but not from their communion. This protest we immediately presented to the Synod, through their Moderator—it was altogether unexpected by them, and produced very unpleasant feelings; and a profound silence for a few minutes ensued.

We retired to a friend's house in town, whither we were quickly followed by a committee of Synod, sent to reclaim us to their standards. We had with them a very friendly conversation, the result of which was, that one of the committee, Matthew Houston, became convinced that the doctrine we preached was true, and soon after united with us. Another of the committee, old father David Rice, of precious memory, on whose influence the Synod chiefly depended to reclaim us, urged one argument worthy of record, it was this— that every- departure from Calvinism was an advance to atheism. The grades named by him were, from Calvinism to Arminianism—from Arminianism to Pelagianism —from Pelagianism to deism—from deism to atheism. This was his principal argument, which could have no effect on minds ardent in the search of truth.

The committee reported to Synod their failure in reclaiming us; and after a few more vain attempts, they proceeded to the solemn work of suspending us, be-

cause we had departed from the standards of their church, and taught doctrines subversive of them. Committees were immediately sent to our congregations to read the Synod's bull of suspension, and to declare them vacant. However just their decision might be with respect to the other four, in suspending them for the crime of departing from the Confession of Faith, yet all plainly saw that it was improper with regard to me, seeing I had not received that book at my ordination, nor ever before, more than any other book, i. e, as far as I saw it agreeable to the word of God. Their bull was "a blow in the air" as regarded me. I am therefore an ordained preacher by the imposition of the hands of the Transylvania Presbytery, and as I have not formally been excluded from the communion of that church, I can yet claim it with just right. We insisted that after we had orderly protested, and withdrawn, that the Synod had no better right to suspend us, than the pope of Rome had to suspend Luther, after he had done the same thing. We contended, if Luther's suspension was valid, then the whole protestant succession was out of order, and of course, that the Synod had no better right to administer in the gospel than we—that their act of suspension was void.

This act of Synod produced great commotion and division in the churches; not only were churches divided, but families; those who before had lived in harmony and love, were now set in hostile array against each other. What scenes of confusion and distress! not produced by the Bible; but by human authoritative creeds, supported by sticklers for orthodoxy. My heart was sickened, and effectually turned against such creeds, as nuisances of religious society, and the very bane of Christian unity.

Immediately after our separation from Synod, we constituted ourselves into a Presbytery, which we called the Springfield Presbytery. We wrote a letter to our congregations, informed them of what had transpired,

and promised shortly to give them and the world a full account of our views of the gospel, and the causes of our separation from Synod. This book we soon after published, called *The Apology of Springfield Presbytery*. In this book we stated our objections at length to the Presbyterian Confession of Faith, and against all authoritative confessions and creeds formed by fallible men. We expressed our total abandonment of all authoritative creeds, but the Bible alone, as the only rule of our faith and practice. This book produced a great effect in the Christian community; it was quickly re-published by the Methodists in Virginia, except our remarks upon creeds.

The presses were employed, and teemed forth pamphlets against us, full of misrepresentation and invective, and the pulpits every where echoed their contents. These pamphlets and harangues against us excited inquiry and conviction in the minds of many, and greatly conduced to spread our views. The arguments against us were clothed with such bitter words and hard speeches, that many serious and pious persons, disgusted and offended with their authors, were driven from them, and cleaved to us.

Soon after our separation, I called together my congregations, and informed them that I could no longer conscientiously preach to support the Presbyterian, church—that my labors should henceforth be directed to advance the Redeemer's kingdom, irrespective of party—that I absolved them from all obligations in a pecuniary point of view, and then in their presence tore up their salary obligation to me, in order to free their minds from all fear of being called upon hereafter for aid. Never had a pastor and churches lived together more harmoniously than we had for about six years. Never have I found a more loving, kind, and orderly people in any country, and never have I felt a more cordial attachment to any others. I told them that I should continue to preach among them, but not in the relation that had previously existed between us. This

was truly a day of sorrow, and the impressions of it are indelible.

Thus to the cause of truth I sacrificed the friendship of two large congregations, and an abundant salary for the support of myself and family. I preferred the truth to the friendship and kindness of my associates in the Presbyterian ministry, who were dear to me, and tenderly united in the bonds of love. I preferred honesty and a good conscience to all these things. Having now no support from the congregations, and having emancipated my slaves, I turned my attention cheerfully, though awkwardly, to labor on my little farm. Though fatigued in body, my mind was happy, and "calm as summer evenings be." I relaxed not in my ministerial labors, preaching almost every night, and often in the day time, to the people around. I had no money to hire laborers, and often on my return home, I found the weeds were getting ahead of my corn. I had often to labor at night while others were asleep, to redeem my lost time.

Under the name of Springfield Presbytery we went forward preaching, and constituting churches; but we had not worn our name more than one year, before we saw it savored of a party spirit. 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. We published a pamphlet on this name, written by Elder Rice Haggard, who had lately united with us. Having divested ourselves of all party creeds, and party names, and trusting alone in God, and the word of his grace, we became a by-word and laughing stock to the sects around; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation, which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers were multiplied.

For your information I insert the Last Will and Testament of Springfield Presbytery.

THE LAST WILL AND TESTAMENT OF SPRINGFIELD PRESBYTERY.

FOR where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.—*Scripture,*

LAST WILL AND TESTAMENT, &c.

THE PRESBYTERY OF SPRINGFIELD, sitting at Caneridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die: and considering that the life of every such body is very uncertain, do make, and ordain this our last Will and Testament, in manner and form following, viz:

Imprimis. 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 our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may

have free course to the Bible, and adopt *the law of the Spirit of life in Christ Jesus*.

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron*.

Item. We will, that the church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of trying those *who say they are apostles, and are not*.

Item. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without a written *call* or *subscription*—admit members—re-move offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the 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. - *Item.* We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item. We will, that our weak brethren, who may have been wishing to make the Presbytery of Spring-

field their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item. We will, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item. We will, that Ja-----, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy *partyism*. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we will, that all our *sister bodies* read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, } L. S.
June 28th, 1804. }

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE, } *Witnesses.*

THE WITNESSES' ADDRESS.

WE, the above named witnesses of the Last Will and Testament of the Springfield Presbytery, knowing that there will be many conjectures respecting the causes which have occasioned the dissolution of that body, think proper to testify, that from its first existence it was knit together in love, lived in peace and concord, and died a voluntary and happy death.

Their reasons for dissolving that body were the following: With deep concern they viewed the divisions,

and party spirit among professing Christian's, principally owing to the adoption of human creeds, and forms of government. While they were united under the name of a Presbytery, they endeavored to cultivate a spirit of love and unity with all Christians; but found it extremely difficult to suppress the idea that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a temptation was laid before those who were connected with the various parties, to view them in the same light. At their last meeting they undertook to prepare for the press a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of Christian church government, stript of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, &c. Hence they concluded, that while they continued in the connection in which they then stood, they were off the foundation of the Apostles and Prophets, of which Christ himself is the chief corner stone. However just, therefore, their views of church government might have been, they would have gone out under the name and sanction of a self-constituted body. Therefore, from a principle of love to Christians of every name, the precious cause of Jesus, and dying sinners who are kept from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties—sink out of the view of fleshly minds, and die the death. They believe their death will be great gain to the world. But though dead, as above, and stript of their mortal frame, which only served to keep them too near the confines of Egyptian bondage, they yet live and speak in the land of gospel liberty; they blow the trumpet of jubilee, and willingly

devote themselves to the help of the Lord against the mighty. They will aid the brethren, by their counsel, when required; assist in ordaining elders, or pastors— seek the divine blessing—unite with all Christians— commune together, and strengthen each others' hands in the work of the Lord.

We design, by the grace of God, to continue in the exercise of those functions, which belong to us as ministers of the gospel, confidently trusting in the Lord, that he will be with us. We candidly acknowledge, that in some things we may err, through human infirmity; but he will correct our wanderings, and preserve his church. Let all Christians join with us, in crying to God day and night, to remove the obstacles which stand in the way of his work, and give him no rest till he make Jerusalem a praise in the earth. We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our Western country, which we hope will terminate in the universal spread of the gospel, and the unity of the church. Thus far the Witnesses of the Last Will and Testament of the Springfield Presbytery. Why the work alluded to above, on the subject of church government, never made its appearance, the writer is not advised. Perhaps the Shaker-difficulty, which shortly after this time arose, was the cause; as it is known that Dunlavy and M'Nemar, two of the Witnesses, were carried away with that miserable delusion: and also, that shortly after their defection from the cause, Marshall and Thompson began to look back, and subsequently joined the Presbyterians again.

CHAPTER VIII.

Atonement—Change of views—Baptism; is himself immersed—Fanaticism makes considerable advances—The Shakers come—Some of the Preachers and people led off.

IN 1804, my mind became embarrassed on the doctrine of Atonement. I had believed and taught that Christ died as a substitute or surety in our stead, and that he died to make satisfaction to law and justice for our sins, in order to our justification. From these commonly received principles, it would seem to follow that all must be saved, and that Universalism must be the true doctrine. If all were not saved, then it would follow that Christ did not die for all; and then Calvinistic election and reprobation must be the true doctrine. I indulged no doubt in my mind, that each of these two systems was condemned by the Scriptures. I studied the system of Andrew Fuller, but was obliged to conclude, that it was only a subterfuge and a palliative of the two former systems of Calvinism and Universalism. The growing intelligence of the world must, and will see it in this light. I determined to divest myself, as much as possible, of all preconceived opinions on this subject, and search the Scriptures daily for the truth.

I first examined the commonly received doctrine, that Christ as a surety or substitute, died to satisfy the demands of law and justice against us, and paid our debts of suffering in our stead, by which we are justified. This is equally the doctrine of Calvinists and the earlier Universalists, differing only in extent; the former limiting the Atonement to the elect, and the latter, without limitation, extending it to all mankind. They stand upon the same foundation. Now I inquired, what are these debts, paid by the death of Christ? I was answered by the one voice of all, they are death, temporal, spiritual, and eternal; and that these were the demands of the violated law, and injured justice of God. I then inquired, did Christ as a substitute, die a

natural, or temporal death in our stead? If so, why do we all yet die? If the debt was fully paid by him for us, can it be just that we suffer it again? Did he die a spiritual death for us? Why then do all, whether elect or non-elect, suffer this death? All are destitute of spiritual life, are dead in trespasses and sins, have no desire for God, nor delight in him. Could a holy law make such demands? Could the holy Jesus pay such? Impossible. I farther inquired, did Christ suffer eternal death, in our room and stead? Impossible; for he arose from the dead the third day, and is now alive forevermore in heaven. But the common idea was suggested, he suffered what was equivalent to eternal death;—he suffered infinitely in degree, but not eternally. This appeared to me a mere subterfuge, as unscriptural as it is unreasonable; for none but the infinite God could suffer infinitely; and as he cannot suffer, therefore the doctrine is absurd. Besides, eternal punishment has no end, and to eternity the debt will be unpaid, and until this be done justice cannot be fully satisfied, and consequently there can be no justification forever, on this plan.

Again: I viewed the substitute or surety, and the person with whom he is connected, as one in law. If the surety pays the debt, it is considered as paid by the person for whom he was surety. Is this a justification by grace, or of debt? Is it pardon or forgiveness? I was overwhelmed with astonishment to see the foundations of all the popular systems built upon the sand, and tottering, and falling at the touch of truth. The justly celebrated and eloquent Universalist preacher, Mr. Bailey, of Kentucky, acknowledged that the foundation of Universalism had never been moved or touched till these arguments appeared; and from that time till his death he ceased to teach the doctrine, as I have been informed.

Driven from this foundation, I tried that of the Methodists—that Jesus died to reconcile the Father to us. This I found to be an unscriptural assertion. None of

the sacred writers have said so. They represent God an unchangeable being. The death of Jesus is never represented as having any effect on God, or his law; but on man the whole effect of it passed for his good. I examined another opinion, now become very common, that is, that Jesus died to open the door of mercy to the world, or to make it possible for God to justify him that believed in his Son. This door was represented to be in the breast of God. Justice and truth had closed it against the egress of mercy to save sinners. It was impossible for mercy to get out till the door was opened; and justice opposed its being opened, till satisfaction should be made to its demands. These demands, on inquiry, I found to be as before stated, death temporal, spiritual and eternal. The diction is different, but the sentiments are the same. I saw that the doctrine evidently was not true—that the door of mercy in the breast of God was not closed; for the greatest gifts of mercy, yea, all the gifts of mercy, were vouchsafed to us in the gift of Jesus Christ, the Son of God, before justice could be satisfied by his death. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The gift of Jesus was before his death, and this, according to the system, must be before the satisfaction. A door against mercy is in our heart, and it is closed; but the Lord is represented as knocking at that door, and pleading for entrance. When we open, the Lord with his fulness enters, and blesses us.

I farther inquired, did God in his law given by Moses, admit of a substitute or surety to die in the room of the guilty? I found that he did not. For according to the law, every soul was to die for his own sins; even a son should not die for the father, nor the father for the son. The doctrine of suretyship is wrong in civil policy, as well as in religion. It is not an authorized doctrine of the Bible, though contended for with so much zeal by system-mongers.

My opportunity to read was very limited, being compelled to manual labor daily on my farm; but so intently engaged was my mind, on this and collateral subjects, that I always took with me in my corn-field my pen and ink, and as thoughts worthy of note occurred, I would cease from my labor, and commit them to paper. Thus laboring till I had accumulated matter enough for a pamphlet, and having arranged the ideas, I addressed them in print to a friend. That edition was soon exhausted, and I could not supply the many calls for it. This gave a pretext for many to say, I had called them in and burnt them. This is not true. They were never called in by me, nor were they burnt in my knowledge. Against this pamphlet, Doct. J. P. Campbell, of Kentucky, a Presbyterian preacher of some notoriety, wrote his *Strictures*—very severe in language, but his arguments were by me considered weak; yet, as good as his cause afforded him. To these *Strictures* I replied in another printed pamphlet, to which he made a rejoinder, called the *Vindex*. It was judged to be too vindictive to merit a reply; and thus this controversy between us closed. One thing I have since regretted, that the Doctor accused me in his pamphlets of being heterodox on the Trinity. My views I had never committed to paper, and for years had been silent on that subject in my public addresses. We had been very intimate, and I had disclosed my views to him as to a brother; not suspecting that I should be dragged before the public as I was. I forgive him. But his disclosure was abroad, and induced me to defend myself, and the doctrine I believed. This I have done in a book called my *Address to the Churches*, and in my *Letters to James Blythe, D. D.*, the latter designed as an answer to Thomas Cleland, D. D., who had written furiously against me.

The result of my inquiries on Atonement and Trinity, will be found in the pamphlets above named. I called 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 effects 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. But these things are fully shown in the books referred to above.

About this time the subject of Baptism began to arrest the attention of the churches. On this I will state what took place while I was a Presbyterian preacher. Robert Marshall, one of our company, had then become convinced of the truth of the Baptists' views on this subject, and ceased from the practice of pedobaptism; and it was believed he was on the eve of uniting with the Baptists. Alarmed lest he should join them, I wrote him a lengthy letter on the subject, laboring to convince him of his error. In reply, he wrote me another, in which he so forcibly argued in favor of believers' immersion, and against pedobaptism, that my mind was brought so completely to doubt the latter, that I ceased the practice entirely. About this time the great excitement commenced, and the subject of baptism was for awhile, strangely, almost forgotten. But after a few years it revived, and many became dissatisfied with their infant sprinkling, among whom I was one.

The brethren, elders, and deacons came together on this subject; for we had agreed previously with one another to act in concert, and not to adventure on any thing new without advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely, and according to their conviction of right—and that we should cultivate the long-neglected grace of forbearance towards each other—they who should be immersed, should not despise those who were not, and *vice versa*. Now the question arose, who will baptize us? The Baptists would not, except we united with them;

and there were no elders among us who had been immersed. It was finally concluded among us, that if we were authorized to preach, we were also authorized to baptize. The work then commenced, the preachers baptized one another, and crowds came, and were also baptized. My congregations very generally submitted to it, and it soon obtained generally, and yet the pulpit was silent on the subject. In Brother Marshall's congregation there were many who wished baptism. As Brother Marshall had not faith in the ordinance, I was called upon to administer. This displeased him and a few others.

The subject of baptism now engaged the attention of the people very generally, and some, with myself, began to conclude that it was ordained for the remission of sins, and ought to be administered in the name of Jesus to all believing penitents. I remember once about this time we had a great meeting at Concord. Mourners were invited every day to collect before the stand, in order for prayers, (this being the custom of the times.) The brethren were praying daily for the same people, and none seemed to be comforted, I was considering in my mind, what could be the cause. The words of Peter, at Pentecost, rolled through my mind. "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost." I thought, were Peter here, he would thus address these mourners. I quickly arose, and addressed them in the same language, and urged them to comply. Into the spirit of the doctrine I was never fully led, until it was revived by Brother Alexander Campbell, some years after.

The churches and preachers grew and were multiplied; we began to be puffed up at our prosperity. A law of Synod, or Presbytery, forbade their people to associate with us in our worship, on pain of censure, or exclusion from their communion. This influenced many of them to join us. But this pride of ours was soon humbled by a very extraordinary incident. *Three missionary Shakers from the East came amongst us—Bates,

* See Note, p. 64.

Mitchum, and Young. They were eminently qualified for their mission. Their appearance was prepossessing—their dress was plain and neat—they were grave and unassuming at first in their manners—very intelligent and ready in the Scriptures, and of great boldness in their faith.

They informed us that they had heard of us in the East, and greatly rejoiced in the work of God amongst us—that as far as we had gone we were right; but we had not gone far enough into the work—that they were sent by their brethren to teach the way of God more perfectly, by obedience to which we should be led into perfect holiness. They seemed to understand all the springs and avenues of the human heart. They delivered their testimony, and labored to confirm it by the Scriptures—promised the greatest blessings to the obedient, but certain damnation to the disobedient. They urged the people to confess their sins to them, especially the sin of matrimony, and to forsake them all immediately—husbands must forsake their wives, and wives their husbands. This was the burden of their testimony. They said they could perform miracles, and related many as done among them. But we never could persuade them to try to work miracles among us.

Many such things they preached, the consequence of which was similar to that of Simon Magus. Many said they were the great power of God. Many confessed their sins to them, and forsook the marriage state; among whom were three of our preachers, Matthew Houston, Richard M'Nemar, and John Dunlavy. Several more of our preachers, and pupils, alarmed, fled from us, and joined the different sects around us. The sects triumphed at our distress, and watched for our fall, as Jonah watched the fall of Nineveh under the shadow of his gourd. But a worm at the root of Jonah's gourd killed it, and deprived him of its shade, and brought on him great distress. So the worm of Shakerism was busy at the root of all the sects, and brought on them great distress; for multitudes of them, both preachers

and common people, also joined the Shakers. Our reproach was rolled away.

Never did I exert myself more than at this time, to save the people from this vortex of ruin. I yielded to no discouragement, but labored night and day, far and near, among the churches where the Shakers went. By this means their influence was happily checked in many places. I labored so hard and constantly that a profuse spitting of blood ensued. Our broken ranks were once more rallied under the standard of heaven, and were soon led on once more to victory. In answer to constant prayer, the Lord visited us and comforted us after this severe trial. The cause again revived, and former scenes were renewed.

The Shakers now became our bitter enemies, and united with the sects in their opposition to us. They denied the literal resurrection of the body from the grave: they said the resurrection of the body meant the resurrection of Christ's body, meaning the church. They, the elders, had constant communication and conversation with angels and all the departed saints. They looked for no other or better heaven than that on earth. Their worship, if worthy of the name, consisted in voluntary dancing together. They lived together, and had all things common, entirely under the direction and control of the elders. They flourished greatly for some years, and built several superb villages; but afterwards began to dwindle till they became nearly extinct. John Dunlavy, who had left us, and joined them, was a man of a penetrating mind, wrote and published much for them, and was one of their elders in high repute by them. He died in Indiana, raving in desperation for his folly in forsaking the truth for an old woman's fables. Richard M'Nemar was, before his death, excluded by the Shakers from their society, in a miserable, penniless condition, as I was informed by good authority. The reason of his exclusion I never heard particularly; but from what was heard, it appears that he had become convinced of his error. The

Shakers had a revelation given them to remove him from their village, and take him to Lebanon, in Ohio, and to set him down in the streets, and leave him there in his old age, without friends or money. Soon after he died. Matthew Houston is yet alive, and continues among them.

Their doctrine was, that the Christ appeared first in a male, and through life was preparing the way of salvation, which he could not accomplish till his second appearance in a woman, Anne Lees, who was now the Christ, and had full power to save. They had new revelations, superior to the Scriptures, which they called the old record, which were true, but superseded by the new. When they preached to the world, they used the old record, and preached a pure gospel, as a bait to catch the unwary; but in the close of their discourse they artfully introduced their testimony. In this way they captivated hundreds, and ensnared them in ruin. Their coming was at a most inauspicious time. Some of us were verging on fanaticism; some were so disgusted at the spirit of opposition against us, and the evils of division, that they were almost led to doubt the truth of religion *in toto*; and some were earnestly breathing after perfection in holiness, of which attainment they were almost despairing, by reason of remaining depravity. The Shakers well knew how to accommodate each of these classes, and decoy them into the trap set for them. They misrepresented our view, and the truth; and they had not that sacred regard to truth-telling which becomes honest Christians. I speak advisedly.

* Note—see page 61.—The Shaker difficulty here alluded to by father Stone, is represented as occurring before the question of baptism agitated the Churches. This is a chronological mistake, as doubtless the Shakers came, before the question of baptism was stirred. Father Purviance's account of this matter is accordant with the true chronology of the facts. This, to be sure is a email matter, comparatively.

J. R.

CHAPTER IX.

The churches had scarcely recovered from the shock of Shakerism, when Marshall and Thompson became disaffected—They endeavor to introduce a human Creed—But failing, they return to the Presbyterian Church—Their character—B. W. Stone's only son dies, 1809—His wife, in May, 1810—Her pious character — Breaks up housekeeping—In October, 1811, was married to Celia W. Bowen, and removes to Tennessee—Returns to Kentucky—Teaches a high school in Lexington—Studies the Hebrew language—Appointed principal of the Rittenhouse Academy in Georgetown—Preaches in Georgetown, where he founded a church with a numerous congregation—Is persuaded to resign his station in the Academy, and devote his whole time to preaching—Teaches a private school in Georgetown—Goes to Meigs county, Ohio, where a Baptist Association agrees to assume the name *Christian*—Remarkable dream—Travels in Ohio, preaching to multitudes and baptizing many.

SOON after this shock had passed off, and the churches were in a prosperous, growing condition (for many excrescences had been lopped off from our body) another dark cloud was gathering, and threatened our entire overthrow. But three of the elders now remained of those that left the Presbyterians, and who had banded together to support the truth—Robert Marshall, John Thompson and myself. I plainly saw that the two former, Marshall and Thompson, were about to forsake us, and to return to the house from whence they had come, and to draw as many after them as they could. They began to speak privately that the Bible was too latitudinarian for a creed—that there was a necessity, at this time, to embody a few fundamental truths, and to make a permanent and final stand upon them. One of those brethren had written considerably on the points or doctrines to be received, and on those to be rejected by us. He brought the written piece with him to a conference previously appointed, in order to read it to them. It was thought better not to read it at that time, as too premature, but to postpone it to another appointment, which was made at Mount Tabor, near Lexington, at which a general attendance was required.

I made but little opposition then, but requested him to loan me the written piece till our general meeting at Mount Tabor, that I might in the interim study his doctrines accurately. To this he willingly consented, and I availed myself of the permission, and wrote a particular reply to his arguments, which was the foundation of my "Address," afterwards published. The general meeting at Mount Tabor came on, numerously attended. The piece written by brother Thompson was read publicly, and brother Hugh Andrews read also a piece of his own composition on the same side of the question. I read mine also, and brother David Purviance, in the same faith, spoke forcibly. Marshall, Thompson, and Andrews labored hard to bring us back to the ground from which we had departed, and to form a system of doctrines from which we should not recede. This scheme was almost universally opposed by a large conference of preachers and people. Those brethren, seeing they could effect nothing, bade us farewell, and withdrew from us. Soon afterwards, Marshall and Thompson joined the Presbyterians, receiving their confession again professedly *ex animo*; and charity hopes they did as they professed. They became our most zealous opposers; Marshall was required by the Presbytery to visit all our churches, where he had formerly preached his errors, and renounce them publicly, and preach to them the *pure doctrine*.

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. Of all the five of us that

left the Presbyterians, I only was left, and they sought my life.

In the winter of 1809, my only son, Barton Warren, died; and in the spring following, May 30, my dear companion Eliza, triumphantly followed. She was pious, intelligent and cheerful, truly a help-meet to me in all my troubles and difficulties. Nothing could depress her, not even sickness, nor death itself. I will relate an incident respecting her of interest to me, and may be to her children. When my mind began to think deeply on the subject of the Atonement, I was entirely absorbed in it, yet dared not mention it to any, lest it might involve other minds in similar perplexities. She discovered that something uncommon oppressed me. I was laboring in my field—she came to me and affectionately besought me not to conceal, but plainly declare the cause of my oppression. We sat down, and I told her my thoughts on the Atonement. When I had concluded, she sprang up and praised God aloud most fervently for the truth. From that day till her death, she never doubted of its truth.

At her death, four little daughters were left me, the eldest not more than eight years old. I broke up housekeeping, and boarded my children with brethren, devoting my whole time gratuitously to the churches, scattered far and near. My companion and fellow laborer was Reuben Dooley, of fervent piety, and engaging address. Like myself he had lately lost his companion, and ceased house-keeping, and boarded out his little children. We preached and founded churches throughout the Western States of Ohio, Kentucky and Tennessee. Occasionally we visited our children. All my daughters when young, professed faith in Jesus, and were baptized. The youngest, Eliza, has long since triumphantly entered into rest.

October 31, 1811, I was married to my present companion, Celia W. Bowen, daughter of Captain William Bowen and Mary his wife, near Nashville, Tennessee. She was cousin to my former wife. We immediately

removed to my old habitation in Bourbon county, Kentucky, and lived happily there for one year. Then by advice and hard persuasion, we were induced to move to Tennessee, near my wife's widowed mother. The old mother put us on a very good farm, but without a comfortable house for our accommodation. I labored hard at building a house and improving the farm, till I learned that mother Bowen designed not to give me a deed to the farm, and that the right of giving a deed lay solely in her. I could not blame her for this, as the lands of my first wife, by the laws of Kentucky, belonged to her children at her death. She thought it prudent to deed the land on which we lived to her daughter and children. I had before thought the land was left to my wife by the will of her deceased father. As soon as I heard of our old mother's determination, I concluded to return to Kentucky.

I communicated this to my companion, who approved of my course. In a few days I started back to Kentucky, if possible to get back my old farm I had sold. I had sold it for \$12 per acre; but the price of lands had greatly risen, and I could not get my farm again for less than \$30 per acre. I was unable to repurchase it, or any other at these prices. While I was in Tennessee my field of labors in the word was very much circumscribed, and my manual labors took up much of my time in fixing for living comfortably. Letters from the churches and brethren in Kentucky were pouring in upon me, pressing me to return to them. Finding myself unable to repurchase my old farm, I yielded to the strong solicitations of the brethren in Lexington and the neighborhood, to settle amongst them. They immediately sent a carriage for my family, and a wagon to move us up. They had rented me a house in Lexington, and promised to supply my family with -every necessary. But I then learned a lesson, and learned it better afterwards, that good men often make promises which they forget to perform.

In Lexington I was compelled to teach a high school

for a support. I taught the English Grammar, Latin, Greek, and some of the sciences. This school exceeded my highest anticipations. Gentlemen of the first class patronized it, and our institution became popular and respectable. We far outnumbered the pupils of the University. I employed an assistant well qualified. In this time I had to visit once a month my old congregation at Caneridge, nearly thirty miles distant, and be back by school hour on Monday morning. I labored in my school to satisfy my patrons, and profit my pupils, and it is believed that I succeeded.

While teaching there, a Prussian doctor, a Jew of great learning, came to Lexington, and proposed to teach the Hebrew language in a short time. A class was soon made up of a motley mixture of preachers, lawyers, and others. He taught by lectures; and in a very short time we understood the language so as with ease to read, and translate by the assistance of a Lexicon. This was a desideratum with me, and was of advantage ever after in reading and understanding the Scriptures.

The Rittenhouse Academy in Georgetown became vacant, and urgent solicitations were made to me to become its principal. I consented, and moved there, and soon entered upon the duties of my appointment. The number of students soon became large, and many followed me from Lexington. At that time Georgetown was notorious for irreligion and wickedness. I began to preach to them that they should repent, and turn to the Lord. My congregation increased, and became interested on the subject of religion. Soon we constituted a church of six or seven members, which quickly grew to two or three hundred. I was every week baptizing, sometimes thirty at a time, of whom were a number of my pupils, some of whom became useful preachers afterwards. The work of conversion spread a distance round, with but few preachers, and those not very efficient. The harvest was truly great, but the laborers were few.

The churches, without my knowledge, met together, and determined that it was proper to engage all my time and services in preaching the gospel; and in order to release me from the Academy, they agreed to pay my debt, which *I* had contracted for a small farm near the town, on which I had moved my family. The only way I had to pay this debt was by the profits of the Academy. They had also agreed to supply myself and family with a comfortable support. A deputation of brethren was sent to inform me what was done, and to confer with me on the propriety of yielding to their wishes, and to evangelize steadily among the churches. I yielded, and resigned the charge of the Academy, and gave up myself to the work of the ministry. 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 to eternity.

The time drew near when my debt must be paid. I became uneasy lest I might fail, and named it to my brethren. Fair promises kept up my spirits; but at last I had to borrow a good part of the money and pay the debt myself. And to add to my trouble, the money borrowed was to be repaid in specie, which I had to buy with Commonwealth's depreciated paper, two for one, yet had been by me received at par with silver and gold. I was compelled to desist from evangelizing, and proposed to teach a private school in Georgetown, (for the Academy was supplied.) I had soon as many pupils as I desired. By this means I was enabled to pay the borrowed money and the interest, and had something over. By such constant application to study, my health failed. I gave up teaching entirely, and turned to hard labor on my farm, in order to support my family.

I had an appointment of long standing in Meigs county, Ohio, above the mouth of Kenhaway, in order to preach, and to baptize a Presbyterian preacher living there, whose name was William Caldwell. The time drew near, and I had no money to bear my expenses.

I was ashamed to beg, and unable to obtain it. The night before I started on my tour, I had meeting in the neighborhood, and when the people were dismissed, a letter was slipped into the hand of my little daughter by some unknown person. She handed it to me, and I found a ten dollar bill enfolded, with these words only written, "For Christ's sake." I was much affected, and received it thankfully as a gift from my Lord to enable me to do his work. I was much encouraged, believing that the Lord would prosper my way.

I arrived safely and in good spirits at the appointment, where brother Dooley, of Ohio, met me. The separate Baptists, by previous appointment, held their annual association at the same time and place. We agreed to worship together. The crowd of people was great, and early in the beginning of the meeting I baptized brother Caldwell in the Ohio river. This circumstance drew the cords of friendship more closely between us and the Baptists. Great was the excitement produced by our united efforts. The elders and members of the association met daily in a house near the stand, where they transacted their business, while worship was carried on at the stand. I was invited and urged to assist them in their deliberations in the association, and frequently requested to give my opinion on certain points, which I did to their acceptance and approbation. They had a very difficult case before them, on which they could come to no decision. I was urged to speak on it, and to speak freely. It was evidently a case with which they had no right to meddle, and which involved the system of church government. I spoke freely and fully on the point, and showed it to be a party measure, and of course unscriptural. I exerted myself with meekness against sectarianism, formularies, and creeds, and labored to establish the scriptural union of Christians, and their scriptural name. Till Christians were united in spirit on the Bible, I showed there would be no end to such difficult cases as now agitated them. Having closed my speech, I retired to the worshipping ground.

The mind of the association was withdrawn from any farther attention to their knotty cases, to the consideration of what I had said. The result was, that they agreed to cast away their formularies and creeds, and take the Bible alone for their rule of faith and practice—to throw away their name Baptist, and take the name Christian—and to bury their association, and to become one with us in the great work of Christian union. They then marched up in a band to the stand, shouting the praise of God, and proclaiming aloud what they had done. We met them, and embraced each other with Christian love, by which the union was cemented. I think the number of elders who united was about twelve. After this the work gloriously progressed, and multitudes were added to the Lord.'

A few incidents in my travels, which happened before this time, while I was a widower, and soon after the Conference at Mount Tabor, where Marshall and Thompson left us, I wish to mention for the good of Evangelists hereafter. At that meeting brother R. Dooley and myself agreed to travel in Ohio for some time. We started immediately, and went to Eaton. We commenced operations there on Saturday, and appointed to preach at a house near town next day. After meeting on Saturday, a lady, (Major Steele's wife,) returned home, and found her husband just returned from the West. She told him that two strange preachers had come to town, and she had been to hear them. Nothing more was said on this subject. In the night Major Steele dreamed that he went to meeting—that a man whom he had never seen rose to preach. The features of the preacher were deeply impressed on his mind, and the very text from which he preached, which was, "If God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." He was very much agitated in sleep, and awoke. He told his wife the dream, and slept again, and dreamed the same things. He could sleep no more that night. Next day he came to meet-

ing, and after the congregation met, I arose. That moment Steele recognized the very person whom he had seen in sleep the night before. He began to fear greatly, I read my text, the very one he had heard read in sleep. His mind became so affected that he went out, and tried in vain to be composed. He endeavored to shake off the impression by going with a company to the West to explore lands; but all in vain. He returned, and was by us baptized at a subsequent time.

We preached and baptized daily in Eaton for many days. No house could contain the people that flocked to hear. We had to preach in the open streets to the anxious multitude. At night, after service, the cries and prayers of the distressed in many houses around, were truly solemn. Almost the whole town and neighborhood were baptized, and added to the Lord. We left this place, and preached and baptized in many other places. We were poorly clad, and had not money to buy clothes. Going on at a certain time through the barrens, a limb tore brother Dooley's striped linen pantaloons very much. He had no other, nor had I another pair to lend him. We consoled ourselves that we were on the Lord's work, and he would provide. He tied his handkerchief over the rent, and we went and preached to the people. That night we lodged with brother Samuel Wilson, whose wife presented brother Dooley a pair of home-spun linen pataloons.

We separated awhile, to preach to the frontier settlers, scattered abroad. One day as I was riding slowly along a small track to an appointment at night, I was passing by a small hut, when a woman ran out and called to me. I stopped my horse. She told me she had heard me preach on yesterday; and with a heavenly countenance she thanked God for it; for, said she, the Lord has blessed my soul. Will you stop and baptize me? Yes, said I, gladly will I do it. I dismounted, and walked into the cottage. O, said she, will you wait till I send for my sister, a short distance off. She was with me yesterday, and the Lord has blessed her too. She

wants also to be baptized. O yes, said I, I will gladly wait. She quickly dispatched a little boy to call her husband from the field near the house, and to tell the sister to come. In the mean time she was busy preparing dinner for me. It was no doubt the best she had, but such as I had never seen before, I never more thankfully, more happily, and more heartily dined. The husband soon came in, and the wife beckoned him out, and informed him of her intention of being baptized. He obstinately opposed it. In tears and distress she informed me. I talked mildly with him of the impropriety of his conduct, and at length gained his consent. Her countenance brightened with joy; and her sister, *nobile par*, came. We went down to Deer creek, about fifty yards from the house, where I immersed them. They rose from the water, praising God aloud. A happier scene I never witnessed. The husband looked like death,

I proceeded to my appointment at brother Forgue Graham's. The house was full to overflowing. I preached, and great was the effect. After preaching I invited such as wished to be baptized to come forward. A good number came forward, among the first of them was the husband who had just before so obstinately opposed his wife's baptism. He had walked seven miles to the night meeting. The house was near the bank of the same creek—the moon shone brightly. We went down to, and into the water, where I baptized a number of happy persons. It was a solemn scene. With reluctance the people retired home late at night.

It was a very common thing at that time for many on the frontiers, men, women, and children, to walk six or seven miles to a night meeting. The darkest nights did not prevent them; for as they came to meeting, they tied up bundles of hickory bark, and left them by the way at convenient distances apart; on their return they lighted these bundles, which afforded them a pleasant walk. Many have I baptized at night by the light of these torches.

One day, after having preached, I started alone to another appointment. On my way, a gentleman who was returning home from the same meeting, came up; we rode on together. I introduced the subject of religion, which I found not to be disagreeable to him, though he was not a professor. I urged him by many arguments to a speedy return to the Lord. His mind, I saw, was troubled, and vacillating as to his choice of life, or death. At length we came to a clear running stream; he said, "See, here is water; what doth hinder me to be baptized?" I instantly replied in Philip's language, "If thou believest with all thine heart, thou mayest." He said, "I believe that Jesus Christ is the Son of God," and am determined hereafter to be his servant. Without any thing more we alighted, and I baptized him. We rode on in our wet clothes till our ways parted.

CHAPTER X.

A Campbell appears—Visits Kentucky—His character and views—In 1826 Elder Stone commences the publication of the Christian Messenger—In 1832 John T. Johnson became associated with Elder Stone as co-editor of the Messenger—Continued in that connexion till B. W. Stone removed to Illinois—They succeed in uniting the Churches in Kentucky, whose members had been invidiously called Stoneites and Campbellite—In 1834 B. W. Stone removes to Jacksonville, Illinois— Effects a union there between those called Christians and Reformers.

SINCE the union of the Baptist association, as stated in the last chapter, nothing worthy of particular note occurred till the period when Alexander Campbell, of Virginia, appeared, and caused a great excitement on the subject of religion in Kentucky and other states. "Some said, He is a good man; but others said, nay; for he deceiveth the people." When he came into Kentucky, I heard him often in public and in private. 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 on

baptism for remission of sins. Even this I had once received and taught, as before stated, but had strangely let it go from my mind, till brother Campbell revived it afresh. I thought then that he was not sufficiently explicit on the influences of the Spirit, which led many honest Christians to think he denied them. Had he been as explicit then, as since, many honest souls would have been still with us, and would have greatly aided the good cause. In a few things I dissented from him, but was agreed to disagree.

I will not say, there are no faults in brother Campbell; but that there are fewer, perhaps, in him, than any man I know on earth; and over these few my love would throw a veil, and hide them from view forever. I am constrained, and willingly constrained to acknowledge him the greatest promoter of this reformation of any man living. The Lord reward him!

In the year 1826, I commenced a periodical called the Christian Messenger. I had a good patronage, and labored hard to make the work useful and acceptable. After continuing the work for six years, brother John T. Johnson became united as co-editor, in which relation we continued harmoniously for two years, when the editorial connexion was dissolved by my removal to Illinois. The work I still continued in Illinois, with short intervals, to the present year, 1843.

Just before brother Johnson and myself united as co-editors of the Christian Messenger, Alexander Campbell, of Virginia, had caused a great excitement in Kentucky, as well as in other states, on the subject of religion. He had received a complete education in Scotland, and became a preacher in the strictest sect of Presbyterians. In early life he had immigrated into America, and under conviction that the immersion of believers only was baptism, he joined the Baptists. Not contented to be circumscribed in their system of religion, by close application to the Bible, he became convinced that he had received many doctrines unauthorized by Scripture, and contrary to them, and there-

fore relinquished them for those more scriptural. He boldly determined to take the Bible alone for his standard of faith and practice, to the exclusion of all other books as authoritative. He argued that the Bible presented sufficient evidence of its truth to sinners, to enable them to believe it, and sufficient motives to induce them to obey it—that until they believed and obeyed the gospel, in vain they expected salvation, pardon and the Holy Spirit—that now is the accepted time, and now is the day of salvation.

These truths we had proclaimed and reiterated through the length and breadth of the land, from the press and from the pulpit, many years before A. Campbell and his associates came upon the stage as aids of the good cause. Their aid gave a new impetus to the Reformation which was in progress, especially among the Baptists in Kentucky; and the doctrine spread and greatly increased in the West. The only distinguishing doctrine between us and them was, that they preached baptism for the remission of sins to believing penitents. This doctrine had not generally obtained amongst us, though some few had received it, and practised accordingly. They insisted also upon weekly communion, which we had neglected. It was believed by many, and feared by us, that they were not sufficiently explicit on the influences of the Spirit. Many unguarded things were spoken and written by them on this subject, calculated to excite the suspicions and fears of the people, that no other influence was needed than that in the written word; therefore to pray to God for help was vain. The same thing had been objected to us long before, and with plausibility too; for we also had been unguarded in our expressions. In private conversation with these brethren our fears were removed, for our views were one.

Among others of the Baptists, who received, and zealously advocated the teaching of A. Campbell, was John T. Johnson, than whom, there is not a better man. We lived together in Georgetown, and labored and

worshiped together. We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to unite our energies to effect a union between our different societies. This was easily effected in Kentucky; and in order to confirm this union, we became co-editors of the *Christian Messenger*. This union, *I* have no doubt, would have been as easily effected in other States as in Kentucky, had there not been a few ignorant, headstrong bigots on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus. Some irresponsible zealots among the Reformers, so called, would publicly and zealously contend against sinners praying, or that professors should pray for them—they spurned the idea that preachers should pray that God would assist them in declaring his truth to the people—they rejected from Christianity all who were not baptized for the remission of sins, and who did not observe the weekly communion, and many such doctrines they preached. The old Christians, who were unacquainted with the preachers of information amongst us, would naturally conclude these to be the doctrines of us all; and they rose up in opposition to us all, representing our religion as a spiritless, prayerless religion, and dangerous to the souls of men. They ran to the opposite extreme in Ohio, and in the Eastern States. *I* blame not the Christians for opposing such doctrines; but *I* do blame the more intelligent among them, that they did not labor to allay those prejudices of the people by teaching them the truth, and not to cherish them, as many of them did in their periodicals, and public preaching. Nor were they only blameable; some of the Reformers are equally worthy of blame, by rejecting the name *Christian*, as a family name, because the old Christians had taken it before them. At this, posterity will wonder, when they know that the sentiment was published in one of our most popular periodicals, and by one in the highest standing among us.

It is not wonderful that the prejudices of the old Christian church should be great against us, and that they should so unkindly upbraid me especially, and my brethren in Kentucky, for uniting with the Reformers. But what else could we do, the Bible being our directory? Should we command them to leave the foundation on which we stood—the Bible alone—when they had come upon the same? By what authority could we command? Or should we have left this foundation to them, and have built another? Or should we have remained, and fought with them for the sole possession? They held the name *Christian* as sacred as we did—they were equally averse from making opinions the test of fellowship—and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life.

In the fall of 1834, I moved my family to Jacksonville, Illinois. Here I found two churches; a Christian and Reformers' church. They worshiped in separate places. I refused to unite with either until they united together, and labored to effect it. It was effected. I never suffered myself to be so blinded by prejudice in favor of, or against any, that I could not see their excellencies or defects. I have seen wrongs in the Reformers, and in the old Christians; and in candor have protested against them. This has exposed me to the darts of both sides. I have patiently suffered from both, but the day is at hand, when all errors shall be disclosed, and the righteous justified from every false imputation.

Since my removal to Illinois, you, my children, can remember all that transpired worthy of notice. You know that I was stricken with paralysis in August 1841; from which time I have remained a cripple, and must so continue till relieved by the resurrection to immortality.

**THE
BIOGRAPHY OF
B. W. STONE,**

**BROUGHT DOWN FROM THE BEGINNING OF THE YEAR 1843
TO THE CLOSE OF HIS LIFE.
BY ELDER JOHN ROGERS.**

CHAPTER XI.

B. W. Stone visits Indiana, Ohio, and Kentucky for the last time—Visits Carlisle and Caneridge—Returns home.

IN the latter part of May '43, accompanied by his son Barton and youngest daughter, B. W. Stone commenced his last visiting and preaching tour through the states of Indiana, Ohio, and Kentucky. Though near two years before he had received a paralytic stroke which greatly disabled him, he had so far recovered as to be able to walk a little, and again with profit to occupy the pulpit. He seemed to have a premonition that his end was near, and therefore wherever he went, he spoke as a dying man, with all the solemnities of death and judgment resting upon him. Though his speech was much impaired by paralysis, his mind appeared more vigorous than it had been for many years; and he spoke and wrote with the energy of his best days. On the 10th of June he arrived at Noblesville, Indiana, where he met many of the prominent preachers of that state; and with them and the Christians in attendance, enjoyed a pleasant and profitable interview. From thence, going very much out of his way to Kentucky, he directed his course to Preble county, Ohio. There lived, and yet lives, his venerable, talented, and dearly beloved friend and brother, David Purviance, and others of his old and long tried friends. The forenoon of Lord's-day, the 17th 80

of June, was spent at a meeting, some six or seven miles from New-Paris, to which place, in the afternoon of that day, he resolved to go. He arrived there while a meeting of his old friends and fellow-laborers in the kingdom of Christ was in progress. Alighting from his carriage, he went immediately to the house of worship. His visit was unexpected. And many long years had passed away, since he had seen many of his friends assembled there. As he passed down the aisle, the preacher, recognizing him, descends from the pulpit to greet him.—His old friends, who are about the stand, arise. There is a gush of feeling—tears start in their aged eyes, as they rush into each others' arms. A scene ensues which beggars description. They praise God together for his preserving goodness.—Some of them had been associated as Christians and fellow-laborers in the cause of Reformation, for near half a century. They had stood by it in its darkest hours; and when the mighty hosts of opposers were waging against it a furious and exterminating war, and when some of its first, its strongest, and apparently most devoted friends, were betraying it to its enemies;—these veterans, unmoved by this fearful opposition from without and within, periled every thing for this best of causes. And now, this last meeting, reviving afresh the recollection of their conflicts, their sacrifices, their persecutions, their joys and triumphs in the cause of truth; they seem, in a short interview, to live their lives over again; and they weep and rejoice alternately. But the hour of separation comes. And O! what an hour! They had been wont to meet and part—to meet and part, for the space of more than forty years. But this is their last meeting and parting on earth. What deep and unutterable emotions struggle within! They sing and pray together, and take the parting hand. 'Tis done. Their next meeting will be in the "Spirit land."

From New-Paris he directed his way to Kentucky, and arrived at his son-in-law's, in Fayette county, the 23d of June. Here, upon the scene of his early labors,

and amidst his many old, and younger friends, he spent some two months quite pleasantly and profitably. Every where he was greeted with demonstrations of joy. He was hailed as a Patriarch in the cause of truth and piety, and as a Messenger of peace. No man was ever more universally loved, by those who knew him, than he. The old loved him for old-acquaintance' sake, and more especially for his works' sake. The young loved him because their parents loved him, and especially because of the loveliness and amiability of his character.

But while much interest was felt in his visits, at every point in this section of Kentucky, there were peculiar circumstances which gave his visits to Concord, and especially Caneridge, an intensity of interest which could be felt no where else. When he came to Carlisle, (the place where the Concord church now usually meets,) the writer was absent attending appointments of his own, which he could not with propriety neglect, and was therefore denied the privilege of attending that meeting, and of greeting his venerable father in the gospel at his own house. Though the appointment was in the week, yet he is informed that it was numerously attended. Here, in the bounds of one of the congregations to which he had first ministered near fifty years before, he met many of his old brethren and sisters in the Lord, who had stood by him in the midst of his severest trials and persecutions, and helped him by their prayers and piety to sustain that cause, so near to their hearts. But they were now to hear him, as many of them felt assured, for the last time. They had seen him in the bloom of youth, in the prime of life, and they now looked upon him bent under the weight of more than seventy years—his locks bleached—his eyes dimmed—his cheeks furrowed—his countenance care-worn: but through every stage of life they had known him the same humble, pious, devoted, amiable, benevolent servant of God, and of the church. Once more they hear his tremulous voice, as he points them to that Saviour in whom he had trusted for half a century, and in whose

service he had almost worn himself out. The thought of parting with one so pious, so beloved, so useful—one they had known so long, was indeed most affecting. Tears flowed plentifully while they listened to his last admonitions and encouragements. They sing and pray together, and with emotions too deep for utterance—they part.

I should say, that several of his old Presbyterian friends attended this meeting, and greeted him with demonstrations of affection and good feeling. During his stay in Kentucky, he was twice at Caneridge. At his first meeting, it was not in the power of the writer to be present. And as the amiable and pious Gano has described that very interesting meeting, in the discourse delivered at Caneridge upon the occasion of the death of B. W. Stone, which will be found in another part of this work, it is not necessary to make farther reference to it. By a special request from the author, he agreed to return to Caneridge, and hold another meeting, embracing the 2d Lord's-day in August, 1843, the last he ever attended on that consecrated spot. The day of meeting arrived—many attended, and especially of the aged. It was the privilege of the writer to attend that meeting, '—and there to press to his bosom the venerated Stone, whom he had not seen for a number of years. Many preachers were present, and a deep interest was felt in the meeting throughout. To see the people, at the close of each meeting, lingering in and about the house to greet the beloved Stone, and speak a word with him, or urge him to their homes, bespoke most clearly how deeply he was seated in their affections. This universal attention and respect paid to him, induced a venerable and sensible brother of the Caneridge church to relate an anecdote he had heard of the amiable Mrs. Madison, relict of Ex-President Madison. A distinguished gentleman, upon greeting her, by way of compliment, remarked—"Every body loves Mrs. Madison." She at once responded—"And Mrs. Madison loves every body." So, said he, "Every body loves Mr. Stone, and Mr. Stone loves every body." This

doubtless was as true of Mr. Stone, as it ever was of any other human being. This is no flattery. It is the deliberate judgment of one who, for a quarter of a century, had the best opportunity of knowing the subject of this just praise. But I must approach the closing scene of this meeting. And O! how shall I approach it! How shall I attempt a description of that which defies and baffles all description! It was a scene worthy the pencil of the celebrated Michael Angelo.

During the progress of the meeting the venerable Stone spoke but little, as he was feeble, and as there were several preachers present. But on Monday, the last day of the meeting, all expected from him a parting address. While memory lives, I can never forget that day. The circumstances of that parting scene are indelibly engraved on the tablets of my heart. With staff in hand, the venerable man limps into the pulpit, and takes his stand before a numerous and eager audience. What must be his feelings while he reflects that he occupies for the last time the pulpit which he had so often filled for near forty-seven years! His feelings may be imagined, but cannot be described. The silence of death pervades the audience; and all are leaning forward with intense interest to hear the last instructions, admonitions and exhortations of their father in the gospel. 'Tis no blind devotion to a man that has caused the thrilling interest of this hour. True—they love him. But they love him for the truth's sake—for his works' sake—for Christ's sake. They love him as the imbodiment of those social, domestic, and Christian virtues, which are the glory of human nature, and which present him, in the ecclesiastical heavens, as a star of the first magnitude.

He opens the New Testament, and reads from the 20th of Acts, commencing with the 17th verse, to the 21st, inclusive:—"And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what man-

ner I have been with you at all seasons, serving the Lord with all humility, and many tears, and temptations which befell me, by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ." Perhaps I do not exaggerate when I say that in reading these few verses his utterance was obstructed by his feelings a dozen times. Tears started in his aged eyes and flowed plentifully down his furrowed cheeks. The effect was overwhelming. His tears spoke volumes—they spoke to every heart and were responded to in tears from every eye, eloquent of the deep feeling of every heart. Who that considers the circumstances of this parting scene can wonder at the deep feeling manifested upon the occasion.

Yes, said the venerable Patriarch, ye know from the first day I came among you, after what manner I have been with you at all seasons, serving the Lord with all humility and many tears, and temptations. His mind reverts to the memorable winter of '96, when he first occupied the pulpit, in this consecrated house; and in rapid succession, the thrilling and soul-stirring events of his religious life, for near 47 years, pass in review before his mind: and the deep fountain of his feelings is stirred, and finds vent in a copious flow of tears. The audience too, is furnished with ample materials for the most soul-stirring reflections and comparisons. The aged of his friends look back to the period of his first introduction to them, and they contemplate him as he came in and went out before them, in the days of his youth. They think of his auburn locks—his blooming cheeks—his smooth and handsome features—his animated and piercing eye—his dignified and manly bearing. But time, all-conquering time, has destroyed these beauties of the outward man. They look upon him *now*, as for the last time he stands before them. But

O, how changed! His auburn locks are bleached by the frosts of seventy winters—his cheeks have lost their rosy hue, and in them the plow-share of time has made many a deep furrow—his eyes are dimmed by age— and under the weight of years and infirmities he is bending downward to embrace his mother earth. We weep to see the outward man of our venerable father thus decayed and decaying. But our tears are not all "tears of grief." Tears of joy are mingled with them. We rejoice that while his outward man is decaying, his inward man is receiving new accessions of spiritual strength and moral beauty, day by day—that from the first day he came amongst us till the present hour he has proven himself to be a most devoted servant of God, and of the Church—and that by his humility, his deep piety, his Godly sincerity, his zeal for the honor of his Saviour, the purity and unity of the church—the salvation of sinners—his mild and amiable disposition—his soft and engaging manners—his kind, yet uncompromising course as a Christian, and a "Christian teacher"—by the meekness, patience, forbearance and fortitude with which he has borne a great amount of persecution —the sacrifices of property, of ease and honor which he has offered at the shrine of truth; we repeat, we rejoice to know that by these means he has gathered around him, thousands upon thousands of the most devoted friends—and commanded the respect, and even the love of many of his most inveterate religious opponents: and that he stands before us this day, after a long and laborious life of toil and self-denial, clothed with the beauties of holiness, encircled with a halo of moral dignity and glory, as undying as the Deity. These are some of the considerations which afford us joy amidst our sorrows.

He reads again: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." The effect of this reading is electrical;—the whole audience is convulsed. The subdued tone of the speaker, his tremu-

lous voice, his utterance often stifled by a gush of feeling while reading this short but most appropriate and affecting sentence;—together with all the circumstances of the occasion, were well adapted to produce the effect which followed. He stands in the midst of venerable fathers and mothers, whom he had intimately known and ardently loved for near half a century, whose children and grand-children present, he had dandled upon his knees. He is encircled by the walls of that ancient house of God which had stood for full half a century, where the ardor of his youth and the strength of maturer years had been expended in the cause of Christian reformation and gospel liberty. He is in sight of the grave-yard, in which lie buried many, very many of his early and devoted friends, and around him stand those venerable trees with which he had been familiar so long. O, how eloquently, how touchingly do these circumstances appeal to the heart of the speaker. We wonder not at the deep-toned feeling of the venerable Stone, that his utterance is much obstructed by it. We rather wonder that he can speak at all, under the circumstances. Indeed it was almost impossible for him to utter the words "ye shall see my face no more." His reflections overwhelmed him. And shall I see this venerable house—that lonely church-yard—the grove that surrounds me—those scenes of my youth and more advanced age, with which are associated so many fond and touching recollections; *shall I see them no more!* And above all, must I now take by the hand for the last time those aged fathers and mothers with whom I have spent so many happy hours in the service of the Lord and in social intercourse? And shall I indeed *see their faces no more!* Yes; such appears to be the will of God.

If the feelings of the speaker were too deep for utterance, those of his audience were equally deep and subduing. We loved him most ardently, as a father in the gospel, whose instructions we had been receiving with great pleasure and profit for many, many years.

The thought, therefore, that we should see his face no more, was most affecting.

Again he reads:—" Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one, night and day, with tears."

These verses were read with the deepest emotions— with frequent pauses, from obstructed utterance. He acknowledged that he was a poor erring creature—that he had nothing of which to boast before God; yet he appealed to Heaven, that unworthy as he was, he had sought to clear his skirts from the blood of all men— that he had sought to do his duty to the church and to the world—that he had, to the best of his ability, declared the whole counsel of God; and that his hope of acceptance was wholly in the mercy of God, in Christ. He urged upon the teachers of the church present, the importance of taking heed to themselves and their doctrine, that they might both save themselves and those that heard them.—That while it was very important they should know and speak the truth, it was still more important to its success, that they should live it out, and thus show themselves patterns of good works. He reminded them that in all ages the leaders of the people had caused them to err, and that therefore, if they would be the honored instruments of great good to the church and to the world, they must take heed to themselves and their doctrine, and see to it that they feed the church of God with the wholesome provisions of the gospel, and preach the truth as it is in Jesus to sinners:—in a word,

that they should rightly divide the word of truth, giving to saint and sinner a portion in due season. He warned them of the danger of schism—pointed them to the significant and alarming fact, that in all ages of the church, men of corrupt minds had arisen, speaking perverse things, to draw away disciples after them—that grievous wolves, in disguise, had crept into the flock, tearing and wasting it. And that, above all things, he feared such results in the churches, after his departure. That the object of his life had been to unite the people of God upon Heaven's own plan, and that he hoped to die pleading the cause of union upon the Bible. He reminded them, that if they would promote the unity and purity of the church, they must be humble. That pride had been the bane of union in all ages. That under the influence of pride, men become selfish, self-willed, ambitious, resolved to make to themselves a great name—to make a party and stand at the head of it.—That it makes men forget their obligations to God and their fellow men, in their devotion to themselves. That its tendency is always to schism—is always downward. And that, therefore, God's curse is upon it. "He resisteth the proud." That, on the contrary, humility always tends to holy union—that as certainly as pride and selfishness go together, so certainly humility and benevolence belong to the same family. That as pride disposes us to seek our own, so humility disposes us to look after the happiness of others. That while pride prompts us to esteem ourselves better than others, humility disposes us to esteem others better than ourselves. He pointed them to some illustrious examples of humility, and urged the imitation of them.

He spoke of the holy Baptist, who was willing to decrease, that his Saviour might increase—of Paul, who, though the chief of the apostles, was willing to be accounted less than the least of all saints—nay, to be accounted nothing, that Christ might be all in all. But he especially urged them to imitate the great exemplar, the great model-character, Jesus Christ, who

though higher than the heavens, was meek and lowly in spirit.

He reads again: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Yes, brethren, said the holy man, I commend you to God. To whom else should I commend you? Trust not in man—make not flesh your arm. For it is written, "cursed is the man that trusteth in man, and that maketh flesh his arm." Trust not in the riches, the pleasures, or honors of this world—they are fading, dying, evanescent, deceitful things. Cease from man, whose breath is in his nostrils. But trust in the Lord forever: for in the Lord Jehovah there is everlasting strength. They who trust in the Lord shall never be confounded nor put to shame. He will keep them in perfect peace, whose minds are stayed on him. O, if you would be filled with righteousness, and peace, and joy in the Holy Spirit, trust in the Lord and do his commandments. Your happiness and security will then be independent of the storm or sunshine of earth. All things work for good to them that love God—to them who are the called according to his purpose. For full half a century I have known amidst the storms and tempests of life the joys and consolations of trusting in the Lord; and now, in the evening of my life, when sinking under the infirmities of age to the grave, let me, as the best service I can render you, once more, and for the last time, "commend you to God, and to the word of his grace." Yes, to the word of his grace, let me commend you. Precious word! It is able to build you up, and give you an inheritance among them who are sanctified—able to make you wise to salvation through faith in Christ Jesus. It is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work. Clasp it to your bosom, then, as the most valuable boon belonging to your earthly home. O, hide it in your hearts,

that you sin not. Read it and meditate upon it day and night. It is the word of God's grace. O, precious thought! "Grace! 'tis a charming theme!" My only hope—the only hope of perishing man. Yes, it is God's word of grace, as it reveals his grace to sinners, and as it reveals to saints his exceeding great and precious promises.

The systems of men, for full fifteen centuries, have furnished the professors of Christianity with questions of endless strifes and debates, and have led to wasting persecutions. The present condition of Christendom, cut up into hundreds of parties, exhausting their energies in party conflicts, speaks volumes against the evil influence of humanisms in religion. To the word of God's grace, then, let me commend you. To the Bible, the Bible alone! This is the religion of protestants. This, under God, can make you perfect—perfect in faith, perfect in feeling, in word, in deed, in heart and life; in union and communion with God and one another.

He reads again: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Both the speaker and the hearers were deeply affected by this reading. All present, who intimately knew the venerable Stone, could testify that his whole life was a practical commentary upon the verses read; that he had demonstrated he was superior to covetousness—a man of great benevolence, devoting himself most assiduously to the interests of the church, without reference to pecuniary reward.

But he reads again, and for the last time: "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the

words which he spake, that they should see his face no more."

The closing scene which followed, cannot be described. Never while reason holds its empire can his biographer forget that hour. Memory lingers about it with a mournful pleasure. A parting hymn is sung—

"My Christian friends in bonds of love,
Whose hearts the sweetest union prove,
Your friendship's like the strongest band,
Yet we must take the parting hand." &c.

The venerable speaker leaves the stand, and meets his brethren on the floor. Tears flow plentifully, while they take the parting hand, and clasp each other fondly to their bosoms. The song ended, he knelt down and prayed with them all—prayed most fervently for the church and for the world—for the brethren and sisters present especially—that they might be faithful unto death, and meet in heaven to part no more. And truly those present "wept sore, sorrowing most of all for the words which he spake, that they should see his face no more." The meeting dismissed, supported by two brethren, he walked to the house (near the place) where he had put up. On their way, when they had got to a certain point, he stopped them. Said he, "about this place stood the stand, from which, near half a century ago, I used to preach to the people." He turned round and looked earnestly at the old meeting-house, the grave yard and the surrounding grove, and with emotion he said—"I shall see this place no more."

Shortly after this meeting, he left Kentucky, and returned to his home in the "far West." He was accompanied by B. F. Hall and others to Jacksonville. They held several interesting meetings on the way, and every where it was remarked, that he was greeted with manifestations of enthusiastic devotion, as a father in the cause of the Bible—the cause of truth and righteousness.

CHAPTER XII.

Mr. Stone's account of his visit to Kentucky—Finds much to approve— Some things to disapprove—Advice to a young preacher—His last preaching tour in Missouri—Last public discourse—Death.

UPON returning home, he thus writes in reference to his tour, in the September number of the Messenger for 1843. "The senior editor, B. W. Stone, has just returned to his post, after an absence of several months in Indiana, Ohio and Kentucky. His health is greatly improved. He designs to continue in the faithful discharge of his editorial labors in the future. He was greatly pleased to meet with many of his old Christian brethren; some like himself, pressed down with the weight of years, and attendant infirmities, and standing on the eve of time, soon to hear the summons, 'Come up hither.' He is happy to state, that bigotry and party spirit, are fast receding and dying in the hearts of Christians of all denominations. In their brotherly embraces I was cordially received as a brother, and as cordially did we unite in worship without one hard speech, act, or thought. O, that this temper and conduct might universally prevail among Christians! It would be a blessing indeed to themselves, and to mankind—it would recommend religion to the acceptance of the world, and hurl the soul-destroying monster, sin, from his long usurped throne in the human heart. God and his truth would be glorified, heaven would descend on earth, and shame infidelity and scepticism, and smile them from existence. What but bigotry and party spirit prevent these glorious events."

So deeply impressed was the mind of this holy man with the thought that union is of the essence of Christianity, that the great end of our Saviour's mission to earth was and is to unite us to God, and to one another, that he hailed with enthusiastic joy the least indications of a growing spirit of forbearance and brotherly love among the different denominations. For in the univer-

sal prevalence of the spirit of union among Christians, he saw the monster, sin, dethroned—the world converted—heaven descending to earth, and infidelity and scepticism shamed and smiled into oblivion.

As the venerable Stone in his tour noticed some things amongst us which in his judgment tend to check the progress of religion, and as his deep religious knowledge and piety, his long experience, his disinterestedness, entitle his judgment to great weight, I bespeak for his admonitions a very attentive and grave consideration. "Religion, where I have been, is onward in its march, but not so triumphant as I fondly anticipated to find it, from the vast numbers who had recently professed the faith of Christ in these countries. Several things of a serious nature, conspired to check its progress, in my opinion. These I will expose in brotherly love, hoping that the exposure may be profitable to all."

"I. There has been more labor expended in reaping down the harvest, than in preserving it when reaped— there has been more care to lengthen the cords, than to strengthen the stakes [of Zion]—more zeal to proselyte, than to build up in the faith and hope of the gospel." This is most certainly, and lamentably true. And the correction of this evil demands our special attention. But as an apology for this state of things, it may be remarked, that in the commencement of our plea for reformation, in regard to the terms of pardon, it was all important these matters should be made prominent; especially the design of baptism. For here we differed with all the sects; and in reference to the doctrine of baptism for the remission of sins, we were much misunderstood and misrepresented by them. It behooved us, therefore, to make this point prominent. Besides, the importance of this item, to a proper understanding of the gospel scheme, and to a rational reception of Christ, as our Saviour, required that it should be thoroughly investigated. We perceived that the various denominations were making frames and feelings the evidence of

pardon—that they taught penitents to expect some immediate revelation of their pardon—by the removal of their burden of sin. And we saw most plainly, in the light of the Word, and of common sense, that pardon, being an act of God, is not a matter of feeling, and can only be known by divine testimony. As I can never know by my feelings that a sin which I have committed against my neighbor is pardoned, nor in any other way than from that neighbor himself; so I can only know that the sins I have committed against my heavenly Father, are pardoned, by a revelation in words from himself. We perceived too, most plainly, that the opposite view leads to enthusiasm and fanaticism of every grade. We felt it therefore to be our duty to expose this error, and hold up the truth in regard to this important question. But now that the battle has been fought and the victory, to a great extent, won—that thousands upon thousands of converts have been made, many of whom are dying for want of the wholesome and strengthening provisions of the gospel—our teachers still harp upon first principles. The young preachers who came in among us in the midst of this conflict, entered with great spirit and ardor into the war, and having distinguished themselves in this warfare, in regard to first principles, and knowing little else, 'they seem unprepared and quite indisposed to change their course. But it is my deliberate judgment, if we would not convert our great victory into the most overwhelming defeat, we must leave, measurably, the first principles, and 'go on to perfection.' We must build ourselves up on our most holy faith, perfecting holiness in the fear of God. In the strength of the Lord we have gained much ground, but if we would not lose our reward we must carefully and diligently cultivate it. Let us study practical Christianity, under Christ, as we have studied first principles—let us pray for greater measures of the Spirit, to help us, and the stakes of Zion will be as strong as her cords are long." Then let this admonition of the venerable Stone, who sleeps in his grave,

and whose motive in giving it is above suspicion—O let it sink deep into our hearts and be properly improved in our lives.

Let us hear him again.

"II. Another thing which checks the work of religion every where, but especially in Kentucky, is extravagance in worldly things. Thousands of brethren there are wasting the Lord's goods. They seem to have forgotten, or never have been taught, that they themselves are living sacrifices to God. If they are Christians, their whole soul, body, and spirit are his, and all the substance they possess. They are but the Lord's stewards, to manage to his interest and glory what he has entrusted to them, and to render a just account to him in the day of judgment. Dare we then waste it, or spend it in the pride of life, and to please the lusts of the flesh and of the eye? O, what an awful reckoning there will be at the last day! There must be a reformation here, else all our labor will be lost, and the work put into more faithful hands."

Beloved brethren, this is a grave charge; and as it was made by a beloved Father in Israel, one whose piety, good judgment, and disinterestedness are unquestioned and unquestionable, we should prayerfully consider it. I know that the proper management of our worldly goods, is a question of great delicacy, and considerable difficulty. Yet, certainly, it is one of vast practical importance. We should, therefore, examine it most carefully, in the best lights we have. We are Jehovah's by creation, preservation and redemption; and are therefore bound to him by a three-fold cord, that cannot be broken. And being the Lord's, body, soul, and spirit, all we have, or can acquire of this world's goods are his; and therefore, all must be used to promote his glory, in the promotion of our personal holiness, the purity and unity of the church, and the salvation of sinners. That wealth was the ruin of the great nations of antiquity is most palpable. That it has always been unfavorable to physical, mental, and moral

health, is just as true. Let us, then, endeavor to use this world as not abusing it. Under the influence of Christian principle, let us cultivate a spirit of physical, mental, and moral improvement, and we shall lay up treasure in heaven, not upon earth. O, if the true spirit of Christian benevolence pervaded the hearts of all the professors of Christianity, how soon might the lights of education and of the gospel of peace be carried into every dark corner of the earth!

"III. Another thing that has, without doubt, checked the growth of religion, is, that brethren have too greedily followed in the wake of the world, by conforming to its spirit and practice. By this means many have involved themselves and friends in debt, and have failed to pay their lawful contracts, to the ruin of themselves and others. This is a source of great distress in societies, and has almost destroyed confidence in one another."

God help us to improve the caution here given. Instead of aping the world, and conforming to its maxims of extravagance and folly, should we not as Christians set the world an example of honesty, punctuality, temperance and moderation in all things?

The venerable Stone continued in the regular discharge of his editorial duties till within a very short time of his death; and it was remarked generally, that his pieces, from the time of his paralysis, possessed an energy and clearness beyond what they had exhibited for years before. The last article he wrote for the press was addressed to a young man who had graduated at the Missouri University, and asked his advice as to the best course to pursue to prepare himself to be useful, as a preacher of the gospel. Here follows the piece.

"To A YOUNG STUDENT, R-----G-----."

My Son:—You have just graduated at the University of Missouri, at the age of twenty years. You had previously devoted yourself to the Lord, and identified yourself with his people: now you inquire of me what course I would recommend to you, in order that you

may be a profitable preacher of the gospel; for in this you have determined to spend your days. You say what we know experimentally to be true, that your collegiate studies- have occupied the most of your time, and left but little to the study of the Bible; of this you are in a great degree ignorant. The subject of your inquiry is of vast importance to you, and to the cause you have determined *to* advocate; and I will, at your urgent request, give you the best advice I know.

I. Retire to your study in your father's house, and make that room a *proseuche*, or place of prayer. Take with you there a large polyglot English Bible, with the Septuagint translation, and Griesbach's Greek Testament, with Dr. Parkhurst's and Greenfield's Lexicons, and Greenfield's Greek Concordance. Read the Old Testament regularly from the beginning, with the Septuagint before you, by which you will be better able to understand the writer. Should you find any thing dark or unintelligible, note it down on a small blank book, and take it to your near neighbor, Elder T. M. A., who will gladly assist you to the right understanding of the passage. When you read the New Testament, have Greisbach's Greek Testament open before you. Should difficulties occur, examine the translation by Parkhurst's or Greenfield's Lexicon, and more especially by the Greek Concordance. This is the safest and most certain method of finding the true meaning of the words. Take short notes of all the important things you may find in your reading. Forget not to mingle prayer to your God for direction into all truth, and that the wisdom from above may be afforded you.

II. In the intervals of your Bible studies, read church history; Moshem's I recommend you to read first; then D'Aubigne on the Reformation; then Dr. Neander on the first three centuries. Take short notes of all important facts. Forget not meditation and prayer— pray always—pray without ceasing—Keep yourself in the love of God. Vain will be your studies without these.

III. When you have read your Bible through carefully, not hurriedly, turn back and read it again, with the commentary of Henry, and others, lately collated for the Baptist Society. Have by you also Dr. McKnight on the Epistles; and consult these commentaries on all difficult passages. I do not recommend a general reading of them; as this would consume much time to little profit. Commentators generally labor to make the Scriptures bend to their peculiar systems, and to speak the language of Ashdod, or some other barbarous dialect. Hence the danger of becoming too conversant with them. Yet continue in prayer.

IV. During your studies, let your seat be always filled in the house of God every Lord's-day, and other days appointed for divine worship. Pray and exhort publicly among the brethren. This will prepare you for future operations. Many fill their heads with studied divinity, and when they go forth to preach, know not how to speak, and have to supply the lack by reading a discourse written, or committed to memory. Remember, my son, reading is not preaching.

V. Keep yourself, as much as practicable, from too much company and irrelevant conversation. These too often intrude upon your studies and devotions.

VI. When you are by your brethren sent forth to preach, confine your ministration to practical subjects. Young preachers are too fond of polemic divinity, and abstruse subjects. Vanity is at the bottom, and will ruin them, if not checked by an humble spirit.

VII. Let the glory of God and the salvation of souls be your polar star; then will your labors be blest in the world; and a crown of righteousness be given you at the coming of the Lord.

VIII. You are blessed with a wealthy, pious father, who is able and willing to support you without the aid of the churches. Go then to the destitute, and build on no man's foundation, taking nothing for your services. Many poor preachers have to confine themselves to the churches, or get no help. You will not be under this

necessity. May the Lord go with you, and be to you a father and a helper in every time of trouble. Be humble. B. W. STONE."

Now, while we would not claim for this article any extraordinary exhibition of intellect, yet all must admire that spirit of benevolence and piety which it breathes, as well as the general correctness and excellence of its teachings.

On the 3d day of October, 1844, this excellent man, with his wife and youngest son, started on his last visiting and preaching tour. Brother T. M. Allen, who knew him long and intimately, and loved him ardently, thus feelingly describes the closing scene of his public career.

"In the month of October, 1844, Elder Stone made his last visit to his children, relatives, and friends in Missouri. On the 19th (Saturday) of that month, he reached Bear creek, where the brethren were assembled in annual meeting. Here he had the pleasure of being greeted by many of his old Kentucky brethren and friends. He was quite debilitated, and being in feeble health, he soon left the meeting house, and did not return until Monday, the 21st. He was laboring under his paralytic affection, and was otherwise very feeble: but he took the pulpit and made his last public effort in the cause of God and man. It was, like all his efforts, able and interesting. But appearing firmly impressed with the belief that it was an effort that would close his public career, he was unusually solemn and impressive. He spoke as if tottering over the grave. His comfort and instruction 10 Christians—his advice and warning to sinners, will never be forgotten. All were weeping around, and hung with breathless silence and profound interest on the solemn and interesting words that fell from this venerable man of God, now almost worn out in the best of all causes. His great age, his whitened locks, his feeble frame, his deep and ardent piety, his pure morality and unblemished character, together with his great ability as a Christian teacher—the presence of

many of his friends, who had known him almost from the beginning—all conspired to make his last sermon unusually solemn. Thirteen additions were obtained, mostly on that day. The congregation, with weeping eyes, and hearts of love for Elder Stone, gave him 'the parting hand,' and bade him a long, long farewell. Thus usefully and interestingly closed the eventful public career of this excellent man of God. He spent a day or two with his son, Dr. Stone, and left quite unwell for his home in Illinois. He could get no farther than Hannibal, on the Mississippi river, where he breathed his last in peace, at his son-in-law's, Capt. S. A. Bowen's."

CHAPTER XIII.

As several notices of the death of this great and good man were published soon after his decease, I will here insert the most prominent of them, to show how calmly and triumphantly, through grace, he closed his earthly career; and how deeply his loss was felt by his friends. The following is taken from the Christian Messenger, Vol. 14, No. 7.

COMMUNICATED.

"DIED, on Saturday morning, at 4 o'clock, November 9th, 1844, at the residence of Captain Samuel A. Bowen, in Hannibal, Missouri, BARTON WARREN STONE, an Elder in the Church of Christ, and Senior editor of the Christian Messenger, at the advanced age of 71 years, 10 months and 16 days.

"It is seldom we are called upon to record the death of one so much beloved, so highly gifted, or so eminently pious. It is not indeed possible to determine the immense number whose hearts will mourn at the annunciation of this dispensation of the providence of God; and who will stop to shed a tear over the memory of the departed. Although beloved, revered and admired, he has gone to that bourne from whence

no traveler returns. Death knows no tender tie, and values no earthly veneration. The lofty and the low, the gifted and the rude, the righteous and the wicked, the philanthropist and the misanthrope, the sire and the son, alike must bow to the king of terrors, and go down 'to the house appointed for all living.'

"It is vain to speak of the character of Barton W. Stone, in this short sketch. History, faithful to her trust, will fill full many a page with his golden deeds, while to eternity will be left the task of unfolding in many volumes the richness of his untarnished character.

"It would be useless here, to sketch his biography, or schedule his many virtues as a father, as a friend, as a Christian. None stood more conspicuous, in every relation, and in every walk of life.

"His entire life has been made up of tenderness, amiability and love. As a husband he was fond, indulgent, kind. As a father, he was mild, affectionate, impartial. As a brother, faithful; as a friend, ardent and unwavering.

"During his entire maturity, it might truly be said, 'he went about doing good.' The cause of his Saviour was nearest his heart, in youth, manhood, and old age. Christianity was his theme in life—his comfort in death.

"A short time before his decease, he was on a visit to his children in Missouri, in company with his wife and youngest son. He visited many of the churches, and preached with the force and zeal of youth. As if foreseeing his speedy dissolution, he would take the last farewell of his brethren, to meet no more 'till setting suns conclude in endless day.' These partings were made the more solemn, because of his faithful warnings and heartfelt exhortations.

"As he was returning home, his last illness was induced by the inclemency of the weather, and for many days he suffered the most intense pain, without a murmur; and altho' his sufferings were so intense, his mind never wavered, but remained firm and unimpaired. Although well assured that death was rapidly untying the chords of life, he conversed most freely of his change, with the composure of a Christian philosopher. On Friday the 8th, he was visited by Elder Jacob Creath, of Palmyra, Missouri; and when asked by him, if he feared to die,—he replied 'no, my religion has not been the result of mere excitement, nor am I now excited; I

know in whom I have believed.' He then said, 'Lord Jesus, into thy hands I commit my spirit.' He remained perfectly composed until the last moment, and although he suffered the most excruciating pain of body, no inappropriate reply, or expression, indicative of an unbalanced mind, ever passed his lips.

"He called his family around him, and admonished them individually, as he had been accustomed when in health, to fill the various relations they occupied, with honor to themselves and to the glory of God. He told his bosom companion 'not to grieve, but to go home and show the world, how a Christian mother could bear such a heavy loss.' He told her 'never to neglect family prayer,' and farther said to her, 'tell my brethren their religion is of no avail, unless it leads them to the family altar.'

"He urged his daughters, Amanda, Polly, and Catharine, to set good examples before their families, and bring up their children in the nurture and admonition of the Lord.

"He was known to weep only when his son and daughter arrived, at separate times, during his illness, from Jacksonville, Illinois. He spoke to his son Barton, urging him most affectionately, and in the most solemn manner, never to abandon the ministry, but to continue faithful unto the end, and warn sinners to prepare for a dying moment.

"To his son Samuel, he said, 'my son, may the blessings of Abraham's God be upon you, for your tenderness to me,' He then solemnly warned him, and exhorted him to obey the Lord Jesus, and prepare to meet him in heaven.

"All the friends around him were addressed individually as their conditions would appear to require, with the solemnity of the eternal world.

"Brother D. T. Morton (his physician) remarked to him, 'Father Stone, you have been much persecuted on account of the peculiarities of your teaching. Are you willing to die in the faith you have so long taught to others?' He replied, 'I am. During my long life, I may have had some errors or minor points, but in the main, I conscientiously believe I have taught the truth, and have tried to live what I have preached to others. But it is not by works of righteousness that I have done, but according to his mercy he saved me, by the washing of regeneration, and the renewing of the Holy Spirit, which he shed on me abundantly through Jesus Christ.'

It is of grace, it is all of grace.' There was then sung for him a favorite song, which he so often sung with brother J. T. Johnson:

'Farewell, vain world, I'm going home,
My Saviour smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day.'

"While the song was being sung, a heavenly serenity was on his countenance. He gazed on the upper world, as if he saw the Son of God at the right hand of the Father, and was listening to the angels tuning their voices and joining the eternal choir, and then most distinctly repeated the verse:

'Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there.'

"He then called for his son Barton to come to him, and *in* a few minutes breathed his last, with his head leaning on his shoulder, without a struggle or a moan. 'Blessed are the dead that die in the Lord.'

'Thou art gone to the grave, but we will not deplore thee,
Tho' silence and darkness encompass the tomb;
The Saviour has passed thro' its portals before thee,
And the lamp of his love is thy guide thro' the gloom.

Thou art gone to the grave, we no longer behold thee,
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Saviour has died.

Thou art gone to the grave—but its mansions forsaken;—
Perhaps thy tried spirit in death lingered long;
But the sun-shine of heaven beamed bright on thy waking,
And the song which thou heardst was the seraphim's song.

Thou art gone to the grave, but 'twere wrong to deplore thee,
Since God was thy ransom, thy guardian and guide;
He gave thee, and took thee, and soon will restore thee,
Where death hath no sting since the Saviour hath died.'

Yes, God 'gave thee' to the world—to the Chinch. Arid having faithfully served thy generation, He has taken thee from toil and suffering to thy reward, and soon will he restore thee to thy pious friends from whom death has separated thee for a time. And then, O, glorious thought, we shall separate no more forever.

Two days after the death of the venerable Stone, Elder Jacob Creath, Jr., wrote an account of his decease to brother Campbell, which appeared in the December number of the Harbinger, for 1844. We have great confidence in this account, so far as it presents the statements of this venerated man in his last interview with brother Creath. It does honor alike to the head and heart of the writer. The following is the notice referred to, with A. Campbell's remarks prefixed and appended.

"I had just been reading a very feeling obituary notice from the pen of our brother Jacob Creath, of Missouri, of the decease of our most amiable and venerable sister Johnson, consort of Major Johnson, of Mississippi, whose excellent memory is to me most precious, when I received from him the following notice of the death of our much admired and beloved Elder Barton W. Stone. Brother Creath, I presume, had not seen the obituary notice of sister Johnson, copied into our September number, from the graphic pen of our much beloved brother Matthews; which of course supersedes the necessity of the very apposite and impressive notice he has kindly sent us. But we give way to the very detailed notice of the last moments of this venerated and venerable Editor," Thus far, A. Campbell.

PALMYRA, Nov. 11th, 1844.

Bro: Campbell—On Saturday morning, the 9th inst., at 4 o'clock, departed this life, our venerable and beloved brother STONE, at Hannibal, on the Mississippi river, in Marion county, Missouri, at the residence of his son-in-law, Capt. Samuel A. Bowen. He had been to the annual meeting in Boone county, near Columbia, Missouri, and was returning home. While at meeting he was attacked, but was able to preside on Monday, and deliver a discourse, which he regarded as his last

discourse. Indeed, from the time he left home, he apprehended that he would never return. His complaint was inflammation of the bowels. He sent for me on Thursday, the 7th, to visit him. Being confined to bed through indisposition, I did not see him till the 9th.* He suffered much without murmuring. He was quite rational, though evidently dying, when I saw him. After prayer and singing a hymn, I asked him if he felt any fear at the approach of death. "O, no, brother Creath," said he, "I know in whom I have believed, and in whom I have trusted; and I am persuaded he is able to keep that I have committed to him. I know that my Redeemer lives. All my dependance is in God, and in his Son Jesus Christ." He quoted sundry passages, and commented on them. But, said he, "my strength fails, but God is my strength and portion forever."

He exhorted his friends and the family to live like Christians—to obey the Saviour, and prepare to meet him in eternity. I observed that I almost envied his situation, and desired that my last end should be like his. "Brother Creath," said he, "if so great and so holy a man as Paul was afraid that he might be a castaway, may not so frail and poor a man as I fear too? But my God is good and merciful, and my Saviour is strong and mighty to save me." He continued in the same strain till his strength failed, and I had to leave. Bidding him farewell, he said, "God bless you, my brother. I hope to meet you in heaven."

Kindly and faithfully attended by his relatives, friends, and physicians, he continued to converse with them; and when asked by Dr. David Morton what he thought of the doctrine he had been preaching, he promptly responded that he believed it to be true. "We may,

* This notice represents brother Creath as visiting father Stone on the 9th of November: but as he died on the morning of the 9th, at 4 o'clock, it is most likely it was on the 8th that he was with him. The first or preceding notice says it was on the 8th. This, to be sure, is a small matter, still accuracy is desirable.

indeed," said he, "hold some erroneous opinions, but in the main, we are right—for to err is the lot of frail humanity" In a little time after I left, he requested to be placed in an arm chair, where, after smoking his pipe, and conversing on the love of God, on reclining his head on the shoulder of his son Barton, he fell asleep in the Lord.

Thus expired, as he had lived, this decided, intelligent and devout Christian, who had for forty years [full fifty] professed the Christian faith. He was interred in his own locust grove, where repose his remains till the morning of the resurrection." Thus far Elder Jacob Creath, junr.

The following are brother Campbell's remarks, appended to the obituary written by brother Creath:

"Elder Stone's history we hope will yet be given at considerable length. Though much engaged in controversy, and much opposed, he seems never to have lost a good and persuasive spirit: and while represented as very heterodox, on some vital matters, by his quondam Presbyterian brethren, his good character and benevolent spirit extorted from them the confession that "his life was sound, though his doctrine was riot." In the heat of controversy he may, indeed, like most other men, have been carried too far on some points; still he was the honored instrument of bringing many out of the ranks of human tradition, and putting into their hands the Book of Books, as their only confession of faith and rule of life, and will no doubt, on this account, as well as others, long continue to be a blessing to those who, by his instrumentality, have already been, or may hereafter be, translated into the fullness of the blessings of the gospel of Christ." A. C.

We shall next present the reader with the excellent letter of Dr. D. T. Morton, the attending physician of the venerable Stone, in his last illness. The writer has not the pleasure of a personal acquaintance with the doctor, but this letter certainly does great credit both to his good sense and good feeling. The following is

a copy of the letter. *Christian Messenger*, Vol. 14, No. 8.

HANNIBAL, Mo., Dec. 4, 1844.

Brother Henderson:—I have thought for several weeks of writing you, concerning the departure of that time-worn and heaven-honored saint, your associate editor, Elder BARTON W. STONE, who fell asleep in Christ, on Saturday morning, the 9th of last month, at 4 o'clock, at the residence of his son-in-law, Capt. S. A. Bowen, of this town.

I esteem it as one of the greatest privileges of my life, to have been permitted to witness the bright display of faith and hope, patience and resignation, manifested by him during a series of painful paroxysms, more lingering and acute than ordinarily falls to the lot of expiring mortals. Notwithstanding his body was racked with torturing pain, his mind was calm and unobscured to the last moment of his existence, and seemed constantly communing with God, or breathing forth' in accents of love to the numerous friends who surrounded his bed, such exhortations as I have seldom heard, and hope never to forget.

I had much conversation with him, and among the many questions asked him, the following is one:—Father Stone, you have been much persecuted on account of the peculiarities of your teaching—I now ask you if you wish to die in the same faith in which you have lived? He replied distinctly and audibly, "I do," and added, "that we may have errors I will not deny; but in the main, I am satisfied we are right," and exhorted us to continue faithful.

Conformably to his wish, we were often permitted to join with him in prayer. I was struck with the fact that music seemed to soothe his pain, for usually, while we sung, he appeared to enjoy a respite from his sufferings. He lectured all around him—his children and grand-children—his brethren and friends—his physicians shared liberally in his kind advice and wholesome instruction. Though in obedience to the laws of mor-

tality, he fell—he fell covered with glory, yea, he triumphed in death.

I saw his body the morning after his pious spirit had returned to God who gave it, and his countenance presented the aspect of composure and resignation in death, which marked his temper through a long, laborious, and useful life. But he is gone, and we are left to mourn on our own and the world's account, that such a man should ever die.

While beholding his sufferings, the question involuntarily suggested itself to my mind—Why does our kind, heavenly Father, in whose service he spent his life, permit his aged and faithful servant thus to linger in torturing pain to the close of life? The next moment perhaps found me enraptured with admiration at his patience and resignation—thus furnishing to myself an answer to the query. For had not Abraham believed the word of the Almighty, and father Stone not died with lingering pain, we could never have been exhorted by the faith of the one, nor encouraged by the patience of the other, when surrounded by similar trying circumstances.

But he rests in peace, and may our heavenly Father enable us all to live in peace, that the God of peace may bless us with every needed good. And may you, my dear brother, be abundantly blessed in your work of faith and labor of love, is the sincere prayer of yours, in the hope of a heavenly inheritance.

DAVID T. MORTON.

The following is an extract from a letter to D. P. Henderson, from Thomas M. Allen, written shortly after the death of B. W. Stone, and with reference to that event and other matters connected with it.

Thomas M. Allen was one of father Stone's oldest, most decided, influential and devoted friends. He loved B. W. Stone with the affection of a warm-hearted son, and indeed in the gospel he was his son. His love was reciprocated. For, in his esteem he stood perhaps first, certainly among the very first in the list of his

very numerous and devoted friends. But I will not detain you longer from the extract.

BOONE COUNTY, Mo., Dec. 5th, 1844.

Brother D. P. Henderson:—Our beloved father Stone has gone to heaven. Dear old brother—he was truly one of the excellent of the earth. I doubt whether there ever was a purer, better man than Elder B. W. Stone. His entire life was little else than a practical commentary on the pure faith and morality of the gospel he professed. While many have denounced him for heresy, all, I believe, concede the fact, that the meekness of his temper, quietness of his spirit, his humility and morality were those of a Christian. Well, that is enough. For, *only* a good man out of the good treasure of his heart could bring forth such good fruit.

He is now in eternity, and has to do with a Being whose ways are not man's ways, and will reward all according to the deeds done in their bodies; and if brother Stone was not prepared for the plaudit, "Well done good and faithful servant," I question whether there lives a being on earth who is.

Those who are now pleading for the union of Christians upon the Bible alone, are as much indebted to Elder Stone, if not more so, than to any other man. I regarded him as the uniting link between the *old* and *present* state of things. Truly do I sympathize with his wife and family, and his numerous brethren and friends throughout this great nation. For well may it be said of him, that he was great in goodness. But ten such sheets would not be sufficient for me to give vent to my feelings and judgment, in doing justice to the memory of brother Stone.

My principal object in this communication is to ascertain whether brother Stone left a memoir of his life, or any thing for the press, to be published after his death. I have understood he did; and if so, whether that embraces copious extracts from his numerous productions on the many important subjects on which he

wrote. From brother Stone's extreme modesty, I fear he has omitted much that ought to go in a work of that kind. In that event, I am anxious to have it supplied by a large appendix.

I want it seen that his object has ever been *truth*— the union of Christians—the salvation of sinners—and not the founding and building up of another sect.

Your brother, T. M. ALLEN."

Below you will find a letter to D. P. Henderson, from T. J. Matlock, on the death and character of B. W. Stone. I have not the pleasure of a personal acquaintance with brother Matlock, but his letter gives me a good opinion both of his head and heart. It is an effusion from a warm heart and clear head.

Quincy, Illinois, Nov. 28, 1844.

"*Dear Brother Henderson:*—I arrived at this place on Saturday night last, with my family, where I expect to labor for the brethren for one year, and perhaps for life. I came full of hope. The brethren at this place and in Lewis county, Missouri, have kindly offered me a generous support, and a prospect of being able to devote my time entirely to the service of the church, made me feel more happy than I have done for some years. But, brother Henderson, when I heard of the death of our lamented father in Israel, my heart sunk within me. I know, indeed, he had lived to a good old age, had faithfully served his generation, and we all ought to have been prepared for his departure. But how shall we dispense with his labor of love? Who is to fill his place in the great congregation composing this reformation? Who can so successfully reprove our errors as preachers, and from whom will we be disposed so patiently and readily to receive the needed reproof? In a word, I know of no one that can do us so much good as preachers, and people, as could our departed father Stone. I do not mean to detract any thing from the merit of our many talented editors and preachers. We have many men of whom we are proud,

both on account of their talents and piety; but in my humble judgment, not one that can, in any respect, fill the place of brother Stone. I have for a long time regarded him as *the moderator of this whole reformation*. His talents were acknowledged by all; his piety was worthy the imitation of all; and his holy soul, whether he wrote or spoke, seemed to diffuse itself into the minds of all who came under his influence. But perhaps I suffer my feelings to run too high. I acknowledge I loved him from my heart, and I hope, if life lasts, long to cherish the happy impressions that the effusions of his pen made upon my mind.

I know that in speaking of him I speak of your co-editor, and here I am reminded of the moments of pleasure you have enjoyed in his society; when you have taken sweet counsel together for the good of the cause.

The sweetness of his temper—the wisdom of his counsel, and his entire devotion to the good of others, you have experienced. But you are bereaved. I speak not of the bereavements of his family. These are too tender and impressive for my pen. I leave them to abler hands. I sincerely sympathize with you. Allow me, brother Henderson, fraternally to say, your head is taken from you. But like Elisha, you have his mantle (editorial) and his spirit, and my prayer to Elijah's God is, that you maybe able to retain both, and that through you, as brother Stone's successor, "the light of the glorious gospel of Christ" may continue to radiate our religious hemisphere, until we shall rejoin our departed brother, bearing our sheaves with us, where death shall never come. Yours in the Lord,

T. J. MATLOCK."

Shortly after the death of B. W. Stone, the Church of Christ at Caneridge, Bourbon county, Kentucky, at the instance of William Rogers, senr., a prominent and aged member of said church, prepared and forwarded a letter to the bereaved widow and children of the venerated Stone, expressive of their deep sympathy with them, in view of their mutual, irreparable loss. The letter was written by William Rogers, Esq., one of the

long-trying and devoted friends of B. W. Stone, and one of the most respectable and sensible farmers of Bourbon county, and a worthy member of the church.

Below you have the proceedings of the church in regard to this letter, together with the letter itself. It was published in the March number of the Messenger, for 1845.

"On the 2d Lord's-day in December, and 8th of the month, in the year 1844, the church being assembled at Caneridge, 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 venerable Elder Barton Warren Stone, on the occasion of his death, which occurred on the 9th of November, 1844, at Hannibal, Missouri. The motion was seconded, and unanimously adopted. Whereupon William Rogers, James Houston, John M. Irvin, and William P. Payne were appointed as the committee aforesaid."

THE LETTER.

The Church of Christ at Caneridge, to the honored lady and respected children of the venerated Elder BARTON WARREN STONE, deceased:

"*Highly esteemed Friends:*—To you respectively, 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 terms good and great, and generous and wise. You have lost your best earthly friend and stay. With you, and for you, we *sympathize*, we *mourn*—and this is all we poor things can do. The breach that has been made in your family, and in your social relations, by this providential visitation, can never be healed—no, never. But upon this delicate subject

we would lightly touch, for by doing otherwise, we should only open afresh those wounds, which time, the great restorer, alone can heal.

Thus far the loss pertains to yourselves, and in this respect is *chiefly your* own. But when contemplated in the relations he sustained to the church of Christ, in this our favored land, in all its length and breadth, the loss is ours, in common with yours, and the vast Christian community, of which we are but component parts.

To the church at Caneridge, Elder Stone was, indeed, peculiarly dear. For here it was, that, near the beginning of the present century, he, with a few others, in the face of great opposition, constituted a church upon the "Bible alone," and in honor of Christ the great head, and in pursuance to apostolic example, called it the *Christian Church*, or Church of Christ. Here it was, also, on the 28th of June, 1804, that Barton W. Stone proclaimed to the church and to the world, that he took, from that day forward, and forever, the Bible alone as a rule of faith and practice, to the exclusion of all human Creeds, Confessions, and Disciplines; and the name Christian, to the exclusion of all sectarian or denominational designations or *names*.

These are truths common and notorious; and as such they will be transmitted to posterity, by the page of faithful history.

The course of this great reformer, from that epoch to the time of his demise, has been uniform, consistent, and progressive. Hence his great force of character, in the great and glorious reformation, now for more than forty years in successful progress.

To him has been vouchsafed the unspeakable favor of living to see those great, grand, and heaven-inspired principles, for which he lived and labored, take deep and abiding root, and spread and expand themselves "through a variety of agencies and instrumentalities, through the length and breadth of this wide-spread republic. Yes, he, thank heaven, has been allowed enough of life and of years to witness largely the accom-

plishment of the great objects and ends of his ministerial life and labors of love.

Few of the people of God who lived about Caneridge, at the commencement of this century, by whom Elder Stone was known, and revered, and loved, are now here. Many have gone to the far West, whilst still more have gone to their last retreat—to the land of *silence and of rest*. A few, however, now greatly advanced, remain, and still continue to linger and linger on, in their care-worn and time-worn tenements, patiently waiting till their change may come. Yes, we must all die. There is no escape. All flesh is grass—surely the people are grass, and wither, and fade, and pass away. The sentence of death has passed upon all—the express declaration of the Lord God Almighty is, "thou shalt surely die."

Yes, ministers of the gospel, however good and great, must put aside the ministerial garment and function for the habiliments of the tomb.

Yes, our Stone—great, and good, and loved though he was, is gone. But no vicissitude of life—no change of fortune—no incident in the history of his long and eventful life, has, in the slightest degree, tended to lower him in the estimation of the church or of the world. To his personal polish and amiability of manners, were superadded a strictly pious and holy life. These combined, gave to him a weight of character far in advance of most of his cotemporaries and co-workers in the great work of reformation.

But his sun has set, and that voice so long and so familiarly known to all, which so oft and so sweetly fell upon our ears, shall be heard no more till the heavens have passed away. His sun has gone down—and to all it is matter of unspeakable consolation to know, that it declined in a clear atmosphere, and beneath a luminous sky—that in his last, his lingering and dying hour, he could say, "all is well, all is well." Wherefore we sorrow not as those without hope. Faith points to the morn of the resurrection, when the Lord Jesus

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—then shall the saints of the Most High shake off the sleep of death, and spring forth as the bounding roe, to meet their Lord in the air; and so forever be with the Lord. Wherefore comfort one another with these words.

And now, dear and honored friends, lest, our reflections on this mournful subject should leave your minds under an unpleasant gloom, we will come to a close. Praying that the good Lord, who made the venerated Stone what he was, and all he was—that so connected his labors with the church, as has been shown—may he, our kind, beneficent Father, who reigns in heaven, bring yourselves, and the church at Caneridge, and all people, in all places, that love and serve Him, to dwell in His eternal kingdom. Amen. Done in behalf of the church.

WILLIAM ROGERS,
JAMES HOUSTON,
JOHN M. IRVIN,
W. P. PAYNE.

Caneridge Church, December 15th, 1844, being assembled in full session, the foregoing letter was publicly read, and unanimously approved.

Attest,

WILLIAM ROGERS, Clerk."

The following just and beautiful tribute to the memory of B. W. Stone, is from the pen of Elder A. Rains, whose praise is in all the churches, as a clear headed, nervous, pithy, laconic and forcible writer. It is taken from the Christian Teacher, Vol. 3, No. 8, p. 204.

B. W. STONE.

"A TRIBUTE TO DEPARTED WORTH.—He has gone! His wife, his children, his brethren, will see him here no more. He has gone from his labors, to his rest—from his sufferings to enjoyments forevermore in heaven.

He was a good man. Goodness was his chief greatness. He was great besides his goodness; but goodness was its crown—his glory was goodness. It was his

breast-plate and strength. His bitterest opponents were constrained to say, "*his moral character is unblamable.*"

His motto was "*Christian union and the Bible, and the Bible alone.*" His *Banner* was the *Cross*, gemmed with *Bethlehem's Star!* His employment was like that of his Master, to do good to the souls and bodies of men. Kindness sat smiling on his brow. Many loved him, because he first loved them. Thus has he embalmed himself in the warm, pure affections of a great multitude; and aided in originating, and giving impulse to a reformation wave, whose onward roll shall be commensurate and co-extensive with eternity. He was a disciple beloved of Christ; and who died, as he lived, leaning on the bosom of his Saviour. Speculative errors he might have held; but let the faultless, in this respect, cast at him the next stone! And let those whose errors are, perhaps, greater than were his, be sparing of invectives and misrepresentations; remembering, that "with what judgment we judge, we shall be judged, and with what measure we mete, it shall be measured to us again."

Take him, all in all, his like, we fear, we shall not shortly see again. But he rests from his toils, and persecutions, and his works do follow him. Farewell! excellent spirit, till we meet in the Spirit-land! Farewell! philanthropist, and benefactor of thy race!!"

The following is an extract from a private letter, from Francis R. Palmer, to B. W. Stone, Jun. Elder P. was one of Father Stone's long-trying and devoted friends. He lived much about his house, and had the best opportunity of knowing him thoroughly. If I mistake not, he acquired a knowledge of the learned languages under his instructions. He might be said to be the son of B. W. Stone, in the gospel. He was associated with him as a fellow-laborer in the gospel for more than thirty years. He was extensively useful in Tennessee, Kentucky and Ohio, when he labored in those fields, and is now exerting a good influence in the far West, by his

example and teaching. He is a man of considerable learning, of great force and decision of character—of a clear head, and discriminating judgment. As a speaker, he is nervous, argumentative, forcible, laconic, and always pointed. His honesty, his integrity, his candor, his love of truth, his piety, are above suspicion.

The testimony of such a man maybe relied on. Let us then hear what he has to say of the venerable Stone. His letter is dated:

INDEPENDENCE, Mo., Dec. 22, 1844.

"I look back, and contemplate the many happy days your good father and I have spent together, and also, the many advantages I derived from his piety and knowledge. I often think of the warm reception I always met from him and your mother, at a time when I needed friends. I had heard of your father's illness, and was listening to hear of his change. His sun has gone down without a cloud. I look forward to a happy meeting above, where death comes not, and friends part not.

"I have always considered your father one of the best men of the age, and the best specimen of a gospel minister. One who had done more than any other I have ever known, to advance the cause of truth, all things considered.

"I have my doubts whether he has done himself justice in what he has written concerning himself. He was remarkable for modesty and humility."

Below you have a brief extract from a letter written by Elder Thomas Smith, of Fayette county, Kentucky, addressed to B. W. Stone, Jun. Elder Smith is one of the oldest preachers in Kentucky, and for talents and piety, he occupies a very enviable position. He knew B. W. Stone, intimately, for forty years, and of course knew him well. He says: "It has been some forty years since I first knew your father, and I can say, I never knew a man, dead or alive, who uniformly supported a better Christian character."

The following is an extract of a letter from brother James E. Matthews, dated Jackson, Mississippi, August 1845, addressed to B. W. Stone, Jun. I have not the pleasure of a personal acquaintance with brother Matthews; I have, however, heard a good account of him as a Christian, and a teacher of Christianity. This letter shows him to be a man of good sense. In the close of his letter he thus speaks of B. W. Stone:

"I cannot close this communication without expressing my deep sympathy with you, at the loss you, and the world have sustained, in the death of your venerable father. From my youth, I entertained the most profound respect for his character; and his unaffected piety, his holy zeal, his deep knowledge, yet child-like simplicity of manners evinced during my short personal acquaintance with him, impressed upon my mind the conviction, that he possessed in an eminent degree, all those attributes that constitute true greatness. While with you, and the church generally, I mourn his loss, I am happy to be assured that he has received his great reward."

The following extract is from a letter written by Love. H. Jameson, of Indianapolis, to B. W. Stone, Jun., and dated January, 1845. Brother Jameson is a very amiable, pious and sensible preacher of the gospel, who knew B. W. Stone intimately, and loved him ardently. Of that venerated man of God, he thus speaks:

"We feel that we have lost a father in Israel. We feel that his place cannot be filled. We feel what is harder to bear than all the rest, that the Bible has lost an advocate, who for half a century, or nearly so, has lifted his voice in the maintenance of its all-sufficiency as a rule of faith and manners. And we feel this last the more sensibly for the reason, that from all we can discover, the cause of the Bible now needs every advocate. The warfare is growing more and more severe; and we feel that one of our most faithful file-leaders is taken away. But why should we complain? He fought long

and hard, and died with his sword in his hand. The great Captain of our salvation has only called him out of rank, to rest till the victory is won. He has taken his place among the witnesses who compass the saints about, while running with patience the race set before them, looking unto Jesus, the author and finisher of the faith. He has run his race; he has finished his course; he has kept the faith; and from henceforth there is a crown of righteousness laid up for him, which the Lord the righteous Judge shall give him at that day. Wherefore, let us comfort one another with these words."

The following incidents, connected with the early history of B. W. Stone, have been furnished by request by Elder D. Purviance, of Preble county, Ohio; and it is proper to say, this paper was prepared without a knowledge of what B. W. Stone had written in his manuscript on the same subjects. And as many of the facts referred to reach back some forty years, of course it can excite no wonder if there should be some slight discrepancies in their accounts. There is none, however, we are sure, which involves any point of importance.

David Purviance, the writer of this article, is now near fourscore years old. He was associated with B. W. Stone in the Presbyterian church; and after his secession from that church, was associated with him in the ministry in his reformation efforts. He is a man of considerable learning—great firmness and decision of character, and has done much for the cause of truth and righteousness. His candor, his piety, his sound judgment, his humility, are unquestioned and unquestionable. But we give way to this venerable man to speak for himself and for B. W. Stone.

"In compliance with the solicitations of some friends and brethren, I shall proceed to recite a few particulars respecting Elder Barton W. Stone, deceased, in the

early part of his ministry. In the year 1797, I was a member of the Presbyterian church, or congregation at Caneridge, Bourbon county, Kentucky—adjoined thereto was the congregation of Concord. Those congregations were at that time vacant, their former pastor having been displaced. They were large and respectable, and were visited by several preachers that were unsettled. Of them, B. W. Stone was most generally approved, and was invited to settle, and employed by those congregations in conjunction, as their preacher. He was young, but his preaching was correct and interesting: and his deportment was amiable, pious, and unassuming; so that he secured the affections and esteem of the people generally. In general, he believed and preached the Presbyterian doctrine, but he was liberal, charitable, and inoffensive. In the year '98, he received a call from those two congregations, to take charge of them as their pastor. He was then a licentiate, and soon after a session of the Presbytery was appointed to be held at Caneridge, when his ordination was expected. He was a Presbyterian, and disposed so to continue, but he possessed an independence of mind and a freedom of thought, which could not be bound. Upon examination he could not receive the Confession without reserve, agreeably to the form therein prescribed. Of this I speak certainly, because near the same time I was chosen as a ruling Elder, and to be ordained also; and we conversed freely on the subject. In general, we believed the doctrine of the Confession, and wished to remain Presbyterians, but we could not, in good conscience, adopt any system as infallible truth, which was formed by uninspired and fallible men. Finally it was so modified, that he did adopt the Confession, so far as he believed it contained the system of doctrine taught in the Holy Scriptures. He was a man of research, and endeavored to preach the truth, as he found it in the Bible; but he was sparing of the feelings of others—he seldom made any allusion to, or direct attack on, the sentiments or doctrine of those who differed from him. In his

public preaching, the first deviation from the Calvinistic system which I recollect, was on the subject of faith, He showed that faith was the act of the creature simply believing God's word—that it was the first thing requisite—that it preceded regeneration. Soon after, a good old man, an Elder, mentioned the subject to me. He could not receive it. Faith before regeneration would never do. I had little to say. Stone's preaching appeared to be straight and scriptural, and yet it was in my mind, faith is the gift of God, and wrought in the heart by the Spirit of God. However, I went home, and proceeded to search the Scriptures. I soon lighted on the text—"Born again not of corruptible seed, but of incorruptible by the word of God," &c. I perceived at once that the word must be believed in order to produce the effect, consequently faith must precede regeneration. But still I could not see clearly. The idea that faith must come from God—that it is wrought in the heart by the Spirit, made a puzzle.

Soon after this the great revival commenced in Tennessee and Kentucky. As I expect brother Stone has been particular on this subject in writing his biography, let it suffice for me to say, that I entertain no doubt that it was a glorious work of God. Christians who had been languid and lukewarm were stirred up, and became fervent in spirit, serving the Lord. They abounded in love—they flowed together in one—they united in their prayers and breathings of soul for the salvation of sinners, and many were converted to God. Sectarian names and principles seemed to be forgotten. I admit that some enthusiasm and even fanaticism did prevail. But as respects that, brother Stone was clear. He was faithful, zealous, and spiritual; yet sober and temperate, holding fast the faithful word. Some talked of extraordinary views and spiritual illuminations. I mentioned that matter to Stone. He replied—"I cannot rely on any teaching from God, otherwise than through his word." The preachers and people who were truly engaged in the work, appeared to have no use for their

peculiar creeds; and especially the Calvinistic doctrine of election, &c., could not *live* in the fire of gospel truth and Christian love. Stone moved steadily along, but not rashly; he preached the gospel to every creature full and free, but for a considerable time did not show the contrast between the Scriptures and the Confession of Faith. And when he came out clearly, showing that faith came by hearing the word of God—that it depended on testimony—and that God had given sufficient testimony, he was charged with denying the operations of the Spirit. This was not true. He believed and taught that the gospel was adapted to mankind, in their lost estate—that they were capable of hearing and believing and calling on the name of the Lord, and that God will give the Holy Spirit to them that ask him. There were a few members of his congregations who were like the elder son, who was in the field, and never appeared to partake of the spirit of the revival. But the main body of his people gladly received his word, and rejoiced in the glorious liberty of the gospel of Christ. It appeared that some were truly his enemies; but "they hated him without a cause." His doctrine they might think was evil, but as to his Christian character and conduct, they could have no evil thing to say of him. "A bishop must be blameless." This indispensable trait of character he did possess; his enemies themselves being judges. He was a man, and liable to err; but he was honest. In proof of this I will state one fact. After his settlement in Caneridge, he visited his friends in Virginia. He brought from thence two negroes, which I understood he obtained by inheritance, and could have had money in lieu of them; but philanthropy and good conscience were more to him than gold; therefore he brought them to Kentucky, broke the yoke, and set them free.

It is unnecessary for me to detail particulars respecting the separation from the Synod of Kentucky. Those preachers who became separate, namely, Marshall, M'Nemar, Dunlavy, Thompson and Stone, having con-

stituted as a Presbytery, received me forthwith, and set me forward as a fellow-laborer with them. The congregations of Caneridge and Concord were declared vacant by order of the Synod; but the main body of the people adhered to Stone, and desired him to continue as their pastor. Soon afterwards he proposed to them to receive me as a co-partner and fellow-laborer with him; to which they agreed, which is another proof that he was not actuated by worldly interest, and the love of pre-eminence. From that time till the year 1807, when I removed from Kentucky to Ohio, we lived and labored together in perfect harmony and brotherly love. His manner and talent and mine, were somewhat different. He would preach the word and substantiate the truth, but seldom directly attack the opposite error. When error appeared to stand in my way, I was inclined to expose it; and upon a review, I think I was sometimes faulty in not being as tender of feelings as I ought to have been. At least I was not as much so as I am now in my old age.

Stone and I once attended a meeting of days together near Lexington. On Saturday I preached; I took for my text, Acts x. 34.—"Then Peter opened his mouth and said, I perceive of a truth that God is no respecter of persons." In the discussion of the subject, I handled Calvinism without gloves. Next morning Stone said to me, that he thought my preaching yesterday was too hard; (said he) I met a certain woman after meeting, who said she would go home—she would not stand such preaching. After we had left the meeting, I said to him, that I would not repent for that sermon, for it was the truth, and I believed the Lord helped me. Well, said he, I suppose it was right, for that woman could not stay away; I saw her back again. More than a year afterwards, the woman met me at another big meeting. She reminded me of that sermon, and said she never got over it till she gave up Calvinism. Severity is sometimes needful. Saul spared Agag, but good old Samuel hewed him to pieces. For sometime

after the separation we believed in the Calvinistic plan of Atonement; we only differed as to its extent. Calvinists hold that Christ, as surety for an elect number, satisfied all the demands of the law, and that they all (and not one more) must certainly be saved. We held that he satisfied law and justice in the room and stead of all men. They argued that if the debt was paid for all, Universalism must be true. We answered that unbelief, or the rejection of the proffered salvation, was the condemnation. They argued that if Christ died for all sins, of all men, unbelief must be atoned for as truly as other sins. Finally, we were led to question and examine the doctrine of vicarious suffering. When the subject was first talked of among us, Stone appeared to be slow and cautious. He felt the weight and importance of it, and being a man of deep study and research, he outwent the rest of us.

The first sermon he preached clearly on the plan of free grace, without payment, was at a big meeting at Concord. He preached from Rev. v. 9.—"*Thou art worthy: — Thou wast slain and hast redeemed us to God by thy blood.*" He showed that sinners were alienated and lost from God. That God loved them and sent his Son to redeem from sin, from death, in one word, from all evils, and bring them home to God in heaven. To me it was as clear and vivifying as the morning sun; and the people appeared to be universally delighted with the discourse. I was glad to see them pleased; but thought few of them perceived that the doctrine would up-root their scheme of vicarious sufferings, for he said nothing directly on that point. We all continued rather on the reserve, until Stone's letters on the Atonement were published in the year 1805. On that doctrine he has been tried as with fire, and I thank God that he has been sustained through it. I have read his writings on the Atonement, and also those on the opposite side, and my deliberate belief is, that his arguments have never been refuted or fairly answered. He has been assailed with reproachful epithets, and his doctrine

misrepresented; but it stands and lives, while his body sleeps in the ground.

Early in the year 1805, I went to North Carolina, and was absent from home nearly two months. During that time the Shakers from New York came into our settlement. Before I came home, they were gone to Ohio. *I* found our people in a commotion; some of my best friends and brethren were much shaken. They represented those Shakers as a very sanctified people; filled with wisdom and godliness. Others believed they were impostors, and were warm in opposition to them. I hastened to see Stone. They had been at his house; he had examined them calmly and deliberately; he said they spoke with great confidence—that they were insidious and artful, but he was confirmed they were impostors. He said many people had the notion that they were possessed of superior wisdom and talent, and that we could not compete with them. But, said he, we must not be afraid of them—we can confute them. They came among us several times afterwards, but Stone was firm, and had fortified me. We withstood them to the face. Some complained that we were intolerant; but being convinced that they were not building on the sure foundation, we were decisive in our testimony against them, both in word and deed. And the churches there sustained very little injury from them.

The case was different in Ohio. Two of our preachers, viz: Richard M'Nemar and J. Dunlavy, were carried off by those seducing spirits, and their congregations much injured. The shock was severe, and our adversaries seemed to expect our entire overthrow. But some good resulted to us from the disaster. M'Nemar and some others had become somewhat wild and fantastic; their hearts were puffed up before they were caught in the Shaker snare. We took warning to watch and pray, and cleave to the Holy Scriptures; realizing that Jesus was our king and law-giver, and that trusting in him and abiding in his doctrine, his church could not sink.

In the midst of our trial with Shakerism, some of us became convinced that infant baptism was not taught in the Bible. We had so many trials and so much opposition to encounter, that we were cautious in speaking on the subject. With some confidential brethren we conversed privately, and found that there was a diversity of sentiment among us. John Thompson, who was a leading and very influential preacher, was a strenuous advocate for infant baptism. Many others believed with him. However, we rested quietly till in the year 1807, a young woman, who professed faith in Christ and joined the church, applied to Stone for immersion. In pursuance of which he published a meeting at a certain water on a day future. At the time and place appointed, a large congregation assembled. Reuben Dooley preached, and afterwards Stone immersed the young woman, and one or two more. I had not a thought of being baptized on that day when I went to the place; but during the exercises of the day I realized that it is a command of God, and I am bound to obey. I called Stone and Dooley aside, and made known my mind to them, and asked Stone to baptize me; to which he consented. I remarked to them that the way of duty appeared plain, but I was sorry to hurt the feelings of the brethren. Dooley said the best way to please brethren is to please the Lord. I then addressed the congregation publicly. It was the first time the subject had been publicly named amongst us. We went to the water: before we went in, Dooley said to me quietly, as soon as you are baptized, I shall want you to put me under the water. Accordingly, as soon as I was on my feet, Dooley came forward, and a number more followed, whom I baptized before I came up out of the water. Stone was not baptized on that day. None of us urged the matter. We exhorted the people to search the Scriptures, and act according to their faith, and to forbear one another in love. And, in general, peace and harmony continued to prevail. Stone studied the peace of the church; and his character for candor and

honesty was so well established, that by pursuing a prudent course, he preserved the people in the unity of the Spirit, and retained their confidence. In some churches there was opposition, and some prejudice appeared.

In the month of September, 1807, I emigrated from Kentucky to Ohio. John Thompson was the leading preacher in Ohio, and though he was adverse to immersion, he and I associated and labored together. I had full confidence in him, and no suspicion that he was in the least degree disaffected. But from a review of certain occurrences, I now think that from the time some of us were immersed, Thompson and some others began to look back. The first point of much importance he mentioned to me was, in speaking of the Atonement, he said he thought we had been wrong on that subject. I had so much confidence in his wisdom and goodness, that I was ready and anxious to hear all he had to say on the subject. I found afterwards, that he and Robert Marshall were working together on that subject, and by their influence the main body of the preachers were shaken.

And had it not been that Stone remained firm and unmoved, and was able to maintain and defend the truth, the consequence must have been disastrous. I became much embarrassed. I was led to think there was something penal pertaining to the sufferings and death of Christ. But there were objections to the doctrine of vicarious sufferings which I could not get removed. For instance: If Christ bore the full penalty, in the room and stead of Adam and his posterity, why did Adam suffer death, and why must we all die? If full satisfaction was rendered, the debt fully paid, what room remains for forgiveness? Jesus says, Therefore doth my Father love me, because I lay down my life, &c. He never speaks of bearing the wrath of God. Other objections I might mention, but I desist. However, I was earnestly engaged to find the truth, and after months of labor came out decidedly with Stone, and more confirmed and established than I had ever been

before. I had uniformly looked to Thompson as my superior, and paid great deference to his judgment; but I learned that I must call no man master. Marshall and Stone were the oldest and leading preachers in Kentucky; Thompson and I, in Ohio:—and of necessity, I must withstand him to the face. I appeared to be set for the defence of the gospel; and the Lord being my helper, I found the task not difficult. The yoke was easy. I still respected and loved Thompson, but after he drew back, his locks were shorn—his influence was small.

Thompson once said to me, that we had become so diversified, we had better dissolve and join the different sects, as we could be best suited. And I have no doubt that the aim of Marshall and Thompson was to abolish the Christian Church (so called.) And it was a happy circumstance that Stone and I had become separated, he in Kentucky, to defend the truth and guard the church against Marshall's influence; and I to do the best I could in Ohio. Upon the whole, they effected but little. Barton W. Stone has been much reproached for the name of Christ, but I have no doubt that he is happy, having entered into the joy of his Lord. It is known that difficulties have existed, and some divisions have taken place in the church, in the latter part of his life; but I verily believe if all the preachers had been endued with as much of the wisdom that cometh from above as he possessed, a separation could not have been made. I have differed from him on some points, but while I have a spark of true religion, I cannot be separated in heart, from as good a man as Barton W. Stone.

June 5th, 1845.

DAVID PURVIANCE.

The substance of a discourse, occasioned by the death of Elder B. W. STONE, delivered before a vast audience at Caneridge meeting house, June 22d, 1845, by ELDER JNO. A. GANO.

Respected Friends and Fellow Citizens:—

We have assembled on this sacred spot, hallowed by so many fond and endearing recollections, to honor our Lord and Saviour, by honoring his devoted servant. To offer, in connection with our worship to God, a public tribute of respect and heartfelt affection to the memory of one who truly loved the Lord Jesus, and whose life was a lucid and impressive practical commentary on the religion he professed. A mighty father in Israel has fallen; the spirit of the pious and excellent Barton Warren Stone is gone to mingle with the spirits of the dead in Christ; his body rests in the grave, until aroused to immortality by the omnipotent voice of Jesus, to sleep no more. I conceive that on such an occasion as this, a more efficient and acceptable service cannot be rendered to the cause of Christ, than briefly to recount some of the more deeply interesting incidents of a life devoted to the Lord; to hold up to your view some of those grand and effective Christian principles, which so powerfully operated on the mind, .and heart, and life of the great and illustrious man, whose death we so deeply deplore.

Elder Stone was by birth a Marylander. At that most interesting period in the history of the Western world, when the agitations of the political elements betokened the rapidly approaching storm of the Revolution, he commenced his eventful life, in the year 1772. Bereft in early life of his father, we find him by the removal of his widowed mother, in the providence of God, hid away in his tender years, in Pittsylvania, Virginia, from the storm of war and death. While yet a child, he evinced a fondness for books; and fortunately for society, for Kentucky, for Christendom, he in early life resolved to acquire a liberal education, intending to practice law; but heaven designed otherwise. Scarce

had he reached his early manhood, when we behold him struggling with poverty; in his pursuit of knowledge his patrimony was soon expended. But his was not, by many thousands, the only gifted spirit, destined in its earthly career, to contend with adversity. None know so well how to sympathize in after life, as those who have thus suffered. His first religious impressions, worthy of notice here, were those made in his eighteenth year, while at Guilford academy, North Carolina, under the labors of the distinguished James McGready. This institution, and the preachers he heard, were of the Presbyterians. His mind became very soon greatly distressed by the Calvinistic speculations to which he listened; nor was he relieved, but by the words of inspiration, "God is love." This truth, viewed in the light of divine revelation, afforded him rest and joy. He became a candidate for the ministry, when about twenty-one years of age. While a student of theology, in Orange county, North Carolina, he experienced the timely assistance of his friend and father in the hour of want, Dr. Caldwell, Vividly and gratefully, to the day of his death, did he carry the remembrance of this generous hearted man, and of his great kindness to him. How wondrous are the ways of God. I am now strongly impressed with this fact in the history of our beloved Stone. I know it—many of you know, that no man in Kentucky, in his circumstances, aided in educating and rearing up so many poor young men for the ministry as did he. How many of them now live to be extensively useful! Well did he endeavor then to repay that debt of gratitude to the benefactor of his early life, and to God, the benefactor of all.

Pressed by his pecuniary embarrassments, he visits Georgia, and being chosen, accepts the chair of professor of languages in a Methodist academy, near Washington. Having filled this chair with honor and credit, in 1796 he resigned his professorship, returned to Orange county, North Carolina, and applied to the Presbytery for license to preach. When, the day arrived, and

the form of licensure was being attended to, the Bible, (and not the Confession of Faith,) was handed the candidates, the venerable father Patillo saying, "Go ye into all the world, and preach the gospel to every creature." How strangely prophetic this circumstance, in view of some of the most important events in his after life.

We soon find this ardent and youthful proclaimer of the gospel laboring in the field assigned him, in the lower part of the state of North Carolina. Dissatisfied with his situation, he determined to travel to Florida; but heaven overruled, and by a seemingly very trivial circumstance, his course was entirely changed, and he resolved to come to the west. He reached Knoxville, Tennessee, in August, 1796, and through great difficulty and danger arrived at Nashville, then a small village. Having tarried here awhile preaching, he proceeded to Kentucky, and as the winter of 1796—'97 set in, came to this neighborhood; being about twenty-four years of age, the prime of his early manhood. Yonder ancient and venerable log meeting-house was then standing, probably in the fourth year of its existence. Near half a century has passed away, and still it stands, the beloved house of God—the place of worship for many hundreds. True, its clap-board roof has been succeeded by one more costly, and your kindness has sheltered its firm logs from the peltings of the storm; but 'tis the same building in which, more than forty-eight years ago was first heard the sweet voice of the youthful stranger, the beloved Stone, as with accents mild he pourtrayed the love of God to man. Can we other than feel impressed, with the providence of God, as most manifest in thus guiding from Carolina, through dangers and toils, direct to this spot, this peculiarly gifted and excellent man? To this very ground, destined in after life to become the theatre of so many great events, deeply thrilling and interesting to his own, and the spirits of so many thousands. I feel it to be peculiarly appropriate that on this day we are called, by the affection of Caneridge congregation for the departed, on

this very ground, and in this sacred and lovely grove, in view of that venerable edifice, to pay this public tribute of respect to the memory of one, loved by all who knew him. But to return.

Soon after his arrival, Elder Stone was invited by Caneridge and Concord churches to become their pastor. He accepted their kind invitation, and entered upon the discharge of his duties. But already had his zeal, intelligence and moral worth pointed him out to his associates in the ministry, as one well suited for important undertakings. We accordingly find him about this time solicited by Transylvania Presbytery to visit the South, and make collections for the purpose of establishing a college in Kentucky. He consented to do so, and on this business visited Georgia and South Carolina, and before he returned, was led by filial affection to see once more his mother in Virginia. I would here remark, that the efforts just alluded to, are believed to have been the first of those which resulted in the establishment of Transylvania University, which has since become one of our most highly endowed colleges, and enjoyed largely the fostering care of our commonwealth.

In the fall of 1798, Caneridge and Concord churches having called him, a day was appointed by Transylvania Presbytery for his ordination. We have now reached a period in his history when another trait in his character became strikingly manifest. I mean his candor, or moral honesty. His scriptural investigations had left his mind in serious doubt as to the truth of some things contained in the Confession of Faith. As an honest man, he made known these difficulties to two prominent preachers, who were to act at his ordination. He was urged by them to submit to ordination, and receive the Confession, so far as consistent with the word of God. To this advice he yielded, and when asked in his ordination, whether he received "the Confession as containing the system of doctrine taught in the Bible," said, "I do, so far as I see it consistent with the word of God." His mind was now led to observe

closely the practical effects of religious speculations— particularly those more prominent and clashing, as set forth by opposite religious parties, as of divine authority. The more he saw and heard of the strifes and animosities they engendered, the more he became disgusted with them, and the more devoted to his Bible.

Towards the close of the eighteenth century, many causes had conspired to produce throughout the Union, but especially in the West, a state of apathy on the subject of religion; not only in the world, but in the church—a death-like indifference, on this most vital subject, bound as with a mighty magic spell the minds of men. But it was only the stillness which preceded that unprecedented agitation or movement of the public mind, which soon ensued. At the beginning of the present century, intelligence was received in this section of the country, of a remarkable religious excitement that prevailed in Southern Kentucky, and in some parts of Tennessee, under the labors of the celebrated McGready, and other Presbyterian ministers. Early in the year 1801, Elder Stone visited the favored region, and attended a camp-meeting in Logan county, Kentucky. For a particular account of the exciting scenes he there witnessed, and the effect produced on his mind by them, I refer the audience to a vivid description from his own pen already given to the public. He immediately returned to Caneridge, and his first sermon was from the great commission—"Go ye into all the world, and preach the gospel to every creature." He made known to his audience what he had seen and heard; as also at Concord, his labors were greatly blessed, and soon the same scenes, the same excitement began to be realized in these congregations, and many were induced to turn to the Lord.

In July he was married to the pious and amiable Elizabeth Campbell, daughter of Col. Wm. Campbell, of Muhlenburg county, Kentucky. Soon after his marriage he hurried to this place to attend a protracted meeting, appointed to commence the Friday before the 2d

Lord's-day in August, 1801. This was the memorable meeting since called "the great Caneridge meeting," and of which Elder Stone thus writes:

"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 twenty and thirty thousand 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."

We are now, dear hearers, on the same ground, where, near half a century ago, those deeply interesting scenes occurred; here it was those living and mighty masses of men then moved and acted. A new era had with a new century dawned on the religious world, and men perceiving the beauty and freedom of the gospel, dared to enjoy its liberty. Aged errors, called by those who held them, *orthodoxy*, writhed under the influence of heaven-born truth, fearlessly presented. Let us not, then, be astonished to learn, that the most successful proclaimers of the gospel of God were soon singled out as objects of the most embittered persecution. And why? Because they ceased to teach human speculations. During that memorable meeting just alluded to, none labored more constantly, efficiently, or zealously than the talented Stone. From his excessive labors he was seized with hemorrhage of the lungs, which threatened his speedy decline and death. But his work on earth was not yet done. Heaven in mercy to

us spared him, and soon we find him quite restored to health.

Among the Presbyterian preachers, who at that time labored in the proclamation of a free salvation offered to all men on the same conditions, were Stone, Marshall, M'Nemar, Thompson, and Dunlavy. At the risk of arresting the good and glorious work of conversion they were effecting in the land, war was declared against them by the system-mongers. The Presbytery of Springfield, Ohio, first carried M'Nemar through its fiery ordeal, for his anti-calvinistic preaching. His case was ultimately brought before Synod, at Lexington, in the fall of 1803. During the proceedings in this case, Stone and his associates, perceiving a blow aimed at all of them, drew up a protest against the proceedings, and declaring their freedom from their authority, withdrew from the Synod. Several unsuccessful efforts were made to bring them under the yoke of bondage. Synod then proceeded to suspend them, and declare their places vacant. These protestants formed themselves into a separate Presbytery, called Springfield, and addressed a circular letter to their churches, informing them of what had occurred. Did Caneridge and Concord churches, who had taken the beloved Stone to their bosoms—for whom he had labored, and who knew him best, at this trying moment forsake him? Did they regard the act by which he was nominally suspended? No, fellow citizens; they nobly stood by him and the cause he advocated; *en masse* they resolved with him to be free. The wide-spread influence exerted today in all this region—the garden of the world—by the noble stand they took in that eventful period, speaks volumes in his and their favor, and more in behalf of the cause for which they suffered. Why are so many thousands assembled on this most solemn occasion? It is most forcibly to express their respect, their esteem, their love for one who, in faithfully serving his God, has rendered society essential service; for one who has truly benefitted mankind.

Soon after their separation, these protestants published a book, styled the Apology. In this were set forth the causes which led to the separation; their objections to Confessions of Faith of human origin, and particularly that of the Presbyterians; and *a declaration* of their entire *abandonment* of all *authoritative human creeds*, and their adhesion to *the Bible alone*, as the only rule of faith and practice in religion.

This was the first public declaration of religious freedom in the Western Hemisphere; the first in the world since that of the intrepid Luther was nullified by the yoke of bondage framed at Augsburg. This was the beginning of that vast and mighty moral revolution, connected with the present age, and which has since been turning and overturning in its onward progress, and promises such glorious results under the guidance of Him who overrules all the grand events of time.

Elder Stone voluntarily relinquished all claims to his salary, as a Presbyterian preacher, and determined to promote the Redeemer's kingdom, irrespective of party. Under the *name* of Springfield Presbytery they continued only about one year. They soon perceived that their name and organization savored of a human party; and "with the man-made creeds," says Elder Stone, "we threw it overboard, and took Rename *Christian*." In this neighborhood they met in solemn assembly in June, 1804, to counsel each other, and then and there drew up the Last Will and Testament of Springfield Presbytery, a part of which we will read:

"Item. We will that our *name* of distinction, with its reverend 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 com-

petition 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."

The first churches planted and organized since the grand apostacy, with *the Bible* as the only creed or church book, and *the name Christian* as the only family name, were organized in Kentucky in the year 1804. Of these Caneridge was the first. Let us here pause for a moment, to contemplate the high, the holy, the exalted stand taken by those pioneers, in the cause of gospel truth and liberty. As if breathing the same spirit which animated the primitive saints, we see them rising superior to the traditions of ages, and losing sight of all humanisms in religion, their eyes fixed on God's holy word, they pant for the divine order: under the guidance of heaven-born truth, they are led to original, to primitive, to holy ground: having tasted of the good word of the Lord and been made to drink into his Spirit, made free indeed, they desire to see others blessed. Can we wonder for a moment, to see them tired and sick of the religious strifes and feuds about opinions, which prevailed around them? Are we astonished at the zeal they manifested? Let us remember, such were the first fruits of our holy religion—a religion of love, and peace, and joy. With the Bible in their hands, its truths deeply impressed on their minds, its spirit in their hearts, and rallied under the name of their glorious leader and Saviour, if faithful they must triumph. But as there were those who anciently forsook the Apostle to the Gentiles, so there were some who forsook our beloved Stone and the great principles he advocated, in the darkest hour of trial and conflict through which they were called to pass.

Shakerism from the East came with its blighting influence upon the religious community. Many in the various denominations became the unfortunate victims of this sad delusion. M'Nemar, Dunlavy, and some others were carried away. Constant and laborious were the efforts of Elder Stone, to save the people from

this deadly scourge. Day and night, and from house to house he labored, showing the people from the word of God, the dangerous character of this new delusion. The great body stood firm and unmoved, and were led only to mourn deeply, in view of the sad examples before them; the frailty and folly of some, where even learning and talents had lent their aid and promised a better result. But another severe and sad stroke was soon to fall on this holy man of God, and the noble but persecuted band around him.

The loss of salary, of popular favor, and personal ease, in order to gain truth, with persecution, and poverty, and personal toil, is a change of affairs well calculated to test the most of men. Add to this, the use made by their enemies, of the apostacy of two of the little band of preachers, and we conceive the causes are fairly before us, which led, in connection with their early prejudices, to the recantation of two others. Stone now stands alone, against a host. Was he alone? No, God was with him. Firmly he stood, and although numberless shafts were hurled at this humble and devoted servant of God, he was unmoved; they all fell harmless at his feet; and undaunted he went forward in the advocacy of the great principles avowed. From one scene of success to another he advanced, until a host are gathered with him around the one-starred flag of Bethlehem, stained with the precious blood of Christ.

In 1809, he was bereft of his then only son, and soon after of his pious, intelligent and beloved wife, who died most triumphantly. She entered fully and cordially into his religious views, and was while living a great helper and comforter to him. The brethren and sisters took care of his four motherless little daughters, while in company with the pious and zealous Reuben Dooley, he traversed the land, laboring gratuitously far and near in building up the churches, and in planting many others. Great and salutary was the work effected through his ministrations at this period of his life.

In October 1811, he was married to Celia W. Bowen,

our now bereaved and widowed sister, and again settled near this place. After a year's residence here, he was induced to remove to Tennessee. The churches in Kentucky, unwilling to give him up, soon prevailed on him to return, and settle in Lexington; from which place he removed to Georgetown, to take charge of the Academy. The responsible station of an instructor of youth he ever filled with ability and satisfaction. No one I presume ever governed the young more effectually, or advanced his pupils more rapidly, imparting sound knowledge and learning. And yet, all was done by love; whether entreaty, advice, persuasion or reproof were resorted to, his love was manifest. If he wept or grieved at the misdeeds of any, the evil-doer generally wept with him, while the language of condemnation fell in deep tones of sorrow from his lips.— When he smiled, all rejoiced, for dearly every scholar loved him. I speak from experience. Yes, it was he, who first led my youthful mind to contemplate and admire the beauties of some of the more gifted of the Latin poets. His deportment impressed me with the reality of religion; and after years had gone, he it was who directed my erratic spirit to the book of God. He fixed his residence on a farm near the town, sometimes teaching school, and at others preaching the gospel.

In the year 1824, Elder A. Campbell paid a visit to this state. While at Georgetown he and Elder Stone became acquainted. They conversed freely together, and were mutually led to love and highly esteem each other as brothers in the same heavenly family; soldiers of the same blood-stained cross; advocates of the same great and glorious principles, and expectants of the same blissful immortality. They had been and still were pleading for primitive faith and practice; for a return to original, apostolic, Bible ground; and in order to this most desirable state of things, urged upon all Christians to take the Bible, as the only rule of their faith and practice—to cultivate its spirit, and to yield implicit obedience to all its precepts. Having the same

holy volume, loving the truth, and desiring to know the truth, how could they, or those associated with them, remain separate or divided? Union and liberty, was their motto; not union without love, or liberty without light—or either without implicit faith in, and devotion to the Lord Jesus. Such principles, advocated by Elder Stone with voice and pen from the year 1804, and more fully in the *Christian Messenger* from 1826 onward, and by Elder Campbell, since soon after his landing in this country in 1809, and more fully and perfectly since 1823, in the *Christian Baptist and Millennial Harbinger*, ultimately led the many thousands who had sincerely and cordially embraced those principles, into one happy and glorious brotherhood. This flowing together upon the one foundation commenced in Lexington, Kentucky, in 1832—Elder Stone was present with his heart and voice to sanction that for which his great Redeemer prayed and died—the union of believers. Oh! how it must have cheered and warmed the heart of that veteran soldier of Christ, to see that for which he had so long labored and toiled—the union of God's dear children upon the Bible, begin to be so happily effected. Whether formerly styled Christians or Disciples mattered not, they are now one in Christ—all, if truly learners under the great Teacher, are disciples—all, if they implicitly obey him, are Christians. May this union never cease; may it never be interrupted. May freedom of opinion be guaranteed to all, our spirit one, our faith one, our hope one, our Lord one, and our Father in heaven one. Brethren, let us faithfully preach the word, and leave speculations to others; then will union increase, and long, long bless the world.

During Elder Stone's residence near Georgetown, in 1827, my mind became deeply impressed with the importance of religion. I appealed to him in my distress for religious advice. Never can I forget the lessons which fell in deep and solemn tones upon my ear and heart, and which, with the blessing of God, aided in bringing me under the guidance of his word and Spirit.

Elder Stone continued his labors through the Christian Messenger, and as a preacher of the gospel in Kentucky until the fall of 1834, when he removed to Jacksonville, Illinois. Many were the tears shed when he left as in his old age, to seek a residence in the far West. He thought it best for his family that he should do so: but it was hard to part from one we all so deeply loved. In Jacksonville he still continued the publication of the Christian Messenger, and also labored extensively in word and doctrine, both in Illinois and Missouri. In August, 1841, he became paralytic; but so far recovered as again to resume his labors as a preacher and editor in 1842.

In the summer of the following year, 1843, he paid his last visit to Kentucky, the theatre of his early labors, and of his greatest efforts in his Master's cause. Warm and frequent were the greetings he met wherever he came. Many, very many were the friends, both old and young, who stood ready with smiles or tears of joy to welcome him to their hearts and homes. This spot, dearer to him than all others on earth, he longed to visit. It was my privilege to be with him here. Some few of the hoary-headed, time-worn veterans, who had suffered with him in the cause of truth in other days, still lingered here, on the shores of time, as if waiting for this last interview. Oh! how deeply did we feel, as they fondly embraced, and a crowd of holy recollections rushed upon their minds and choked their utterance. The children of many loved ones, who had crossed the Jordan of death, came around him; those children, now grown to man and womanhood, had been dandled in their infancy upon his knees. But while we record the joy of the aged Houston, and Lucky, and Rogers, and others, we cannot omit to mention the deep and heartfelt joy of that pious and venerable old servant, brother Charles. Largely did he share in the blessedness of that meeting, for none loved more sincerely than he did.

It was during that meeting, which lasted several days,

that the afflicted little son of brother Colcord desired to hear the aged father preach. Borne upon his couch, he was placed directly in front of the pulpit, so as to face the preacher. When Elder Stone closed his discourse, the lovely and youthful Thomas made known his wish to confess the Saviour. Oh, it was a sight on which the angels might look with delight. Pale and emaciated lay the meek and amiable boy, never known to complain, a heavenly smile upon his countenance, (it was always there,) the dark locks thrown back from his pale forehead, and his soft black eye beaming with intelligence, as he nobly declared his faith in Jesus of Nazareth. His father, though unused to speak, could not contain himself. In strains of eloquence, such as we have rarely heard equaled, did he pourtray the love of God, pointing the audience to the manger at Bethlehem, the cross of Calvary, and the tomb of Joseph. His allusion to the sainted and happy spirit of his beloved wife, recently torn from his fond embrace, but then in glory, whither her afflicted child was soon to follow her, with a touching appeal to all to prepare to meet their God, were well calculated most powerfully to impress the audience. Scarcely could a dry eye be found that day in the large assembly.

I spent a night with brother Stone at brother William Rogers's. The morning came, and after many happy social hours together, we were soon to separate; again with the family we bowed in prayer; this being ended, Elder Stone sat beside the stand on which lay the Book of God, his long-tried companion; with that familiar inclination of the head forward, he asked us to sing that good song, "The Family Bible that lay on the stand." Some excellent singers were present, and while the song was being sung, I observed his hoary head bowed upon the stand, and his hand resting on the Bible; while the tears gushed from his eyes, he exclaimed, "Blessed, blessed, much neglected Book." Oh he loved, dearly loved the Bible. None, I presume, studied it more closely, constantly, or prayerfully. Be-

fore he left Kentucky, he returned again to Caneridge, to worship for the last time with the brethren, on this, to him, consecrated ground. After a very happy interview and much religious enjoyment, came the final parting scene. I am informed that, as he left the meeting house, supported by his son Barton on one side and brother Colcord on the other, they walked towards brother C's residence; as they approached the gate, he suddenly halted, struck his cane to the ground, and remarked, "here was my stand," meaning doubtless the stand from which he preached during the great meeting in 1801. He turned and gazed anxiously around upon the scene, as if conscious he should behold it no more; his eye became suddenly suffused with tears, then turning away, he hurried to his carriage, and set out for Illinois.

Oh, who can tell or adequately describe what must have been the emotions of his noble and excellent spirit as there he stood and looked for the last time on the familiar scene before him. The forest thinned, but like his aged friends, not all gone; that earth once covered with the seared leaves, now carpeted in green; how many of his former and bosom friends repose beneath that sod! Where now were the many thousands who had heard him there, more than forty years before? Gone, the most of them, gone to eternity. With all their cares and anxieties, their love and hatred, prepared or unprepared, gone to render their solemn account. And he who in God's name addressed them, stands again, after the long lapse of years, where, with warning voice, he addressed that vast throng. But where are his former associates in the ministry—those with whom he started? Fallen, fallen into the tomb. How solemnly impressed must his mind have been, if such were his thoughts? How natural that his eyes should be dimmed with tears while indulging these painful reflections! I once heard him say, that nothing enabled him to bear up under his separation from his old friends in Kentucky, but the belief, that if faithful,

they should soon meet in heaven. He is now gone; let us press on, and soon we shall be with him.

Having in safety reached his family, with improved health, he resumed his editorial and other labors. Early in October, 1844, he set out on a visit to Missouri, desiring to attend the annual meeting at Bear-creek. Several of his family accompanied him. He reached the meeting, and of his preaching while there, brother T. M. Allen, who was present, thus writes, under date of October the 22d. "He (brother Stone) can preach well yet. But he looks like time had marked him as a victim for eternity. He is certainly one of the excellent and precious of the earth." This seemed almost prophetic; for on his return from that meeting, about the first of November, at the house of his son-in-law, Capt. Bowen, in Hannibal, he was taken to his bed, and after more than a week of the most intense and acute pain, on Saturday morning, November 9th, 1844, he fell asleep in the arms of Jesus, having nearly completed his seventy-second year.

Of his last moments his co-editor, brother Henderson, thus writes—"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."

"Triumphant smiled the victor's brow,
Fanned by some guardian angel's wing,
His spirit free, in glory now,
Exultant hears the ransomed sing."
To our beloved sister, the truly bereaved widow, and

to so many of the family relatives and friends of the deceased, as are here on this occasion, I would particularly say—remember that your loss is his eternal gain. Does the recollection of his intense suffering in his last illness, still agonize your hearts, reflect for one moment that suffering is now over forever. Are we tempted to ask why one so excellent in his life, should have been permitted thus to suffer, let us bear in mind, that the Divine Father, after so bright a display of the many Christian virtues and graces in his life, may have permitted him thus to suffer in the close of his earthly pilgrimage, that in his death might also be exhibited most forcibly, that *patience* and *resignation*, which so beautifully adorned his character, and which when thus severely tried failed not. His pains are now exchanged for pleasures unalloyed; his sufferings for celestial glory. "Sorrow not, even as others which have no hope—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."-----"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

INTRODUCTION TO THE APOLOGY OF THE SPRINGFIELD PRESBYTERY.

By the request of B. W. Stone, as expressed in a previous part of this work, the Apology of the Springfield Presbytery is made a part of his Biography. This was the first publication ever made by the original five, viz: Robert Marshall, John Thompson, John Dunlavy, Richard M'Nemar and B. W. Stone, who withdrew from the Synod of Kentucky. It will be seen by reference to the Apology which follows, that this withdrawal took place in Sept. 1803, and by a reference to the Last Will and Testament of the Springfield Presbytery, that it bears date June 28th, 1804. As then this Presbytery was constituted after September 1803; and as it was dissolved in June 1804, and as the Apology was published, by that Presbytery, of course it must have made its appearance late in 1803, or early in 1804. That part of the title page of the Apology which contained the date of its publication being lost, the writer can only fix its date as above. As a historical document "the Apology" must be regarded as very valuable, as it sets before us fully and clearly that reformation-movement, that began to develop itself in the beginning of this century.

This work, it will be seen, is divided into three parts. The first part was written by Robert Marshall, the second by B. W. Stone, and the third by John Thompson, the only survivor (1846) of the original five.

AN APOLOGY for renouncing the jurisdiction of the Synod of Kentucky. To which is added, a compendious view of the Gospel, and a few remarks on the Confession of Faith.

BY THE PRESBYTERY OF SPRINGFIELD.

Whereas we have promised to give a fair statement of the causes of the late separation from the Synod of

Kentucky, and many have expressed their anxiety to see it; we propose in the following sheets, to give a brief history of the circumstances which, in a gradual chain, contributed to bring the matter to that issue. The history shall be principally composed of authentic documents, extracted from the minutes of the Washington Presbytery, and the Synod of Kentucky.

It will be generally granted, that true religion consists mainly in a feeling sense of divine truth; and discovers itself by corresponding actions. With truth, religion ever has revived, and both die together. It flows from God as rays of light from the sun; stop the communication of light, and the world is instantly in darkness. All, who are acquainted with revivals of true religion, know the doctrine under which they generally commence, is simple, plain, practical and pointed to the conscience. They also know what usually stops the gracious work; a lusting after forbidden food, and loathing the manna of simple truth. Thus began the late extraordinary work of God; and thus, we fear, it will terminate with many. Christians, in the lively exercise of religion, generally agree respecting the simple truths of the Gospel; and while their attention is fixed on these, nothing stands in the way to prevent their union and communion. Their hearts burn with mutual love, and a kindred zeal unites their efforts in promoting the common cause.

At the commencement of the present revival, preachers in general, who were truly engaged in it, omitted the doctrines of election and reprobation, as explained in the Confession of Faith, and proclaimed a free salvation to all men, through the blood of the Lamb. They held forth the promises of the gospel in their purity and simplicity, without the contradictory explanations, and double meaning, which scholastic divines have put upon them, to make them agree with the doctrines of the Confession. This omission caused their preaching to appear somewhat different from what had been common among Presbyterians; and although no direct attack

was made on these doctrines, as formerly explained; yet a murmuring arose because they were neglected in the daily ministrations. This murmuring was heard in different parts of the country; but, notwithstanding, preachers and people treated each other with toleration and forbearance, until a direct opposition to the new mode of preaching took place in the congregation of Cabin-creek. This appears from the following complaints and charges, dated November 3, 1801, and laid before the Presbytery of Washington, met at Springfield.

*"The Rev. Presbytery:—*As we expect some accounts of the unhappy situation of our congregation have reached you and excited anxiety, and as we consider ourselves under your care, and look up to you for counsel, and interference between our pastor, Mr. M'Nemar, and us, who were members of his session, together with a great part of the people; we take the liberty to give you a brief account of our differences, from their first commencement to the present time.

Some time last winter he began, as we believe, in his preaching, to deviate from the doctrines contained in the Confession of Faith of the Presbyterian church, which we believe to be perfectly consistent with the word of God; an account of which we enclose to the Rev. Presbytery. Some of us then privately conversed with him on the subject, but to no purpose. We then as a session collectively, conversed with him, but the consequence was, that the difference in our opinion was augmented. We continued frequently as individuals to deal with him on those points; but to no other purpose than to make him more zealous in propagating those sentiments which we opposed. And although we endeavored to keep those differences private from the people, yet he frequently made use of such language, when on those points, as naturally led the people to understand that there was a difference between him and us, and repeatedly misconstrued our conduct and principles, ridiculing us from the pulpit; though not by

name, yet in such language as to convince every attentive person present, who and what he meant. Our influence was hurt, and deviations in doctrine and church discipline increased to such a degree that we could do little or no business in session; and the people, over whom we considered ourselves guardians, were some of them sucking in those ideas, which we believed to be dangerous and pernicious. Others of them, from a sense of those dangers, were urging us to take some measures to prevent the people from being imposed upon. In this situation we were, and the time of the meeting of that Presbytery, to which we designed to apply for redress, being far distant, we applied to a neighboring Bishop for advice; and finally concluded on a week day meeting, publicly to vindicate that cause in which we were engaged; and to show wherein Mr. M'Nemar's doctrine was inconsistent with the doctrine and discipline of our church; and after informing him, before a number of witnesses, of the measures we were going to adopt, and he remaining obstinate, we proceeded to the disagreeable though in our opinion necessary task. And ever being desirous of accommodating the unhappy difference, we lately proposed to Mr. M'Nemar, in the presence of the Rev. John Dunlavy, and Messrs. James Baird and John Donalson, two of his elders, that if he would profess to believe in the doctrines contained in the Confession of Faith of the Presbyterian church, and that he would propagate and defend the same, and no other in contradiction to them, and be ruled by the book of discipline, that we would then bury all our former differences; that we would return and go hand in hand in countenancing and assisting him, as far as in our power, in his ministry among us. But he replied that our proposals were improper, and that a compliance would be attended with bad consequences. And further added, that he would be bound by no system but the Bible; and that he believed that systems were detrimental to the life and power of religion.

Thus we have given to the reverend Presbytery a

brief account of our situation, and submit the business to your superior judgment, praying that you will take such measures as in your judgment will best establish that faith, once delivered to the saints; and promote the interest and peace of Christ's kingdom among us. The charges contained in the enclosed statement can be fully substantiated. We are, with due submission, yours, &c.

JOSEPH DARLINTON,

ROBT. ROBB,

ROBT. ROBINSON."

"A statement of such doctrines as have been advanced and advocated by Mr. Richard M'Nemar, which are considered to be inconsistent with the word of God, and the constitution of the Presbyterian church.

1. He reprobated the idea of sinners attempting to pray, or being exhorted thereto, before they were believers in Christ.

2. He has condemned those who urge that convictions are necessary, or that prayer is proper in the sinner.

3. He has expressly declared, at several times, that Christ has purchased salvation for all the human race, without distinction.

4. He has expressly declared that a sinner has power to believe in Christ at any time.

5. That a sinner has as much power to act faith, as to act unbelief; and reprobated every idea in contradiction thereto, held by persons of a contrary opinion.

6. He has expressly said, that faith consisted in the creature's persuading himself assuredly, that Christ died for him in particular; that doubting and examining into evidences of faith, were inconsistent with, and contrary to the nature of faith; and in order to establish these sentiments, he explained away these words—*Faith is the gift of God*, by saying it was Christ Jesus, the object of faith there meant, and not faith itself; and also, these words, "No man can come to me, except the Father who hath sent me draw him," by saying that the

drawing there meant, was Christ offered in the Gospel; and that the Father knew no other drawing, or higher power, than holding up his Son in the Gospel."

With respect to this petition, Mr. M'Nemar states, that previous to bringing it forward, the petitioners, with the advice of a neighboring Bishop, had engaged in a public vindication of the Confession of Faith; in which they undertook to prove, that the general call of the Gospel was inconsistent with the Westminster doctrine of Election, and Reprobation, and Faith. These doctrines, as explained by the Westminster Assembly, being brought to public view, contributed much to the unhappiness of the congregation, and tended to check the glorious revival which had taken place. When these charges were brought forward, and Presbytery refused to take them up, (as will appear hereafter,) Mr. M'Nemar asked liberty to make a few observations upon them, as explanatory of his ideas; "which he said he would not have done, if the Presbytery had thought proper to investigate them, to institute a prosecution upon them.

Upon the first charge, he observed, that faith is the first thing God requires of a sinner; and that he had no idea of him praying but in faith: "For how shall they call upon him in whom they have not believed."—Rom. x. 14.

On the second, that the question in debate was, whether any other convictions are necessary to authorize the soul to believe, than those which arise from the testimony of God, in his word.

On the third, that Christ is by office the Saviour of all men.

On the fourth, that the sinner is capable of receiving the testimony of God at any time he heard it: for "faith comes by hearing, and hearing by the word of God."— Rom. x. 17.

Upon the fifth, that the sinner is as capable of believing as disbelieving, according to the evidence presented

to the view of his mind: for "if we receive the witness of men, the witness of God is greater."—1 John, v. 9.

The first part of the sixth charge he declared was wholly groundless.

On the second, which respects doubting and self-examination, his ideas were, that doubting the veracity of God, and looking into ourselves for evidence, as the foundation of our faith, is contrary to Scripture; which represents the promises of the Gospel as the only sure foundation, and that self-examination has respect to the fruits, and not to the foundation of faith.

On the third part, viz: explaining away those Scriptures, he replied, if that was explaining them away, he had done it.

The reader will observe, that the foregoing observations, not being reduced to writing at the time, we now attempt to give the general sense of them only; and for a more full explanation, he is referred to what will be said in the sequel. The decision of Presbytery, upon the foregoing petition and charges, you see in the following extracts from their minutes, dated Springfield, November 11, 1801:

"A letter, with certain other papers, from three of the former elders of Cabin-creek congregation, containing certain charges respecting doctrines, against the Rev. R. M'Nemar, was presented to Presbytery. Presbytery having taken into consideration the papers from Cabin-creek, concluded it irregular to take any further notice of them; as no person, at present, proposed to substantiate the charges stated in them."

This wise and prudent measure of Presbytery had a happy tendency to quench the flame of opposition: the contending parties became more and more reconciled; and finally came to an agreement on the 20th of March following, to bury all former differences, and unite in communion for the future: which agreement took place

in the presence of the Rev. John E. Finley, and with his approbation; a copy of which is here inserted:

"Whereas, a difference has existed for some time between the Rev. R. M'Nemar of the one part, and Joseph Darlinton, Robert Robb, and Robert Robinson, ruling elders in the congregation of Cabin-creek, of the other part, upon certain points of doctrine, which has threatened much evil to that branch of the church:— We, having met, and entered into a free and full conversation on the subjects in controversy, do now mutually agree to pass over all past altercations, and cordially unite in communion for the future. In witness whereof, we have hereunto set our hands, this 6th day of March, 1802. Signed by

J. DARLINTON,

R. ROBB,

ROBT. ROBINSON,

R. M'NEMAR."

Testis, JOHN E. FINLEY.

After the matter was thus settled, and the spirit of toleration restored, Mr. M'Nemar was called to take charge of the congregation at Turtle-creek, where, through the blessing of heaven, his ministrations in the Lord were abundantly successful. The people here were cordially united; not a dissenting voice among the members of the church, nor a single sentiment called in question, until Mr. Tichner, one of the elders, began to object to the doctrine in general, under the vague phrase of *Free-will*. As Mr. Tichner, for several months, expressed himself not only a friend to the revival, but also to the doctrine under which it was promoted, there is very good reason to believe that he became disaffected to both through the instrumentality of his particular friend Mr. Kemper. We have it from his own mouth, that this person, early in the revival, endeavored to prejudice his mind against the work. A letter from the same quarter was handed him on one of the preparation days of the sacrament, which was read by several members of the congregation, but afterwards

suppressed; which letter was evidently intended to irritate his mind against some of the leading members of the congregation, and draw him off from the approaching communion. By whatever means the change might have been produced in Mr. Tichner, he took a very unfriendly method to manifest it. Without ever stating a single objection to Mr. M'Nemar, in private, he gave the first notice of his disaffection to a surrounding crowd of careless sinners, in the interval of public worship. On this imprudent step, he was seriously and affectionately dealt with by the session: and advised to state his objections to the doctrine, if he had any, and lay them regularly before the Presbytery. This, however, he declined; as it appeared evident he had no accurate ideas that any thing specifically erroneous had ever been advanced. He likewise declared, that it never was his intention to complain to the Presbytery on the occasion. The small disturbance which his imprudent conduct had excited was amicably settled, and the scandal which it had brought on the church removed, and matters at least externally restored to their former train. This took place a few days before the meeting of Presbytery at Cincinnati, October 6, 1802. When Presbytery met, nothing existed as a ground of prosecution: nevertheless, an elder of Mr. Kemper's congregation, being a member of Presbytery, arose, and entered a verbal complaint against Mr. M'Nemar, as a propagator of false doctrine; and desired Presbytery to look into the matter. This elder declared that he had it only by hearsay; having himself never heard Mr. M'Nemar preach. He mentioned Mr. Tichner, who was then present, as being capable of giving Presbytery information. Mr. M'Nemar then opposed the measure, insisting that it was out of order; and informed Presbytery of the only method in which charges could regularly come before them, that is to say, in writing. Nevertheless, Presbytery proceeded to what they call *an examination* of Mr. M'Nemar, on the fundamental doctrines of the sacred Scriptures. This, the Synod after-

wards calls, "a previous orderly examination," and some of the members, "a friendly conference." It will hereafter appear to the unprejudiced reader, whether it was either a friendly conference or an orderly examination. The *examination*) or what may more properly be called, the *Presbyterian Inquisition*, was closed with the following minute:

"Whereas, it has been reported for more than a year past, that the Rev. R. M'Nemar, held tenets hostile to the standard of the Presbyterian church, and subversive of the fundamental doctrines contained in the sacred Scriptures: and, whereas, these reports have daily become more clamorous, notwithstanding Mr. M'Nemar has from time to time been warned of these things, both privately and more publicly, both by private persons, and members of Presbytery, separately and jointly: therefore, Presbytery have thought it necessary to enter into a more particular and close examination of Mr. M'Nemar, on the doctrine of particular election, human depravity, the atonement, the application of it to sinners, the necessity of a divine agency in the application, and the nature of faith; upon which examination had, it is the opinion of this Presbytery, that Mr. M'Nemar holds these doctrines in a sense, specifically and essentially different from that sense, in which Calvinists generally believe them; and that his ideas on these subjects are strictly Arminian, though clothed in such expressions, and handed out in such manner, as to keep the body of the people in the dark, and lead them insensibly into Arminian principles; which are dangerous to the souls of men and hostile to the interests of all true religion. *

* What! Arminian principles dangerous to the souls of men! hostile to the interests of ail true religion! And yet Arminians recognized by Presbyterians and Calvinists in general, as orthodox Christians, as agreeing with them, in all the essentials of religion, and worthy of a place at their communion tables!! Although their principles are hostile to the interests of all true religion!! How is this?

J. R.

"Ordered, that a copy of this minute be forwarded by the clerk, as early as may be, to the churches under our care."

With respect to the foregoing minute, we state the following facts:—When this minute was introduced and carried in Presbytery, it was on the last day of the session. Presbytery met that morning upon its own adjournment; the Moderator being absent, a new one was then chosen: Mr. Wallace, being sick, was absent; he had not attended during the examination. Mr. Kemper moved for an adjournment to his house, as it was certain, without his rote, this illegal minute would not have received the approbation of the majority. As the members were not aware of the intrigue, his motion succeeded. When Presbytery met at Mr. Wallace's, it was moved that they should proceed to the consideration of Mr. M'Nemar's examination; upon which he was put out of the house, by the casting vote of the new Moderator. After he had withdrawn, a message was sent, directing him to retire to the meeting-house, and preach to the people, it being on Saturday, previous to the administration of the Lord's supper. Mr. Kemper then brought forward a written copy of the foregoing minute, previously prepared in private, which after some altercation, and perhaps a little amendment, was adopted. It is farther worthy of notice, that beside the then Moderator, Messrs. Kemper and Wallace were the only stated members present, who voted in favor of this extraordinary minute. About sunset in the evening, Mr. M'Nemar returned. Presbytery was then at the point of adjourning, when the minute was read to him. He declared it was not a fair statement of his sentiments; and expressed his desire that it might be referred to the more respectable decision of Synod; which was to meet at Lexington on the ensuing week. As to regularly appealing, he conceived he could not do it; because there had been no regular trial, nor judgment; and the members expressly declared that he was not

under judicial censure; but that they had only barely expressed to the public their opinion of his sentiments. He saw no way, therefore, in which he could carry it before Synod, without bringing forward a charge against his Presbytery, which he felt no disposition to do. He expected notwithstanding, that it would come before them, through the minutes of Presbytery, or in some other way. And in this expectation he remained every day, during the session, till Synod moved an adjournment.

On what is here stated, the reader will observe, that in the above procedure, there was no regular statement of charges, nothing reduced to writing, but the minute of condemnation; no witnesses cited, none called, none examined; no conviction of guilt, no confession made; and yet without precedent, and contrary to all law, human and divine, Presbytery ordered the above minute to be published as *early as possible* throughout the churches. And what is more extraordinary, at the same time, directed Mr. M'Nemar, with all his sentiments though "*hostile to the interests of all true religion,*" to preach in the vacancies until their next stated session; as you will see from the following minute. "Mr. M'Nemar" [was appointed] "one half of his time at Turtle-creek, until the next stated session: two Sabbaths at Orangedale; two at Clear-creek; two at Beulah; one at the forks of Mad-river; and the rest at discretion."

Those who are unacquainted with the circumstantial facts, would conclude from the foregoing minute, that the members of Presbytery had taken much pains to find out his sentiments, and set him right; but Mr. M'Nemar states that it was far otherwise: he was uniformly treated with shyness, and the principal warnings he received, were of the threatening kind; and better adapted to affright the dupe of a civil establishment, than to fix a mind at liberty to think for itself. It is easy to conceive what impressions the publication of the above minute was calculated to make upon the- minds

of the people; some were grieved to the heart; others rejoiced, and the opposers of the revival had now full scope given them to express their opposition at pleasure. The conduct of the Presbytery in taking up and examining Mr. M'Nemar, on the verbal report of an individual, set a precedent for any to come forward, who chose to act in the same, or a similar way.

Accordingly a petition was preferred to their next session at Springfield, which was held in April 1803, praying Presbytery to re-examine Mr. M'Nemar; and not content therewith, directing them to include Mr. Thompson also, in the same examination. The brethren who had succeeded so well in the former examination, appeared anxious to go into the present one, upon the prayer of the petition, which occasioned considerable debate upon the subject; but finally, it was rejected, as you will see in the following extract from their minutes:

"A petition from a number of persons, in the congregations of Beulah, Turtle-creek, Clear-creek, Bethany, Hopewell, Duck-creek, and Cincinnati, praying the re-examination of the Rev. R. M'Nemar on the fundamental doctrines of religion; or on what the petitioners call *free will or Arminian doctrines*; and also that the Rev. John Thompson undergo the like examination. The petition was taken up, and Presbytery determined that it was improper to go into the examination of Mr. M'Nemar and Mr. Thompson, on the prayer of said petition, *as being out of order.*"

At the same session a call from the congregation of Turtle-creek, signed by about sixty persons, for the whole of Mr. M'Nemar's time, was presented through the Presbytery, which he accepted. This was the place of his residence; these the people among whom he chiefly labored, and who were best acquainted with his doctrines and manner of life; and therefore were more competent judges than those who lived at a distance,

who seldom or never heard him, and whose knowledge of him was founded chiefly on vague report. Against the proceedings of Presbytery, two of the brethren, with their two elders, entered the following protest:

"Messrs. Kemper, Wallace, Reader, and Wheeler, protest against the proceedings of Presbytery, in the case of the petition of Wm. Lamme, and others, praying the re-examination of Mr. M'Nemar, and also the examination of Mr. Thompson; because the people cannot be deprived of the right of proposing to the Presbytery for discussion, such difficulties respecting the doctrines taught them, as cannot be settled by the session; and especially because Mr. M'Nemar's principles, in particular, now stand condemned by the last meeting of the Presbytery, as Arminian. The above named members also protest against the proceedings of Presbytery, in the case of the call of Mr. M'Nemar from Turtle-creek for the above reasons; and especially because the Presbytery now refuses to pay any attention to Mr. M'Nemar's principles or doctrines, notwithstanding the proceedings had at the last Presbytery, as they stand upon our minutes."

On the subject of the foregoing petition, it will be necessary to observe, that it might be thought, that because you see so many congregations named in the minutes of Presbytery, it was a congregational business; but this was not the fact, The petition originated somewhere, and took in an extent of about fifty miles, and in the whole found fourteen subscribers, not acting in behalf of their congregations, but as individuals; and in several congregations there was not more than one to each of them. But few of these petitioners had heard either Mr. M'Nemar or Thompson since the last session of Presbytery at Cincinnati, and it is probable some of them had never heard them. From the face of the above minutes you perceive there was a difference of sentiment in the members of Presbytery; some

were for going into the examination on the prayer of the petition; a majority were of a different opinion, which gave rise to the protest. It is also worthy of remark, that Mr. M'Nemar and Thompson, and those of the same sentiment with them, were a majority of the Presbytery; and had they proceeded to the business, it must have been by way of self-examination, and the result must have been very different from that of the preceding session. Hence another publication would have gone out through the churches, contradicting the former, and declaring the brethren now orthodox, although they had not changed their sentiments. The Presbytery therefore waived the examination at that time, not only because they judged it illegal, but also hoped it would tend to the peace of the church.

During this session of Presbytery, the Lord's supper was administered at Springfield. The evident displays of divine power, on that occasion, carried sufficient evidence that our ministrations in the gospel were not injurious to the souls of men; and we still hoped that those of the contrary part would desist, lest haply they should be found *fighting against God*.

We felt ourselves under the patronage of heaven, and could sensibly bless the Lord that our souls had escaped as a bird out of the snare of the fowler. By circumstances unforeseen, a Presbytery was there providentially formed, to cover the truth from the impending storm, and check the lawless career of opposition. We considered it formed by a gracious God, in answer to ten thousand prayers: as such it then existed, though one of our present members was absent in body; it now exists substantially the same; and such it will exist till He who formed it sees fit to pronounce its dissolution. From this time the minutes plainly represented two Presbyteries, one at Cincinnati, the other at Springfield. This took place without any intention in us to counteract the proceedings of the last session of Presbytery, but we felt ourselves bound in conscience to act according to truth and good order. Had Presbytery acted upon the

petition of Lamme and others, they must have contradicted the proceedings at a former session at Springfield, November 11, 1801, in rejecting the petition of Robb and others, which proceedings the Synod approbated. If the doctrines preached were of such dangerous tendency, there was time enough to have obtained regular charges against the session in April, 1803, at the same place. But no charges coming forward, according to the book of discipline, we were in duty bound to counteract the irregular mode of proceeding at Cincinnati. Thus existed two Presbyteries in one; and it remained with Synod, when the business came before them, to say which should be retained in its bosom. In the interval between the meeting of Presbytery and that of Synod, no pains were taken by the disaffected members to obtain information from M'Nemar and Thompson respecting their sentiments, or bring about an accommodation; although they had declared in open Presbytery their willingness at any convenient time, publicly, or privately, to give a candid statement of their ideas on those subjects, and any satisfaction in their power.

When the business came before Synod, we had devised no method of defence. We felt ourselves at the disposal of Him who hath the key of David; *Him that openeth and no man shutteth, and shutteth and no man openeth*. We rested on the name of the Lord as our strong tower, and possessed our souls in patience. Through the committee of overtures, the matter was brought before Synod. The documents to which the attention of Synod was called, were the minute of condemnation issued at Cincinnati, the petition of Lamme and others, the protest against the Presbytery at Springfield, together with several other petitions, praying the examining process to be carried on against the free-will preachers, as you will see in the following attested extract from the minutes of Synod:

"Lexington, September 7, 1803. The committee of overtures report, that certain petitions, with sundry

other papers, came before the committee relative to the Rev. Messrs. M'Nemar and Thompson, as to doctrines delivered by them; which petitions and papers the committee think it their duty to overture, and lay before Synod. These being read, were ordered to lie on the table for the consideration of Synod.

"On motion, resolved, that Synod enter upon the consideration of the report of committee, relative to Messrs. M'Nemar and Thompson, on the subjects stated in the report of the committee of overtures relative to Messrs. M'Nemar and Thompson. Synod were of opinion, that the business contained in the papers lying before them, will regularly come before them, through the report of their committee, who are appointed to examine the book of Washington Presbytery; and ordered that said committee be prepared to report early to-morrow morning. The committee appointed to examine the Washington Presbytery book, report as follows:

'We, your committee, report that we have gone through the minutes of Washington Presbytery; we found nothing worthy of remark, except one omission, (page 48) till we came to the session of April 6, 1803, at Springfield, (pages 78—81.) We, your committee, think the Washington Presbytery acted contrary to the constitution of our church, and the interests of religion, in casting the petition of Lamme and others, under the table, and taking no farther notice of it, seeing said petition implicated a charge of a most serious and important nature. If the charge were false, the Presbytery ought to have investigated and found it so, and have dealt with the complainants according to the calumny, or imprudence of their conduct. This appears to us to have been necessary, in order to have complied with the book of discipline, and also, necessary to clear Messrs. M'Nemar and Thompson from the odium cast upon their characters. But on the other hand, as it appears from a previous orderly examination of Mr. M'Nemar, that he held Arminian tenets, Presbytery

ought, as guardians of the churches under their care, to have entered upon an inquiry into those important matters laid before them. Your committee also report, that we think it was irregular in said Presbytery to present a call to Mr. M'Nemar, whose religious opinions stood condemned on their minutes.'

"On motion made and seconded, the question was put, shall the Synod approbate the proceedings of the Presbytery of Washington, in that part of their minutes, which respects the examination of Mr. M'Nemar. The yeas and nays being called for, were as follows: Yeas, Samuel Finley, Archibald Cameron, Matthew Houston, Isaac Tull, James Blythe, Joseph Howe, John Lyle, Robert Stewart, Samuel Rannels, ministers; James Henderson, Joseph Moore, William Nource, John Henderson, James Wardlow, John McDowell, Charles McPheeters, William Connel, Elders. Nays, Robert Marshall, James Welsh, Barton W. Stone, William Robinson, ministers; David Purviance, Malcom Worley, Elders; non liquet—Samuel Robinson.

"On motion, resolved, that the Synod now take up, and determine this question, viz: whether the Presbytery of Washington were in order, in publishing to the churches, under their care, that the doctrines Mr. M'Nemar held, were of dangerous tendency, and contrary to the constitution of our church; which question being called for, was carried in the affirmative.

"On motion, resolved, that the Synod take up and determine this question, viz: was the Presbytery in order in making appointments for Mr. M'Nemar, at the same session, in which they had taken a vote of censure, on some of his tenets. The yeas and nays being called for, were as follows: Yeas 7—nays 10—non liquet 4.

"The Synod went on further to consider the report of their committee, relative to the conduct of Washington Presbytery. It was moved and seconded, whether that Presbytery were in order, when they rejected the petition of Lamme and others. After mature deliberation,

the question was determined in the negative. Nays 18, ayes 5; non liquet 1."

"It was then inquired, whether that Presbytery were orderly in presenting a call to Mr. M'Nemar, while he lay under a vote of censure, by a preceding session, and determined in the negative."

Before we proceed farther, we will make a few remarks upon the extracts now before us. You will observe, that in the estimation of Synod, all things went right in the proceedings of Washington Presbytery, until the meeting at Springfield in 1803, except that they gave M'Nemar appointments to preach, after they had taken a vote of censure, on some of his tenets. For they tell you they find nothing worthy of remark, on their minutes, until the time of that meeting, except one omission, (page 48) which was only of a single word. Is it not strange then, that they could not see in the same minute, a plain contradiction, not in words only, but in actions? In the proceedings of this Presbytery, you will see that when the petition of Mr. Robb and others from Cabin-creek, stating charges against M'Nemar, was introduced, it was rejected, because no person in their opinion, had undertaken to substantiate these charges; yet this same Presbytery at another meeting, with *far* less legal foundation, went into an examination, and condemnation of the same man. The Synod passed over this contradiction, as not worthy of notice, but at the same time approbated the examination, as stated by their committee to be *orderly*. The Synod also tell you through their committee, and by an express vote, that the Presbytery acted contrary to the constitution of our church, and the interests of religion, in casting the petition of Lamme, and others, under the table, and taking no farther notice of it; and again, that Presbytery ought to have investigated it, in order to have complied with the book of discipline; and as guardians of the churches under their care, to have entered upon an inquiry into those important matters laid before

them. If we have a right to inquire into those rules by which we are to be governed, and our actions tried, we can see no reason why the petition of Lamme should be treated with more respect than that of Robb; and why the same observations were not made on the former proceedings of Presbytery, as on the latter. But if there be a sovereignty in government into which it is unlawful to pry, by which the conduct of some men is approbated, and similar conduct in others reprobated, the solution is plain, "reason not, but resign." The readiest way, no doubt, to account for Synod passing over the proceedings of Presbytery, November 11, 1801, their approbation of those of October 6, 1802, and their reprobation of those of April 1803, is to resolve it into their sovereignty.

We are perfectly of the same mind with Synod, in considering Presbyteries as guardians of the church; that they not only have the right, but it is incumbent upon them, to inquire into, and decide upon all matters respecting the church, which come legally before them. The difference then between the Synod and us, is not, whether a Presbytery has a right to watch over their members, and censure them with impartiality, when necessary, and when the matter comes orderly before them; but whether the case under consideration ever came legally before them. According to Scripture, we know of no legal process without a charge, and witnesses to support it. "Against an elder receive not an accusation, but before two or three witnesses." 1 Tim. v. 19. According to the book of discipline, we know of but two methods of bringing forward charges: chap. 2d. sec. 3. "Process against a gospel minister shall not be entered upon, unless some person or persons undertake to make out the charge, or when common fame so loudly proclaims the scandal, that the Presbytery find it necessary to prosecute and search into the matter for the honor of religion."

In this case no person had undertaken to make out and support the charge, which the book of discipline

requires. These petitioners could not be warned, according to chap. 2. sec. 7, "that if they failed to prove the charges, they must be censured as slanderers of the gospel ministry." They did not come forward as prosecutors; they did not undertake to support charges; they appeared only by petition, and not in person. Presbytery could not therefore, take it up upon the first mode as a regular charge; neither could they take it up upon the second, in compliance with the petition in a judicial process. In a trial by common fame, a specific charge must be exhibited, and the Presbytery become the prosecutors. They are to search into the matter, but where are they to search? Are they, in the first place, to search the heart of the suspected person, or put him on the rack to make confession himself? This was indeed the method the High priest took with Christ, when he asked him of his disciples and his doctrines; and who will dispute the propriety of our Saviour's answer: "I spake openly to the world; never taught in the synagogue, and in the temple whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them who heard me what I said unto them; behold, they know what I said unto them."—John xviii. 19, 20, 21. If then an accused person is not obliged to bear witness against himself, where is the Presbytery to go to find it, but to the public, where common fame originates? And as in the present case it was a charge of false doctrine delivered by them, the inquiry must have been of those who heard them. The Presbytery itself must institute charges, and from the public they must bring forward testimony to support those charges. The accused must be furnished with a written copy, with the names of the witnesses—have time and opportunity allowed them to confront the witnesses—to defend themselves, and if they can, to prove a negative; chap. 2, sec. 5. Could all this have been done at the meeting at Springfield? It could not. We see, then, that the matter could not have been taken up at that time, and proceeded in as a

trial by common fame. To have complied, therefore, with the prayer of the petition, and the wish of the two protesting brethren, would have been disorderly. It may be plead in favor of proceeding immediately against M'Nemar and Thompson, that the interests of religion required a speedy check to be put to the growing errors. But is it not astonishing, where so great a zeal for orthodoxy and good order abounded, that something could not have been collected, in so great a lapse of time, to lay a foundation for a regular process?

Synod seems to have taken it for granted that Mr. M'Nemar was regularly accused, convicted, and condemned; and on this presumption they have censured Presbytery for appointing him supplies, and presenting him the call from the congregation of Turtle-creek: but as we have shown above, *that* examination was not orderly, he was not under judicial censure, and therefore, the Presbytery was in order, in presenting the call. These observations not only show the impropriety of the conduct of Synod in condemning the proceedings of Presbytery at Springfield, but also in approbating those of the previous meeting at Cincinnati.

Synod having condemned the Presbytery at Cincinnati, for giving M'Nemar appointments to preach; and also that at Springfield for presenting him the call, did thereby implicitly declare that he was already suspended from the functions of his ministry. We evidently saw that the way was now prepared to censure any minister of the gospel, without charge, witness, or prosecution, through the short medium of presbyterial inquisition. These proceedings did not involve the fate of M'Nemar and Thompson alone, but also of us all; as we were in the same strain of preaching, and were viewed by Synod in the same point of light. We saw the arm of ecclesiastical authority raised to crush us, and we must either sink or step aside to avoid the blow.

Under these circumstances we retired, during a short recess of Synod, to ask counsel of the Lord, and consult one another. When we came to consult on the

subject, we found it had struck each of our minds in the same light, without any preconcerted plan. To appeal to the General Assembly, so long as human opinions were esteemed the standard of orthodoxy, we had little hope of redress. We therefore determined to withdraw from the jurisdiction of Synod, and cast ourselves upon the care of that God who had led us hitherto in safety through many trials and difficulties; and who, we believed, would lead us safely on to the end. We then concluded to draw up and enter our protest against the proceedings of Synod. While we were doing this, the Synod were debating as to the propriety of proceeding in the new inquisition, as will appear from the following extract:

"Whereas, the Synod have taken into consideration certain petitions and papers respecting the conduct of Washington Presbytery at Springfield, &c., which conduct this Synod have said was out of order, &c. On motion, resolved, that Synod now enter upon the examination or trial of Messrs. M'Nemar and Thompson, according to the prayer of the petitions, and the charges therein stated; and also, that this Synod resolve the questions of doctrines, seriously and reasonably proposed in their petitions."

"While Synod were deliberating on the propriety of adopting the above resolution, Messrs. Marshall, Stone, Dunlavy, M'Nemar, and Thompson, appeared in Synod, and having given their reasons for not attending sooner, they presented a paper, through Mr. Marshall, which that gentleman stated to be a protest against the proceedings of Synod, in the affair of Washington Presbytery, and a declaration that they withdrew from the jurisdiction of Synod. This paper was read, and is as follows:"

"To the Moderator of the Synod of Kentucky.

"*Reverend Sir:*—We, the underwritten members of Washington and W. Lexington Presbyteries, do hereby

enter our protest against the proceedings of Synod, in approbating that minute of the Washington Presbytery which condemned the sentiments of Mr. M'Nemar as dangerous to the souls of men, and hostile to the interests of all true religion, and the proceedings therewith connected; and for reasons which we now offer, we declare ourselves no longer members of your reverend body, or under your jurisdiction, or that of your Presbyteries.

1. We conscientiously believe that the above minute, which you sanctioned, gives a distorted and false representation of Mr. M'Nemar's sentiments, and that the measure was calculated to prevent the influence of truths of the most interesting nature.

2. We claim the privilege of interpreting the Scripture by itself, according to sec. 9, chap. i. of the Confession of Faith; and believe that the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scriptures. But from the disposition which Synod manifests, it appears to us that we cannot enjoy this privilege, but must be bound up to such explanations of the word of God, as preclude all further inquiry after truth.

3. We remain inviolably attached to the doctrines of grace, which, through God, have been mighty in every revival of true religion since the reformation. These doctrines, however, we believe are in a measure darkened by some expressions in the Confession of Faith, which are used as the means of strengthening sinners in their unbelief, and subjecting many of the pious to a spirit of bondage. When we attempt to obviate these difficulties, we are charged with departing from our standards—viewed as disturbers of the peace of the church, and threatened to be called to account. The proceedings of Presbytery have furnished the world with ample encouragement, in this mode of opposition;

and the sanction which those proceedings have now received from your reverend body, cuts off every hope of relief from that quarter from which we have at least faintly expected it. We, therefore, feel ourselves shut up to the necessity of relieving you from the disagreeable task of receiving petitions from the public, and ourselves from being prosecuted before a judge (Confession of Faith) whose authority to decide, we cannot in conscience acknowledge.

Rev. Sir:—Our affection for you, as brethren in the Lord, is, and we hope shall be ever the same: nor do we desire to separate from your communion, or to exclude you from ours. We ever wish to bear, and forbear, in matters of human order, or opinion, and unite our joint supplications with yours, for the increasing effusions of that divine Spirit, which is the bond of peace. With this disposition of mind, we bid you adieu, until, through the providence of God, it seem good to your reverend body to adopt a more liberal plan, respecting human Creeds and Confessions.

Done in Lexington, Kentucky, September 10, 1803.

ROBERT MARSHALL,
JOHN DUNLAVY,
R. M'NEMAR,
BARTON W. STONE,
JOHN THOMPSON."

The introduction of the above protest put a sudden check to the examining system. The protest was read, and shortly after we retired from the house. Synod then appointed a committee to converse with us, as you will see by the following extract from their minutes:

"On motion, resolved, that Messrs. David Rice, Matthew Houston, and James Welsh, be a committee, seriously and affectionately to converse with Messrs. Marshall, &c.—to labor to bring them back to the standards and doctrines of our church, and report Monday morning. On motion, resolved, that Mr. Joseph Howe be

added to the committee appointed to converse with Messrs. Marshall, &c."

The result of this conference you have in the report of the committee, as follows:

"The committee appointed to converse with Messrs. Marshall, &c., report as follows, viz:—That the aforesaid gentlemen agree that they will confer with Synod, on points of doctrine, in the following manner, viz:— They will answer any questions proposed to them by Synod, which may be stated in writing—in writing again; and that they are ready to enter upon the business, as soon as they may receive notice for that purpose. N. B. The whole of the questions shall be given in at once."

To this committee we further stated, that we were •willing to return, and be considered under the care and jurisdiction of Synod, as formerly, provided they would constitute us into one Presbytery; and if they had any charges to bring against us, with respect to doctrines, or otherwise, let them come forward in an orderly manner, according to the book of discipline—criminate us as a Presbytery, and bring our sentiments to the word of God, as a standard, and we were willing to stand trial.

To these proposals we received no answer. It appears that Synod had considerable debating among them, whether they would comply with the proposal, contained in the report of the committee, in conferring •with us in writing; and that there was a diversity of opinion on that subject. A resolution being introduced for that purpose, it passed in the negative, 12 to 7, as you see in the following minute:

"On motion, resolved, that Synod do accede to the proposal of Messrs. Marshall, &c., in examining them on their tenets. The yeas and nays being called for, •were as follows:—Yeas, M. Houston, J. Welsh, J. Howe, and W. Robinson, ministers: J. Henderson, J.

Wardlow, and C. M'Pheeters, elders: Nays, A. Cameron, J. Tull, J. Blythe, J. Lyle, R. Stewart, S. Rannels, J. Kemper, J. Campbell, S. Finley, ministers: J. Moore, John Henderson, and T. Bennington, elders."

Why Synod did not agree to the proposal we could not then tell, for they sent us no answer. However, one of their reasons, as we afterwards understood, was, that the whole of the questions must be given in at once. The weight of this reason we leave to the reader to determine. We were not only willing, but anxious to have our sentiments fairly and fully investigated, provided we were put in a situation to have a fair hearing. This we knew we could not obtain, while the leading members of Synod were in their present spirit. We did not expect to have the privilege of discussing the subjects before Synod, in the capacity in which we then stood; and were unwilling to bring our necks again under a yoke which we had so lately shaken off. The only fair way, then, to prevent quibbling and misrepresentation, was to do it in writing; as we could not do it in any other way, unless we revoked our protest, and came again under the jurisdiction of Synod. But the Synod had another objection to our proposal, viz: They could not confer with us as a body, because they could not acknowledge the legality of *this body*. Time has a wonderful power in legalizing bodies! A few years have legalized the self-created bodies of Luther, Calvin, and all the different sects of Christians, since the reformation! A few more years may legalize our self-created body, in the estimation of Synod, when we hope they will condescend to confer with us, and unity be restored.

Though we had withdrawn from the jurisdiction of Synod, it was of necessity, rather than of choice. We found we must forsake them, or what we believed to be the truth: the former were dear to us, but the latter was dearer. Under these circumstances, we again committed ourselves to God, and constituted ourselves into a Presbytery, as you will see from the minutes of our first meeting.

"We, the above named Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, and John Thompson, having entered the above protest, and withdrawn from under the jurisdiction of the Synod of Kentucky, and of the Presbyteries to which we formerly belonged, do now formally unite in a body, as a Presbytery, to be known by the name of the "Presbytery of Springfield." After constituting with prayer, and choosing a moderator and clerk, we proceeded to draught a circular letter to the congregations formerly under our care, which is as follows:

Dear Brethren:—By the time this letter shall have reached you, you will, no doubt, have heard that a separation has taken place between us and the Synod of Kentucky, and the Presbyteries to which we formerly belonged. The reasons which induced us to withdraw, you see in the above copy of our protest, which reasons we intend more fully to unfold, as soon as we can obtain the minutes of Synod, and those of the Washington Presbytery, which are referred to in said protest. But lest you should form an improper opinion of the nature, or kind of separation, we take the liberty of giving you a short statement of it. We do not desire, nor do we consider ourselves to be separated from the Presbyterian church, as Christians, whether ministers or people; we still wish to continue united to them in the bonds of love: we will admit to communion as formerly, and desire to be admitted. It is not our design to form a party. We have only withdrawn from the jurisdiction of those bodies with which we stood connected, because we plainly perceived that, while that connection subsisted, we could not enjoy the liberty of reading, studying, and explaining the word of God for ourselves, without constant altercation and strife of words to no profit.

We pass no uncharitable censures on those reverend bodies for their strict adherence to their standards; but as we are accountable to God for ourselves, so we must act for ourselves as in the sight of God; and can own no standard of faith but the word of God; and we

desire ever to look to him for his spirit of wisdom to lead us into all truth. Brethren, we wish to pay all due deference to the Confession of Faith, and other writings of our pious fathers; but we plead a privilege, which is granted in the Confession of Faith, chap. 1. sec. 9, 10, as we mentioned in our protest; that the infallible rule of interpreting Scripture, is not the Confession of Faith, nor any human writings whatever, but the Scripture itself. On this ground we have attempted, and still mean to proceed, to hold forth the word of life, peace and pardon to sinners, through the blood of the everlasting covenant. But as we are, by some, suspected of having departed from the true doctrines of the gospel, we design as soon as convenient, to explain to the public our views of the gospel. In the mean time, we are determined, by the grace of God, to preach the gospel, and administer ordinances as formerly. 'And now brethren we commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.' Farewell."

Late in the evening, after our adjournment, the following resolution was handed us from Synod:

"On motion, resolved, that Messrs. Rannels, Houston, and Kemper, be a committee to wait upon Messrs. Marshall, Dunlavy, M'Nemar, Stone and Thompson, to inquire of them, what objections they have to our Confession of Faith, or to any part of it, which they have, in their remonstrance declared they could not submit to be judged by; and that they transmit said objections to us in writing, to-morrow morning, or before the Synod rises."

As several of our members were under a necessity of leaving town that night, we concluded to meet next morning, to take into consideration the above resolution. The result of which meeting you will see by the following letter, addressed by us to the Moderator of Synod:

*"Reverend and dear Sir:—*We received your resolution, from a member of your committee, requesting us to give you a statement of our objections to some parts of the Confession of Faith. We have taken the matter into consideration, and resolved to comply. But it is out of our power to state them to you, as soon as you require; but will, without fail, give you a statement, at your next annual session. A party is not our aim; and this we hope to evince to you, and to the world, at your next session. In the mean time, we design to proceed no farther, than circumstances may require. Brethren, you are in our hearts, to live and die with you; our hearts are bound to you in love. We hope your intentions, in doing what you have done, were good; but we still believe as stated in our protest. In the mean time let us unite our prayers to our common Lord and Father, that he would in his kind providence, heal our divisions, and unite us more closely in the bonds of love. We remain, dear brethren, as ever, united to you in heart and affection.

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
BARTON W. STONE,
JOHN THOMPSON."

This letter was sent forward to Synod as soon as possible, on the same day of our meeting; but they did not wait for an answer, for before its arrival, they had passed a vote of suspension; an account of which you will see hereafter. Shortly after our return home, we were followed by heralds proclaiming our suspension from the ministerial office. In some of our congregations, the minute containing that extraordinary act was publicly read, and handed to us; which is as follows:

"On motion, the foil owing resolution was introduced, and on a vote being taken, was carried in the affirmative. Whereas, Messrs. Robert Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, and John

Thompson have declared themselves no longer members of our body, or under our jurisdiction, or that of our Presbyteries; and, whereas, it appears from their remonstrance, laid before Synod, that they have seceded from the Confession of Faith of the Presbyterian church, and no more wish to be united with us until we adopt a more liberal plan, respecting human creeds and confessions; and whereas, a committee has been appointed seriously and affectionately to converse with the above members, in order if possible, to reclaim them to the doctrines and standards of our church, which committee has proved entirely unsuccessful; moreover, whereas, said gentlemen came into Synod and informed us, that they had constituted themselves into a separate Presbytery, and have refused to comply with every solicitation to return to their duty, but persist in their schismatic disposition: Therefore, resolved, that Synod do, and they hereby do solemnly suspend Messrs. Robert Marshall, John Dunlavy, Richard M'-Nemar, Barton W. Stone, and John Thompson, from the exercise of all the functions of the gospel ministry, until sorrow and repentance for their schism be manifested; leaving it however, to the several Presbyteries, to which the above members may have belonged, to restore them as soon as they give satisfactory evidence of repentance; and their congregations are hereby declared vacant."

"On motion, resolved, that commissioners go to the several congregations where Messrs. Marshall, Dunlavy, M'Nemar, Stone and Thompson have stately preached, to declare those congregations, not before vacated, now vacant; and state the conduct of Synod, respecting those men, and exhort to peace and unity; and that the commissioners be as follows, viz: Messrs. Shannon and Lyle, to Bethel and Blue-spring; Messrs. Rannels and Howe, to Caneridge and Concord; Mr. Blythe to Eagle-creek; Mr. William Robinson to Springfield and Turtle-creek.

A true copy,

JAMES WELSH, S. C. S. K."

Here it is worthy of our most serious attention, to observe that the Synod had no legal grounds to proceed farther against us, after our withdrawing from under their jurisdiction. For, if the power of suspension is not legally vested in a Synod, their assuming and exercising it, must appear an empty flourish. We would humbly inquire upon what ground they proceeded? Their standard affords no pretext for such a step; the power of Synod is limited to certain bounds, which you will see, Form of Government, chap. 10, sec. 2. You see not a word there of suspension; their highest authority is to advise the Presbytery in such a case. Form of Proc., chapter 2, section 11.] It is unnecessary to prove a negative. We say they had no such authority from the word of God, or the Form of Government.— But seeing much has been said in support of their authority in that case, it is necessary that we should pay particular attention to the subject. If our suspension be orderly, and according to the will of God, the consequences are serious indeed. We are bound on earth and bound in heaven—cast out of the vineyard as fruitless, withered branches; in no better circumstances than heathens and publicans; running unsent; and all that bid us God speed, must be partakers of our evil deeds. On the contrary, if we have been called of God to minister in holy things, and have done nothing to forfeit that authority; and if any man, or set of men should rise up and command us to be silent, and forbid the people to hear us; the consequences may be serious to them in the end. It is certain Synod had no authority from the book of discipline to suspend us; their authority then must have been either from the word of God, or from such existing circumstances, as required them to dispense with order.

It is difficult to find from the minute, what was the real crime alleged against us. They tell you, that we had seceded from the Confession of Faith; that they labored in vain to bring us back to the standards and doctrines of the church; that we persisted in our schis-

matic disposition, &c. It is thought necessary, even in a regular charge, that such crimes be alleged as appear from the word of God, to merit the censure of the church. What part of the above mentioned conduct does the word of God criminate? Does it bind us to any human Confession of Faith, as a standard? Does it absolutely condemn every man, as unworthy to preach the gospel, who cannot be brought to that standard, or its peculiar doctrines? If all who differ from them in this matter, are bound to cringe to their authority as sacred, why do they not level their anathemas at others, as independent of their standards as we? They will grant that their authority does not extend to preachers of other persuasions; we ask, then, how it could possibly extend to us, when we declared we were neither of their *persuasion*, nor under their jurisdiction? Because their committee failed to reclaim us to the standards and doctrines of the church, is this crime of such a nature, as to warrant suspension? How did Synod know that their committee had used arguments sufficiently powerful to answer this end? Because we had constituted ourselves into a separate Presbytery, is this crime of such magnitude, that Scripture-authorizes such to be suspended? If so, they have no right to preach, in the sight of God. To suspend us for constituting a separate Presbytery, is not this to cut off at a blow, every minister since the Reformation? Luther and his followers constituted a Presbytery, separate from the church of Rome; Calvin separated from Luther, and with his followers constituted a separate Presbytery; and so have the various sects of Christians ever since. Have these, therefore, no right to preach, according to the word of God? If not, the Synod, in their act of suspension, have virtually suspended themselves, and every minister of the reformation since Luther. They say we could not be prevailed upon to return to our duty.— They take it for granted that it was our duty to return and follow with them; and for the neglect of this duty they pass their act of suspension! We have the judgment

of Christ in a similar case. John, in the name of his brethren, lodged a verbal complaint against a certain seceder, whom they had taken under a "previous orderly examination," and silenced, because he followed not with them. But Jesus said, "forbid him not; for there is no man, which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us, is on our part." Can it be a crime to withdraw from those with whom we cannot remain in peace? No! it is the inalienable right of every moral agent, to withdraw from that society, when the rights of conscience are invaded. If the Presbyterian church, deprives its subjects of this privilege, it must be tyrannical. But there is not a sentence in that book to criminate any person for renouncing its authority. Its compilers were too well acquainted with the rights of man, either to deny the privilege of withdrawing, or to inflict censure on any for doing it. For proof of this, read attentively their introduction to government and discipline.

It may, however, be alleged, that there was something criminal in the manner of our withdrawing. The book of discipline admits it to be proper to suspend a minister for *contumacy*, which is a refusal to attend Presbytery, after being three times duly cited, to answer for atrocious crimes, of which he is accused. (Forms of proc. chap. 2, sec. 8.) This appears to be the only kind of contumacy noticed in the constitution of the Presbyterian church. It may be supposed that a minister thus cited, may not only refuse to appear, but may withdraw from under the jurisdiction of Presbytery. This step is by some called *declinature*, a higher degree of contumacy. But does this apply to our case? What was the atrocious crime laid to our charge? Where was the due citation? There was no such thing in the case, and therefore contumacy or declinature is by no means applicable to our case. If any suppose we withdrew, lest we should be charged with atrocious crimes, not yet stated; then our withdrawing could not come

under the charge of *declinature*, seeing there was nothing to decline. Besides, the only thing of which we were ever accused, and which could give occasion for a future charge, was never determined by the protestant church to be an atrocious crime.

If we wished to decline any thing on the occasion, it was vain jangling and strife of words to no profit, on those subjects about which the wisest and best have differed. All judicial authority which any society has over an individual, is in consequence of a voluntary compact, tacitly or explicitly made, by which he is connected with that society and under its laws. When such compact is dissolved, which may be done at any time, by the voluntary act of the individual, the authority ceases of course. Our voluntary act, in putting ourselves under the care of the Presbytery, put it in their power to license, ordain, watch over, censure, suspend, or depose, so long as we stood in that connection; but when we voluntarily withdrew, being under no judicial censure, it may be properly said we withdrew from them all that power over us which we had given them.

When the church is satisfied that any person is called of God to preach the Gospel, it is their duty to encourage and forward him to the work. This they may do by their Presbytery, as representatives of the church, as is common in the Presbyterian government; or they may do it in a church capacity, as is done by the Independent and Baptist churches. When the church, or their representatives, take a candidate on trial, it is not with a view to call and authorize him to preach, but to inquire into the validity of that call and authority which he professes to have received from God. If they approbate his profession, they express it by the act of licensure. The candidate is then to *make full proof of his ministry*, whether it be from heaven or from men; and when the church is satisfied, they manifest it by ordaining him. In all this the church confers no power, human or divine; but only the privilege of exercising the power and authority in that particular society, which

they believe he has received from God. This privilege the church may recall; the candidate may forfeit, or voluntarily resign.

But neither the refusal of the church, his own forfeiture, nor resignation of that particular privilege, can disannul the original call of God, nor the obligation of the candidate to obey. These principles are confirmed, both by the New Testament and church history. Those who can consult Dr. Doddridge's paraphrase on the New Testament, Mosheim's Church History, and Dr. Watts's Constitution of a Christian Church, will see that the practice of the primitive church, in such matters, was exceedingly simple; and according to the principles of common sense, as stated above. Some have supposed that the legal authority, for transacting church business, wholly independent of the spirit of grace, has been committed to the rulers of the church; so that the transactions of those thus authorized, and those only, are legal. Now, upon this principle, none have legal authority to preach, administer ordinances, &c., unless he has received it through regular succession from the Apostles. This regular succession has been so often broken, that it is impossible ever to get into order again, unless we make the Church of Rome the standard, and return into uniformity with it. For every division and subdivision from that has shared the same fate of suspension, or deposition. This was the case with Luther. "He was commanded (says Dr. Mosheim) to renounce his errors within sixty days, and cast himself upon the clemency of the Pope, on pain of excommunication. At first he purposed to appeal from the sentence of the lordly pontiff to the respectable decision of a general council: but as he foresaw that this appeal would be treated with contempt at the Court of Rome; and that when the time prescribed for his recantation was elapsed, the thunder of excommunication would be leveled at his devoted head, he judged it prudent to withdraw himself voluntarily from the communion of the church of Rome, before he was obliged to leave it by force;

and thus to render the new bull of ejection a blow in the air, an exercise of authority without any object to act upon. At the same time, he was resolved to execute this wise resolution in a public manner, that his voluntary retreat from the communion of a corrupt and superstitious church might be universally known before the lordly pontiff had prepared his ghostly thunder. With this view, on the 10th of December, in the year 1520, he had a pile of wood erected without the walls of the city of Wittemberg, and there, in the presence of a prodigious multitude of people, of all ranks and orders, he committed to the flames, both the bull that had been published against him, and the decretals, and canons relating to the Pope's supreme jurisdiction. By this he declared to the world he was no longer a subject of the Roman pontiff, and that of consequence the sentence of excommunication, which was daily expected from Rome, was entirely superfluous, and insignificant.* For the man who voluntarily withdraws himself from any society, cannot, with any appearance of reason, or common sense, be afterwards forcibly and authoritatively excluded from it. However, he only separated himself from the Church of Rome, which considers the Pope infallible, and not from the church considered in a more extensive sense; notwithstanding, in a month after this noble and important step had been taken by the Saxon Reformer, a second bull was issued against him, by which he was expelled from the communion of the church, for having insulted the majesty, and having disowned the supremacy of the Roman pontiff. He was also condemned the next year by the Diet of Worms, as a schismatic, a notorious and obstinate heretic; and the severest punishments denounced against those who should receive, entertain, maintain, or countenance him, either by acts of hospitality, by

* The Pope might have published to the churches that Luther was no longer connected with the See of Rome, and thus have warned them against him. This is all that Synod could have done, respecting us, with any appearance of reason or common sense.

conversation, or writing. And his disciples, adherents and followers, were involved in the same condemnation."—*Mosheim's Eccl. History*) Vol. 4, pp. 51, 52, 55. Against this edict the reformed party protested, by which they got the name of Protestants.

Synod were of a different opinion from Dr. Mosheim, as they have acted on the very same principles with the lordly pontiff: and to justify their arbitrary proceedings, and consequently those of the Pope with respect to Luther, they adduce the example of the General Assembly in the case of Mr. Birch. (See Cir. p. 21.) But any one who will read the minutes of that reverend body, will see that they acted on very different principles. Mr. Birch had never been a member of their body, but was only entering on the trials necessary for a foreign minister. By his conduct he forfeited a right to their protection or encouragement, and became liable to judicial censure, or suspension, if he had belonged to their body. This not being the case, they only determined to have no more to do with him, and declared to their churches a plain fact, that he had no authority from them to preach the gospel. (See the minutes of 1803, p. 14.) "Resolved, that in consequence of his conduct, and also of his never having been in regular communion with the Presbyterian church in the United States of America, the General Assembly decline all further proceedings with Mr. Birch, and declare to the people, and to the several Presbyteries in their connection, that he is a person henceforth possessed of no authority derived from our church to exercise any part of the ministerial functions." It is pitiful for Synod to misrepresent and disgrace the proceedings of that respectable body, to justify their illegal and unreasonable conduct.

On the above extracts from Dr. Mosheim, we also observe that Luther was guilty of the crime of *declinature*. He declined the jurisdiction of the Church of Rome, when charged with an atrocious crime, to avoid excommunication. He was afterwards excommunicated

by the high court of that church. His sentence was not for false doctrine, of which he was before charged; but for insulting the majesty, and disowning the supremacy of the Roman pontiff; and also for schism. And yet he did not withdraw from the church in a large sense, but from that part of it only, which considered the Pope infallible. In like manner, we have not separated from the Presbyterian church at large; but from that part only, which considers the Confession of Faith infallible, that is, as the standard of the church. How easy it is to see the similarity between Luther's case and ours; and yet he never suspected that he had lost his authority to preach, nor has any Protestant since his day called it in question.

Synod takes it for granted that we received all our authority from them to exercise the ministerial functions, and as they have taken it away, we therefore have none. Let us apply this to the case of Luther: if he received his authority from the Church of Rome, and this authority was taken from him, through what medium, then, has it been transmitted to the Synod of Kentucky? We would be glad to see authentic testimonials of their spiritual genealogy, proving their orderly descent from the Apostles of Christ. Or if this cannot be done, we must consider them as illegitimate as ourselves. It is commonly used as an apology for the Saxon Reformer, that the church from which he separated was so corrupt that her suspension was wholly invalid. Let this be granted, and what will it argue? Certainly, that her power of ordination was also invalid. This proves at once that the ordination, not only of Luther, but also of Calvin, and every other Protestant minister, is *null* and *void*; seeing they all received their ordination from that corrupt church. Therefore, if the filthiness of the Church of Rome is taken to plaster the character of our reformers, it will render the apostolic authority of our synodical brethren not only suspicious, but absolutely a blank.

As the proceedings of Synod were evidently arbitrary, and unauthorized, we need not wonder that we

are represented to the world under the odious name of *schismatics*, without any fair statement of the crime, or evidence to support it. A schismatic is one who aims to divide the church into sects and parties; not only by separating from its communion, and drawing away disciples after him, but also, *by loving the pre-eminence in the church, receiving not the brethren, forbidding them that would, and casting them out of the church*, as did Diotrephes—3 Epis. of John.

We have before proved, that merely forming a separate association is not schism; provided that association be not intended to dissolve the union and communion of the church.

But the Synod takes it for granted that a separation from their reverend *body*, is a separation from the church; thus implicitly declaring, that they are the only true church on earth. We would hardly have thought that a body of men, so liberal in their principles as to admit Christians of other denominations to their communion, would exclude those of their own for merely renouncing what others never acknowledged. Is it not confessed by all, that a schismatic spirit and a party spirit is the same? If so, let the reader judge on which side the party spirit operated through the whole of this business. Was it a party spirit that induced the preachers at first to lay aside those points of controversy which had been a means of keeping the children of God apart? What spirit prevailed in Fleming county when the late revival first commenced; when Dr. Campbell and Mr. Northcut, a Methodist preacher, gathered their flocks together, and fed them at the same table? It was justly confessed that heaven smiled upon the union. Was it not under the same spirit of union that the flame spread to the east and to the west? Let bigotry blush and be ashamed at the recollection! But when former things were thus forgotten, and former differences laid aside, was it a spirit of union or a party spirit that prompted some who were spectators only of this glorious work, to bring forward those speculative opinions, which, at that

time were neither publicly disputed, nor combated, and involve the church in a controversy? This may be emphatically said to *be dangerous to the souls of men, and hostile to the interests of all true religion.*

We neither felt nor expressed a wish to leave our own society, nor proselyte others to follow us: but on this ground we could not long remain in peace. The Bible doctrine was too simple for those who had been accustomed to solve riddles, and reconcile contradictions. Read attentively the complaints laid before Washington Presbytery, 1801. If you can discern between your right hand and your left, you must see that the creed of a party is preferred to the Bible. For what was this party creed introduced? To establish doctrines which we think no denomination of Christians on earth holds. Such as this: that it is proper for a sinner to pray without faith, &c., &c. Any person of common sense knows that such are not the Catholic principles of Christianity. Consequently all that divide the church in support of such notions must be schismatical. When these extraordinary sentiments were prudently cast under the table, peace and union were the consequences; no separation, no expulsion was threatened, till the meeting of Presbytery at Cincinnati, 1802. Whether it was a party or catholic spirit that influenced the proceedings of that body, let the humble followers of the meek and lowly Jesus say: let them take the most favorable review of their publication against M'Nemar, and say what spirit it breathes: no sentiment there laid open to view, or its dangerous tendency showed; but party names raised from the dead to set Christians at variance. Was there no schismatic design in this? Was there no expulsion intended? And under what pretext? Not for a deviation from the plain principles of Christianity, but because the suspected person would not be bound to fight under a party standard, and wound his fellow Christians around him with the arrows of disputation. Were these measures (painful and almost insupportable as they were) ever resented in any

way to produce schism? Instead of forming designs to effect a separation, the spirit by which we were influenced, led us to form a concert of prayer for those, who we believed had despitefully used us, and fatally stabbed the cause of our divine Master. When the fairest opportunity was offered us, at Springfield, of rendering evil for evil, and railing for railing, did we accept it? No, we were for peace, "but when we spoke, they were for war."—(p. 120-7.) What cause of offence, or separation did we give? None but what our brethren had given in the same place before; and which experience had confirmed to be for the peace of the church.

If our measures tended to unite, the protest of Messrs. Kemper and Wallace, certainly was intended to divide. It not only proved its intention in the end, but the author of it, Mr. Kemper, actually began the schism, a few weeks after, at Beulah. He was appointed by Presbytery, to assist in the administration of the Lord's supper, in that place. He attended, but publicly refused to administer or partake; and drew off as many disciples after him, as he could, from the communion of the church. Thus he not only protested against Presbytery, renounced its authority, but voluntarily separated himself from the communion of the Presbyterian church. He not only began the schism, but incessantly promoted it, from that time forward; traversing the country to get petitioners against us; and finally, as an independent, voluntarily separated from us. If there is a division in our communion, let Mr. Kemper be considered as the author of it. If the Synod choose to join in the communion of Mr. Kemper, and shut the door against Presbytery, they have their choice. We mean to abide in the same principles expressed in our protest. We neither separate from their communion, nor exclude them from ours.

With what face, then, can Synod publish to the world, that we are the schismatics, the partizans, the dividers? The churches know too well, that we have been, and are in the habit of a general communion, and

that nothing has appeared to contradict those principles; and it is notorious in the place where this scene has been transacted, that the person who has headed the separation, is a stickler for the peculiarities of a party; and we are confident the reader will need no other proof, than to turn back and read the minute from his pen, at Cincinnati. The Synod, in following the above schismatic, have again raised their standard, which for three happy years had been gathering dust. The lines will probably now be cleared; the enemies of orthodoxy, however pious, be driven out of the pure church, drowsy bigots recalled to arms, and another bold push made to Calvinize the world. May heaven prevent the furious onset, and revive in the breasts of Christians, a spirit of forbearance and love! And may we, while we go under the *name* of *schismatics*, be ever kept from the *thing*. It is not uncommon to give the blow, and raise the cry. We are brought up to public view, pronounced as the leaders of a party, thundered against by the bull of suspension, and our congregations declared vacant! Could the Synod imagine that we would be silent? No. The measures carry too strong marks of ecclesiastical tyranny, to influence us farther than we are driven. Were we sticklers for what some call *order*, we might enter upon a fair and candid proof, that the Synod of Ky. are partisans, headed by Mr. Kemper, and that our protest was simply *declining* to follow them in their career of separation. We are confident that in the nature of things, it remains with the General Assembly to say, whether we, or the Synod, belong to their body; as much as it did with Synod to say, whether the Presbytery of Cincinnati, or that of Springfield, should be taken into its bosom.

From the friendly intercourse, and plans of union which exist between the General Assembly and other churches, we cannot suppose that reverend body considers the Confession of Faith, in the same point of light, with our Synodical brethren; and we are the more confirmed in this persuasion by the following ex-

tract from the minutes of their last session: "Resolved, that the Revs. Drs. Blair, Tennant and Green; the Rev. Messrs. Irvin, Milledoler, Linn, Pott, and Jane-way, be a committee to take into consideration the expediency of publishing a new edition of the Confession of Faith, &c., of this church; to consider whether any, and if any, what alterations, ought to be made in the said Confession of Faith; and to make such preparatory arrangements, on this subject, as they shall judge proper; and report to next Assembly." If any inquire why we did not appeal to the General Assembly? We answer, it appeared to us unnecessary; because the business must naturally come before them, through the minutes of Synod. David did not immediately go to his father-in-law to learn his disposition towards him, till the flying arrows determined his doom. If we learn from the minutes of the Assembly, that they are for peace, we are near at hand, and ready to obey the signal; but if otherwise, our empty seats must so remain. We have stated notorious facts, and now let every impartial friend to order, judge for himself. If the prosecution was unprecedented, and disorderly, from first to last, let the candid reader say, whether it was not an orderly step for us to withdraw. We have said in our protest, that we only withdrew from the judicatories with which we stood connected, and not from the church; we say so still. They have beaten us uncondemned, being Presbyterians, and then would cast us out of the church. Nay, their letter of suspension will not do. We must again call for order, and desire that body to produce authority, not from the annals of the church of Scotland, but from the word of God, or at least from the constitution of the Presbyterian church in America, to justify their proceedings. If they have suspended us without authority, the General Assembly will have to say whether they were in order or not. So long as we believe their proceedings were out of order, that belief will bind us more firmly to the church.— The hireling may flee when his congregations art de-

clared vacant, and his salary called in; and set out in search of another benefice; but we pledge ourselves, through the grace of God, to stand fast in the unity of the spirit, and without respect of persons, endeavor to gather into one, the children of God, who have been "*scattered in the cloudy and dark day.*"

PART SECOND.

A COMPENDIOUS VIEW OF THE GOSPEL. BY B. W. STONE.

"Search the Scriptures."—John.

HAVING given a short history of the various circumstances, which have gradually contributed to bring about our separation, from those bodies with which we formerly stood connected; and the consequences resulting from them; we now proceed according to promise, to state our views of the gospel.

Here it will be necessary to inform the reader, that the short bounds we have prescribed for the present publication, will not allow us to enter into a full and particular statement of the various things which we conceive to be comprehended in the gospel.

We are aware that every sentence of this short treatise will be viewed with a jealous eye. By some we shall probably be considered as Antinomians; by others, Arminians. Should we attempt to evade the censures of the critic on either side, we would wander from our purpose; which is to satisfy the inquiries of Christians, and prevent misrepresentation.

In order to do this, we shall consider human depravity, regeneration, the means by which it is effected, including faith, and answer objections.

I. HUMAN DEPRAVITY.

That mankind are depraved, is a lamentable truth,

abundantly attested by the word of God, and confirmed by universal experience and observation. To quote the many passages of Scripture which prove this point, would be to transcribe a great part of the Bible. Let it suffice to say, that Jews and Gentiles are all under sin; destitute of the image of God, and dead in trespasses and sins. This death consists in being carnally minded; for to be carnally minded is death. This carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. All are in want of what they were made to enjoy, which is God; and have a propensity to satisfy that want with meaner things. Hence arise the busy pursuits, the incessant labors, and the universal cry of a distracted, disappointed world, *Who will show us any good?*

Such is the sinful, ruined, miserable state of the world. Yet, though man be thus alienated from God, and prone to evil, he possesses rational faculties, capable of knowing and enjoying God. If not, he has ceased to be a moral agent, and consequently is no longer a fit subject of moral government. He is a machine, incapable of rational happiness. But this we believe none will assert. Still, though a moral agent, yet he is depraved. The crown is fallen from our head:—we unto us that we have sinned.

II. REGENERATION.

That mankind must be regenerated before they can see the kingdom of God, is a truth as evident from the word of God, as human depravity; and is acknowledged by the generality of Christians. See John iii. 3— "Except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, ye must be born again."—Ib. 7. To be born again, is to be renewed in knowledge, righteousness, and true holiness,- after the image of God. Col. iii. 9, 10—"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him

that created him." "That ye put off the old man, which is corrupt, and that ye put on the new man, which, after God, is created in righteousness and true holiness." —Eph. iv. 24. It is sometimes described by being "reconciled to God."—Rom. v. 10. Sometimes by being "made partakers of the divine nature."—2 Pet. i. 4. Sometimes by having received "divine life."—1 J. v. 12. But it is more fully explained in 2 Cor. iii. 18—"But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." It may here be inquired, Who is the author of this great work, or change? We answer—God. "For we are his workmanship, created in Christ Jesus, unto good works."—Eph. ii. 10. And "Of his own will begat he us."—James i. 18. This work can no more be effected by human wisdom and power, than the "Ethiopian can change his skin, or the Leopard his spot."—Jer. xiii. 23. It may be further inquired, By what means does God effect this work in the soul? We answer, by, or with "the word of truth."—Ja. i. 18. But before we answer the inquiry fully, we shall consider our next proposition.

III. THE GOSPEL.

The gospel is "Good tidings of great joy which shall be to all people."—Luke ii. 10. An epitome of which is found in these words. John iii. 16—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." The love of God is the spring, or moving cause of all the benefits of the gospel. His love to the fallen world is absolute, and must be so declared to mankind. To say that God loved us, on condition that we should love him, would destroy the very idea of the gospel. "We love him, because he first loved us."—1 John iv. 19. And "herein is love, not that we loved God, but that he first loved us."—1 John iv. 10. The world, the whole world of mankind, is the object

of God's love, and to which he has given his Son. But lest the light of this glaring truth should shine too brightly, some have artfully cast a veil over it, asserting that it was the *elect world* that God loved, and to whom alone he gave his Son. Of such a world the Scripture no where speaks; but declares that the application of the term world, to the elect, is highly improper. John xv. 19—"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." But that the whole world is the object of God's love, and that Christ is given to all, without exception, is evident, from the following arguments:

1. Because Christ is constituted the Saviour of the world. John iii. 17—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John xii. 47—"I came not to judge the world, but to save the world." John vi. 32, 33—"But my Father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven, and giveth life unto the world." 1 Tim. iv. 10—"Who is the Saviour of all men, especially of them that believe." 1 John iv. 14—"We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." From these, and similar passages, we conclude that Jesus Christ is, by office, the Saviour of the world; and therefore, as such, was given to the world.

2. This truth is farther evident, from the many invitations, calls, and intreaties to all mankind to believe on him, and come to him, as their Saviour, and freely receive his offered gifts. Isai. xlv. 22—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Mat. xi. 28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Isai. lv. 1—"Ho, every one that thirsteth, come ye to the waters," &c. Rev. xxii. 17—"And the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst, come; and

whosoever will, let him take the water of life freely." Luke xiv. 17—"Come, for all things are now ready." Now how can we account for these invitations and offers made *to all*, if Christ be not given *to all*? How could we reconcile the conduct of a prince or sovereign, who should propose terms of pardon and peace to his rebellious subjects, when at the same time substantial reasons existed why he could not accede to his own proposals? If Christ be not given to the *whole world*, that *part* to which he is not given have no right to any thing in him, more than the fallen angels; and cannot be invited to receive Christ or his benefits in truth and sincerity. Besides, how can their punishment be aggravated for rejecting Christ, when he never was, nor can be offered to them in sincerity and truth?

3. But that Christ is given, and can be sincerely offered to the world, is farther evident, because "He died for all." "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them."—2 Cor. v. 14,15. "Who gave himself a ransom for all to be testified in due time." —1 Tim. ii. 6. "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he, by the grace of God, should taste death for every man."—Heb. ii. 9. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter ii. 1. "Behold the Lamb of God, that taketh away the sin of the world."—John i. 29. Many glosses have been put upon these and similar passages of Scripture; yet. the light will beam forth. Many veils have been drawn over them, yet candor will strip them off.

It is a truth, that all mankind are given to Christ, the mediator. "All things are delivered unto me of my

Father."—Mat. xi. 27, and Luke x. 22. "The Father loveth the Son, and hath given all things into his hands." —John iii. 35. "The heathen are given to him for an inheritance, and the uttermost parts of the earth for a possession."—Psalm ii. 8.

That Christ died for all, is still farther evident, because sinners who hear the gospel, shall finally be condemned, for not believing and obeying it. "He that believeth on him is not condemned, but he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God."—John iii. 18. "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—John xii. 48. "So speak ye, and so do, as they that shall be judged by the law of liberty."—James ii. 12. "And this is his commandment, that we should believe on the name of his Son Jesus Christ."—1 John iii. 23. All to whom the gospel is preached are, therefore, required on pain of damnation, to believe in Christ for righteousness and salvation. But how can this be required of those for whom Christ never died to procure salvation? If such are required to believe, they are required to believe an untruth, (see remarks on the Confession,) and can we think that the judge of all the earth would condemn his creatures for not believing a lie? God forbid! Therefore, as all to whom the gospel is preached, are required to believe in Christ, on pain of damnation, it follows, that he died for all! If Christ died exclusively for a part of the human race, unbelief follows of course. The scheme furnishes no proper foundation for any one, to make an application of the promises to himself. And no one, holding this system, will believe until his mind is drawn off from it, and his attention fixed on the word, the promise of a faithful God. Under the influence of

this principle, he must remain for ever in unbelief. He can have no evidence that Christ died for him, and if he should attempt to believe on him, it would be presumption. But if he take God to mean what he says, that he has no pleasure in the death of the sinner—that he is not willing any should perish, and therefore gave his Son a ransom for all, then every sinner is one of the number, and has a sufficient warrant to believe. For these and similar reasons, it is evident that Chi 1st died for all, and therefore is given to all. "That whosoever believeth on him should not perish, but have everlasting life." Thus we see the general proposition, *that Christ is given to the whole world*, sufficiently established. And as Christ is given, so with him is all his fulness given, or all that is in him. For we have no authority to believe that a partial Christ is given, or offered to any.

Christ is not divided. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32. In him is fulness of salvation, pardon, eternal life, grace, wisdom, righteousness, sanctification, and redemption, the fulness of the spirit; in a word, all the benefits he procured by his death, and which he afterwards received as gifts for men, even for the rebellious, when he ascended in triumph to his Father. —Psalm lxxviii. 18.

That there is complete salvation in Christ is a glorious truth, which his very name imports. Mat. i. 21— "Thou shalt call his name Jesus, for he shall save his people from their sins." A truth evident from his office, he was sent to be the Saviour of the world, from his promise. "He that believeth shall be saved." "Neither is there salvation in any other."—Acts iv. 12. Pardon of sin is given in Christ. "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed, and go to thine house."—Mat. ix. 6. "Him hath God exalted—to give repentance to Israel, and remission of sins."—Acts v. 31. Eternal life is in

Christ, and given with him. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 11, 12. "In him was life, and the life was the light of men."—John i. 4. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."—John xi. 25. "This is the true God, and eternal life."—1 John v. 20. In him is the fulness of grace. "And the word was made flesh, and dwelt among us—full of grace and truth."—John i. 14. "And of his fulness have all we received and grace for grace."—John i. 16. Wisdom, righteousness, sanctification, and redemption, are in Christ—1 Cor. i. 30, and given with him to the world. "I will give thee, for a covenant of the people, for a light of the Gentiles, to open the blind eyes," &c.—Isai. xlix. 6. "That was the true light, which lighteth every man that cometh into the world."—John i. 9. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12. "In whom are hid all the treasures of wisdom and knowledge."—Col. ii. 3. "He is the Lord our righteousness."—Jer. xxiii. 6. The fulness of the spirit is in Christ, by which we understand his enlightening, quickening, and sanctifying influences. "In him dwelleth all the fulness of the God-head bodily."—Col. ii. 9; John iii. 34. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear."—Acts ii. 33. The gifts which Christ received from the Father, were for men, even for the rebellious.—Psalm lxxviii. 18. "Then Peter said unto them, repent and be baptized every one of you, in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call."—Acts ii. 38, 39. These are the provisions of the gospel, equal to our most enlarged capacities, boundless as

our desires, and infinite as our wants. They are all treasured up in Jesus, and with him are given to a lost world, as we have just seen. They are freely and absolutely given, suspended on no condition whatever.— They are represented by a feast, which was prepared for sinners. See Prov. ix. 1 to 5.—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the high places of the city; whoso is simple let him turn in hither; as for him that lacketh understanding, she saith to him, come eat of my bread, and drink of my wine, which I have mingled."

Here you see that the feast was absolutely prepared, and offered freely. Those who were invited, had no hand in preparing the provisions. All were ready furnished, before the guests were invited—before they heard of it; consequently could have had no hand in it. They were bidden, and were only to come and receive what was so freely given, and prepared for them.

In Luke xiv. 16-25, we have the same truth taught us by our Lord himself. "A certain man made a great supper, and bade many, and sent his servants at supper time to say to them that were bidden, come, for all things are now ready." This great supper was absolutely provided; and when the servants went out to call those that were bidden, they expressed no doubt respecting the provision, no uncertainty; they held up no condition, they required no qualification, as necessary in the guests. They declared absolutely and unequivocally, that *all things were now ready*. The appetites of the guests, did not create the benevolence of the giver; their believing the report of the servants, did not set one dish on the table; nor did their coming give the food its nourishing quality. All things remained the same, whether they came and partook, or staid away. So, we cannot be beforehand with God, in any of his dispensations of grace. The Lord Jesus requires no

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

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

The absolute freeness of the provisions in Christ, is represented by the manna provided for the Israelites in the wilderness—John vi. 32. The manna was given to all, without exception, to those who loathed it, as well as those who loved it. For the same reason the provisions of the gospel are very frequently represented by water; as in Isaiah lv. 1, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea come and buy

wine and milk without money, and without price."—"The Spirit and the bride say, come; and let him that heareth, say, come; and let him that is athirst come; and whosoever will, let him take the water of life freely."—Rev. xxii. 17. Water is free to all, and no money or price is required to purchase. So are the provisions of the gospel. No good works, no qualifications are previously required; no time is allowed to obtain them. But all are exhorted now, immediately to come: "*For*, behold, now is the accepted time, now is the day of salvation." And, "To-day if ye will hear his voice harden not your hearts." Whatever the situation of the sinner may be—though his sins be like crimson, and for multitude like the sand on the sea shore; yet has he a sufficient warrant now to believe the gospel, and receive its provisions. For if the gospel does not authorize him *now* to receive its provisions, it does not suit him *now*; and while he goes to seek for qualifications, death may put a final period both to the means and the end. Besides, if the gospel require previous qualifications, while the sinner is seeking them he is obeying it; and should death in the mean time carry him off, he could not be condemned on the principles of the gospel. Nor could he be saved; for he is yet without the provisions of the gospel, and therefore destitute of spiritual and eternal life. These qualifications, by whatever name they may be called, are legal; and instead of preparing the soul to receive the gospel, they are turning it away from Jesus Christ.

The gospel then invites all to come *now*, and at no other time. Therefore it bids all welcome, just as they are. But lest any should, after all, be discouraged, God proclaims his disposition to sinners in such language and in such a manner as to remove every doubt and fear. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, for why will ye die?"—Ezek. xxxiii. 11. "The Lord is long-suffering to us ward, not willing that any should perish.

but that all should come to repentance."—2 Peter iii. 9. "Who will have all men to be saved, and come to the knowledge of the truth."—1 Tim. ii. 4. "He waits to be gracious."—Isaiah xxx. 18. "God was in Christ, reconciling the world to himself, not imputing their trespasses unto them."—2 Cor. v. 19. "God is love."—1 John iv. 16.

God sits upon the mercy-seat to dispense grace and mercy to a lost race. None but sinners need mercy; therefore none but sinners have any business at the mercy-seat, and no other character does God receive there. The rich he sends empty away—Christ came not to call the righteous, but sinners to repentance.— The whole need not a physician, but they that are sick. This man (Christ Jesus) receiveth sinners, the poor, the maimed, the halt, the blind, the chief of sinners. If Christ receiveth sinners only, then every attempt of the sinner to make his condition better, before he comes to Christ, is an attempt to throw himself out of the reach of Christ, and of mercy. As long as he remains out of Christ, he remains out of the *way, the truth, and the life*. This we conceive to be that gospel, which Christ commissioned his apostles "to preach to every creature, in all the world."—Mark xvi. 15. "To as many as they should find."—Mat. xxii. 9.

IV. THE GOSPEL THE MEANS OF REGENERATION.

WE now proceed to prove that the gospel is the means of regeneration. This truth is abundantly manifest from the following Scriptures: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. The word of God is the seed of regeneration, called *incorruptible seed*. "Of his own will begat he us, with the word of truth."—James i. 18. "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."—Romans viii. 2. "In Christ Jesus I have begotten you through the gos-

pel."—1 Cor. iv. 15. "Now ye are clean through the word, which I have spoken unto you."—John xv. 3. "Sanctify them through thy truth; thy word is truth." —John xvii. 17. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."—2 Peter i. 4. "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."—2 Cor. iii. 18. "Ye shall know the truth, and the truth shall make you free."—John viii. 32. "Thy word hath quickened me."—Psalm cxix. 50. "The entrance of thy word giveth light, it giveth understanding to the simple."—v. 130. "The ingrafted word which is able to save your souls."—James i. 21. From these and similar passages it is evident that the word of truth is the means of enlightening, quickening, regenerating and sanctifying the soul. But how does the gospel effect these mighty works? We answer, through faith. The gospel or "word of God, is quick and powerful, sharper than any two-edged sword."—Heb. iv. 12. It is *living* and *abiding*—it *endureth forever*.— 1 Peter i. 23. It is *spirit* and it is life.—John vi. 63. These are essential properties of the gospel. To an unbeliever, the gospel is weak and produces no effect. No means whatever, will produce its effect without application. So God never appointed, that the gospel should regenerate the human heart, without application. Faith is applying the means or admitting the truth into the heart. When the sinner believes it, he is quickened, renewed and sanctified. When it is received, it is like the seed sown in good ground, which sprang up and brought forth fruit.—Mat. xiii. 23. It is that which breaks up the fallow ground of the heart. For "it is the power of God to salvation, to every one that believeth."—Romans i. 16. "It pleased God by

the foolishness of preaching, to save them that believe." —1 Cor. i. 21. "For this cause thank we God, without ceasing, because when ye received the word of God which ye heard of us, ye received it, not as the word of men; but (as it is in truth) the word of God, which effectually worketh also, in you that believe."—1 Thes. ii. 13. Here we find the word of God worketh effectually in believers; but it cannot work in unbelievers, because of unbelief. For the word preached does not profit, when not mixed with faith in them that hear it. —Heb. iv. 2. It may remain in the Bible till the day of our death; unless we believe, it will no more effect a change in our hearts, than seed will grow while it lies dry in the garner. God does not operate upon us as upon dead matter. He might speak a stone into an angel, but he will not do it. He deals with man as a rational creature. The strongest motives are presented to our understandings; but they cannot move, excite, or influence us, unless we believe: in other words, they are no motives at all, without faith.

God has revealed himself to us in his word; but he is invisible; he cannot be seen with mortal eyes; nor can we have any true knowledge of him, until by faith we receive the testimony he has given of himself in his Word. Then we have evidence that God is always present with us: *in him we live, and move, and have our being*—that he is infinitely holy—that he hates every sin—that he searches the hearts and tries the reins of the children of men—that he is gracious and merciful—that he is unchangeable:—what he has spoken once, he speaks always. His word is his power to salvation. By it he spoke all things into being, and by it he upholds all things. It is the voice of his Spirit *now*, and *always* addressing us. It is as a *fire* and *hammer*; and the sinner who receives it feels its powerful efficacy. It is a discernor of the thoughts and intents of the heart. The testimony of God being now admitted as true, the sinner discovers how unlike he is to God; the more he sees of God, the more he abhors himself. His fears

may be awakened by the thunders of Mount Sinai; but it is only a view of the holiness, goodness, love,—and the free, unmerited grace and mercy of God, which produces true conviction and true repentance, and which humbles the soul, slays the enmity of the heart, and makes him willing to depart from all iniquity. He adores the riches of divine grace, which is extended to such a poor polluted worm of the dust. He hates sin, and laments over it, because he sees it is committed against a God of infinite holiness, condescension and love. He devotes himself to God, to be for him, and not for another. But all these effects are produced by the belief of divine truth, or by the evidence of things not seen, received through faith.

V. FAITH.

Having shown how the gospel effects regeneration, by being believed, we are naturally led to speak of faith. We have already shown that the word of God is the foundation of faith; but it will be necessary to say something further on this subject. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 31. "That your faith should not stand in the wisdom of men, but in the power of God." —1 Cor. ii. 5. "So then, faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. "When he (Christ) shall come to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thes. i. 10. "How shall they believe on him of whom they have not heard?"—Rom. x. 14. "Howbeit, many of them that heard the word, believed."—Acts iv. 4. "After that ye believed, ye were sealed."—Eph. i. 13. "And many of the Samaritans of that city believed on him for the saying of the woman, who testified, he told me all that ever I did."—John iv. 39. "As he spake these words, many believed on him."—John viii. 30. "Neither pray I for these

alone, but for them also, who shall believe on me, through their word."—John xvii. 20, &c.

The word of truth is not only the foundation of faith, but it has sufficient evidence in itself to produce faith. (See Deut. xxx. 11, and John xx. 31.) Faith can have no existence without testimony. "A man can receive nothing, except it be given him from heaven."—John iii. 27. If a fact be stated to us, which is accompanied by sufficient evidence, we believe it. Faith does not depend on any disposition, whether holy or unholy; but on the strength of the testimony. No Christian will deny that there is sufficient evidence in the word to produce faith. For if there is not, God cannot require us to believe it, nor condemn us for not believing, when it is impossible to believe. But many say, though the evidence be sufficient in itself, it can have no access to the mind in its natural state. To this we answer, that evidence, under such circumstances, is no evidence. The word, or testimony of God is to be believed, in the same manner as we believe the testimony of one another. This is evident from 1 John v. 9—"If we receive the witness of men, the witness of God is greater:" and therefore can, and ought to be received, by all who hear it.

As faith is a simple idea, we cannot give any definition of it, that will make it plainer than it is already. And it would have been happy for the church, if no definition had ever been attempted. But if the reader, according to custom, must have one, we say, *it is admitting testimony upon the authority of the testifier. Or it is simply believing the testimony of God.* Many elaborate treatises have been written, to explain what *faith*, or *believing* is, with no better effect than to destroy its signification. A child of a few years old understands the meaning of believing, as well as a doctor of divinity. Some have defined it—coming to Christ—trusting in him, &c. These, however, are not faith, but manifestly its fruits. For none will come to him or trust in him, till they believe in him, as able and willing to save

them. Some have distinguished it into various kinds, as the faith of credence, historical, temporary;—the faith of reliance—assurance, of miracles, and saving faith. (See remarks on the Confession.) But all these are one and the same act of the mind, believing various truths, as God has revealed them.

The Apostle, in his epistle to the Hebrews, expressly describes the nature, fruits, effects, or consequences of faith, as he does also in his other epistles, sometimes directly, sometimes indirectly. In chap. x. 38, 39, he tells us it is *that* by which the just shall live; and it is believing to the saving of the soul. Chap. xi. 1—"It is the substance of things hoped for, the evidence of things not seen." It is giving credit to the divine testimony, respecting the creation, as related by Moses. "Through faith we understand the worlds were framed by the word of God." Verse 6—It is believing that God is, and is a rewarder of them that diligently seek him; and the consequence is, *coming to God*, But we cannot know these things, in the first instance, in any other way than by faith, which is the evidence of things not seen; and is opposed to experimental knowledge, which is the evidence of things seen. It is believing the testimony of God, as in the case of Noah, Abraham, &c., verse 7, 8, &c., without any other evidence; nay, the evidence of sense, in both these cases, was against the accomplishment of the word of God. Yet Abraham and Noah believed. It signifies the same, respecting the dividing of the Red Sea, and the Jordan, and the passage of the Israelites through them, the falling of the walls of Jericho, &c. Now the act of believing, in all these cases, was the same, though the objects were various, and just as various were the effects. Faith influenced Enoch to walk with God: Noah it moved with *fear*. It caused Abraham to leave his country. It influenced the Israelites to venture into the midst of the mighty waters: to surround the walls of Jericho. See its wonderful effects described at large

throughout this chapter, and elsewhere frequently in the word of God.

We see, then, from what has been said, the simple nature of faith, and its use in regeneration. If, therefore, the gospel believed, or faith in the gospel, produces regeneration, it necessarily precedes it. This is as evident, as that the means precedes the end. But as this is an important point, we will add some further proofs to the many already mentioned. "For ye are all the children of God by faith."—Gal. iii. 26. If we become children, by, or through faith, we were not children, or born again, before faith. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12. Therefore, before they believed, they were not the sons of God. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv. 5. Here we see the ungodly are the persons who are justified; as God justifies none but believers, therefore the ungodly believe; and of course faith precedes regeneration.

To assert that regeneration precedes faith, is to destroy the very foundation and nature of the gospel. No unregenerated person, would then have any warrant to believe. Upon this plan the gospel ceases to be glad tidings to sinners; for sinners have no right to any thing the gospel reveals.

In the great supper already mentioned, the faith of those who partook of it did not depend upon the provision they ate, nor the sight of the well furnished table; but upon the report of the servants who invited them. So the faith of those who partake of the gospel provisions, does not depend upon their partaking, but upon the divine testimony furnished in the Scriptures. We grant, that partaking the provisions of the gospel, strengthens their faith. It adds to the testimony of God, that of experience. Then we know experimentally, that the report of the servants is true. Should those invited, reply to the servants, that they could not

believe there was such a supper provided for them; they would not act more foolishly than those, who say they cannot believe in the gospel, till they partake of its provisions. The very act of taking, or receiving the provisions of the gospel is, an exercise of faith; and therefore, faith necessarily precedes receiving them. As, therefore, faith precedes partaking of the provisions of the gospel; so it cannot depend upon the reception of them for its foundation. Now, as we before proved, that salvation, pardon, eternal life, divine light, wisdom, righteousness, sanctification, redemption, the fulness of the Spirit, &c., are the provisions of the gospel, and that faith precedes the reception of them; therefore it follows, that faith does not depend for its existence on partaking any of them, but necessarily precedes all. Will any say, that faith depends upon salvation? No; for the Scripture every where asserts, that salvation follows faith. "He that believeth—shall be saved, and he that believeth not shall be damned." Will any one assert, that it depends on pardon, or justification? No, for we are justified by faith. Does faith depend on spiritual life for its existence? No; "for these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Does it depend upon the Spirit's powerful, enlightening, quickening and sanctifying influences? No; for we receive the Spirit *through faith*. Gal. iii. 14—"That we might receive the promise of the Spirit through faith." "In whom, after that ye believed, ye were sealed with the Holy Spirit of promise."—Eph. i. 13.

Faith does not depend upon grace; for by faith we receive grace. "By grace are ye saved through faith." "By whom also we have access, through faith into this grace, wherein we stand."—Romans v. 2. As, therefore, faith precedes the reception of the gospel provisions, it cannot be a part of those provisions, in any other sense, than as it is a medium of divine appointment, through which we receive them. If it belongs to the

provisions of the gospel, then it is absolutely out of the creature's reach. And would God damn a soul for not having faith, when he had it in his own hand, to give or withhold, at sovereign pleasure? With equal propriety might he damn an individual for not creating a world. For, according to this theory, the one is as much above his power as the other. Faith is no where promised, but always represented as that through which the promises are received. Thus, according to promise, we have given you a brief view of the gospel; and we desire that you will not take these things merely on our word, nor the contrary upon the word of any other person; but search the Scriptures daily, with humble dependence on God, for the necessary aids of his Spirit, and see whether these things are so.

VI. OBJECTIONS ANSWERED.

We proceed to answer some objections, for the satisfaction of honest inquirers. There are some passages of Scripture, which at first view seem to contradict our ideas of faith; yet upon a fair examination they are perfectly consistent. These passages we will first consider.

Obj. "There are many passages of Scripture, in which faith is represented as the gift of God; as Eph. ii. 8; Phil. i. 29; Heb. xii. 2; Rom. xii. 3; Acts xvi. 14; and xviii. 27; Gal. v. 22." Eph. ii. 8.—"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Ans. When Cushie told David, that Absalom was slain, David believed it. Now who was the author and finisher of David's faith? Without doubt, Cushie was. But how did Cushie give David faith? By reporting the fact. He did not, strictly speaking, give David faith, hut gave him that which produced it, viz: the testimony that Absalom was slain. In this way God gives us faith. He does not give us the act of faith, in any other sense, than as he gives us all believing powers, and upholds them; for the act of faith all agree is the

creature's. God gives us that which is the foundation of faith, viz: his gospel. Hence the gospel, is frequently called *the faith*; as *the faith once delivered to the saints*. —Jude v. 3. *The faith* to which many of the Priests were obedient.—Acts vi. 7. *The faith* from which Elymas, the Sorcerer, sought to turn away the deputy.— Acts xiii. 8. This is the faith which is the gift of God *directly*. Faith, as an act, is given indirectly. The objectors themselves acknowledge that the word of God is the foundation of faith, and that faith is the creature's own act. Therefore they must acknowledge with us, that faith, as the act of the creature, is not properly the gift of God. We hold faith to be the gift of God, in the same way, with this difference. They say the mind must be enlightened by the spirit, in some secret, mysterious way, to see and *approve* the truth, before the sinner can believe it. We say, the truth which the spirit speaks, is that which enlightens the mind; and which cannot produce this effect until it is believed. "The entrance of thy word, giveth light; it giveth understanding to the simple."—Psalm cxix. 130. This Dr. Watts beautifully expresses in his paraphrase:

"When once it enters to the mind,
It spreads such light abroad,
The meanest souls instructions find,
And raise their thoughts to God."

Obj. Phil. i. 29—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Ans. The manner in which faith is given, we have just seen. But it is farther worthy of observation from this text, that faith is given in the same way as *suffering*. Now suffering for Christ is not the gift proper; but that is the gift which produces it, viz: true religion. "For all that will live godly in Christ Jesus shall suffer persecution."—2 Timothy iii. 12. This is a confirmation of our ideas of faith, as the gift of God.

Obj. Heb. xii. 2.—"Christ is the author and finisher of faith."

Ans. This has been answered already. He is the author and finisher of that which produces faith, viz: the gospel.

Obj. Col. ii. 12.—"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

Ans. This does not relate to the existence of faith, operated in the creature mechanically, but barely to that faith, or belief *in* the operation of God, in raising up Christ from the dead. By this operation, or *energy* of God, in the resurrection of Christ, he "was declared to be the Son of God with power."—Rom. i. 4. And this was sufficient evidence (and an evidence on which the Apostles much insisted among Jews and Gentiles) to produce faith in the creature, by which he rises with Christ. This operation was not wrought *on* the Colossians, but on the buried Saviour, in raising him from the dead. See Dr. Doddridge—in loco.

Obj.—Acts xviii. 27.—"Who (Apollos) when he was come, helped them much, who had believed through grace." Therefore it is concluded that grace is received before faith.

Ans. By *grace*, in the text, we must understand the gospel. For *faith cometh by hearing*, and is produced by the gospel, as before proved. Salvation by the free grace of God, or through faith in the gospel, is here put in opposition to the works of the law, by which the Jews sought to be justified.—See Romans ix. 32. This sense is confirmed by Acts xviii. 28—"For he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ." The gospel is sometimes called grace; because it is the revelation of the grace of God to a lost world. Titus ii. 11, 12.— "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live 'soberly, righte-

ously, and godly in this present world." To talk of receiving grace before faith, is absurd; for receiving is a fruit of faith, and consequently cannot be before it. Grace is among the provisions of the gospel; or, if we take the word in an extensive sense, it includes all the provisions of the gospel; but as these are all received by faith, therefore grace cannot be received before faith, consequently faith does not proceed from grace, in any other sense than as it is called the gospel.

Obj. Acts xiv. 14.—The case of Lydia, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Hence it is concluded that the Lord immediately operated on Lydia's heart, to enable her to believe.

Ans. It is declared in the same verse, that Lydia was a worshipper of God, before she heard Paul preach; and therefore was a believer in God. "For he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him." The Scripture history abundantly testifies, that in the primitive ages of Christianity, there were many pious Jews, and Gentile proselytes, who did not believe in Christ already come, for want of opportunity; hence the words of our Saviour, John x. 16—"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." It is strange that Lydia's case should be put into the list of objections, when there is not a word about faith in the text. The Lord opened her heart through the truth preached by the Apostle, but this was done through faith; if not, it was a mechanical operation, of which the Scriptures give us no account.

Obj. Romans xii. 3.—"According as God hath dealt to every man, the measure of faith."

Ans. The context shows that the Apostle is talking about the various offices in the church, called gifts or measures of faith. To see this, it is only necessary to quote a few of the following verses. "For as we have many members in one body, and all members have not

the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts differing, according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation," &c.—Rom. xii. 4—8. You perceive then that the Apostle is speaking of gifts, of measures of faith conferred upon believers, or Christians.

Obj. Gal. v. 22.—"The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith," &c.

Ans. Faith here signifies, *fidelity, or faithfulness*. This is the explanation of all the Commentators, to whose works we have had access. In this sense it is applied to God, in Rom. iii. 3—"For what if some did not believe, shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." Because faith produces reformation, and consequently fidelity, by a very common figure of speech the cause is put for the effect—faith, for fidelity.

Obj. "The sinner is dead, and cannot believe."

Ans. He is quickened, or made alive by faith, as we have abundantly proved. "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."—John xx. 31. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."—John iii. 36.

Obj. "The carnal mind is enmity against God, it is not subject to his law, neither indeed can be."—Rom. viii. 7. Therefore those who are in this state cannot believe.

Ans. It would be hard to tell what degree of friendship we must have to God, before we can believe him, if faith depends on friendship. But the objection is

founded in mistake. It supposes we must love truth, before we can believe it,—that we must be regenerated, before we have faith. But how is our enmity destroyed, —how are we reconciled to God? The Spirit of God does it, through the gospel believed; for reconciliation and regeneration are the same thing; and as faith precedes regeneration, so it must precede reconciliation.

Obj. "The creature has natural ability, but no moral ability."

Ans. It is astonishing that men of sense, should make this objection. What produces moral ability, but motives? And where are these but in the gospel? God told Noah, he would bring a flood of waters upon the earth, and destroy its inhabitants. Noah believed. What was the effect? He was moved with fear; and prepared an ark, to the saving of his house. If Noah had not believed, he would have had no motive or moral ability: consequently could not have acted. So God speaks in his word to all, that he will punish the wicked with everlasting destruction. If they believed God, they would be moved with fear. Again: God offers salvation to all; if they believed they would be moved to fly to him for relief. To say that a man must have moral ability before he can believe, is to say he must be born again before he believes; the fallacy of which we have already proved. Therefore faith precedes moral ability, consequently does not depend on it.

Obj. John vi. 44, 65.—"No man can come unto me except the Father, who hath sent me, draw him. Therefore said I unto you, no man cometh unto me, except it were given unto him of my Father."

Ans. How is a sinner drawn unto God? Not by physical force, but by motive; God sets before the soul the strongest motives, eternal life—eternal blessedness —displays his glorious character, in the gospel of Christ, and gives the greatest encouragement to sinners to come to him. The sinner believing, is drawn to the Saviour for pardon and life.

Obj. "This scheme is inconsistent with the doctrine of Election and Reprobation."

Ans. Not with the scriptural doctrine of election and reprobation: For the Scriptures always represent, and describe the elect as believers, and the reprobate, as unbelievers. The characters of the elect are such as these. They "cry unto God day and night."—Luke xviii. 7. They are justified persons. "Who shall lay anything to the charge of God's elect? It is God that justifieth?"—Rom. viii. 33. They have bowels of mercies. "Put on therefore, holy and beloved, as the elect of God, bowels of mercies, kindness, humbleness of mind, long suffering."—Col. iii. 12. The Apostle Peter gives a very particular description of them.— 1 Epist. i. 2, 9. They are "Sanctified, and sprinkled with the blood of Christ.—Begotten again to a lively hope. They are kept by the power of God to salvation." They "greatly rejoice." "Believing, they rejoice in Christ, with joy unspeakable and full of glory, receiving the end of their faith, the salvation of their souls." They are the true church of Christ.— 1 Pet. v. 13. They are true saints.—2 John i. 13. These and various other portions of Scripture, describe the *elect* as true believers and saints. The character of reprobates is described in Scripture, as unbelievers, and unholy persons; persons who have rejected God, and the methods of his grace. See Jer. vi. 30; 2 Cor. xiii. 5,6,7; 2 Tim. iii. 8; Tit. i. 16. As we know of no personal reprobation, before unbelief, so we know of no personal election before faith. We are chosen, or elected "through sanctification of the Spirit, and belief of the truth."—2 These. ii. 13, &c.

Obj. This scheme robs God of his glory, and puts the crown on the creature's head.

Ans. It is evident that they, who make this objection, do not understand what the scheme is: For what have we, that we have not received? We hold that God has given us all things, and only requires that we believe and receive them. He has also fixed the time.

"Behold *now* is the accepted time; behold, *now* is the day of salvation."—2 Cor. vi. 2. Whether do we glorify God most, by believing his word; or disbelieving, and making him a liar? Saying in our hearts, Behold *now* is not the accepted time; behold *now* is not the day of salvation. Some to evade the difficulty, boast much of *free, sovereign* grace, which has never made them *free*. Their scheme appears to be, to let God alone, as long as he lets them alone; or at best, to be found in the use of means (without faith) in order to be in readiness; if peradventure God may show them a sign from heaven, to give them faith, when his time shall come. But is it putting the crown upon our heads to say, "It is not of him that willeth, nor of him that runneth; but of God that showeth mercy?" If so, we acknowledge we do it.

Obj. Some say, that they have always believed the Scriptures, but they do not influence them.

Ans. The Jews had the same opinion of their faith that you have of yours. "We are Moses' disciples," said they, "we know that God spake unto Moses; but as for this fellow, we know not from whence he is."—John ix. 28, 29. But Christ told them, chap. v. 46, 47—"Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" A man's works is the proper test of his faith. "Show me thy faith without thy works, and I will show thee my faith by my works."—James ii. 18.

Obj. If the gospel has sufficient evidence in itself to produce faith, why do not all who hear it, believe?

Ans. Our Saviour answers the question, John xii. 39, 40—"Therefore they could not believe; because Isaiah saith, he hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These passages are explained by the Apostle in Acts xxviii. 27.—Referring to the same part of Isaiah's prophecy, he says, "Their eyes have

they (themselves) closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." The Apostle had been holding out the light, and evidence of truth to the Jews, as you will see in the context, which they must have seen, had they not closed their eyes; which they must have understood, had they not hardened their hearts; and had they seen and understood, they must have been converted. Closing their eyes to the light was a voluntary and unnatural act. If a man be in a dungeon, and light be immitted, he must see, if he does not shut his eyes against the light. So when the gospel is preached in the spirit, the light beams upon sinners in darkness, and were they not to resist the light, or shut their eyes against it, they would see, and believe without a previous mechanical operation, to enable them to believe. It is evident from the context, in both the places quoted, that Christ and Paul, were proving that Jesus was the Son of God; the one by miracles, the other by prophecy. Some believed, and some believed not. The reason why some did not believe is plainly declared: "because they shut their eyes," &c. "And in them is fulfilled the prophecy of Isaiah."—Mat. xiii. 14. The prophet, in the spirit having foreseen these things, spoke of them as what would come to pass through the unbelief of the Jews. "These things, said Esaias, when he saw his glory, and spake of him." To say they could not believe because the Spirit of God did not work faith in them, is to take the sinner's part, and condemn Christ: For he marveled because of their unbelief. But if he knew they could not believe without the powerful influences of his Spirit, to enable them [which influences he withheld] he had no cause to marvel.

Obj. Many great and good men have preached and written differently, and their labors have been abundantly blessed.

Ans. History, observation, and experience, sufficiently prove that the blessing of God, does not accompany those objections; but the truths of the gospel held out in their simplicity. The preacher, or writer, in the forepart of his discourse, may hold out the glory of the gospel in such a manner, that before he attempts to prove that sinners cannot believe it, his hearers may be beyond the reach of his soul-stupifying arguments. Great effects may be produced, and many may be converted. But this will not prove the whole of the discourse to be true.

Obj. The word is a dead letter; what advantage can there be, in a sinner's believing it?

Ans. The objection is founded in unbelief and error, and can be solved in no other way than by proving its falsity. "The words that I speak unto you, they are spirit, and they are life." An unbeliever is no judge of the virtue and power of divine truth. The physician is the best judge of the quality of his own medicines. It would display the ignorance of the patient to object against the *tartar* that it was *dead*, or the *cordial* that it had no *spirit*. Let him swallow them; and if the one does not work, and the other cheer him, then let him say they are *dead*. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—Jer. xv. 16.

Obj. We are commanded to pray for all men, but on this scheme we cannot pray for sinners.*

* This is a strange objection to come from a Calvinistic quarter. It may be turned directly against them. Let us see. They believe "Christ died for all the sins of some men;" and that none else can be saved. That many to whom the gospel is preached, are among the number for whom he did not die. That consequently to pray for the salvation of sinners universally, where the gospel comes, would be to oppose the purposes of heaven,—would be in effect to pray that Heaven's will might be thwarted, not done. But we are commanded to pray for all men.—Paul prayed that Israel might be saved. But this he could not have done, had he known that God had decreed the unconditional damnation of a great part of the nation. The objection therefore is against the objector.—J. R.

Ans. We pray for sinners after the example of Christ, that they may be spared a little longer; and that space and opportunity may be given them for repentance. —Luke xiii. 8, 9. Christ prayed for believers *directly*, and for sinners indirectly. John xvii. 20, 21—"Neither pray I for these (the disciples) alone; but for them also who shall believe on me through their word; that they all may be one; that the world may believe that thou hast sent me." He does not pray absolutely that God would save unbelievers; for this is contrary to the plan of the gospel. "He that believeth shall be saved, and he that believeth not shall be damned." But he prays indirectly for them that shall believe on him thro' their word. He also prays indirectly for the world, that through the unity of believers, they may believe. We pray for sinners, but do not prescribe to God the particular means by which he shall bring them to faith and repentance. But we are sure the means are his word, read or preached by his ministers, or shining in his people, or particular providences, which are the means of bringing divine truth before the view of the mind. Zion, or the church of God, "is the mother of us all."—Gal. iv. 26. When she travaileth, she bringeth forth her children.—Isa. lxvi. 8. But how does Zion bring forth her children? By shining in the glory of the Lord, and "holding forth the word of life." "Then shall the Gentiles come to thy light," and sinners shall "come flying, as clouds and as doves to their windows."—Isa. lx. 3, 8. When their light shines forth before sinners, "they see their good works, and glorify God, who is in heaven."—Matthew v. 16. Then is the sinner convinced of all, he is judged of all; the secrets of his heart are made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.—1 Cor. xiv. 24, 25.

Let all Christians, therefore, unite in prayer, that God would send forth faithful laborers into his harvest; that the word of the Lord may have free course and be glorified; that his Spirit may be poured out upon his minis-

ters and people; that through them he may "reprove the world of sin, of righteousness, and of judgment." That he would collect and unite into one his scattered flock, that the whole world may believe in Christ the Saviour of sinners. "That the light of the moon may be as the light of the sun, and the light of the sun seven-fold;" "that it may no longer be day and night, but one day known to the Lord, when the Lord shall be king over all the earth."

To most of the above objections, we might have waived a direct answer, as they have been answered indirectly, in the preceding view of the gospel.— But as they are objections which have been directly made, by one, or another, we concluded to state, and answer them in a direct way. As to other objections that may be in the minds of any serious Christians, the truths already illustrated and proved, are sufficient to remove them. But as for those who are prejudiced against the truth, we cannot hope to satisfy them. If Christ, who spake as never man spake, could not satisfy the Jews, it would be the height of folly in us to imagine that we can satisfy those, who are not open to conviction. But we do hope that honest inquirers will receive and rejoice in the light. We have stated truths, which are clear to us, and are the foundation of all our hopes and comforts. And we leave it with every reader, who shall peruse these sheets, to take heed how he reads and receives; to try every thing by the *law* and the *testimony*. For if we have not spoken according to this word, it is because there is no light in us. But if we have, it will be dangerous for any to reject, and oppose; lest peradventure they should be found fighting against God.

REMARKS ON THE CONFESSION OF FAITH.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—*Isaiah*.

Before we enter particularly on the remarks on the Confession, we have a few previous observations to make. From the foregoing view of the gospel, which supports the life of the humble Christian, it appears that we hold those doctrines, to which every believer can bear witness, in the hours, when he enjoys sweet communion with God. These truths we have not adopted as a system of notions formed in the head; but we have received them as the words of God, which lie at the foundation of all our hopes. We have not made them barely the subject of occasional discussion; but the ground-work of all our pulpit exercises. For as they administer life to our own souls, so they lie near to our hearts; and as we are anxious that others should enjoy the same life, so we are constantly endeavoring to impress them on their minds.

But although we hold those doctrines, in which all Christians are united, when they enjoy the life and power of religion; yet we wish not to conceal that our views on many points are very different from that system which by some is called *orthodox*. This difference lies not so much in holding what they would call *positive errors*, as in leaving out of view, and indeed forgetting as far as we can, several things which they think necessary to complete the system.

But in our judgment, the ideas we lack, so far from being necessary, are real obstructions to the life of grace. And though some prize them highly, we desire forever to be ignorant of them; because we conceive they veil the beautiful simplicity of the glorious gospel.

On this account our preaching is very different from what it was some years ago; and it equally differs from *that* of some of the brethren at present. But notwith-

standing this, we were willing to bear, and forbear, as though no such difference existed; seeing those things which cause others to differ from us form no part of the [true] orthodox faith; but are only notions floating in the head. We have therefore in good faith, often endeavored to maintain, that we held the same orthodox faith with all real Christians; because we believe those notions, which are superadded, never enter into the religion of the heart. On this ground we have desired, and sometimes expected, the same forbearance from other Christians which we were disposed to exercise towards them.

We shall now proceed to enumerate some of those sentiments, which are not found in our preaching; the absence of which, has exposed us to the charge of making innovations in the Christian faith.

1. You have seen already, that we believe all men to be dead in trespasses and sins, by being descended from the first Adam, and connected with that *dead stock*; that none can convert themselves, or perform one holy action, without the Spirit of Christ. No arm but the Lord's can bring deliverance. But we do not hold with some, that sinners cannot believe the gospel until they are regenerated, or experience some power *exterior* and distinct from the *word*. On the contrary, we view men as fit subjects of the gospel dispensation; capable of believing the word, and in the strength of this faith, able to come to the throne of grace, and persevere in incessant cries for mercy, until they receive the Spirit of Christ, which *creates all things new*. Because we lack this idea that the sinner cannot believe in Christ, and come to the throne of grace, we are charged with denying original sin.

2. We hold with all those, who feel the power and sweetness of dying love, that the Atonement of Christ is of infinite value, sufficient for the salvation of the whole world; that he sincerely offers to all who hear the gospel the blessings he has purchased; calls them to come, and pledges his veracity to give them eternal life;

swears he has no pleasure in their death; and with all the earnestness of God, and meltings of infinite love, cries out "why will ye die?" These things we believe simply as they are spoken; that they are addressed to every man's conscience as they stand; and that all men will be judged in the last day, according to the reception they give them. But we find they need much dressing before they will suit the model of scholastic divinity. A number of things are added as explanations, which we neither understand, nor believe. Such as these: That although Christ's Atonement is sufficient for the whole world, yet it is *provided* and *designed* for a few only, to whom it will *certainty* be applied, and cannot *possibly* be given to any other. That the general *call* is not designed to gather in the *elect*, who are scattered among the common mass, and unknown to the preacher. That none ought to believe that God is addressing them, until his Spirit brings it home with power.

Hence according to these sentiments, the truth is, that although God in his word offers freely to all men all the blessings of eternal life, with every appearance of sincerity, yet he has nothing provided for any but a few *chosen ones*. To prove all this, the general expressions of Scripture must be explained away; they must mean something very different from what they speak.— The *whole world* must be surnamed *the whole elect world*; *all men* must mean *all the elect*. And the will of God must be divided, and subdivided, lest mankind should think that God pitied them, and was willing to save them. Thus they tell you, that although God by his *commanding will*, which always enjoins what is right, would have all men to be saved, yet by his *approving will*, he can save none but the *elect*.

Again: They divide his *will* into *secret*, and *revealed*; and unfortunately set the one against the other. Thus his *revealed will*, makes great and liberal offers to all men without limitation: but when his *secret will* is consulted, those inestimable blessings offered to *all*, are confined to a few, for whom they were designed.

None therefore, must, or can believe, that Christ died for them, according to the plain word of God, or hath purchased any spiritual and eternal blessings for them, until that faith is wrought in them by the irresistible energy of the Holy Spirit. Now, we are wholly ignorant of these subtle distinctions, and explanations, which tend to keep sinners from believing the revealed will of God; and harden their hearts in unbelief. We are simple enough to take God at his word; believing it is his will, that all men should be saved, and come to the knowledge of the truth. Therefore, we proclaim the good news to all men, wherever we come, that God, for Christ's sake is willing to save them; and urge them speedily to fly to the arms of his mercy. Conscious that we have not wisdom enough to mend the word of God, we hold up his precious promises to sinners, as the foundation of their faith, just as he has spoken them. And blessed be God, some believing that he is in earnest, have made the experiment, and found that he will give his Holy Spirit to them that ask him. Preaching, which gives the promises of God as they stand in the Bible, will be very different from *that* which explains them all away; as different as noonday is from midnight. The want of these contradictory explanations, has given us the name of *heretics*. These subtle explanations, savoring so much of the jargon of the *schools*, have always bewildered plain Christians-; have been a yoke, "which neither we nor our fathers were able to bear." According to them, the gospel is good news to nobody, seeing no one knows that God has any good thing for him until he actually possesses it. We know that God is a sovereign, but we neither understand nor believe many things which are said on that subject. We cannot believe that he is such a sovereign, that he can offer what he has not to give,— deceive his creature, by telling him in his revealed will, that he has no pleasure in his death, and confirming' his revelation with an oath, as I live, saith the Lord God; when, at the same time, it is his secret will and

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pleasure to pass him by in his sins, that his justice may be glorified in his condemnation. Neither do we believe he can mock his misery by offering relief, which the poor wretch cannot possibly receive, and then condemn him to eternal misery, for not receiving what he could not; and what God himself upon principles of law and justice, could not give him, being wholly, and exclusively provided for others.

3. Because, then, we cannot attribute to the best, and most merciful God, those properties of a most wicked and merciless tyrant, we are charged with denying divine sovereignty. This kind of sovereignty, we desire never to know; because such knowledge would destroy that sweet warmth, and melting of soul, we feel by viewing the glorious and amiable character he gives of himself in his plain revealed will, as altogether love; (1 John iv. 8, 16,) and punishing from necessity only those, who reject and despise his love. It is not strange if the adepts in this kind of divinity possess a religion as cold and melancholy as their sentiments. But some run this sovereignty so far as to destroy the connexion between the means and the end. With them it is no proof that a minister preaches the truth, when his labors are blessed, and sinners come daily flocking to Christ. For, say they, God is a sovereign. Another may lie in a deep sleep of carnal security, all his life, preaching to a people in the same situation, and never suspect he is to blame, though he has not one seal to his ministry: for, says he, God is a sovereign. He may do all he can to crush the revivings of religion among others, and then plaster over his conduct by saying, "If it be the work of God, such a poor creature as I cannot stop it. God is a sovereign; if he means to convert sinners, he will do it, let me preach as I may." These ideas of sovereignty we do not understand; nay, we exclude them, as having no foundation in the divine nature.

4. We believe God has an *elect*, a chosen people, on the earth, and by examining their character in Scripture,

we find they are the same with *believers*, who have the Spirit of Christ. But others speak of an *elect number*, who are yet strangers to Christ, dead in sin, and servants of the devil. Now we are wholly ignorant of these elect people. We believe the word, when it says, "if any man have not the Spirit of Christ, he is none of his." —Rom. viii. 9. And if Jesus Christ be not in us, we are reprobates.—2 Cor. xiii. 5. As we believe that persons are elected through sanctification of the Spirit, and belief of the truth, so we call upon all to come to Christ, obtain his Spirit, and make their calling and election sure.

5. We believe with all Christians, that the Holy Spirit, speaketh in the Scriptures. That the gospel is the power of God to salvation to every one that believeth. That those, and those only who believe the plain testimony of God, and through faith are drawn to the throne of grace, by that spirit which speaketh in the word, are created anew. And thus they are "born again, not of corruptible seed, but of incorruptible by the word of God, that liveth and abideth forever."—1 Peter i. 23. Thus faith, though it has no holiness or merit in it, becomes a motive; and is the proper means of divine appointment, in drawing sinners unto God, to receive righteousness and true holiness. On this view of the subject, we see man a rational creature, a fit subject of moral government; we see the influence of motive, the word of God believed, which is the power of God, in drawing the soul into conformity unto God; and all this effected by means of the divine testimony admitted into the heart, as true. We, therefore, consider faith as a simple idea, and as one and the same thing in every case; though its objects are as various as the things revealed in the Scriptures.

But some talk of many different kinds of faith; as historical faith, the faith of miracles, a temporary faith, and saving faith. Some again, have the faith of credence, (which by the way is all that is properly faith) the faith of adherence, the faith of reliance, the faith of assur-

ance, &c. &c. By these distinctions they confound faith and its consequences; which the Apostle calls the sealings of the spirit. Eph. i. 13—"In whom after that ye believed, ye were sealed with that Holy Spirit of promise." Now, we neither know these distinctions of human invention, nor care any thing about them.— We do not bewilder the minds of our hearers with these subtle distinctions, which have no foundation in truth; but we call them to come to God, believing that he is, and that he is a rewarder of them that diligently seek him; that they may receive that unction from the holy One, whereby they may know all things. Some tell us that the word of God is a dead letter, until it is accompanied by some exterior power. But we are assured, that Christ speaks truth, when he says, "The words that I speak unto you, they are spirit, and they are life."— John vi. 63. Men do not receive the truth of the word or as it is indeed the word of God; therefore it has no effect upon them. But when sinners believe it, we find it has power to make them cry aloud for mercy. 6. A Christian is not of this world, he is born from above; belongs to the family of Christ, is possessed of his spirit, and can be distinguished from the man of the world, by those properties only, which he has received from Christ, and in which he resembles his Divine Master. When, therefore, we describe true religion, we describe the various operations of the Spirit of Christ, in causing the soul to pant after God, rejoice in his love, follow holiness, resist the devil, overcome temptations, fight against all sin, joy in tribulations, cheerfully endure persecutions for the name of Christ, and in a word whatever are the genuine fruits of the Spirit of God.— In this description we pronounce those, and those only, the blessed of the Lord, the elect, &c., who have the Spirit of Christ. Other preachers will mention the same, as evidences of a Christian. But when they have done this, they do in effect destroy it all by bringing into the account the works of the flesh, as making part of the same character. When they describe the actings

of grace, hypocrites and backsliders are brought to tremble, saying, *if this only be religion, we have none*. But the preacher, who probably himself is in a declining state, soon relieves their just distress, by a plaster of untempered mortar. A Christian, says he, may be dead, lifeless, cold and languid; God may leave him to his corruptions to humble him; thus his unbelief, doubts and fears, may be according to the will of God, &c.— The hypocrite now takes courage, for though he has none of the genuine actings of grace, he abounds in the fruits of unbelief and the works of the flesh, which he hears also belong to the Christian. The backslider also takes encouragement to lie still in his sins. In these things we differ from many preachers; for we cannot acknowledge any thing as belonging to the Christian, but what he receives from Christ. Other things come from the devil, to whom he must give no place. They are the works of the flesh, and not the fruits of the Spirit; and the soul that performs them, has its state plainly decided by the Apostle. Rom. vi. 16.—Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness.

We might have proceeded farther to show, that this duplicity runs through all that system, which by some is called *orthodox*; and have also pointed out the plainness and simplicity of the word of God on these subjects. But these few observations are sufficient to show wherein we differ from our brethren. This appears also in what has been said in the foregoing history and view of the gospel. For the charge of preaching false doctrine arose at first from the want of that double-meaning, which systematic writers have put on the plain doctrines of the Bible; and from the neglect of these explanations of the precious promises of the gospel, which entirely destroy their signification.

In the early stage of this business, those of us who were in this strain of preaching, went on in the highway of the Lord, where the way-faring men, though

fools, should not err. The truths, which we believed and felt, we were willing at all times to illustrate, and enforce, for the instruction and satisfaction of our hearers. But we were backward to say any thing on those subjects we had neglected, lest we should be involved in controversy. But those who were fonder of dry doctrines than of the glorious work which God was carrying on among us, being grieved that their favorite sentiments were neglected, dragged us, however unwilling, upon controverted ground. We were charged, as you have seen already, with endeavoring artfully to undermine these doctrines. And indeed we were not careful what became of any doctrine, which hindered sinners from coming to Christ. Our great concern was to follow the simplicity of the *word*, and to state the plain truth, as it is in Jesus. To avoid raising a flame of controversy, we said as little as possible concerning the Confession of Faith. But its vigilant friends could not bear to see some of its peculiar tenets neglected; while the Scripture doctrine of free salvation, through the blood of the Lamb, was proclaimed aloud to all, and drunk down by many, inflaming their hearts with the love of God, and demolishing the strong holds of Satan and of sin. They arose to preserve their beloved book, and its peculiarities from destruction. For by this time it began to be pretty evident, that if the wonderful work of reviving went on, it would soon sweep away the foundation on which the building stood, and overwhelm it in the ocean of redeeming love.— Their exertions awakened the attention of many, who were walking in the light and liberty of the gospel; and they soon perceived the strain of these doctrines, and their contradiction to the spirit of the revival. Thus the conduct of the warm friends of the Confession, served only to expose its nakedness in the noon-day of gospel light; and excite the lovers of the revival to make direct opposition to it. For, however good the intention of its compilers was at first, it was brought forward at this crisis, as a weapon against the growing

revival, which some thought was come to torment them before the time. But, blessed be God! "*no* weapon that is formed against Zion shall prosper, and every tongue that shall rise against her in judgment, she shall condemn." And so we see in the case of this book. We bore with it, until we found it would be bound upon our consciences, and then we bid it adieu.

That the reader may see we had solid reasons for slipping our necks out of the yoke of human tradition, we will proceed to state a few of our objections to creeds and confessions in general, and to the Westminster Confession in particular.

REMARKS ON CREEDS AND CONFESSIONS IN GENERAL.

Through the subtilty of the enemy, the Christian church has long been divided into many different sects and parties. Each has a *creed*, *confession of faith* or brief statement of doctrines, as a bond of union among its members, or rather a separating wall between itself and other societies. This is generally called the *standard* of such a church. If the word *standard* has its true and usual signification, it imports that such a book is the pillar which supports it; the foundation on which it stands; or the rule by which it is formed, or regulated, both as to doctrine and practice. This sets aside the word of God, or at least binds the members of that particular society to understand the Scriptures as stated and explained in the *Creed*, on pain of being accounted unsound in the faith, or excommunicated from the church. This is indeed bringing the word of God to that *standard*. The people have the privilege of reading the Scriptures to *prove the standard to be right*; but no privilege to examine it by Scripture, and prove it to be *wrong*. For if any should do this, he forfeits his privilege in that church, and must be cast out as a *heretic*. Or, if he chooses to withdraw, he must be excommunicated as a *schismatic*; and all men warned to guard against him as a dangerous person.

It is an established maxim, that when any law, or rule of conduct is *authoritatively* explained, the explanation is the law; and we are necessarily bound to understand the original according to the explanation. A creed, or confession of faith, is considered both as a summary of the doctrines taught in the Bible, and an explanation of them. If it were left in its own place, to occupy the low ground of human opinion, it might do some good. But the moment it is received and adopted as a *standard*, it assumes the place of the Bible; it is the explanation, according to which we must understand the original law, the *word* of the living God. If such a church is founded on the Scriptures, it is not immediately; but by means of this *standard*, or pillar. But if there is a mistake in the business, and any part of the pretended *standard*, or pillar should not be founded on the rock, will not the whole church tumble to the ground? Is it not better to clear away all the rubbish, of human opinions, and build the church immediately on the rock of ages, the sure foundation which God has laid in Zion?

But some, to avoid the odium of setting up their *creed*, in place of the Bible, call it an *imperfect standard*. This is a contradiction in terms; (*foundation*, that is unsound, and not to be trusted; a *pillar* which is shattered and will let the building fall, unless it has something else to support it; a *rule* which is imperfect, and consequently no rule at all; because every thing which is made by it will certainly be wrong. If God had not given us a perfect *rule*, we might have some excuse for working with a crooked one of human make. But is it not strange that this *standard*, confessedly imperfect, should be set before the Scriptures, which are perfect? so that if any should happen to understand *them* differently from *it*, he must go out of the synagogue.

If it is *imperfect*, we must see the *perfect* word of God differently from it, or be in error. Would it not be better, to commit this book, which has been so long idolized, to the moles, and to the bats; and take the

infallible word of God; ask and obtain his Spirit to understand and practise it? Others again more modest, call creeds and confessions, *Helps*. But strange and unnatural as it may appear, the *help* stands first in point of orthodoxy. For a man may be permitted to explain, many passages of Scripture differently from his fellows; but if he rejects the common acceptance of one article of this *help*, he is at once proclaimed a *heretic*, without ever trying his doctrine by the word of God. God has not recommended any help to understand the Scripture, but his Spirit of wisdom, which he gives liberally to them that ask. Recommending a *help*, implies that the Scriptures are not sufficiently plain, and that men can remedy that defect;—that God will not give his holy Spirit, or that it is easier to obtain help from man, than from God. And indeed, many seem to have acted upon this principle; for human authors have been gathered up, and constantly consulted; while the Bible has been laid by as almost useless. Many have thought that by such helps they could enter into the spirit of the Scriptures. But this is a mistake. Spiritual things can never be understood, until we submit to the teachings of God, by believing in Jesus. Then the Spirit of Christ leads the soul, experimentally into those heavenly truths, and gives him ideas, which he could not obtain otherwise; even though he had all the creeds, and confessions in the world to help him. These *helps*, while they endeavor to make those understand the exercises of religion, who never experienced them, generally explain away the spirituality of the Scriptures, to accommodate them to carnal reason. If a man learns the words of the *help*, and can converse well on the subjects of which it treats, he is pronounced orthodox. And the votaries of such *helps* will receive him, as sound in the faith, though he give no satisfactory evidence of real, living religion: while one confessedly pious is rejected, because he cannot subscribe that particular creed. Thus these *creeds, help* to split the real church of Christ, keep asunder the truly pious,

and prevent that union, which would otherwise take place among the real lovers of religion. That real Christians would be united, if *human creeds* were laid aside, is evident; because we find, that such do agree, on practical religion, when they enjoy the Spirit of Christ. And wherever this revival is going on with life and power, as in Cumberland, and some other places, there Christians of different societies, losing sight of their *creeds, confessions, standards, helps*, and all those speculations which enter not into the religion of the heart, flock together, as members of one body, knit by one spirit. And thus assist, and encourage each other, in their common pilgrimage to the heavenly Canaan.

But these human *aids* fail to attain the end designed by them, that is unity. For people soon begin to dispute as much about the meaning of their creeds, as about the Scriptures. And any unity which they do preserve, is like its source, human, barren, unsavory; not like that sweet union of soul, which is produced by the Spirit of God, living in his people. Indeed they are only sorry shifts, to supply the want of "the unity of the Spirit, and bond of peace." Say, ye that love the Lord, what is it that unites you together? Is it a *creed*, or the living Spirit of the crucified Jesus?

Some think it not possible for a church to subsist, without a confession of faith. But we think they betray their ignorance, of the uniting, cementing power of living religion. They will tell you, if Christians had always the Spirit of Christ in plentiful effusions, they would not need those aids, which are so necessary, in times of deadness. But we answer, Christ never allowed his church to be without his Spirit, which he gives liberally, and upbraideth not. Therefore he has made no provision for such a scarcity of his Spirit, as is caused by the indolence of professors. He provided no armour for the back, because he never allowed his followers to turn their backs to the enemy, but to go on from conquering to conquer. The Roman Catholics say, they use their images only as helps, to enliven

their faith. But we believe they are a hindrance, instead of a help, and keep the soul away from God. Thus we conceive that confessions of faith, keep the soul away from the word of God. These things we know by experience. That book never helped, but hindered our faith. When we neglected it and followed the Spirit of God, in his word, our minds were enlightened, and our souls were quickened. But when we compared this light, with the confession, they would not agree. We could not withstand God. We chose to hearken to God, rather than men; and therefore, have taken our leave of that book.

The preceding remarks make it evident, that if the book in question, were as perfect as it could be formed by men, it should be rejected as a *standard*. Or, in other words, that no such standard should be adopted. But we conceive it is very defective, and ought not to be received, even if the practice of owning and subscribing human creeds, were right and Scriptural. We shall now proceed to mention a few of those defects.

REMARKS ON THE CONFESSION OF FAITH.

1. The whole tenor of Scripture shows that man is made as the mouth of creation, to glorify God in an active manner; that knowing his nature, perfections, and astonishing works, he should render due praise to the divine name; and employ all his powers of body and mind, in doing the will of God. And it is also evident, that as he is to serve God, so he is made to enjoy him forever; and that nothing whatever, can fill, or satisfy the mind, but God himself. So say the larger and shorter catechisms: Quest. J. "The chief end of man is to glorify God and enjoy him forever." As every wise man, when he forms or executes any plan, has some suitable end in view; so God proposed this glorious end, when he made man. And thus we see the folly and madness of sin, in opposing the plan and will of God; robbing him of his due, and rendering miserable, the noblest creature of his hands.

But in contradiction to this Scriptural and rational view of the matter, the Confession asserts, chap. 3. sec. 1, that "God, from all eternity ordains whatsoever comes to pass." All sinful thoughts, words, and actions come to pass; therefore they were ordained from all eternity. Again, in chap. 6. sec. 1, it says, "This their sin (the sin of our first parents) God was pleased, according to his wise, and holy counsel, to permit, having purposed to order it to his own glory." We see here that God permits sin; that it makes a part of his purposed plan. For if he had any plan in view, surely his own glory must constitute a part of that plan. He purposed, then, according to the Confession, from all eternity, to ordain sin to his own glory. Therefore, from all eternity, sin made a part of his ordained plan. Again, he permits sin, nay more than permits it, according to chap. 5. sec. 4—"The Almighty power, &c., of God, extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission,—ordering and governing them—to his own wise and holy ends." If then sin be permitted; if it be ordained from all eternity, how can it oppose the purpose, end, and design of God, in making man? It makes a necessary part of his plan; for he ordained it before it took place. It must therefore be in conformity to his will. If sin be ordained, its consequences are ordained also. And this we find expressly declared in chap. 3. sec. 3, 4—"By the decree of God—some men are foreordained to everlasting death. These men thus predestinated, and foreordained, are particularly and unchangeably designed," for that very purpose. If then a number of men, and a great number too, were *eternally* and *unchangeably foreordained to everlasting death*, this was certainly the design and end of their existence in time, and they could not be created to glorify and enjoy God. For this would be a design and end contrary to their *eternal predestination*. Here then are flat contradictions, wholly irreconcilable. . As therefore, we believe the former, that God made man

to glorify and enjoy him forever; so we must deny the latter; nay we reject it with abhorrence, as destroying the difference between good and evil; and as setting the most holy God at the head of all the sins committed in the world. For, unchangeably to ordain a wicked action, and not be in some sense the author of sin, appears to us, utterly impossible. The Confession tells you, Shorter Cat. ques. 8, that "*God executes his own decrees.*" We grant that God ordains whatsoever he brings to pass. But he does not bring sin to pass. Therefore, he does not ordain it. Neither did he ever *permit*, but expressly prohibited sin, and that under the penalty of death. He foresaw sin; for there is nothing hid from his omniscient eye. But his foreknowledge is not the rule of his decrees. He decrees nothing because he foresees it, but he *decrees righteous* judgment. He can only decree to do what is right: for wickedness is an abomination to the Lord. It is right that virtue should be rewarded, and vice punished. Therefore he decrees to reward the one and punish the other. He decreed to reward the obedience of Adam, with the enjoyment of himself, if he had stood. And the happiness of his posterity would have followed of course, as the consequence of his obedience. He decreed to reward the obedience of Christ, and all who believe in him, with everlasting happiness. But these things were not decreed because he foresaw they would take place. For the contrary in the case of Adam was foreseen. But they are decreed, because it is fit and right, in a perfect God, the Governor of the Universe, *so to act*.

God foresaw that man would fall, through the temptation of the devil. But, as we have seen already, he did not decree it, but straitly forbid it, under the severest penalty. He foresaw one thing, and decreed another. He foresaw the fall, and decreed to send his Son to die for man, that whosoever believeth on him, should not perish, but have everlasting life. He foresaw that many would reject Christ, through unbelief; and he de-

creed to send them to perdition; he that believeth not shall be damned.

2. We are commissioned, and authorized to go into all the world, and preach the gospel to every creature. Mark xvi. 15. To offer Christ and all the blessings of the new covenant, to every sinner we find; to assure them that all things in Christ are now ready; that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them; and to beseech them in Christ's stead to be reconciled to God, &c.

This plain Scripture doctrine, which is the sum of the whole gospel, is signified in the Confession. Chap. 7, sec. 3—"He freely offereth to sinners life and salvation by Jesus Christ." And chap. 10, sec. 4—"Others not elected—maybe called by the ministry of the word," &c. But notwithstanding the sincere offer of salvation, which God makes in his word, to all who hear the gospel, this same Confession declares, that all these blessings were provided for *a certain number* only, to whom they are, or shall be certainly applied; and cannot possibly be given to any other, although they are offered to all in the most plausible and friendly manner. See chap. 8, sec. 1—"It pleased God to choose the Lord Jesus —unto whom he did—*from all eternity* give a people to be his seed, and to be by him *in time* redeemed, called, justified, sanctified and glorified." And sec. 5—"The Lord Jesus by his perfect obedience, and sacrifice of himself, which he through the Eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him." And sec. 8—"To all those for whom Christ hath purchased redemption, he doth *certainly and effectually apply and communicate the same*," And chap. £, sec. 3, 4, 5, but especially section 6—"They who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified and adopted, sanctified and kept

by his power through faith unto salvation. *Neither are. any other redeemed by Christ, &c., but the elect only.*"— And "Their number is so certain and definite (not merely in the foreknowledge of God, but in his decree) that it cannot be either increased, or diminished." Now let any serious mind, which has not from infancy been prepossessed in favor of this contradictory system, say what is the meaning of the general *call* and *offer* of salvation, to those not elected, nor redeemed; to those *eternally passed by, and unchangeably foreordained to dishonor and wrath'*? Is it not a mere sham, insincere, and useless? Let God be true, but every man that contradicts him, a liar.

We are not the only Presbyterians who view the doctrine of *Atonement* different from the Confession.— We know a number who believe, that Christ's satisfaction is as extensive as the requirements of the law. So that God can consistently with law and justice, extend mercy to all indiscriminately, who hear the gospel, upon their compliance with the terms of it. Because Christ has removed every legal obstruction out of the way; which is the same thing as to say, "he gave himself a ransom for all, and tasted death for every man." But with what consistency they can differ from the Confession in so important a point, and yet hold it to be a *standard*, we leave for others to determine; and also how they can reconcile eternal election and reprobation with general redemption.

3. The whole tenor of Scripture declares, that mankind are in a state of trial in this world; life and death being set before them, they are called to choose which they will have. God addresses them in such language as this—"Turn ye from your evil ways, for why will ye die?" They who believe, are saved by free grace; but they who disbelieve are condemned for rejecting that salvation so richly provided, and so freely offered them in Christ. And there is an approaching *judgment*, when all believers shall be caught up to meet the Lord in the air, and to celebrate the praises of him, "who

loved them, and washed them from their sins in his own blood." But stubborn unbelievers shall be banished into "the blackness of darkness forever," there to lament their folly and madness in refusing that life, which was so freely and so abundantly offered.

We who administer in holy things, are called of God to warn sinners of their danger, and exhort them to prepare for that awful crisis. The Confession of Faith expressly declares the same thing; chap. 33, section 1. "All persons that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil." And yet the same Confession positively declares, chapter 3, section '5—"That the final state of all men was irreversibly fixed from all eternity, before they had a being; one part being given to Christ from eternity, redeemed by him, and made meet for heaven *in time*. Nay, they were 'chosen in Christ' from eternity "unto everlasting glory, without any foresight of faith, or good works, or perseverance in either of them." But the other part was passed by in their sins, and ordained to dishonor and wrath; left in their hopeless state, without any provision made for their recovery. They were born under the curse, and no possible way to remove it. Sinners by nature, who could do nothing but sin. For according to chap. 9, sec. 3, they have "wholly lost all ability of will to any spiritual good, accompanying salvation." And again, chap. 5, sec. 6—"From them, he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their own corruption makes occasions of sin; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan." And it further tells you, chap. 3, section 7, that he- does all this, "for the glory of his sovereign power over his creatures." For there is no cause, say

some divines, why one is taken and another left, but *the sovereign will of God*. This fixes the point at once. Men are no more in a state of trial in this world; nay, there never was one of the human family, in this state, not even Adam and Eve. For the fate of all was *eternally* and *unchangeably* fixed before they had a being. The human family, therefore, are only brought upon the stage to show what God will do *in* them, *with* them, and *by* them. All fill up the place assigned them, and act the part which God designed for them. There can, therefore, be no proper *judgment* in the last day. It will only be a pompous show. There can be no trial, no condemnation. For no cause can be assigned for acquitting one, and condemning another, but the sovereign will of the judge: because each one has filled up the secret will and determination of God respecting him. Where shall we end, if we follow this scheme of *sovereign arbitrary wrath*? But the Scriptures give us a very different statement: "Because I called and ye refused; I have stretched out my hand, and no man regarded," &c.—Prov. i. 24, &c. Is it not right to beg off from being tried by such a crooked rule as this? A composition of contradictions,

4. According to this book, sin is a necessary part of God's plan, ch. 5. see. 4. and ch. 4. sec. 1. He *permitted* the fall, and all other sins of men and angels. But, as we have observed already, the Scripture says he did not *permit* the fall, but forbade it by the severest penalty. The word *permit* must be taken in a very unnatural sense, or else the assertion is absolutely false. But it further adds, chap. 5. 5—"That God doth oftentimes leave his own children to the corruptions of their own hearts, to chastise them for former sins, humble them, make them live near the Lord; and for other holy ends. Sin then is not so dreadful a thing, nor so hateful to God as the Scripture represents; seeing it is *oftentimes* the Lord's instrument in carrying on his work of grace, in the hearts of his own children. We may, then, lie down in unbelief, deadness, hardness of heart, coldness, a

worldly spirit, or whatever else is the effect of the corruptions of the heart let loose; and believe it is the will of God we should be so, though in the sense of Scripture, we are *reprobates*, not having the Spirit of Christ. We believe many do so; we know it by our own experience, and have seen others in the same situation, who had lost their first love, and were dragging out a dying life, without the present exercises of religion. But through divine grace, many such have seen that they were opposing the will of God, and acting according to the will of the devil. Having earnestly addressed the throne of grace, they have found the *piece* which was lost; and have called their friends to rejoice with them. Some are yet in that dreadful state of declension, preaching up that heaven will be so much the sweeter, when they arrive there, by how much the less they have of it here; and are sheltering themselves from guilt under this lying pretext, that it is the Lord's will they should be so. "My soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

5. The Confession declares, larger cat. quest. 32. That "God freely provideth, and offereth to sinners a Mediator, *requiring faith* as the condition, to interest them in him; promising and giving his holy Spirit to all his elect, to work in them that *faith*" &c. And chap. 7. sec. 3—"He freely offereth unto sinners life and salvation by Jesus Christ, *requiring of them faith in him*, that they may be saved; and promising to give unto all those that are ordained unto life his holy Spirit, to make them willing, and able to *believe*." Chap. 10. 4—"Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit; yet they never truly come to Christ, and therefore cannot be saved." And larger cat. ques. 68—"All the elect, and they only, are effectually called; although others may be and often are outwardly called by the ministry of the word, and have some common operations of the Spirit; who for

their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ." These are extraordinary passages, considered in connection with the above system. *Life and salvation* are offered to the *non-elect!*— The gospel is preached to them, and *faith in Christ required of them!!*

What does God require them to believe? That Christ died for them? This were to require them to believe a lie, according to the Confession; for he died only for the elect. Are they to believe that God is willing to save them, and not willing they should be lost? Certainly not. For his *secret will and determination* is, and has *eternally* been, that they should be passed by in their sins, and perish. But it may be said *they do not know this secret will of God*. But they are informed he has this *secret will*, in opposition to the general proclamation of grace. They hear there is mercy for the *elect* only; and they cannot possibly believe it is for them, until they know they are of that number. There is no proposition they can possibly believe, but that Christ died for *somebody*, but for *whom*, the Lord only knows. To creatures under the influence of these sentiments, faith is impossible. It is impossible to believe without testimony, and it is impossible to influence the human mind without motive. This doctrine therefore, believed, renders the gospel of the grace of God, *in vain*. Or, if by *faith* they mean *trusting* in mercy, this is as impossible as the former. The sinner is told, that God offers him mercy. I cannot trust in it, says he, unless I know I am one of the *elect*. For God only intends it for them. But, says the Calvinist, you have no business with his secret will; take his revealed will and trust in his mercy. The sinner replies, you tell me, as the revealed will of God (for if it is not revealed you know nothing about it) that he has mercy only for a certain number. If this be true, the offer you call his *revealed will*, must be a sham—there must be some trick in it—the Lord does not mean just as he says- He

might as well have required the non-elect to create a world, that they might be saved, as to believe in Christ on these principles; seeing there is no evidence on which such a faith can be founded. And indeed those divines grant, that the *non-elect* cannot believe, because God gives them only the *common* operations of the Spirit, while he *promises* and *gives* his Holy Spirit to the *elect* to *make them able and willing to believe*. Thus God suspends the *eternal all*, of poor sinners, upon an *impossible condition*; withholds the grace from them, which could enable them to fulfil it; and damns them eternally for not believing a lie!!

May God keep such horrid jargon from the ears of poor sinners, until they have made their calling and election sure, by believing in Jesus! And through the aid of that Spirit, which he gives to all who ask in faith, may they add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

When we set before sinners the plain testimony of God, that he hath given us eternal life, and this life is in his Son; that Christ hath made a complete Atonement; that the divine law and justice are satisfied, and through the blood of the Lamb, God will save all, who come— their faith is easy. It has for its foundation the word of a God that cannot lie. The sinner who believes, and incessantly addresses the throne of grace, has the veracity of God pledged, that he shall receive his Holy Spirit, and be saved. "For whosoever shall call on the name of the Lord shall be saved."

We might have proceeded to make other remarks on the Confession of Faith; but those we have made may serve as a specimen. The reader will perceive that, in our opinion, we had good reasons for rejecting it as our *judge*, and for appealing to the word of God. But we neither did, nor do we now, make the exceptionable parts of it, a term of communion. We are sensible that many of the pious have adhered to it, and do still adhere. But we believe that it will not much longer

bear the increasing light of the gospel. We doubt not but it will be given *to the moles, and to the bats, for fear of the Lord, and for the glory of his majesty*. But notwithstanding we view this book, so exceptionable, in present circumstances, we would have borne with it; provided its warm friends would have borne with us. This however, they were not willing to do. It was cried up as the *standard* of the church, and we were urged to give our objections against it. This we have now done, and we leave it to the impartial reader, to judge whether they are well or ill founded. It may appear to some, notwithstanding what we have said, that our opposition to *human creeds and confessions*, is expressed with a view to make way for one of our own. We shall, therefore, the more openly and candidly address ourselves to Christian brethren, of every society, who may peruse this publication.

Brethren, we are conscious to ourselves, that we have not written these things to draw away disciples after us. We are willing that every man should abide in the same church, in which he was called; and that we strive together for the faith of the gospel. We have been, and expect to be censured for changing our sentiments —represented as unsteady and wavering in our principles. But we know him who hath said, "Prove all things—hold fast that which is good."

The sentiments we oppose we have fully tested, and are convinced they stand not in the power of God, but in the wisdom of men. Whenever religion revives, the church is inclined to forget them. And if Zion's watchmen were universally to partake of the reviving spirit, they would not only lose sight of them, but soon desert them. The lively Christian wants a scheme of doctrine, that will always set the Lord before his face, and afford him matter of continual joy and praise. The first breathings of divine life are often checked by those who are fond of *system*, in order to preserve uniformity in the church. Thus the living must be slain, that they may hold communion with the dead. You will be told

it is dangerous to indulge your feelings too long, lest you run into dangerous errors. You must be indoctrinated, in order to become steady Christians. You must learn the system, and when you have done it, where are you? In doubts, fears, and difficulties. You now perceive, that in many things you were mistaken, in the exercises of your first love. You now presume, you were then fools. And yet strange as it may appear, you would give the world to be such fools again. When you felt the love of God shed abroad in your hearts, by the Holy Spirit, you thought grace was infinitely free to the world; and were astonished that every one did not see and feel it; that all were not praising God and the Lamb. But now you see that you were mistaken; grace is a partial thing. When you were a fool, you wondered at the unbelief of sinners; were distressed that they rejected the Saviour;—were certain if they perished, they were wholly to blame. But *now* you are more consistent; you can excuse them a little. "Poor things, they are dead, and cannot perform one vital act;" "they are blind and cannot see," &c. And now if any hard thoughts are to be indulged, they must be turned against the God of love. Thus as far as you apologize for the careless sinner, you grow shy of God, and imbibe the spirit of the railing thief, "If thou be the Christ, save thyself and us."

We have now gone through what we intended in this publication. And tho' we have endeavored to express our ideas clearly; yet it is probable, on some points, they are not so clear as to remove all difficulties from the minds of some, who are sincerely desiring to know the truth, and who may in general, agree with us, in sentiment. We are sensible that our ideas on the important doctrines of the gospel, are somewhat different from those of many of our brethren, whom we love in our Lord Jesus Christ. As we have already said, they have censured us, and probably will continue to censure,; but we bear it patiently. We endeavor, and exhort others, to exercise charity and forbearance. We

have this consolation, that those who have the Spirit of Christ, yet love us; and have the same end in view, viz: That God may be glorified, and truth universally prevail. Let us not be wise in our own conceit. Let us search the Scriptures with humble dependence on God, believing that the truths necessary for us to know are therein contained; and that it is certainly the will of God we should know the truth, and that the truth should make us free. Let us unite our prayers for the universal spread of the glorious gospel; and for the building up of the kingdom of our Redeemer. Let us ask in faith, nothing wavering; for he is faithful who has promised, who also will do it

Now to him that is able to keep us from falling, and to present us faultless before the throne of his glory, with exceeding joy; to God, our Saviour, be glory, honor, dominion, power and praise, now, and forever. Amen.

END OF APOLOGY.

PART SECOND.
CHARACTER OF BARTON W. STONE.

CHAPTER I.

His character—as a Husband—Father—Neighbor—Lord—gentle—Disliked

1. B. W. STONE possessed all the elements of a truly great and good man. In the domestic and private walks of life, where men act under least restraint— where they develop their true principles, *there he shone* with peculiar lustre, as the imbodiment of every private and domestic virtue. As a husband, he was kind, devoted, tender, obliging, faithful; as a father, he was fond and attentive; he lived to promote the happiness of his family. Never man loved the domestic circle more than he. He carefully brought up his children in the nurture and admonition of the Lord; night and morning asking the divine blessing upon his family, and committing and commending himself and them to the care and protection of the Heavenly Father. His was truly a house of prayer—his a Joshua's resolution: "As for *me* and *my house*, we will serve the Lord." The writer of this sketch was much about the house of the venerated Stone, for many, many years; and it affords him peculiar pleasure to say, he never heard him speak a harsh or unkind word to any member of his family; nor does he remember to have seen him angry, during an acquaintance of a quarter of a century. In patience he possessed his soul. He had learned in the school

of Christ the invaluable art of self-government. For he knew that "he that hath no rule over his own spirit, is like a city broken down, and without walls;" already almost ruined by the violence of his passions and appetites: and constantly exposed to utter destruction: while "he who ruleth his own spirit, is better than he who taketh a city." Yes, infinitely better. For while the great military chieftain may embody and direct the physical courage and power of a people to deeds of noble daring and glory, as the world would call them, and his name may be emblazoned in letters of gold in the highest niche in the temple of fame; may be recorded by the first historians on many a bright page of his country's history, and sung in loftiest strains of the most gifted poets, still he may be the slave of unhallowed ambition, tossed upon the raging billows of his passions; and in Heaven's estimation, no better than a robber and murderer on a large scale: so true is it, that *that* which is highly esteemed among men, is often an abomination to God.

2. B. W. Stone, as a neighbor, was universally loved. On this subject the writer speaks advisedly. If he ever had a personal enemy, he knows it not. The goodness of his heart, the sweetness of his manners, his cheerfulness, his quiet, peaceable, and obliging deportment, greatly endeared him to those amongst whom he lived.

3. He was scrupulously just in his dealings. His motto was, "*Owe no man any thing.*" And though from necessity he was sometimes obliged to go in debt, he did it cautiously. He felt that as a man, as a Christian, and above all, that as a preacher, he would feel himself disgraced not to make every possible effort to meet every promise: nor is it believed he ever failed,

in a long life, to meet every engagement to the satisfaction of all concerned. In this respect, he was a model for preachers and all others. If, as has been beautifully sung, "An honest man's the noblest work of God," then, to the fullest extent, all this nobility attaches to the subject of this sketch. Would to heaven that the preachers, young and old, and all others, could be induced to imitate the example of this venerable man of God, in this cardinal virtue! Alas! what multitudes disgrace themselves, and ruin, or greatly injure their influence, for want of it.

4. He possessed a gentle, meek, and quiet spirit, which, in the sight of God, is of great price. The law of love was in his heart, the law of kindness was on his tongue. He exhibited in all his social intercourse, an ease, a suavity and an elegance of manners which bespeak the perfect Christian gentleman. That gentleness of which we are speaking, and which shone so illustriously in the life of our beloved Father in Israel, (to adopt the language of an elegant and solid writer of the last century,) "is to be carefully distinguished from the mean compliance, and fawning assent of sycophants. It renounces no just right from fear. It gives up no important truth from flattery. It is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit, and a fixed principle, in order to give it any real value. It stands opposed, not to the most determined regard for virtue and truth, but to harshness and severity, to pride and arrogance, to violence and oppression. It is properly that part of the great virtue of charity which makes us unwilling to give pain to our brethren. Compassion prompts us to relieve their wants. Forbearance prevents us from retaliating their

injuries. Meekness restrains our angry passions; candor our severe judgments. Gentleness corrects whatever is offensive in our manners; and by a constant train of humane attentions, studies to alleviate the burden of common misery.

"I must warn you, however, not to confound this gentle *wisdom which is from above*, with that artificial courtesy, that studied smoothness of manners, which is learned in the school of the world. Such accomplishments the most frivolous and empty may possess. Too often they are employed by the artful as a snare; too often affected by the hard and unfeeling, as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage which even in such instances the world is constrained to pay to virtue. Virtue is the universal charm. Even its shadow is courted, when the substance is wanting. But that gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart. And, let me add, nothing except what flows from the heart, can render even external manners truly pleasing. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than all the studied manners of the most finished courtier.

"True gentleness is founded on a sense of what we owe to him who made us, and to the common nature of which we all share. It arises from reflecting on our own failings and wants; and from just views of the condition and duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents; which feels for every thing that is human; and is backward and slow to inflict the least wound. It is affable in its address, and mild in its de-

meaner; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproofs with tenderness; confers favors with ease and modesty. It is unassuming in opinion, and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissension and restore peace. It delights, above all things, to alleviate distress, and if it cannot dry up the falling tear, to soothe at least the grieving heart. It seeks to please, rather than to shine and dazzle; and conceals with care that superiority, either of talents or rank, which is oppressive to those beneath it. In a word, it is that spirit, and that tenor of manners which the gospel of Christ enjoins, when it commands us *to bear one another's burdens; to rejoice with those who rejoice, and to weep with those who weep; to please every one his neighbor for his good; to be kind and tenderhearted; to be pitiful and courteous; to support the weak and to be patient towards all men.*"

I need scarcely say that, had the author of this beautiful extract known the subject of these remarks personally, he could not have delineated more graphically than he has here done, this feature of his character.

5. He disliked controversy, and delighted in peace and practical godliness. This I know is disputed. He has been represented as fond of controversy—a man of war from his youth up. Never was a charge more unfounded. True, he was considerably engaged in controversy—but the long and intimate acquaintance of the writer with him, forces upon him the conviction, that he engaged in it only from a sense of duty; that it was

always repugnant to his very kindly and social disposition. He was overwhelmed with the conviction that the church can never harmonize upon any human platform—that all her efforts for fifteen centuries to promote unity and uniformity, by means of human tests, have been worse than useless; utter abortions; *nay, promotive of the very evil they were intended to remove*. He, therefore, from a sense of duty, went against all human tests; and contended earnestly for that faith and piety, once delivered to, and enjoyed by the saints, as the only true grounds and means of Christian union, and universal peace. Not from a love of controversy then, did the venerable Stone engage in it, but from a sense of duty to God—to the church—to the world; from the love of truth, and an ardent desire to bring about universal Christian union and peace.

I appeal to his controversial writings as a witness for me here. Let the spirit in which they were written, be compared with the spirit in which they were met by his opponents; and the contrast is most palpable.

Attacked, as he was, from every quarter, and loaded with almost every opprobrious epithet, that knowledge could muster, or bad faith apply; denounced from the pulpit and the press; on the highway and by the social hearth, as an Atheist, Deist, Heretic, Schismatic, Disorganizer, Arian, Socinian, Pelagian, Agent of Hell, Minister of Satan—the seed of the Serpent; his teaching the doctrine of devils—damnable heresy; he had every possible temptation to indulge in bitterness of feeling and language towards his opponents; and he must have been more than mortal, never to have retorted upon them. Yet any one who will read his controversial writings, cannot fail to discover that a spirit of

candor, of kindness and good feeling greatly abounds in them. The rising generations know little of the trials and difficulties that good man had to encounter. Well does the writer remember, the efforts that were made, near 28 years ago, by professors of religion, whom- he loved, and to whom he looked up for direction, to prejudice his mind against that good man. He was told that B. W. Stone was a Socinian—made Christ a mere man--that he denied the Atonement—considering the blood of Christ of no more avail than the blood of a chicken, or a goat. That these sentiments were stated in his writings. These things staggered him. In the mean time, hearing of these misrepresentations of his views, B. W. Stone sent an appointment to preach in our village in explanation and vindication of them.— To his astonishment, those who had given him such a fearful account of his heresy, were not disposed to hear him, and did what they could to prevent the writer from going. They said, you will certainly be taken in—that he is a very plausible and insinuating preacher—that you will be sure to be pleased; for said they, he keeps back his true principles! Such were the weapons used to destroy the influence of that holy man. "The presses Were employed (says B. W. Stone) and teemed forth pamphlets against us, full of misrepresentation and invective, and the pulpits every where echoed their contents. These pamphlets and harangues against us, excited enquiry and conviction in the minds of many, and greatly conduced to spread our views. The arguments against us were clothed with such bitter words, and hard speeches, that many serious and pious minds were disgusted and offended with their authors, and were driven from them, and cleaved to us." An anecdote

will show the spirit in which many opposed B. W. Stone. An old gentleman belonging to a very respectable and popular sect, whose employment was to sell books, gave me a call. I proposed giving him some of Mr. Stone's writings, for some of his books. He was offended, and said in great excitement, "Mr. Stone's books ought all to be put in a pile, and burned, and he in the middle of them." What a sentiment for an American, a Republican, a Christian! How utterly unworthy this country, and this age! Worthy the worst men, and the worst times of Papal ignorance, corruption and persecution! Many such spirits, however, had our Reformer to encounter, in the beginning of the present century. But, for proof of the bitterness of the opposition he had to encounter, and the Christian-like manner in which he met it, I have appealed to the pamphlets written against him, and to those he wrote in his defence. True, much that was written against him, is forgotten, and buried in oblivion, as unworthy to be remembered or preserved; yet enough remains to sustain my positions. Let us see. The last public opponent of B. W. Stone, worthy of notice, was Thomas Cleland, D. D. His last pamphlet I believe was published in 1822. It is now before me, and shall speak for itself. The author of it is a highly respectable Presbyterian preacher. Perhaps B. W. Stone encountered no opponent, among the Presbyterians, whose talents, were superior to Dr. Cleland's. The production proves both the *talents* and *bitterness* of the writer.

"Many false prophets are gone out into the world." —John.—"Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

—Paul. Reader, would you believe it! This is the motto of Dr. Cleland's book, against B. W. Stone! By looking a little farther, we shall perceive that this motto, which appears upon the title page, is a true index to the spirit of the book.

In his "Introductory Observations," he says of Mr. Stone's "Address to the Churches," "Your *miserable performance* does not deserve an answer." "Your having likewise assumed to yourself the title of Elder of the 'Christian Church;' and the guardianship as it would seem, of the Christian body in the states of Ohio, Kentucky, and Tennessee; together with the lofty appearance of a Biblical critic, all combine to bestow upon your labors, by association, a consequence, which (barely) rescues them from present *neglect*, though certain it must be, it cannot operate to secure them from future oblivion." "The work that we now have under consideration, presents itself to the world, as a 'second edition' of your 'Address' to those churches over which you preside, as their ecclesiastical head, and only *learned* champion. They swallow down your writings, it seems, with great avidity, and after going through a seven years process of digestion, they cry to their Elder again for more, which to him is so gratifying, that he speedily sends forth another portion, 'corrected' in its *quality*, to make it more palatable, and 'considerably enlarged,' in its *quantity*, that they may be more amply supplied." "You have, in your zeal, to. complete the work of destruction, *invented* doctrines, and *made* sentiments for your opponents." "That this may not appear a groundless censure, take the following instance out of many. You make us say, 'that God has not lost his right to command, though we have lost our rig-
fa to

obey." The word *right* is a misprint, a typographical error, and should be *power*. Yet this mistake in the printer, is made the ground of the serious charge of making sentiments and inventing doctrines for his opponents! Comment is needless. "I am not of those op-posers, of what I believe to be *damnable doctrines*, who can reason without earnestness, and confute without warmth." "Truly, sir, there is not a single fundamental doctrine of our creed, against which you have not leveled all your artillery, and industriously endeavored to demolish the only foundation of our hope." "There is no pleasure in being under the necessity of rebutting at almost every step, the sophistries and misrepresentations of an unfair and disingenuous antagonist." This must suffice, as a specimen of that spirit and style in which even doctors of divinity attacked B. W. Stone.

Let us now look at the other side of the picture, and see the spirit in which B. W. Stone met this opposition. Having quoted Dr. Cleland's motto, let us notice, in contrast, B. W. Stone's. I must, however, premise, that B. W. Stone's Letters in reply to Dr. Cleland, were addressed to Dr. James Blythe. The bitterness of Dr. Cleland is given as a reason for it. But to the motto.

"While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage thither is by peaceable holiness."—Baxter.

"For the wrath of man worketh not the righteousness of God."—James.

How like the mild, pacific Stone, the spirit of this motto.

Let us now open the book, and see if the same spirit

does not pervade it. In Letter 1, you find the following: "My charity for Mr. C. has imputed to an honest, though not a well directed zeal, all that obloquy, bitter invective, and personal abuse which he has imposed upon me. In every age poor erring men have thought that the surest method to put down supposed error, was to detract from the good name and character of its propagators. In the investigation of the subjects in debate, I shall pass over in silence the personal abuse and bitter invective with which his book abounds; feeling no disposition to render evil for evil, nor reviling for reviling. The Bible points me a different course—a course from which my inexperience and want of charity may have sometimes caused me to err, but a course which I hope to pursue through the remainder of my life."

"Permit me, sir, to introduce an excellent sentiment from E. Cogan. 'Men grow furious only for error and absurdity. A concern for virtue has never yet shown itself in deeds of violence; it has never made any inroads on the peace of society; it has never trampled upon the rights of conscience, or wielded the sword of persecution; it may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim; but it has never burst forth in acts of hostility against even the most corrupt and depraved.'" In the close of his Letters in reply to Dr. Cleland, on page 153, he thus writes:—"God knows I am not fond of controversy. A sense of duty has impelled me to advance to it. In the simplicity of truth is all my delight. To cultivate the benevolent affections shall employ my future life. May God grant that you and I may be numbered with his saints in the kingdom of glory at last!" In regard to

the efforts made by his opponents to cast odium upon him, by misrepresenting his true position, and charging upon him sentiments he never believed, he thus speaks: "Why cannot men of respectability do me justice? It is all I can expect—I have a right to expect it, especially from such as profess the holy religion of heaven. But for mercy and forbearance I have long been taught not to hope from my opposers. My dear sir, bear with me while I adduce but a few more instances from the publication of Mr. Cleland, to confirm the sentiment just advanced. In my Address is contained this sentence—' God has not lost his right to command, though we have lost our *right* to obey,' page 84. The words *our right*, should be *our power*. It is a typographical error, or an error not designed, and never observed by me till noticed by Mr. C. It is a well known position of Calvinists against us; and my reasoning in reply to it, on the same page, must convince any candid mind that this was my meaning. For this one typographical error, he charges me with *inventing doctrines, and making sentiments* for my opposers! page 7."

On page 162, towards the close of his Letter to Dr. Blythe, he has these remarks—"I shall now draw to a close. But I must first observe, that if I am rejected from the class of Christians, and am considered by them as a heathen man or a publican, yet Christians and ministers of righteousness should not unjustly injure me, but imitate the modest Archangel, who said, 'The Lord rebuke thee, Satan.' Christians should lay aside all bitterness, and wrath, and clamor, and evil speaking, with all malice, lest they should be suspected of being no better than others, and their influence on society be lost. The best doctrines in the Bible, unless they form

the heart and life to humility, gentleness and love, will never give an entrance into heaven."

We could add indefinitely to the evidence of the position, that B. W. Stone was opposed to strife—disliked controversy—was a lover of peace, but enough for our purpose has been said.

CHAPTER II.

CHARACTER OF BARTON W. STONE.----CONTINUED.

He was given to hospitality—Was respected by all who knew him—Loved by many of his religious opponents—Good moral character awarded him by all—Instances—He was grave and dignified in all his deportment, whether in the pulpit or out of it.

6. HE was given to hospitality. This qualification of a Christian teacher, B. W. Stone possessed, in an eminent degree. He was mindful of the injunction, "Be not forgetful to entertain strangers." The poor and helpless found in him a friend and helper. His house and his table were always free to such. His hospitable mansion was the resting place and the home of his friends and the friends of his Master. And although he had a great amount of company, and because he received little for his labors as a preacher, he was often unable to accommodate his friends, as he could have wished, yet he was not the man to murmur, or apologise. He had learned, with Paul, in whatsoever state he was, therewith to be content. He knew, from experience, both how to abound, and to suffer need. No man living more gratefully received and acknowledged a kindness, than B. W. Stone; and none with more Christian dignity, patience and fortitude, suffered neglect. He knew in whom he had

believed; and through Christ strengthening him, he could do all things. His table was always furnished with the substantials of life; yet, it was not as well furnished at times, as he and his good lady could have wished. And sometimes sister Stone, would, (as ladies are wont to do) apologise for the fare. In such circumstances, we have often known the venerable Stone, when about to help his guests, with a bright and smiling countenance, thus address them: "What of all these good things shall I help you to?" While we write, we seem to be at the table of our beloved father in the gospel, and hear him in his kind and familiar tone pronounce these words, so oft repeated by him; and we seem at once to be carried back more than a quarter of a century, to the period when we first witnessed these exhibitions of his cheerfulness, and contentment, in circumstances not very favorable to the exercise of these virtues: and we only regret we have not profited more by his Christian example. We do not mean to say that B. W. Stone was never low-spirited, or gloomy. He was the subject, at times, of severe spells of melancholy. Yet, in general, he was cheerful, and had the happy art of inspiring all about him with cheerfulness. Easy in his manners, and contented in his disposition, all around him felt at ease. He always had something suitable to say to persons of all ages, and characters; and he said it in such a spirit, as almost invariably, to conciliate, and make a good impression. Hence, his company was courted—and his house a place of great resort. Never, while memory lives, can we forget the happy seasons, of social, Christian intercourse, we have enjoyed, at the house of our beloved father Stone. Never can we forget his

kind instructions, and faithful admonitions, so seasonably given!

How often, in the days of our youth, and inexperience, when traveling to and fro, preaching the gospel, fatigued and often discouraged, have we been cheered by the hearty welcome we have received, to his hospitable mansion! We see him in imagination as he comes to meet us, with spectacles upon his venerable forehead—with that quick and dignified step, which characterized his movements—with a smile of complacency playing upon his benevolent face, and with his hand extended to greet us, and welcome us to his house! Alas! he will greet his friends, and welcome them to his house no more!

7. He was respected by all, who knew him, and even loved by many, for his amiable qualities, who were greatly opposed to his religious creed. He had a good report of them without. Dr. Joshua L. Wilson, of Cincinnati, upon the trial of Dr. Beecher for heresy, refers to B. W. Stone, as one of the most decided errorists of modern times, yet he says, for the last thirty years, his morals' had been of the most exemplary and unimpeachable description. "Trial and acquittal of Lyman Beecher, D. D.," page 30. This trial took place in Cincinnati, in 1835. This is quite a compliment, from this talented, and highly esteemed quondam brother of father Stone. "By their fruits shall ye know them." The Dr. was compelled to concede that the character of B. W. Stone was unimpeachable, A great many years since, some ladies in Paris, in presence of a Presbyterian lady of some distinction, who knew father Stone, intimately, were expressing their great confidence in him, and affection for him as a Christian,

and Christian teacher. Said she, "Mr. Stone is a perfect gentleman, but a very heterodox Christian!"

During father Stone's last visit to Ky., (1843,) some ladies who had long and intimately known him, and were members of the same religious association, were speaking of their great love for him: when an aged and respectable Presbyterian lady, who also had known him from his youth, but who was a most decided opposer of his views, remarked—"I don't care how much you love Mr. Stone, *I* love him as much as any of you."

Even those, whose prejudices disposed them to dislike him, were compelled to bear testimony to his good character. The following anecdote will show this. Some sixteen years since, (1845) an energetic brother was doing some work for a Presbyterian preacher, who now stands high in that very respectable denomination in Ky. A young preacher of the same church, was at his house; and entering into conversation with this brother, asked him, "Of what church he was a member." He replied—"The Christian Church." Said he—"What do you mean by the Christian Church?" "I mean (said he) just what I say." Said the preacher, "Do you mean the New Light Church?" Said he, "Some call us New Lights by way of reproach?" "Well," said he, "B. W. Stone has done more harm by his good conduct than by all his preaching and writing: because (added he) he has lived so much like a Christian, that the people take him to be one; and are deceived, and led into, destructive error."

"Well," said our brother, "Mr. W-----, how are we to judge of a man's Christianity? By his good or bad conduct?" "O (said he) a man's conduct must

be good; but if he is unsound in his faith, he cannot be a Christian!" This anecdote, not only shows that the character of B. W. Stone was unimpeachable, so that his bitterest opponents could say no evil thing of him, but it shows in a strong light, that false standard of Christian character, which orthodoxy (so called) has established. The character is measured by the creed. 'Twould be much safer as a general rule to determine the creed by the conduct. For I maintain that, he whose conduct evinces reverence and love for the divine character—obedience to Jesus Christ, and who adds to his faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity, demonstrates to all who know him, that he must be sound in the faith. He proves the strength of his confidence in Jesus Christ, and the soundness of his creed, by his works. Alas! what myriads of martyrs has this false standard of Christian character, made! And with what multiplied millions of hypocrites, has it filled the so called church of God!

The following incidents will show, not only how B. W. Stone stood, in the estimation of men of the world, but also the violence of the opposition he had to encounter.

Some twenty-four years ago, (1845,) a gentleman of high respectability and great independence of mind, was doing a job of carpenter's work for a talented Presbyterian clergyman, of Paris, Ky., who now sleeps with his fathers. He asked the gentleman who was working for him, "If he ever heard B. W. Stone preach? and what he thought of him?" "Yes," said he, "I know him intimately, and have often heard him preach; and I regard him as one of the best preachers, and best

men I ever knew." Said the clergyman, with emotion, "Stone has no more religion than my horse."

"Well," said he, "Mr. Me-----d, I am not a professor of religion, but sir, I am worth about two thousand dollars, and I would willingly give it all for the difference between B. W. Stone's chance for heaven, and yours."

Some twelve years ago, (1845,) in a promiscuous company, in Bourbon county, Ky., some one who was a professor of religion, commenced speaking reproachfully of B. W. Stone. A gentleman present, who was not a professor of religion, said, with emphasis: "Gentlemen, all the men in the world could not make me believe that B. W. Stone is not a Christian; I went to school to him some years; and I look upon him as the best man I ever knew. And, gentlemen, if he fails to get to heaven, there is no chance for you."

The following testimony to the good moral character of B. W. Stone, from William Phillips, we consider valuable. Mr. Phillips was raised, and lived, and died within the range of B. W. Stone's operations, and had an opportunity to know him well. He was a Methodist preacher, quite above mediocrity, as to talents. He was assistant editor of the 'Western Christian Advocate,' and stood very high as a writer among his people. His numbers, first published in the "Western Christian Advocate," against, what he was pleased to style "Campbellism," were so popular among the Methodists, as to be called for in the form of a book. C. Elliott and L. L. Hamline, in an advertisement prefixed to the book, say, "The Ohio Conference of the Methodist Episcopal Church, at its last session held in Chillicothe, September 28th, 1836, unanimously

requested our book agents to publish the *Strictures on Campbellism*, as they are presented in this volume, now before the reader." They add—"The work possesses real merit." Mr. Phillips died in August 1836, a few months after his *Strictures on Campbellism* were finished. He had the best opportunity of knowing evil of B. W. Stone, if any thing of the sort could be justly laid to his charge; as he was, of course, more intimate with his religious enemies than friends. Yet, Mr. Phillips, without solicitation bore witness to his goodness. It was in a casual conversation with A. Raines, he spoke so favorably of the character of father Stone. The following is brother Raines' account of the interview, taken from the "*Christian Teacher*," Vol. 5, No. 6.

"Several years ago, being on my way to an appointment at Old Union, in Fayette county, Ky., I arrived at a place at which the road forked. As I was a stranger, I was at a loss, not knowing which road would lead me to the place of my destination. Just at this moment a gentleman overtook me, who told me he was going in the direction of the meeting-house for which I had made inquiry. We rode on together; and after some formal civilities, in regard to the weather, &c., he said he "supposed my name was Raines." I of course answered in the affirmative. He then asked me "whether I did not agree in my religious sentiments with B. W. Stone?" I answered, "I presumed we agreed in all essential matters; but that it was probable we differed, to some extent, in opinions." He then remarked, "he had read a book, entitled '*A Refutation of Hereditary Total Depravity*,' of which I was the author; and that he had concluded upon reading that book, that I agreed in my religious sentiments" with

B. W. Stone." I virtually answered him as before. Now follows the remark on account of which, I have undertaken to write this article. "Well," said Mr. Phillips, "whatever may be said against the religious sentiments of B. W. Stone, I believe that nothing can be said in truth against his moral character."

But why attach importance to this case? Because Mr. P. being a warm, if not a bitter opposer of brother Stone's religious views, cannot be supposed to have given him a character to which he was not entitled. After all that he had heard and known of that good man, he was constrained to believe in his heart, and with apparent freedom and pleasure to declare with his lips, that his morals were not only unimpeached, but unimpeachable! It will perhaps give weight to this document, to inform the reader, that this Mr. Phillips was a Methodist preacher; and not only a Methodist preacher, but a preacher, and poet of such respectable standing and talents, as to be the author of a poem, entitled "*The Learned Camel; or Gospel in the Water;*"—a poem which was circulated by thousands, if not tens of thousands! which was carried from meeting to meeting for distribution, by a multitude even of the clergy! and by how many others, it would be almost incredible to tell! and which was read with great avidity and edification by all orders and conditions of sectarians! Further this deponent saith not.

A. RAINES."

Incidents of this description, illustrative of the estimate put upon the character of B. W. Stone, by his most decided religious opposers, and by those who were members of no church, could be multiplied indefinitely; but a sufficient number, as a specimen, have been adduced.

8. He was grave and dignified in his demeanor every where, but especially in the pulpit. He was too deeply impressed by a sense of the worth of souls, and the responsibility of his position as a Christian minister, to indulge in levity in the pulpit. He filled that sacred place with the grave, the judgment, and the eternal destinies of a world full in his view. Any effort at wit, or exhibition of lightness, therefore, in the sacred desk, always met his decided disapprobation. The writer never saw him smile in the pulpit. He filled the character of a preacher as described by Cowper in his "Task." We do not approve of every word the poet has used in his description, but the main ideas we admire. His words are the following:

"He that negotiates between God and man,
 As God's ambassador, the grand concerns
 Of judgment and of mercy, should be ware
 Of lightness in his speech. 'Tis pitiful
 To court a grin, when you should woo a soul:
 To break a jest, when pity would inspire
 Pathetic exhortation; and to address
 The skittish fancy with facetious tales,
 When sent with God's commission to the heart!
 So did not Paul. Direct me to a quip,
 Or merry turn in all he ever wrote,
 And I consent you take it for your text,
 Your only one, till sides and benches fail.
 No: he was serious, in a serious cause,
 And understood too well the weighty terms,
 That he had ta'en in charge. He would not stoop
 To conquer those by jocular exploits
 Whom truth, and soberness assailed in vain."

True: the venerable Stone would not stoop to conquer those by jocular exploits, whom truth and
 •soberness assailed in vain! He ardently desired the conversion of sinners, but he wanted them
 converted by

heaven's own instrumentalities, that the work might be genuine and lasting. The same poet still further describes the character of B. W. Stone, as a preacher, in these beautiful and forcible words:

"Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve and own,
 Paul should himself direct me. I would trace
 His master-strokes, and draw from his design.
 I would express him simple, grave, sincere;
 In doctrine uncorrupt, in language plain,
 And plain in manner; decent, solemn, chaste,
 And natural in gesture; much impressed
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty man."

But the subject of these remarks, was not only grave and dignified in the pulpit, but he was so in the family and social circles. The writer does not mean to say, he was morose, or austere; not at all. He was cheerful, and sometimes even facetious. He was a man of considerable wit and humor; but he never so indulged in either as to lose his dignity and gravity. Some preachers are grave and dignified enough in the pulpit, but let themselves down exceedingly, when out of it. So did not the venerable Stone. Hear him on this subject, in an address to "Elders and Preachers," found in the June number of the 'Messenger' for 1843.

"I have seen preachers in the earnestness and pathos of Demosthenes in the pulpit, and as soon as they had left the sacred desk, they left also their zeal and gravity—they mingled with the people, and engaged in vain, light, and sportive conversation on trifles; and even on noisy politics; and this too, oil the Lord's day! By

such conduct they destroyed all the good impressions they might have made in the pulpit—watered the germ of infidelity—sunk their own influence—and hardened sinners against the fear of God." Would to God, our young preachers, and we who are more advanced, would imitate the example and follow the advice of our venerable father in the ministry! We will close this chapter with one other brief extract from the address to "Elders and Preachers," alluded to above. It is perfectly characteristic. "Be humble, be heavenly; be zealous in the cause of your Master—seek not to please men, but God—live in love and submission one to another, and in kindness to all men—beware of jealousies and evil surmisings—avoid gossiping and tale-bearing, and frown upon such disturbers of the peace. Remember yours is the ministry of reconciliation—therefore, be peace-makers, and not peace-breakers, both in the pulpit, and out of it. Beware of the love of filthy lucre, and the wish to live in the style, and pomp of the wealthy. Preach the word, and avoid as much as possible the angry controversies of this age. Remember—' He that goeth forth weeping, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him.' Farewell, says your old brother;—Farewell, again, it may be the last."

B. W. S.

CHAPTER III.
CHARACTER OF BARTON W. STONE.—CONTINUED.

His candor and honesty in matters of religion—His humility and modesty—Strong personal attachments—Was greatly devoted to his family —Was supremely devoted to the interests of the Church and salvation of sinners.

9. B. W. STONE was a man of great frankness and honesty, in his religious course. *This*, the entire history of his life demonstrates. And hence, it overwhelms me to know that Drs. of divinity have questioned his ingenuousness! I am not here to vindicate the religious opinions of B. W. Stone. Indeed I could not advocate every opinion of that great and good man; nor would I, if I could. But when his character for candor and honesty is assailed, I must and will repel every such charge, from whatever quarter it may come. I knew the man;—I knew him intimately,—was much about his house—read all his writings—heard hundreds of his sermons, during a period of some twenty-six years; and I am deeply penetrated with the conviction, I never knew a man, more scrupulously honest and conscientious, in every thing, and especially in matters of religion, than B. W. Stone. But really, to vindicate such a man, from such a charge, would seem to be a work of supererogation. Methinks I hear, upon the first whisper of such an insinuation against the venerable Stone, from thousands upon thousands of his friends, the indignant exclamations—"What! B. W. Stone disingenuous! a dissembler! How perfectly ridiculous the thought! How despicable the charge! His long life was but a continued display of frankness, ingenuousness,

and open-heartedness." 'Tis strange that those who knew him longest, and most intimately, should never have detected in him any want of candor! I intend no quarrel with the accusers of B. W. Stone; nor would I make to them the most remote allusion, could I do justice to the subject of these papers, without it. Nor do I intend to question their motives. I know not the heart. They believed, I doubt not, that they were doing God service. Hence I conclude they did the venerated Stone as much justice, as their great devotion to a party, and their *peculiar position to him*, would allow them to do. Men greatly devoted to any cause, are apt to regard with feelings of peculiar distrust, and hostility, those who were once associated with them, in the defence of it, but who have abandoned it. Family quarrels are always the most bitter and unrelenting. But we need not press this investigation. The character of B. W. Stone for candor and honesty, is above suspicion. I will however, relate an incident, which has been communicated to me from the most undoubted authority, bearing upon this subject, and showing the sort of spirits, with which B. W. Stone had to do. Many years since, the son of one of father Stone's quondam brethren, in the ministry, was engaged in selling books for his father; who, by the way, was very hostile to Mr. Stone as a religionist. In passing through the country, he drove up to Mr. Stone's, late in the evening. Mr. Stone came out, and finding that the youth was the son of one of his former associates in the ministry, he pressed him to stay all night, and treated him with the most marked attention, • and kindness. This young man, many years since, related this incident, to the highly respectable gentleman who detailed it to me, as an evidence of the hypocrisy and

dissimulation of B. W. Stone!! He knew the feelings of his father were bitter towards Mr. Stone, and no doubt, he had imbibed the same feelings of hostility to him, which his father indulged: and judging Mr. Stone by himself, he supposed his friendship and kindness must be pretended! And thus the very kindness, open-heartedness, and ingenuousness of this good man, are made, through prejudice, or something worse, an argument to prove his dishonesty!! But we are perfectly willing to leave the vindication of the character of this excellent man, to the multitude of his friends, who knew him best, assured as we are, that ample justice will be done to it.

However, for the sake of those who may be prejudiced against him, through ignorance of his true position, we will state a few facts.

Having been accused of smuggling himself into the Presbyterian ministry, by deceiving his bosom friends who licensed and ordained him, he thus vindicates himself from the charge, in a letter to Dr. James Blythe, who was one of his accusers—"You have said in your letter to Mr. Cleland, p. 166 [of Cleland's Letters to Stone,] 'What that gentleman [B. W. Stone,] hopes to profit by publishing to the world that he has never changed his opinions, I cannot conceive.'

"Here, sir, is an evident mistake. Did I ever publish this to the world? You, my dear sir, have never seen it in any of my publications—you have never heard me publish it in any way.—No person ever did. In my first 'Address' I casually remarked 'that on the subject of the humanity of Christ (meaning his pre-existence) my mind had not wavered for nearly twenty years past.' p. 13. This is but *one* opinion, but your impression is

that I have published to the world, that I have never changed any of my opinions, which I have lately avowed, but always held them. For in the same letter you say, 'Nothing could induce me to believe, that the Presbytery of Orange ever would have licensed any man, holding such *abominable* sentiments as Mr. Stone has recently avowed, and *now says he always held.*' In this, sir, you are again mistaken. Have I, in any publication said, that I always held the same sentiments I have recently avowed? Have I written one word, or sentence, that can be construed to signify this? No, sir. If you will please to examine my publications, you will doubtless find your mistake. Your attention to your professional engagements, probably caused you too slightly to examine my publications, and for this reason you may have made these inaccurate statements. Or probably, the reason why you erred was, that you might have had Mr. Cleland's book in manuscript, prior to its publication, and have implicitly received his statement; for there you may have seen the same incorrect statement, page 165, where he says 'From your own declaration you held the odious sentiments before, and at the time of your ordination, which a few years afterwards you published to the world.'

"I assure you, sir, I am sorry that such erroneous statements are made to our injury. In the hurry of thought you might have drawn your unqualified expression from this sentence of my last book, [Address, 2d edition,] when speaking of the pre-existence of the soul of Jesus, I observed 'that I had received this doctrine when a student of divinity,' p. 32. But surely, sir, one moment's reflection will convince you, that this is infinitely different from my saying that I always held the sentiments which I have recently avowed.'

"Now, sir, on these two mistakes, you, with Mr. Cleland, have charged me with having deceived the Presbyteries that licensed and ordained me. Truly your conclusion would be just, were the premises true. Had I always held the doctrine I have recently avowed, and then at my licensure and ordination, professed sincerely to receive the Confession of Faith, I should not only have been dishonest, but a very monster in wickedness. I should be unworthy of your friendship, and should have no reason to wonder that you had withdrawn your friendly regards from me—I should have merited the harsh treatment—the bitter censures—the hard names—and the cruel defamation unmercifully imposed on me by many. They, in acting thus, no doubt think they are doing God service. But a future day will determine all things.

"In order to set this subject in its true light, I will state a few facts, which you will not deny. The doctrine of the pre-existence of the soul of Christ, I received, when a student of divinity, from reading Dr. Watts' "Glory of Christ." This was the very doctrine of a part of that Presbytery by which I was licensed. The venerable Henry Patillo, a member of that Presbytery, taught this doctrine, and published it from the press, prior to my licensure. By Mr. Patillo I was examined in Presbytery. You know he was honored and respected by every member of Presbytery, and was not considered by them as having departed from the Confession, for having received this doctrine. If the Presbytery disapproved this sentiment, I never knew it. I did not think it *then* contrary to any article in the Confession; for the doctrine of that book is, that the second person of Trinity took to himself a true body,

and a reasonable soul. But that book no where says that this soul did not pre-exist. Mr. Patillo, who taught us this doctrine, was a firm believer in the doctrine of Trinity; and so, I think, was considered by all who knew him. From infancy I had never been taught any system of religion, and I knew none, till I commenced the study of divinity, under the direction of Orange Presbytery. I was at that time very young, and had not thought so deeply on the peculiarities of religious opinions as I have since. I had never read a page in a Unitarian author, unless Dr. Watts and Patillo be called such. The doctrines of Atonement and Faith, as recently published by me, were entirely unknown to me before my licensure. These are facts. Where then can be seen deception, or dishonesty in my receiving the Confession of Faith at my licensure? The all-wise God knows there was none designed; and the impartial world will not find one character of deception in the whole case.

"I proceed now to clear myself from the imputation of deception and dishonesty in my ordination. The doctrine of the pre-existence of the soul of Christ, which I had received when a student of divinity, I still believed and preached till I was ordained. This I have proved by certificates of many in high standing as men of piety and knowledge. [See 'Address,' 2d edition, p. 32, 3, 4.] In 1798 a call from the united Congregations of Caneridge and Concord was presented to me. I accepted it. The time for my ordination was appointed by Presbytery. I now began more seriously to examine the Confession of Faith, knowing it would be proposed by Presbytery for my adoption. On the personality of Trinity my mind became confused.

Sometimes I was inclined to think the three persons meant three distinct and intelligent persons, or beings in one God. This I thought was little different from Tritheism. Sometimes my mind inclined to consider the three persons as three distinctions, appellations, or relations, in the one God. This opinion rather preponderated in my mind, yet I was unsettled. At the same time I so far doubted the propriety of the phrase *Eternal Son of God*, that I could not receive it as an article of faith. I began now seriously to hesitate with respect to receiving the Confession. In this state of mind was I when the Presbytery met to ordain me. I perfectly well remember, that I took you [Dr. Blythe] and Mr. Marshall aside, and communicated to you my difficulties. We conversed together a considerable time; but my mind was not relieved. I felt determined not to receive ordination at that time. You, or Mr. Marshall then asked how far I could go in receiving the Confession? I answered, I would receive it as far as I saw it consistent with the word of God. You both agreed that was sufficient. On this ground I consented to receive ordination. We went into Presbytery; and when the question was proposed in Presbytery by Mr. Marshall 'Do you sincerely receive and adopt the Confession of Faith,' &c., I answered aloud to be heard by a large assembly, 'I do, as far as I see it consistent with the word of God.' This I have proved in my last book by the certificates of a number of men of high standing in religious society, p. 32, 3, 4. Now, my dear sir, does this whole transaction bear one character of deception? If I meant to deceive, why should I reveal my difficulties to you and Mr. Marshall, the leaders in Presbytery? Why speak so loud that the

whole congregation, as well as Presbytery, might hear me? If Presbytery were dissatisfied with my answer, why did they proceed to ordain me? Had not their silence a direct tendency to confirm my mind in their approbation of my answer?" Letters to James Blythe, D. D., pages 155-6-7-8.

Can any one read this vindication of the venerable Stone, from the charges of deception and dishonesty, and not be overwhelmed with the conviction, that the writer of it was a truly honest man? I think not. For certainly the whole affair bears not one mark of deception, or dishonesty. Here then, we leave this matter.

10. He was a man of great humility and modesty. These traits of his character were known and read of all men. They were prominent in his words, his actions, and his numerous writings. He had very humble conceptions of his talents, his learning, and of the value of his ministerial labors. He esteemed others better than himself. He did not think more highly of himself than he ought. In his heart he was strongly opposed to sectarianism. He scorned the idea of making a party; and hence he took the common name, and creed, in which all Protestants profess to glory. He was determined to occupy common ground, where all might unite. But we deem it unnecessary to say much on these traits of his character, so universally recognized, and acknowledged by all who knew him personally, and so apparent in all his writings. We will, however, close this paragraph with a fragment from his pen, found among his papers, as a specimen of his humility, and modesty. It was written not long before his death, but never published so far as I know. It is addressed to his brethren in the ministry. He had noticed a

spirit of strife springing up among the public Teachers, and especially among the Editors, and knowing the great evil that would result from the operation of such a spirit, and always desirous to promote peace and good will among brethren, he wrote the following word of advice and admonition, which deserves to be published to the ends of the earth; to be engraven upon the memory, and written upon the heart of every Christian, and especially of every Christian Teacher and Editor.

"A word to my brethren in the ministry.—My dear brethren:—Permit an old man, now about to leave you, to speak plainly to you. We have a superabundance of hard speeches against us by our sectarian neighbors, without our adding to the number of them. * Let us love one another; for love is of God.' Not long since I read an address of an Elder to his preaching brethren. It was short, but to the very point, in these words: 'Be humble,—Be humble,—Be humble.' I adopt the language and sentiment with application to you. We may get a name among men; but the grave will soon bar us from the enjoyment of it—eternal things will eclipse all the dim splendors of time. Avoid all reproachful, irritating language; it genders strife, and cools brotherly love; and may, from small beginnings, end in an exterminating war. We are all poor ignorant, imperfect creatures, and liable to err. If we are wise, we know our ignorance, and therefore can bear the infirmities of a weak brother. Co-operate heartily together, in the great work of saving souls, and of building up Zion. Are you editors? Say and do nothing to the injury of a fellow editor, nor admit into your columns any offensive communications. It will neither add to your celebrity nor interest. 'Finally,

brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.' B. W. S."

11. He was a man of strong personal attachments. He ardently loved his friends, especially his old and long tried friends. A few extracts from his letters will show this. In '34 he removed to Illinois, comparatively among strangers. In the fall of '36 he had a severe attack of sickness, from which he was not expected to recover. When he was convalescent, impressed with the belief that he had settled in a sickly country, and separated from his old friends, his mind seems to have been under a gloom. He thus indulges his feelings, in a letter to T. M. Allen, of Mo.

"JACKSONVILLE, Nov. 8, 1836.

My dear Bro. Allen:—I am now supported on my bed, where I have been confined three or four weeks. I have just escaped so far, the jaws of death. But little hope was entertained of my recovery, by any body. —My brethren here, whom I love, are about to scatter every where.—I have no tie here. I wish retirement among a few old friends and brethren. My days are full of sorrow. I did hope this last sickness would have closed the scene; but I yet live. O, that I could live among a few old friends, supported in the simplest style, free from care, distressing care! Are you permanently settled? If not, tell me. I will never move again to be severed from friends. I have a thousand things to say, but am so fatigued I can write no more. I love you all.—I am happy in the prospect of 'Jerusalem, my happy home.'—To you I send the dictates of a warm heart. Farewell, my kind and dear brother. May no obstruction be thrown in the long and deep

stream of Christian love and friendship, but may it flow on as free as ever. B. W. STONE."

Another extract shall close this branch of our subject. The following is taken from a letter of father Stone to the writer. In his visit to Kentucky the time before the last, the writer did not get to see the venerable Stone. After his return to Illinois, he addressed him a letter, to which father Stone replied. The following extract is taken from that reply.

"JACKSONVILLE, Sept. 14, 1840.

My dear Bro. Rogers:—Your kind letter I received in due time. I was truly glad that you had not forgotten me. O, how was I disappointed in not seeing you in Kentucky! I felt like Paul, in not finding Titus. To return to Kentucky is in my heart; but my days are nearly numbered, and another state speedily awaits me.

My good friends in Missouri and here, have overpersuaded me to recommence the Messenger. Bro. T. M. Allen and Jacob Creath were urgent, and have become co-operators in the work, without which aid I should not have attempted it.

I am now almost past labor, yet have to exert my little remaining strength to help on the farm. I can yet edit a paper, with the aid of the brethren. A paper we greatly need, if only to keep the peace.

Religion in this country, in a sickly state, has been nearly stifled with the dust of politics—now she begins to breathe more freely, and gives us hopes of her recovery and triumph. My dear brother, I sympathise with you and yet rejoice that you sink not. The Lord will support you, if on him you rely. How is your daughter? I am anxious to know. Do let me hear from you shortly.

Be uncompromising for the truth; lift your voice, and exert your strength in its defence, fearless of man. But let all be done in moderation, and in the meekness of wisdom. Let this be the motto of your life, 'Do I seek to please men, or God?' Farewell my dearly beloved—farewell affectionately says your old brother,

B. W. STONE."

12. The venerable Stone was greatly devoted to his family—his domestic affections were very strong. And, although we have already spoken briefly of his character as a husband and father, we will introduce here an extract of a letter to his family, which we think deserves to be preserved, as exemplifying his domestic feelings. The letter was written from his Son-in-law's C. C. Moore's, when last in Kentucky. This is the extract:

"At C. C. MOORE'S, Ky., August 22d, 1843.

My dear Celia:—To-morrow I start for your house in the far west. This will reach you before we shall. With difficulty I break away from hundreds of weeping friends. They say we must return with you. A deputation from Caneridge followed me to Antioch to urge us back to them. I will tell you much when I shall *see* you.

I often think of home, sweet home; and hope soon to enjoy it with my family. I have been of late uneasy, for not having received but one letter from you since I left.

My dear Samuel, what shall I say to you? I have purchased you a small library, and wish you to spend your time to come, in acquiring an education, and above all in laying up treasures in heaven. My son William, I would have written to you and Virginia, but

thought you were from home. My Loyd and Polly, and my little children at home, at William's, and your house—I love you all, and will, if spared, see you shortly. Farewell, my darling,—Farewell, says your

B. W. STONE."

13. He was supremely devoted to the interests of the Church and the salvation of sinners. His entire life and labors may safely be appealed to, in proof of this. But we propose only publishing two original letters, in illustration of these traits of his character. One of these letters was addressed to the Church of Christ at Caneridge, and not only shows the interest he felt in the general cause, but the special interest he felt in the prosperity of that Church—and also the depth of his gratitude to its members for their kindness to him. It is a complete specimen of Christian courtesy, piety, humility, modesty and good feeling. But we will let the reader judge for himself. I must further premise, that it was written shortly after father Stone's return from his last visit to Kentucky, and about a year before his death.

"JACKSONVILLE, ILL., Oct. 26, 1843.

"To the Church of Christ at Caneridge—

My dearly beloved brethren:—'Grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, be with you always.' I yet linger on the eve of time, and as long as I retain my memory, I cannot forget you. Your great love and unbounded kindness to your servant and brother, always, and especially when I was last with you, will bind me to you, in closer ties to all eternity. You are the children of my brothers and sisters of olden times. Their image you bear corporeally and spiritually. Though they lie low

in the grave, yet in their children they live and shine. May your children copy from you the same spirit, when you shall be joined to your fathers and mothers beneath the clods of the grave!

Be faithful unto death, and you shall receive a crown of glory. Love one another, live in peace, and He shall be with you in life, to smooth the rugged paths you tread, and in death to cause you to triumph over the last enemy, and to enter into the rest,—the everlasting rest of the saints.

My beloved brethren,—I feel unworthy to be remembered by you; yet do remember me in your prayers. I have shortly to grapple with the fell monster death: O, pray for me, that I may gain the victory. I have cheering hopes of immortality. This sustains the growing infirmities of age. Without these hopes life would be a burden, not desirable. Lay up large stores of grace against old age. They will then be needed by you. My prayer is, that whenever we may be called from earth, we may joyfully answer the call. May we all—all—old and young—black and white, meet in our Father's house above, and be forever with the Lord! Farewell, dear brethren, farewell says your old brother,

B. W. STONE,"

The second letter was addressed, by father Stone, to a young lawyer, who had just joined the church, and shows conclusively how ardently he loved the church, and desired the salvation of sinners. But it shall speak for the departed Stone.

"GEORGETOWN, Sept. 10, 1833.

My dear brother and friend:—I rejoiced greatly when I heard you had confessed and obeyed the Saviour. God speed you! In that friendship I have long felt for

you, I wish to unbosom the thoughts of my heart on a particular subject. As a beloved brother, I am persuaded you can bear with me. That you have talents of no ordinary number committed to you, I have believed; nor am I alone in this belief; nor can you, with all your humility, deny, that this belief is based upon good evidence. This is not designed to excite vanity; for your good sense will immediately check its rising by this reflection, What have I that I have not received? You are left by a deceased father in easy, if not in affluent circumstances, with regard to the good things of life. You are not under any necessity to continue at the bar for support, or to devote your time to the practice of law. Now I ask my brother seriously, for what purpose are those talents and blessings conferred on you? Are they to be buried in the earth, or concealed under the rubbish and transient things of time?

Does your Master expect nothing more of you? Does he not say, 'Occupy till I come?'

What will you answer him in the great day of final accounts, if you neglect to improve the talents committed to you? Can you plead not guilty? Look around you and see what a field—how wide—how long!—of souls formed for eternity—souls sunk in ignorance of the way of salvation—blindly attached to destructive systems of human device—obstinately opposed to reformation to right—and millions in the way of ruin and death. Can you view the scene, and feel no concern for them? Can you suffer the ignorant to be ignorant still? Feel you not the bowels of Jesus?

You may now ask, What do you mean? What would you have me do? In answering this, I shall give vent to the burden of my heart. The fields are now

white for harvest—a great crop may be gathered in, but laborers are wanting—for want of such laborers, millions are perishing. What would you have me do? —Help—O, help to gather in the harvest. Your reward is sure. Had you ever saved a drowning man from death, at your own hazard, the reflection to you would be always agreeable and happifying.—But how far excelling that happiness the reflection of having saved souls from eternal ruin! In each case the saved would feel eternal obligations to you; and the Father of mercies would eternally reward you, for plucking one of his poor perishing children from death. And what will you lose in the work? Probably the smiles of a few fellow worms—a little worldly ease—a little worldly honor—a little metallic wealth.—But what are these losses to your gain?—the smiles of heaven—the approbation of conscience—divine honor—eternal pleasure and immortal wealth? The salvation of souls? Step forward my dear brother; help us bear the cross for Christ's sake. Help us bear the burden and heat of the day. Help us to stand against the rapid flood of opposition to the truth. O help us to win souls to Jesus. Take the sword of the spirit,—the sickle of divine truth, and gather in sheaves for the Lord. Some of us are grown old, and must soon yield to death—our strength fails—we are no longer able to perform the work of youth. Can you see our gray heads and age-trembling hands, still feebly laboring, and you—you, my brother, idle? You, in the vigor of manhood, not touching the burden with a finger? O, for my Lord's sake, step out,—for precious soul's sake—for truth's— for bleeding, distracted Zion's sake, O, step forward to the work! Your dear companion will say, Go. She loves the truth, and its author—she loves poor

ungodly, dying sinners—and therefore will encourage you in the work. May the Lord of glory bless you, and your companion, and children. Farewell, says your old brother, who feels eternity near. Once more farewell. B. W. STONE."

CHAPTER IV.

CHARACTER OF BARTON W. STONE.—CONTINUED.

The piety and benevolence of Barton W. Stone, as illustrated in his position and practice in reference to the question of Slavery—He was a man of great independence of mind—Of great firmness and decision of character—Was unassuming—Superior to envy and jealousy—His position and character as a reformer—Poetry.

14. THE piety and benevolence of Barton W. Stone, as illustrated in his position and practice in reference to the subject of Slavery. That he was decidedly opposed to slavery, as it exists in this country, is confirmed by all he ever said, or wrote, or did in reference to it for near fifty years. For although a Marylander by birth, and though raised and educated in Virginia and North Carolina, and finally settled in Kentucky, where he lived near fifty years, nevertheless, he was always opposed to slavery. True, he was no abolitionist, in the modern sense of that term. He did not indiscriminately condemn slave holders, for he lived some forty years in churches in which slave-holders were members. He did not therefore make it a test of Christian fellowship. Would to God that our brethren of the north, whom we want to love and fellowship, would imitate the example of the pious Stone in this particular! Believe me, dear brethren, your ultimate object, in reference to the African race, will much more likely be accomplished by such a course, than by the one you are pursuing, (I re-

fer, of course, to modern abolitionists.) Do once more prayerfully examine the New Testament, and see if it does not require you to imitate his example in this respect. But to return. After this short digression we proceed to show briefly what Barton W. Stone thought, in reference to this exciting question, and what he did, and to answer both these questions we quote the following from "The Christian Messenger," Vol. iii, pages 198, 9, and 200. It is headed

"An Humble Address to Christians on the Colonization of Free People of Color," and was written in 1828.

"While the greatest and most influential statesmen and politicians of our nation, have their approving eyes and hearts turned to the Colonization Society, while they are laboring to advance its interests, while they are attempting to do justice to our long oppressed brethren of color, by removing the free ones to the land of their forefathers, while they thus act, influenced only by the principles of sound policy and benevolence, shall Christians be idle spectators, and not unite their efforts in this holy cause? Heaven forbid! All who know me, well know that for more than thirty years I have advocated the cause of liberty, and opposed unmerited, hereditary slavery. My honesty has been tested. For all in my possession I emancipated; nor did I send them out empty. A few are yet with me, not under my control, but entailed a curse upon my children by a deceased relative. They who are unapprised of this circumstance, have branded me as a slaveholder. I have named this circumstance to remove any impression which might prevent the good effect designed by this address.

The question is no longer now as thirty years ago—Is the slavery of Africans right or wrong? It is settled in the nation that it is wrong, both politically and morally.

The light of truth and intelligence has removed our doubts. No man of intelligence now presumes to justify it, whether he be a politician, moralist, or Christian. He would blush in the attempt. The nation has confessed her conviction of the wrong, by sending her armed vessels to suppress the slave trade. Continually are those vessels cruising along the coast of Africa, to protect the liberty of that nation from the grasp of an unprincipled, avaricious banditti of worse than piratical monsters. The more free nations of Europe have engaged in the same laudable work. Shall we as a nation, shall we as Christians approve of this course of "protecting and so expensively guarding the liberty of Africa, and not regard her children among us at home? No. Such a contrast has made America—has made her free-born sons blush for very shame. The able statesman, the profound politician, the philanthropist, the warm-hearted Christian, all say, what shall we do? What can be done to relieve them? They have proposed and examined many plans by the principles of policy, philosophy, and religion. But every plan has been found defective but that which we now advocate, the plan of settling the free people of color to Africa. To free them and let them live among us, is impolitic, as stubborn facts have proved. Were those now in slavery among us to be thus emancipated, I would instantly remove to a distant, land beyond their reach. Yet, had I a thousand slaves, I would gladly give them up to the Colonization Society to transport them to Liberia.

How many Christians have I heard groaning—and what real Christian does not? How many have I heard lamenting their situation because they had slaves in their possession and knew not what to do with them. To emancipate them, and turn them upon the public, they

could not—existing facts of the evil forbid it. I could not advise this course, nor could I adopt it were I in a similar situation. But now every Christian, every man who is conscientious on the subject, may free himself from this distress by giving up his slaves to the benevolent Colonization Society, which will joyfully receive them, and transport them to a fertile and pleasant land, to the enjoyment of liberty, religion, and all the comforts of life. Where is the Christian that will withhold his aid and influence in support of this society? What philanthropist?—what republican will? None, none, I hope.

"The time has been when professed Christians were blind to the evils of slavery. I have known some who have professed to be humble disciples of Christ, buy and sell their fellow-creatures for gain, as they would a herd of cattle! But the era of darkness is past, no man now bearing the sacred name of religion, is engaged in such a traffic. Am I correct in this statement? Or is there yet one, a professed Christian, so blinded by the God of this world, and so lost to the truth of heaven, and so destitute of human and divine feeling, and so regardless of Christian character, and so callous to the sufferings of humanity, and so careless about his eternal destiny? Can a professed Christian yet be engaged in such a horrid traffic? If one, tell it not in Gath,—publish it not in the streets of Askelon, lest the wicked, scoffing world rejoice, and reproach the name of Christ: that one bearing his name and professing his religion, has done what their infidelity would blush to do. Let every Christian frown indignantly on such a practice. Let them show the world their abhorrence of it by banishing it from among them. Let the practice be confined to those who fear not God, nor regard man. Once more I entreat all

Christians—all the benevolent—all to aid the Colonization Society. Let us associate in every church, in every town, and in every neighborhood, as auxiliaries to the mother Society, in Washington. Your reward will be certain. EDITOR."

Another brief quotation or two will show the strength of his feelings, in regard to this question. Having published an address on colonization, he makes the following remarks in reference to it:

"To these sentiments my heart responds *amen*. O that the spirit which runs through every vein of this oration, were more generally felt by the children of America! O, that my eyes might be blessed with seeing, and my ears with hearing, tens of thousands of our countrymen engaged in this benevolent plan of forming societies for colonizing the free people of color in. Africa! Thousands of the benevolent who weep at the sight of oppression, but know not how to free themselves from the evil, would find an asylum in the Colonization Society, and into its bosom roll the burden of their hearts." C. Messenger, Vol. 3. 'p. 165.

In Vol. 5 and page 10, of the Messenger for 1831, father Stone thus writes, on the subject of slavery:

"For a long time, I have suppressed the grief of my heart on this subject. That the slavery of the Africans is wrong, needs not argument to prove. To emancipate them, and turn them loose among us, is an evil both to themselves and to society. This is a fact not disputed. Seeing this, I knew not what to do, nor what to advise my brethren to do. But I feel thankful that providence has opened the way for Christians to emancipate their slaves from bondage, and themselves from the more intolerable bondage of keeping them. Let us, dear brethren, avail ourselves of this opening

in providence to free ourselves from one of the blackest sins which pollute our land, and disgrace our profession of civil liberty and holiness to the Lord. The sacrifice is great, but the reward will be greater."

These few extracts sufficiently show the views and feelings- of the subject of these papers, on the question of slavery. As he states, in the first extract, the blacks, he inherited from his mother's estate, he freed. This occurred shortly after his secession from the Presbyterian Church. Of this fact he, and father Purviance both speak, in other parts of this Biography. Father Purviance states a fact connected with the freeing of the blacks of B. W. Stone, which exhibits in a strong light his conscientiousness. He says father Stone could have had money, (as he understood) from his mother's estate, instead of the negroes; but, though poor, he preferred to take the blacks, and bring them to Kentucky, and free them. And although subsequent observation convinced him, that as a general thing, that something called freedom which the free blacks have, is a curse both to them and the whites, still his freeing his servants demonstrated his honesty, and conscientiousness. And though, when he saw that the blacks were not benefitted by freedom among us, he felt constrained to suppress the grief of his heart, in reference to their condition, not knowing what to advise in the case; yet as soon as he was apprized of the existence of the Colonization Society, he took hold of it with all the ardor of his soul, and urged his brethren every where, to relieve themselves from the curse of slavery, by giving up their blacks to it, and by assisting its operations, by their funds. We must here express our strong conviction, that had the abolitionists of the North, given their influence to this benevolent institution, instead of oppos-

ing it, its condition would have been very different today from what it is. True, it has done a good work, and done it well, but with the aid of those who have opposed it, it might have done much more. God grant that we may all, North and South, see the true policy and pursue it, in regard to this momentous question!

We shall close our remarks under this head, by relating an incident, showing the benevolent feelings of B. W. Stone, towards the African race, and the goodness of his heart. In an extract just made from his writings, he informs us that a few blacks were still with him, "entailed a curse upon his children by a deceased relative." It is well known by the personal and intimate friends of B. W. Stone, that to get away from those slaves entailed upon his children, and from the influence of slavery around him, were the chief causes of his removal to Illinois. Kentucky was exceedingly dear to his heart, and on his last visit to Caneridge, the scene of his early labors, in the gospel, he said, he wished his bones to be laid there. He often said, before his removal to Illinois, in reference to those blacks entailed upon his children, that as he could not free them, he would free himself from them, by leaving the country. But to the incident referred to. It was furnished by Dr. A. Adams, of North-Middletown, a man of good talents and undoubted veracity.

*"Bro. Rogers—Dear Sir:—*There are many little incidents in the history of a man's life which aid very much to develop his true character, and the principles of his heart. And as I am informed you are about to write and publish the Biography of the late venerable B. W. Stone, I have thought the following circumstance would develop much of the goodness and heavenly-mindedness of that good and great man. As you are

already informed, there were some servants entailed to his children; consequently he had no power to emancipate them. But, (to use his own words,) he determined to free *himself* from them. And this he did by removing to Illinois, and leaving them. If I mistake not, in the year 1838, when I was living in Georgetown, old father Stone was on a visit to Kentucky, and spent a night at my house. The servants he had left were living in Georgetown as a family of free persons. The old brother hastened to visit them; and it was my happiness to accompany him. Had he stood in the relation of father, the meeting could not have been much more interesting. After full inquiry concerning their temporal and spiritual welfare, and after much religious conversation, advice, and encouragement, he proposed prayer. All present bowed down before God, while his tremulous voice and feeling heart went up to God in devout supplication. Tears flowed from all eyes. The parting scene was truly affecting.

O, that all masters that profess the Christian religion, were thus prepared to unite affectionately in the worship of God with those over whom they exercise authority. Your brother in Christ,

North-Middletown, June 15th, 1845. A. ADAMS."

15. B. W. STONE was a man of great independence of mind—of great firmness and decision of character. A few facts, in the history of this great man, will illustrate these traits of his character. In the fall of '98, he received a call from the united congregations of Cane-ridge and Concord, to become their settled pastor. A day was appointed for his ordination by the Presbytery of Transylvania. Knowing that at his ordination, the Confession of Faith would be proposed for his accept-

ance, as containing that system of doctrines taught in the Bible, he determined, as an honest man, to re-examine it. He stumbled at the doctrine of trinity as taught in the Confession of Faith; and also at the doctrines of election, and reprobation, and predestination, as taught there. In this state of mind the day for his ordination arrived. He had determined to tell the Presbytery the state of his mind, and to request them to defer his ordination till he should be better informed and settled. Before Presbytery was organized for business, he took aside Dr. James Blythe and Robert Marshall, the pillars of the Presbytery, and revealed to them his difficulties, and that he had determined to decline ordination at that time. They labored in vain to remove his difficulties. They finally asked him how far he was willing to receive the Confession? He told them, he could receive it as far as he saw it consistent with the word of God. They concluded that was sufficient. They went into Presbytery, and when the question was proposed to him, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?" He answered aloud, so that the whole congregation might hear, "I do, so far as I see it consistent with the word of God.*" No objection being made to his answer, he was ordained. These facts will be found substantially stated by B. W. Stone, on pages 29 and 30 of this work. And the fact that he objected to the Confession, as stated above, is proved by many witnesses of the first standing, on pages 33 and 34 of "An Address" to the Christian Churches, 2d edition, which see. Dr. Cleland, not aware, it would seem, of the fact so notorious, that, at his ordination, B. W. Stone had objected to the Confession of Faith, in a publication against him, represented him as having

sincerely and without reserve, adopted the Westminster creed. This called forth the certificates referred to, which prove that he did not receive the Confession without reserve.

Now I ask, if these facts do not prove the candor, the independence of B. W. Stone? Contemplate his situation in the light of these facts. He is a young man, not 26. He finds in his mind insuperable objections to the Confession of Faith. He knows if he reveals his objections to it, he is liable to be rejected, disgraced, and even excluded for heresy, and thus put under the ban of one of the most respectable, most learned, and most influential denominations of the country. He loved the Presbyterians, having embraced religion among them, and among them formed his religious attachments and associations. But none of these things moved him. For although he saw himself exposed to the loss of dearest friends, of the means of present usefulness, of securing a comfortable living, and liable to be disgraced and persecuted by a powerful party, he determined to be honest at the hazard of every thing. Though B. W. Stone was a man of great modesty, and paid great deference to the judgment of others, nevertheless, he tried the decisions of others at the bar of his own judgment, and, in view of all the light he had, decided for himself, and acted accordingly. Though he would not enter into an angry strife with any one, on any religious question, preferring to award the palm to such angry debaters, to the risk of losing his religious enjoyment, yet never man possessed more independence of mind, or more firmness of purpose than he.

The honesty, independence, and firmness of Barton W. Stone not only appear in his conduct at his or-

dination;—they are equally conspicuous soon after his withdrawal from the Synod of Ky. Let B. W. Stone state the facts in his own way. "Soon after our separation, I called together my congregations, and informed them that I could no longer conscientiously preach to support the Presbyterian Church, that my labors should henceforth be directed to advance the Redeemer's kingdom, irrespective of party—that I absolved them from all obligations in a pecuniary point of view, and then in their presence, tore up their salary obligation to me, in order to free their minds from all fear of being called on hereafter for aid. Never had a pastor and churches lived together more harmoniously than we had for about six years. Never had I found a more loving, kind, and orderly people in any country, and never have I felt a more cordial attachment to any others. I told them I should continue to preach among them, but not in the relation that had previously existed between us; This was truly a day of sorrow, and the impressions of it are indelible.

"Thus to the cause of truth, I sacrificed an abundant salary to support myself and family. I preferred the truth to the friendship and kindness of my associates in the Presbyterian ministry, who were dear to me, and tenderly united in the bonds of love. I preferred honesty and a good conscience to all these things. Having now no support from the congregations, and having emancipated my slaves, I turned my attention cheerfully, though awkwardly, to labor on my little farm. Though fatigued in body, my mind was happy and "calm as summer evenings be." I relaxed not in my ministerial labors, preaching almost every night, and often in the day time, to the people around. I had no money to hire laborers, and often on my return home, I

found the weeds getting ahead of my corn. I had often to labor at night, while others were asleep, to redeem my lost time." See pages 49 and 50 of this work.

These simple, but unquestionable facts, related in the simplest manner, present in the strongest and clearest light, the sincerity, independence and firmness, and we might add, the piety of B. W. Stone. Here we see a man for conscience sake, expatriating himself, as it were, from a people, whom he loved most tenderly,— giving up an abundant salary, emancipating his slaves, exchanging the fairest prospects of respectability and competence, for persecution and poverty! Can any one doubt the independence and conscientiousness of such a mind? We think not. But time would fail us to speak particularly of all the evidences of these traits of character, in the beloved Stone.

A few years after his secession from Synod, the Shakers came, and made fearful havoc in some Churches. McNemar and Dunlavy of Ohio, and Houston of Kentucky, among the preachers, were carried away with this miserable delusion. The independence and firmness of B. W. Stone were put to a severe test. And well did he bear the trial. He labored incessantly to check the progress of this delusion; nor did he labor in vain. But how great must have been the trial of the venerated Stone! Three of their strongest men fallen into the Shaker delusion! And the sects triumphing in hope of their downfall! Yet, none of these things moved him. Conscious that he had taken the true ground, he could not be driven from it, by the violence of opposition from without, nor the treachery of professed friends within.

By his independence, and firmness, and perseverance, aided by a few noble spirits, the Churches soon recovered from this shock. But they were scarcely recovered from it, ere they were called to experience another, and one that was peculiarly trying to the feelings of B. W. Stone. Two of the original five, who took their stand on the Bible alone, had abandoned the good cause, and two others, Marshall and Thompson, began to waver, and finally, in 1809 or '10, they returned to the bosom of the Presbyterian Church. Stone was now left alone, so that he often appropriated to himself these words of Elijah, 'I alone am left, and they seek my life to take it away.' Now again the enemies of the reformation, plead by B. W. Stone and those with him, triumphed, and hoped soon to see their cause prostrate. But their triumph was short.—Stone stood firm and unshaken; and said by his conduct, 'Though all men forsake this cause, yet will *I* not forsake it;—the Church, in the purest and most triumphant period of her history, during the first centuries, stood upon the word of God alone; and that word, with the blessing of God, will yet displace all humanisms, in religion, and bring the Church back to unity, and pure Christianity. However, therefore, I may be forsaken and persecuted, for the position I occupy: whatever sacrifices of friendship,—of property,—of honor, I may be called upon to make to maintain it, I cheerfully submit to it all, and rejoice that I am worthy to suffer for the truth's sake.' But enough is said on this head. The firmness and independence of B. W. Stone are unquestionable.

16. B. W. Stone was an unambitious man, free from envy and jealousy. Though he was a fine scholar—deeply learned in the Bible; and in consequence of his various learning, his deep piety, and popular man-

ners, wielded an immense influence upon society, yet he was unconscious of his own strength, and seemed always disposed, modestly, to take the lowest seat. He was deeply imbued with that humility that disposes us to esteem others better than ourselves. In this particular he was a model for all great men. He never sought to shine—he sought not the honor that cometh from man. Though he stood at the head of a great reformation-movement,—of a rapidly increasing religious community in the West, yet he never seemed to realize that such was his position, and he abhorred the idea of being the leader of a party. His great effort was to harmonize all parties under Christ; and for this effort, this most benevolent and Christian effort, to accomplish, by Heaven's own means, this unspeakably important object, his name will be honored and handed down to posterity as one of the greatest reformers and benefactors of his race. The great misfortune with almost, if not all reformers, both political or religious, has been, that, though they may set out with correct views and purposes, yet when they have established themselves in power, they have generally settled back upon the same principles of tyranny and oppression, (though in other forms,) against which they raised their voices and directed their influence. Politically the world has had many Caesars, Bonapartes, and Bolivars; but only one Washington. So, religiously, we have had many Luthers and Calvins, but only one Stone.

In taking this position the writer is aware that he subjects himself to the sneers and biting sarcasms, and severe criticisms of the Orthodox, so called. He is however prepared for it all, and disposed if it comes, to take it patiently. He speaks his convictions, and all-trying time will decide the truth of them. He believes most

devoutly, that the great fundamental principle of all true reformation, that "The Bible alone is sufficient to regulate the faith and practice of the whole Christian world," first successfully and consistently plead in the West, by B. W. Stone, is destined to work a religious revolution, such as the world has never witnessed since the great apostacy. And that therefore the name of the venerable Stone, will gather glory as time advances, as the great pioneer of this great renovation, in the great West. And because he never sought, nor expected this honor, but so richly deserved it, it will be awarded to him, by posterity. A notorious fact in the history of this good man, will show most conclusively, his unassuming disposition, and his superiority to the low feeling of envy and jealousy.

When bro: A. Campbell and others commenced their reformation efforts, taking their stand upon the Bible alone, and pushing their investigations in a direction in which his mind had not been turned,—discovered great practical truths, which had been hid under the rubbish of ages, and which are working, and destined to work a mighty renovation in society, B. W. Stone, though far advanced in life, was among the first, in the West, to perceive the importance of these discoveries, and to receive them, and act upon them himself, and recommend them to the acceptance of others. Nor did he hesitate to acknowledge that from A. Campbell and others, he had derived important, practical religious knowledge. True, he and A. Campbell had several friendly discussions, on several subjects, but they were mostly of a speculative character, and on subjects on which B. W. Stone laid but little stress. This fact, however, only shows the great candor, and honesty, and I may add independence, of B. W. Stone. Where he

could not see evidence of the truth of any of A. Campbell's positions, like an honest man he opposed him,— but opposed in a dignified, Christian manner. But when he saw that his positions, though new to him, were nevertheless true, he would have been untrue to his position as a Reformer, not to have received them. And he would have proved himself to be a mere religious partizan, and demagogue, if he had rejected them, because he himself had not discovered them. He was ready always to receive instructions from persons of the humblest capacities. The following testimony to the character of B. W. Stone, from A. G. Comings, will not be out of place.

"One prominent trait of the piety, and Christ-like love of the late beloved, and lamented Barton W. Stone, was, that he sacredly respected the reputation and character of his opponents. Envy may endeavor to detract from his merits; but his real greatness is manifest, in his rising above all groveling ambition. His virtues will live in heaven. With him 'Charity *covered* a multitude of sins,' instead of magnifying every fault, and publishing it to the world. I have heretofore said that I regarded him as the greatest of the Christian reformers of this century, because he was *great* as a *Christian*.

A. G. C."

We shall close what we have to say under this head, by an article from the pen of A. Crihfield. Although we do not approve of every expression of this article from our talented bro: Crihfield, yet it sets the character of B. W. Stone, as a reformer, in its true light, as also his unaspiring, and unenvious disposition. Though it contains other matters of interest illustrative of the character of B. W. Stone, but not falling exactly under the head, under which we are writing, yet we will beg

the indulgence of the reader, to introduce it here. It will repay a careful perusal.

"The first time I had the pleasure of seeing BARTON W. STONE was in 1829, at Mayslick, in Kentucky. He had been to Ohio, and was returning, and I was going to the neighborhood of Carlisle. I did not at that time become further acquainted with him than what arose from a very casual introduction. Our next meeting was just ten years afterwards at Indianapolis, that is, in 1839, in the following way.

"At this last date, Elder Stone was living in Jacksonville, Illinois, and I was in Logan County, Ohio. The Indiana brethren had resolved to hold a great meeting at Indianapolis, in May, I think, of that year, or early in June, and specially invited Elder Stone and myself to attend. We did so. I arrived on Friday evening, and brother Stone the next day. Towards the hour of meeting on Saturday morning I was walking with Elder JOHN LONGLEY, and when we came into the enclosure of the meeting-house, brother Longley remarked with great emotion, "Yonder is brother Stone: come, let me introduce you to him"—for he was standing in the same enclosure conversing with a friend. So soon as my name was announced, the venerable man grasped me with both hands in the most affectionate manner, exclaiming, "Brother Carihfield, is this *you*? From your writings I had expected to see a little ugly, black-headed, dark-skinned, ill-natured fellow; but if this is *you*, behold I am mistaken! for I see a genteel looking man!" His words, his manners, his whole bearing, were so kind, so conciliatory, and so perfectly unaffected, that the impression made upon me was deep, and as lasting as deep. Though the first thing he said, in the gush of his warm benevolence, was a reproof for that sharpness

with which I am supposed to write, I felt that I loved him only the more, and that I sincerely thanked him for his fatherly advice.

"I did not have the pleasure of hearing Elder Stone preach on the Lord's day of that meeting; for the congregation was divided, and while I occupied the Christian Chapel, he went by invitation to the Methodist church, and preached at the same time. Both houses were over filled with intently listening hearers. On the next morning it was my lot to address the brethren again, and brother Stone sat before me. Before he took his position he said to me privately, "You know I am deaf— Speak loud—I want to hear every word." My subject that morning, I think, was justification by faith, as described by Paul in the opening of the fifth chapter of Romans. I took occasion to speak of the power of faith as well as of that special class of feelings which originates in the heart of him who truly believes. Setting this subject in its true light, rather in opposition to certain cold and chilly speculations in which some indulge, I became somewhat excited in proceeding; and when I had reached a favorite climax, elder Stone advancing with me in every step of the subject and partaking of all my feelings, shouted out aloud "*Glory be to God!*" I was unprepared for this, and it confused me. Observing my embarrassment, he said smilingly, "Go on, brother, go on!" I resumed the subject and went through.

"During this meeting Elder Stone delivered several discourses, all of a practical character. At intervals he intimated to me that he saw a great disposition in some of the preachers, especially the younger ones, to preach strong and fine discourses, rather than *good* ones; in short, to preach *themselves* rather than Christ Jesus

the Lord. Hence many of his public remarks during the meeting were made to the preachers, especially to the young and inexperienced. This he did in such a mild and fatherly way, that I doubt not his words were a blessing to many who heard them.

"The next year, September 1840, by special invitation of the brethren, I visited Springfield, Illinois, where again, and for the last time, I met with brother Stone. We had a pleasant meeting of five or six days. By this time his hearing had become so dull that he did not fully enjoy the society of the saints. He labored but little through the whole meeting, but the very presence of such a man was most cheering to all lovers of the good cause. I never looked upon him when present, or thought of him when absent, without feeling a strong desire to be as good a man. In him most eminently was exemplified the power of a holy example; and saints and sinners, however disunited and dissimilar in other respects, in this agreed almost without a dissenting voice in the wide sphere of his acquaintance, that he was not only a great but a GOOD MAN—one that had the glory of God and the best interest of men sincerely at heart. May the Lord raise up many more such in this age of selfishness and fortune-hunting, to defend his cause by labors as efficient and by lives as holy!

The great redeeming idea which more than any other perhaps, possessed his mind, was that which distinguished him for many years both as a writer and speaker, namely: THAT THE SACRED SCRIPTURES ALONE WERE DESIGNED FOR THE CREED AND DISCIPLINE OF THE PEOPLE OF GOD. Bible names for Bible things appeared to be his motto. He threw himself out upon this basis, and labored with all his might and for many years—with success. Thus was laid, about the begin-

ning of the present century, the foundation of a great moral reformation, which, having passed through many stages, now finds advocates in various parts of the world. It is but just, however, to the characters of others that I state, there were others, in other parts of this country, who about the same time called public attention to the Scriptures as the only divinely authorized Creed or Confession of Faith. It must appear evident too, that this principle is rudimental in religion—it must lie at the very basis of every attempt at reformation. This, then, was the great master-thought of Elder Stone. Contending incessantly for this redeeming principle, he soon gained efficient co-laborers: many were the preachers (in those days soubriquetted "New-Lights,") that passed in all directions throughout the great valley of the Mississippi, preaching with the zeal of apostles, and suffering with nearly the fortitude of martyrs, till the public mind became, in a good degree, prepared for other questions and features of reform, upon the same foundation, and for the labors of other men. There is a certain length to which certain investigations may be carried, when the public mind, as by instinct, says, "It is enough." It seems thus to demand enlargement by the admission of other subjects and arguments. The wisdom of Providence is thus displayed in arranging the plan of great reformations, so that no one man shall claim exclusive honors and prerogatives. One is not the strength of all, nor are all exclusively indebted to one. We are members one of another.

"Elder Stone and his co-laborers cleared away the rubbish of human creeds,—particularly in the Western States; and to their zeal in this cause they added an unfeigned piety. The congregations established

were made up for the most part of pious and devoted men and women. But the great subject of converting the world was not fully understood—*how* the evangelist should proceed, in this important matter, was not well defined. Another man, at a later day, practically restored the gospel, in this respect, to its primitive position and honors. This great and good man came in with another great central thought in his mind, viz: that "JESUS OF NAZARETH is THE SON OF GOD, *and that there is a way, definite and plain, of coming into his kingdom.*" Standing upon the precious truth, "We have no creed but the Bible," he went about more particularly to understand his creed in reference to the design of baptism, and how that institution should be practised, or where it should be placed among the principles of Christian doctrine. And he practically and gloriously succeeded; and the result has astonished mankind. Several eminent writers and speakers, besides, have pushed on the cause by the influence of their names and talents, to which may be added a host of faithful preachers in all parts of the land—all helpers of the truth—and all necessary in their places to this great moral renovation.

"These remarks bring me to an attribute of Elder Stone's character which, in my estimation, is none of the least of his virtues. Possessed of very great influence on account of his learning, piety, and very great affability of manners, when further advances in reformation were made, when several points of doctrine were developed which he had not, in so many words, advocated, there was room for one less pious and devoted to erect himself into a leader or head of a party. So far from attempting or even wishing this, Elder Stone gave his

heart and hand most cordially to his new co-laborers; and if in any thing he had been behind, he wished to come up, trusting also that if at any time or in anything his fellow-reformers had run past Jerusalem, they would return to the city. The foundation being really the same, why should brethren stand aloof from each other? why form parties, or maintain them, where no adequate cause existed? So reasoned brother Stone, and so he acted.

"The name of this great and good man must descend to posterity endeared to the hearts of thousands. He has gone to his rest in heaven. May we imitate his virtues, and with him reap the harvest of immortality!

ARTHUR CRIHFIELD.

Covington, Ky. July 10, 1846."

17. Though B. W. Stone made no pretensions to the character of a poet, yet he has left some pieces which we think, not only exhibit much piety, and good sense, but also considerable poetic talent. The pieces will speak for themselves. The first we shall introduce is an

Elegy on the death of Eliza Stone, consort of B. W. Stone, who died May 30, 1810. Mistress Eliza Stone according to all accounts we have of her from those who knew her intimately, was very pious, and amiable in all the relations of life.

I.

In ancient days, the Scripture says,
 The prophets tuned their mournful lays,
 And did their voice in music raise
 In songs for friends departed.
 King David did his mantle rend,
 And, in his grief, the story penned,
 Of Saul and Jonathan his friend
 Who fell on Mount Gilboa.

2.

For victories too, with bloody hue,
 Gained o'er a proud, oppressive crew,
 They raised their songs in triumph new
 To celebrate the glory.
 Thus Deborah and Barak told
 In songs, their victories gained of old
 O'er Jabin's mighty hosts and bold,
 By Israel's valiant children.

3.

If God approved such anthems then,
 Sung to his praise by fallen men,
 Who did in notes their praises pen,
 Will he reject my story?
 If Prophets did such victories swell,
 A greater victory I'll tell
 Gained o'er the powers of death and hell,
 E'en by a feeble woman.

4.

Death's cruel art prepared a dart,
 Which pierced Eliza's peaceful heart;
 And twelve revolving months the smart
 Had stripped her blooming vigor.
 Her soul in patience she possessed,
 Still panting for the promised rest;
 And tho' with helpless weakness pressed,
 Yet shouted praise to Jesus.

5.

To increase her woe the cruel foe
 With envious rancour drew his bow,
 And pierced her smiling infant too—
 Her only son and darling.
 His spotless soul flew up to rest—
 His lifeless corpse fell from her breast,
 She dropped a tear and him embraced,
 Then praised the God of glory.

6.

Ten days before her prison door
 Was opened, death with furious store

Came rushing in and seized the poor,
 The helpless, dear Eliza.
 He cast his iron fetters round—
 But her free soul could not be bound;—
 For Jesus near her still was found,
 And death was forced to leave her.

7.

Each following day, without delay,
 Grim death returned and seized the prey;—
 But still she shouted him away,
 In praises to King Jesus.
 The last, the mournful day rolls round,
 When she must quit this mortal ground;
 Her heart with joy did leap and bound
 To enter into glory.

8.

Her loving eye, most wishfully,
 Fixed on her brother standing by,
 For him she prayed in agony,
 That he might find redemption.
 Your hands to me did succor lend,
 To me you've been a faithful friend,
 But now dear brother do attend
 To seek your Lord and Saviour.

9.

Her little dears, in boding fears,
 Stood round her dying bed, in tears;
 She tried to soothe their rising cares
 Then cast them on her Saviour.
 Her weeping husband she embraced,
 And thus in mournful words addressed;
 Go on, my darling, to your last,
 Warn sinners of their danger.

10.

Her sisters too, who stood in view,
 She called: they weeping near her drew,
 Around her feeble arms she threw,
 And pressed them to her bosom.

Her heart and voice to heaven did raise;
 She prayed the Lord to give them grace,
 And cause their tongues to speak his praise,
 Then prayed them seek salvation.

11.

Her neighbors stood, the kind and good,
 And poured their sorrows in a flood,
 And wondered at the grace of God,
 Which caused her thus to triumph.
 With loving smiles, and language sweet,
 Both old and young she did intreat,
 To mark the steps of Jesus' feet,
 And follow Him to Canaan.

12.

A brother dear, who was not there,
 Pressed on her mind with anxious care;
 O tell him, sister, to prepare
 To meet me in sweet glory.
 Just come, she saw a loving friend,
 Who to her wants did long attend;
 Her purple hand she did extend,
 Farewell, I soon shall meet you.

13.

Then turned her eyes up to the skies,
 Her feeble voice in praise she tries,
 The last we heard that did arise,
 Was Glory, Hallelujah!
 Before death could inflict one sting,
 Her happy soul was on the wing,
 By angels borne up to her King,
 To dwell with Him forever.

14.

O let me fly, mount up on high,
 And hear the anthems of the sky,
 And see Eliza drawing nigh,
 Unto the throne of Jesus:
 Her Parents first their daughter meet,
 And welcome her in accents sweet,
 And shout along the golden street,
 Salvation unto Jesus.

15.

From them the sound spreads all around,
 The dead's alive, the lost is found;
 Another saint has left the ground
 Of sorrow and confusion.
 Salvation to the King of Kings!
 Through heaven's high arches music rings!
 And every happy spirit sings,
 Salvation unto Jesus!

16.

While glories blaze in every face,
 And every tongue is filled with praise,
 Eliza stands in sweet amaze
 All lost in pleasing rapture.
 A brighter form attracts her eyes,
 Away her happy spirit flies,
 Low at the feet of Jesus lies,
 O'erwhelmed with joys celestial.

17.

At Jesus' feet I see her sit,
 In silent wonder, pleasure sweet,
 Then prostrate fall before his seat,
 And thus begin his praises:—
 O, Jesus! why such love to me!
 So worthless!—yet thy grace so free;
 But O! thy praise eternally
 I'll shout! but ne'er can equal!

18.

But mortal tongues can't speak the songs,
 To saints immortal this belongs,—
 I'll now forsake those shining throngs
 And leave my dear Eliza.
 A mansion too for me is there,
 Soon with Eliza I'll appear,
 And with her, in the banquet share,
 And part no more forever.

19.

Come brothers, sisters, children dear,
 O, dry your sorrows! banish care!
 And seek, with me, to enter where

Eliza now is feasting.
 To Canaan's happy land I go,
 Where streams of pleasure ever flow;
 Soon shall I quit this vale of woe
 And dwell in bliss forever.

The following are some hymns he made during the great revival, near the beginning of the present century. They exhibit, in a clear light, the piety as well as the poetic talents of the author. The following hymn is founded upon Ezekiel's vision of the waters, chapt. 47.

1. The Lord is the fountain of goodness and love,
 Thro' Eden once flowing in streams from above,
 Refresh'd, every moment, the first happy pair,
 Till sin stopp'd the torrent and brought in despair.
2. O, wretched condition! what anguish and pain!
 They thirst for the fountain, but cannot obtain;
 To sin's bitter waters they fly for relief,
 They drink, but the draught still increases the grief.
3. Glad tidings! glad tidings! no more we complain,
 Our Jesus has opened the fountain again;
 Now mingled with mercy, enriched with free grace,
 From Zion 'tis flowing on all the lost race.
4. How happy the prophet! how pleasant his road!
 When led down the stream by the angel of God!
 Tho' shallow at first, yet he found it at last
 A river so boundless it could not be passed.
5. Come sinner, poor sinner, 'tis boundless and free,
 You're welcome, take freely, 'twas opened for thee;
 The Spirit invites you, the bride calls you too,
 Come call all your neighbors, they're welcome with you.
6. Come all ye dead sinners, here life you will find,
 Come all ye poor beggars, ye halt and ye blind;
 This water has virtue to heal all complaints,
 Come drink ye diseased, and rejoice with the saints.

7. Say not "I'm a sinner, and must not partake;"
For this very reason the Lord bids you take,
Say not "too unworthy, the vilest of all;"
For such, not the righteous, the Lord came to call.
8. Make not your complaints an excuse to delay,
Let not your transgressions affright you away;
Tho' bad your condition, you're welcome, draw near,
Come, come on, poor sinner, and cast away fear.
9. Come Christians, let's venture along down the stream,
The shallows are pleasant, but O, let us swim!
Let's bathe in the ocean of infinite love,
And wash, and be pure as the angels above.
10. Too long have we dreaded to launch the great deep,
And loved near the threshold of Zion to keep;
But Jesus now calls us; arise, let us go,
O, glory, transporting!—'tis heaven below.

HYMN II.

1. The gloomy night of sadness,
Begins to flee away,
The red'ning streaks of morning
Proclaim the rising day;
That welcome day of promise
When Christ shall claim his right,
And on the world in darkness
Pour forth a flood of light.
2. Now truth unveiled is shining
With beams of sacred light,
The mourning pilgrims wonder,
And leave the paths of night;
Their glowing hearts in rapture
All filled with love divine,
Burst forth in shouting glory,
And like their Master shine.
3. Now love unites the children,
And tears away the bars;
They lay aside their weapons,
And cease from strife and wars;
All with united voices,

All join with one accord,
Ascribing free salvation
And glory to the Lord.

4. The beams of truth revealed,
Pervade the sinners' heart,
Aghast, they fall and tremble,
As pierced thro' with a dart,
Their earnest cries for mercy
Sound thro' the parting skies,
The gracious Saviour hears them,
And smiling, bids them rise.
5. Now Satan roars with anguish,
His servants quake with fear,
His boasted kingdom totters,
Its fall we soon shall hear:
Go on, victorious Saviour!
Go on, Almighty King!
O, chain the woful dragon,
And cause the world to sing!
6. Come, let's begin the anthems,
And join the choir above,
To praise our blessed Jesus,
And bless the God we love.
All glory, glory, glory!
Salvation to our God!
Hosanna to our Jesus!
Who washed us in his blood!
7. The courts of heaven are ringing,
With songs of highest strains,
And ceaseless praise is rolling
Along the flowery plains;
O, could we rise triumphant,
And join with those above,
And shout and sing forever
Free grace and dying love!
8. There sits our smiling Jesus,
In light and glory crowned;
There gazing hosts adore him,

In blazing circles round.
 Come quickly, come, Lord Jesus!
 Come quickly, come Lord, come!
 O, take our longing spirits
 To our eternal home.

HYMN III.

1. Behold the love, the grace of God,
 Display'd in Jesus' precious blood;
 My soul's on fire, it pants to prove
 The fullness of redeeming love.
2. Our God is love—O, leap, my soul!
 Let warm hosannas gently roll!
 Love gave his Son to save our race,
 And Jesus died thro' sov'reign grace!
3. What love has done, sing earth around!
 Angels prolong the eternal sound!
 Lo, Jesus bleeding on the tree!
 There, there, the love of God I see!
4. I look—I gaze—my rebel heart
 Feels its own hardness soon depart;
 Repenting tears begin to roll,
 And love in streams flows through my soul.
5. The cross I view—O wondrous love!
 My sins expire, my fears remove;
 My native enmity is slain
 I'm reconciled—I'm born again.
6. By faith in Jesus' bloody cross,
 The Devil's kingdom suffers loss;
 Crowds on their way from sin to God
 Have overcome thro' Jesus' blood.
7. O, that the world would turn their eyes,
 And view this bleeding sacrifice;
 Almighty love therein displayed
 Would bruise and crush the serpent's head.
8. O, how I long to see the hour
 When sin and death shall lose their power!
 When all the world, both great and small,
 Shall own thee sov'reign Lord of all!

9. Thou bleeding Lamb—thou mighty God!
 O, spread thy conquests far abroad!
 Thy kingdom come, exalt thy fame,
 Let all the world bow to thy name!
10. Shout, Christians, shout, the Lord has come!
 Prepare, prepare to make him room!
 On earth he reigns, we feel him near!
 The signs of glory now appear!

The following beautiful and touching lines were composed by B. W. Stone, on the Weeping Willow that overhung the grave of his dear Eliza and her infant son.

Beneath this grassy turf lies innocence and love;
 The willow bends its flexile boughs above:
 Nor is her son, deep-sleeping by her side,
 Forgotten by the mourner, far-spread wide;
 It waves its boughs o'er his infantile head,
 And sweeps the tomb, and murmurs o'er the dead.

CHAPTER V.

A brief history of the Union, which took place in Ky. in 1832, between B. W. Stone, and those associated with him, and those associated with A. Campbell.

OF all the subjects relating to the interests of the Church of God, that of the Union of Christians, on Heaven's own terms, was dearest, and nearest to the heart of the pious Stone. Most sincerely, most industriously, most consistently, and most successfully, did he advocate this doctrine, for forty years. It was to him a most pleasing and delightful theme. He loved, most ardently, the Church of God, and he wished to see her harmonized, that she might realize the fullness of gospel blessedness. He loved a world lying in wicked-

ness, and he longed to see the church united, that it might be converted. Hence, he hailed with peculiar pleasure, and most sincerely encouraged, every effort, which in his judgment, tended to a consummation so devoutly to be wished. Therefore, when A. Campbell, and those with him, came forward to advocate a return to primitive Christianity, in faith and practice—to lay down the simple terms of Christian union, as found in the scriptures, and sanctioned by common sense, the humble and amiable Stone, and those with him in Kentucky especially, were delighted; and hailed them as brethren and fellow laborers, in building up the waste places of Zion; and rejoiced in anticipation of a happy union, at no distant day. Thank Heaven! our anticipations were realized.

We had good ground to anticipate this blessed result from the terms of union, advocated by brother Campbell. As these terms are, in our humble judgment, clearly scriptural, and at the very foundation of the great reformation movement of the 19th century, and as all reformers, when they become numerous, and popular, are prone to forget and forsake first principles, and thus become mere sectarians, we think we cannot do a better service, to this generation, than to bring them forward, and urge a conformity to them. Hear then, the plan of Union, proposed by A. Campbell, to heal all the dissensions of Christendom. The very thought of uniting distracted Christendom, is a grand, a divine conception! —The effort, a glorious Christian enterprise! We quote from the "Christian Baptist," Vol. 4, No. 8, from an article headed, "Purity of Speech."

"If all Christians *"spake the same things,"* they would doubtless be of the same mind. Yes, but says the philosopher, if they were all of one mind, they would all speak the same things. Grant then, that *speaking the*

same things is the effect of *thinking* the same things; and yet, perhaps, it might be true that speaking the same things might in its turn be the cause of thinking the same things. For example: William and Mary thought the same things of John Calvin—they spake the same things concerning him to their children; and their sons and daughters thought the same things of him. This is true in general.

It is no uncommon thing, in the natural world, for an effect to be the cause of another effect, and the last effect to be similar to its cause. For example; there is a chain of seven links. A person with a hammer strikes the first link. The motion of the first link is the effect of the stroke of the hammer; but the motion of the first link becomes the cause of the motion of the second, because of the impulse it gives it; and the motion of the second becomes the cause of the motion of the third, and so on to the end of the chain. In each of these effects, so far as they become causes, there is something similar to the first cause. Now it is much more obvious that, in the world of mind or thought, this similarity exists to a much greater degree than in the world of matter. The reason is, men cannot think but by words or signs. Words are but embodied thoughts, the external images, or representatives of ideas. And who is there, that has paid any attention to what passes in his own mind, who has not perceived that he cannot think without something to think about, and that the something about which he thinks must either assume a name, or some sort of image in his mind, before his rational faculties can operate upon it; and moreover, that his powers of thinking while employed exercise themselves in every effort, either by terms, names, or symbols, expressive of their own acts, and the results

of their own acts? Now as men think by means of symbols, or terms, and cannot think without them, it must be obvious that speaking the same things and hearing the same things, though it might be alleged as the effect of thinking the same things, is more likely to become the cause of thinking the same things, than any natural or mechanical effect, can become the cause of a similar effect. This much we say for the employment of the speculative reader: but for the practical mind it is enough to know that speaking the same things is both rationally and scripturally proposed, as the most sure and certain means of thinking the same things. On this view of the matter I would predicate something of great consequence to the religious world. Perhaps I might find in it something of more real importance to all Christians of every name, than all the fabled powers of the philosopher's stone, had they been real. Perhaps in this one view might be found the *only* practicable, and alone-sufficient means of reconciling all the Christian world, and of destroying all partyism and party feelings, with all their retinue and trains of evils, which have been more fatal to Christian light and liberty than were all the evils which fell upon human bodies, from the opening of Pandora's box to the animal enjoyments of this world. But how shall we all speak the same things relating to the Christian religion? Never, indeed, while we add to, or subtract from the words which the Holy Spirit teacheth. Never, indeed, while we take those terms out of their scriptural connexions, and either transpose them in place, or confound them with terms not in the book. If I am not greatly mistaken (and I beg to be corrected if I am) the adding to, subtracting from, the transposition of, and mingling the terms of the Holy Spirit, with those of human contrivance, is the only

cause why all who love the same Saviour, are disunited. Now every human creed in Christendom, whether it be long or short, whether it be written or nuncupative, whether it be of "essentials or non-essentials," whether it be composed of five, or fifty articles, either adds to, subtracts from, or transposes the words of inspiration, or mingles things of divine and human contrivance together. No such volume, no such articles can be *the form*, or a form of sound words. Every Creed is a new mould of doctrine; and into whatever mould metal is cast, when moulded it must assume the size and impress thereof— Paul uses the figure—" Ye have obeyed from the heart that mould of doctrine into which you were delivered." Rom. vi. 17. New translation. We have but one apostolic *mould of doctrine* in the world, and all the sons of men cannot make a mould of doctrine like it.

Let, then, but one mould of doctrine be universally adopted of standard weight, image, and superscription, and every Christian will be one in every *visible* respect, and then, and not till then, will the kingdom be *visibly* one. There will be *one king, Dei gratia*, on every crown; and that crown, if of genuine metal, will pass current through all the king's dominions. It is admitted there may be some pewter or brass pieces whitewashed; but the former will soon grow dim, and the latter, when rubbed a little, will show a baser metal.

It may be asked, how does this correspond with speaking the same things? I will tell you, it is but a figure illustrative of the same thing. The same image and superscription engraven in the mould answers to the same thing spoken to the ear and conveyed to the mind. The same impression will as certainly, not mechanically, nor instantaneously, be made upon

the mind as upon the metal. And, did we all speak the same things, we would be as visibly one as all the pieces of coin which have been cast into the same mould. I again repeat, *that this unity never can be obtained while any other creed than the sacred writings is known or regarded*. And here, I invoke all the advocates of human creeds in the world:—

Gentlemen, or Christians, whosoever or whatsoever you be, I will now consider your attempts to disprove this position a favor done to me and the Christian world. None of you have ever yet attempted to show how Christians can be united on your principles. You have showed often how they can be divided, and how each party may hold its own; but while you *pray* for the *visible unity* of the disciples, and advocate their visible disunity, we cannot understand you. But to come to the illustration of how speaking the same things must necessarily issue in thinking the same things, or in the visible and real unity of all disciples, on all those topics in which they ought to be united, I will select but one of the topics of capital importance, on which there exists a diversity of sentiments. For example: *The relation existing between Jesus Christ and his Father*. This is one of those topics on which men have philosophised most exuberantly, and on which they have multiplied words and divisions more than on any other subject of human contemplation. Hence have arisen the Trinitarian, Arian, Semiarian, Sabellian, Unitarian and Socinian hypotheses. It is impossible that all these can be true, and yet it is possible they may all be false theories. Now, each of these theories has given rise to a diction, a phraseology and style of speaking peculiar to itself. They do not all speak the same thing of the Father, Son, and Holy Spirit. But all

who do speak the same things belong to one theory. Scripture words and sentences are quoted by each of the theorists, and to these words are added expositions and definitions which give a peculiar direction to the words of the Holy Spirit. Some portions are considered, by each theorist, as peculiarly favorable to his views, while others are not often quoted, and if quoted at all, are clogged with embarrassing explanations. Not one of them will quote, with equal pleasure, or readiness, every thing said on this subject; and, had they the liberty, they would trim and *improve* the apostles' style to suit their respective theories. They would do, as I heard a preacher do this week, quote the Scriptures thus: "If any come unto you, and bring not the doctrine of the absolute, unoriginated and infinite divinity, the doctrine of the eternal filiation and generation of Jesus Christ, receive him not in your house." They do not speak the same things of the Father, the Son, and the Holy Spirit. Now, suppose all these would abandon every word and sentence not found in the Bible on this subject, and, without explanation, limitation or enlargement, quote, with equal pleasure and readiness, and apply, on every suitable occasion, every word and sentence found in the volume, to the Father, to the Son, and to the Holy Spirit, how long would divisions on this subject exist? *It would be impossible to perpetuate them on this plan.* I ask the world if it would not? But, says an objector, there would be as many opinions, under any other phraseology, as the present. This might be for the present generation, but they could not be perpetuated. As to any injury a private opinion might do to the possessor, it could, on this principle, do none to society. Again, could not men believe in, obey, love,

fear, and rejoice in Jesus Christ, as readily and to as great a degree, by speaking and hearing all the words and sentences in the volume, as they now do in all the variety of their new nomenclature? Let them then be cast into the same mould: that is, speak and hear the same things, and there would not be a Trinitarian, Arian, Semiarian, Sabellian, Unitarian, Socinian, or any thing else but a Christian on this subject, or an infidel in the world. It would be so on all other topics, as that instanced, if the same principle were to be adopted.

Men would, on this principle, learn to appreciate and love one another, and to estimate human character, on the real standard of piety and moral rectitude. Unfeigned obedience to the Lord, and guileless benevolence to all men, and pure Christian affection to the household of faith, would be the principle of appreciation of human character. Not our wild reveries, our orthodox jargon, or our heterodox paradoxes, would be of paramount importance. Never can this state be induced, till *a. pure speech* be restored—until the language of Canaan be spoken by all the seed of Abraham.

Our Confessions of Faith, our additions to, our subtractions from, our transpositions of, and our extractions out of the book of God, are all in open hostility to the restoration of a pure speech, and are all under the curse, and we are punished with famine and sterility on account of them. I have seen a Confession of Faith all in Bible terms, extracted and transposed, like putting the eyes, and ears, and tongue, in the right hand. Now I object as much to a creed in Bible terms, transposed and extracted, as I do to worshiping the Virgin Mary instead of Jesus Christ.

No man is to be debarred the Christian church, who

does not deny, in word or works, the declarations of the Holy Spirit, and no man is to be received into the Christian community, because he expresses himself in a style, or in terms not found in the Christian books; which must be the case when a person is obliged to express himself in this corrupt speech, or in the appropriated style of a sectarian creed in order to his admission.

EDITOR."

We make another extract or two from A. Campbell, by way of showing his position, in regard to the question of Trinity, about which there has been so much unprofitable controversy. The article is found in the *Christian Baptist*, Vol. 7, No. 9, and is headed

"The Trinity."

"I have been asked a thousand times, 'What do you think of the doctrine of the Trinity?—what do you think of the Trinity?' Some, nay, many think that to falter here is terrible;—that, to doubt here, or not to speak in the language of the schools, is the worst of all errors and heresies. I have not spent, perhaps, an hour in ten years, in thinking about the *Trinity*. It is no term of mine. It is a word which belongs not to the Bible, in any translation of it I -ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is an unscriptural term, and, consequently, can have no scriptural ideas attached to it. But, I discover, that the Trinitarians, Unitarians, and simple Arians, are always in the field upon this subject, and that the more they contend, the less they know about it." [True enough.] "This is one of those *untaught* questions that I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny anything about it. I only affirm, that the whole controversy is about scholastic distinctions, and unprofitable speculations, and to be-

lieve that "God so loved the world as to send his *only begotten Son*, into the world, that whoever believeth on him might not perish, but have everlasting life,' is quite another and a different thing from believing any system of Unitarianism, Trinitarianism or Arianism, in the schools.

EDITOR."

One more quotation from A. Campbell, will give us a fair specimen of what he has said upon the terms of Christian Union. It is taken from the Christian Baptist, Vol. 1st., No. 9, and headed

"The Foundation of Hope and of Christian Union."

"Messiah is born in the city of David, in the awful crisis alluded to, in the first essay in this number. Science had proved itself systematic folly. Philosophy, called *moral*, had exhibited its utter incompetency to illuminate the understanding, to purify the heart, to control the passions, to curb the appetites, or to restrain the vices of the world. A scepticism that had left nothing certain, a voluptuousness that knew no restraint, a lasciviousness that recognized no law, an idolatry that deified every reptile, and a barbarity that brutalized every feeling, had very generally overwhelmed the world, and had grouped those assimilated in vice, under every particular name characteristic of every species of crime.

"Amidst the uncertainty, darkness, and vice, that overspread the earth, the Messiah appears and lays a foundation of hope, of true religion, and of religious union, unknown, unheard of, unexpected among men. The Jews were united by consanguinity, and by an agreement in a ponderous ritual. The Gentiles rallied under every opinion, and were grouped like filings of steel around a magnet, under every possible shade of difference of thought, concerning their mythology. So long

as unity of opinion was regarded as a proper basis of religious union, so long have mankind been distracted by the multiplicity and variety of opinions. To establish what is called a system of orthodox opinion, as the bond of union, was, in fact, offering a premium for new diversities in opinion, and for increasing *ad infinitum*, opinions, sects and divisions. And, what is worse than all, it was establishing self-love and pride as religious principles as fundamental to salvation: for a love regulated by similarity of opinion, is only a love of one's own opinion, and all the zeal exhibited in the defence of it is but the pride of opinion. But the grandeur, sublimity and beauty of the foundation of hope, and of ecclesiastical or social union, established by the author and founder of Christianity, consisted in this, that the belief of one fact, *and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact, and submission to one institution, expressive of it, is all that is required of Heaven to admission into the church.* A Christian, not as defined by Dr. Johnson, nor any Creed maker, but by one taught of Heaven, is 'one who believes this *one fact*, and has submitted to *one institution*, and whose deportment accords with the morality and virtue taught by the great Prophet.' The one fact is, *that Jesus the Nazarene, is the Messiah.* The evidence upon which it is to be believed is the testimony of *twelve men*, confirmed by prophecy, miracles and spiritual gifts. The *one institution* is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a Christian in the fullest sense of the word the moment he has believed this one fact upon the above evidence, and has submitted to the above-mentioned institution. And, whether he believes the five points

condemned, or the five points approved by the Synod of Dort, is not so much as to be asked of him. Whether he holds any of the views of the Calvinists or Armenians, Presbyterians, Episcopalians, Methodists, Baptists or Quakers, is never once to be asked of such a person, in order to admission into the Christian community called the church.

"It must strike every man of reflection, that a religion, requiring much mental abstraction, or exquisite refinement of thought, or that calls for the comprehension or even apprehension of refined distinctions, and of nice subtleties, is a religion not suited to mankind in their present circumstances. To present such a creed as the Westminster, as adopted either by the Baptists' or Paedo-Baptists—such a creed as the Episcopalian, or, in fact, any sectarian creed, composed, as they all are, of propositions, deduced by logical inferences, and couched in philosophical language, to all those who are fit subjects of the salvation of heaven,—I say, to present such a creed to such, for their examination or adoption, shocks all common sense. This pernicious course is what has paganized Christianity. Our sects and parties, our disputes and speculations, our orders and casts so much resemble any thing but Christianity, that when we enter a modern synagogue or an ecclesiastical council, we rather seem to have entered a Jewish sanhedrin, a Mahomedan mosque, a Pagan temple or an Egyptian cloister, than a Christian congregation. Sometimes, indeed, our religious meetings so resemble the areopagus, the forum, or the senate, that we almost suppose ourselves to have been translated to Athens or Rome. Even Christian orators emulate Demosthenes and Cicero; Christian doctrines are made to assume the garb of Egyptian mysteries, and Christian

observances put on the pomp and pageantry of pagan ceremonies. Unity of opinion, expressed in subscription to voluminous dogmas, imported from Geneva, Westminster, Edinburg or Rome, is made the bond of union; and a difference in the tenth or ten thousandth shade of opinion, frequently becomes the actual cause of dismemberment or expulsion. The New Testament was not designed to occupy the same place in theological seminaries, that the carcasses of malefactors are condemned to occupy in medical halls—first doomed to the gibbet and then to the dissecting knife of the spiritual anatomist. Christianity consists infinitely more in good works, than in sound opinions, and while it is a joyful truth, that he that believes and is baptized shall be saved, it is equally true, that he that saith, 'I know him, and keepeth not his commandments, is a liar and the truth is not in him.'

EDITOR."

This is not a tithe of what we could collect, to the same purpose, from the various volumes of our very learned, very talented, and very worthy brother Campbell. These, however, are sufficient to show that the venerable Stone, and those with him, might well rejoice in hope, even at this early period when these articles were written, of a union with brother Campbell and those with him.

[The reader will perceive, by consulting the dates of the above articles, that they range from the year 1823 to 1830.]

True, B. W. Stone had been led far into the fields of speculation on the question of Trinity, the Son of God, and kindred questions of a very unprofitable, nay, of a very injurious character; and he often regretted, in the latter part of his life, that he ever allowed himself to be turned away from the simplicity of the truth,

—in which was all his delight,—to follow his opponents into the mazes of mystic theology. It is, however, but doing justice to the character of B. W. Stone to state, that he felt himself compelled, with the light he then had, to vindicate himself from the aspersions of his opponents, by presenting his views plainly on these controverted questions. At the time Dr. J. P. Campbell wrote his *Strictures on 'Two Letters' of B. W. Stone, on Atonement, Stone, so far as I am advised, had written nothing on the question of Trinity and Sonship, from which it might be inferred, that he occupied any other ground on these questions, than when in the bosom of the Presbyterian Church. Yet his talented opponent and quondam brother, Mr. Campbell, in his *Strictures, accused him of denying the Lord that bought him, of being an apostate, as uniting with errorists and deists of every age, to destroy the sheet-anchor of the Christian's hope. In his motto on the title page of his pamphlet, he applies these words of Cowper to the pious Stone:**

"They now are deemed the faithful, and are praised,
Who, constant, only in rejecting thee,
Deny thy Godhead with a martyr's zeal."

These were fearful charges, and well did the beloved Stone know it. He knew, that if his opponent could persuade the people, that he denied the Lord that bought him,—that he was bringing in damnable heresy—that he was laboring to destroy the hope of the righteous,—that he was an apostate,—nay an infidel, under the mask of Christianity,— his influence must be destroyed. And believing as then advised, that the course he took was necessary to prevent a result so ruinous, he took it. 'Twas a great mistake of a good man! Could he have anticipated the consequences, he never would have made

it. True, he never made his speculations a test of Christian fellowship; he merely presented them, in self-defence, to show that he did not deserve to be classed among damnable heretics—Deists and Atheists—that he did not deny that dear Lord and Saviour who bought him with his own precious blood, and in whose cross only he trusted for salvation. Not a few who were Trinitarians, and who held to what would be regarded as Evangelical sentiments, lived in our communion, in the most perfect harmony with those who differed from them in matters of opinion. But, if he, and those with him, had never speculated upon those subjects, had resolved to use scripture phraseology on all those deep, and difficult subjects, much as they accomplished for the cause of truth, they would have done greatly more.

We gave the Orthodox, so called, a decided advantage of us, by putting it in their power to render us odious in the eyes of the Christian community. But we had taken the true ground of reformation—the Bible, and the Bible alone. We believed most cordially that Christians could unite upon the Bible, but nowhere else, and therefore we determined to have no other platform. We knew from history, and observation, and the word of God, that every sectarian party is the result of a departure from this divine platform. That the Church originally was complete in Christ, but that she had been "spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And that therefore, she can never be complete again, but by a return to original ground. These were our great first principles, according to which we sought to shape our course. And hence, we were prepared to prove all things, and hold fast that which was good. We had no human creed or party-name to fetter

us. Hence, when bro: A. Campbell and those with him, commenced their reformation efforts, we were ready to hear them, and learn from them, (as we confess we did on some important subjects) the way of the Lord more perfectly. Let us now notice, a little more fully, the position of B. W. Stone, and those with him, shortly before the Union occurred, that the similarity of the ground upon which the two people stood may appear. We quote from a Discourse on Civil and Religious Liberty, written and published in 1828.

"We take this divine rule as the measure of the Christian. 'Whoever acknowledges the leading truths of Christianity, and conforms his life to that acknowledgment, we esteem a Christian.' Such a man, however he may differ, in matters of opinion, from his brethren, will never interfere with the liberties, the peace and harmony of the children of God. But here is the sophism, which our opponents attempt to impose upon us; (mark it well, my friends, for it is an all important point;) they assert, and we assent to it, that there is a necessary connexion between faith and practice. *They then present us with their explanation of scripture doctrine, their dogmas, and gravely tell us, "here are the essentials of religion, to which you must subscribe, or be damned!!"* Here is the point where all the mischief begins;—this is the fatal rock on which thousands have split; in passing it, therefore we would again beseech you to be cautious,—to have your eyes fully opened. For if we would steer correctly here, *we must carefully distinguish between believing fundamental scripture truths, and any explanation of them by fallible men.* For instance, to come to some specifications on the subject:—

"1. We all believe in the fundamental proposition, that there is one only living and true God, possessed of all

possible perfection. But who does not see the manifest difference between believing this scripture proposition, and believing *this* or *that* explanation of it.

"No man, we are well assured, can lay any claims to Christianity, who denies this fundamental truth; but who will be so presumptuous as to say this of a man who denies a particular explanation of it? But if we must believe some explanation of this proposition, pray what is that explanation? Which of all the various and contradictory explanations, is the right one? Here we are more at a loss than ever. We need a Daniel to instruct us. Every explainer presents his view, as having the best claims to our belief. But *every explanation*, in reference to this point, *may be wrong*; while, on the contrary, it is certain but *one can be right*. If then we miss that *right* explanation, we are as wide of the mark, as if we had received none, and contented ourselves with a belief of the naked proposition as all believe it. Now what do all the differences on this point amount to, but to different explanations of the mode of God's existence? And we maintain that none of those different views are essentially important, or essentially injurious while they are merely held as matters of opinion, and not set up as tests of Christian character: satisfied as we are from observation, that there are Christians who take different sides of this controversy, while they all rejoice in the glorious truth that there is one only living and true God.

"It is a fact, that during the first two centuries, the church presented herself in great simplicity and purity, by strict adherence to the word of God;—that no metaphysical reasonings, niceties, or distinctions were introduced as means of explaining the word of God in those hale and undegenerate days of the church; that as those

rules of human wisdom were introduced, and the simple primitive method of presenting the truth to the people was supplanted by them, Christianity degenerated from its primitive and divine simplicity;—that in those days none thought 'of collecting into a regular system the principal doctrines of the Christian religion,' as a test of orthodoxy, to shackle the consciences of men. 'As long as they [the scriptures] were the only rule of faith, religion preserved its native purity; and in proportion as their decisions were either neglected, or postponed to the inventions of men, it degenerated from its primitive and divine simplicity.' Mosheim's Eccl. History, Vol. 1, p. 18. Again, on page 98 of the same Vol. he says:—' The method of teaching the sacred doctrines of religion, was, at this time, most simple, far removed from all the subtle rules of philosophy, and all the precepts of human art.' As, then, the method of teaching the sacred truths of God, in primitive times, was 'most simple,' we are certain nothing could have been said about the *mode* of God's existence; for every one knows that teachings upon this subject, so far from being 'most simple,' are *most mysterious*. The reason and nature of things forbid that controversies relating to the mode of God's existence should ever be profitable; for they leave out of view those perfections of the divine being, without the presentation of which all our preaching is useless. 'The goodness of God, leads to repentance,' 'We love Him because he first loved us.' But what do we hear in those dry, speculative and metaphysical discourses, on the mode of God's existence, of the goodness and love of the Heavenly Father? Scarce any thing at all. As, therefore, all scripture, all history, all experience, all observation, all common sense and reason, condemn the setting up of any explanations of

the mode of God's existence, as tests of Christian fellowship, for Heaven's sake, my friends, let us bow to their just decision.

"2. All who lay any claims to Christianity, admit the doctrine of human depravity. This also is an essential point. The entire scheme of revelation is based upon the assumption that man is a sinner. For, indeed, if we were not depraved, we should have no more need of that salvation which the mercy of God proposes than the angels who have kept their first estate. Upon this truth also is based the humiliation, the sufferings, the death and resurrection of the Lord Jesus. This is a doctrine, therefore, which the Scriptures every where teach directly, or by implication; and to which we may add, all observation and experience bear testimony. But here we must not forget our important distinction between believing a scripture truth, and any fallible explanation of it. For, in this doctrine, is found the essence of Christian liberty. Now we know, that upon this point, there are various opinions; but will any one say while the truth that man is a lost sinner is admitted, any explanation of it as to the causes and extent of his sinfulness is essential? Surely not. One man has as good a right to set up his theory, on this subject, as essential, as another. But all cannot have this right because they differ. And it is just as true that no one has it, for no one is infallible. Nothing more is necessary to induce a man to apply to a physician, whom he knows can cure him, than to be sensible he has a disease, which, if not soon removed, must take him speedily to his grave. So, we conceive nothing more is necessary to induce a sinner to apply to Jesus Christ, the great Physician, than to be fully convinced that he is a sinner, and that unless he is soon cured of his sins,

by the application of the blood of Christ, he must die eternally. Now, however Christians may differ in their explanations of the doctrine of human depravity, all admit that man is depraved and must be saved from sin —must be born again, or be damned. Let Christians then abandon these useless, and worse than useless controversies on this subject, and while they all believe the melancholy truth that they are depraved creatures, let them seek rather to be saved from sin than dispute about their theories of it.

"3. There is another leading truth in Christianity which is essential to salvation, viz: 'That Jesus is the Christ, the Son of the living God.' This is a truth which none dispute. It is so plainly stated that none can deny it. 'He that denieth the Son, hath not the Father.' 'He that believeth not the Son shall not see life.' 'He that rejecteth me, rejecteth him that sent me.' No man, therefore, can be saved who does not believe that Jesus is the Christ, the Son of the living God. But here, if we would maintain our Christian liberties, and not be the slaves of men, we must take the distinctions already made between believing a religious truth, and any human explanation of it. For who can enumerate the various explanations of this simple Scripture proposition, that Jesus is the Christ? Or who can tell which is the right one? Or whether any be right? None, I am sure. Assuredly, then, none of them can be essential. For, in the first place, if any explanation of this point were essential, is it not impossible to admit, without reflecting on the goodness of God, that he would have left us without such explanation? So it seems to us. But, in the second place, Jesus pointedly declared to Peter, that upon his confession, concerning him, that he was the Christ, the Son

of the living God, he would build his Church, and that the gates of hell should not prevail against it. Observe it is not said upon the orthodox explanation of it, I will build my Church. In the third place, persons were admitted to baptism in apostolic times, upon an acknowledgment of this truth without any explanation. 'I believe,' (said the Eunuch,) 'that Jesus Christ is the Son of God.' Upon which he was immediately baptized. He does not, as some of our moderns would do, stop to propose puzzling questions to him: such as these, 'Do you believe that Jesus Christ is the second person in the Trinity? Do you believe he is very God and very man, and yet but one person?' To these or similar questions thousands, in the present day, answer, who have no just conceptions of what they say. And, indeed, how should they have, when even the propounders of the questions resolve them into mystery! Yet we must subscribe a form of words which they themselves cannot explain, or be denied Christian fellowship! O, shame! where is thy blush!

"But thank heaven, no such questions, in relation to this subject, were proposed by the apostles, or any of the primitive teachers, and set up as tests of orthodoxy. It was enough then to believe that Jesus was the Christ, the Son of God;—that he was an all-sufficient Saviour; —that all power in heaven and earth, was given to him;—that he was the brightness of the Father's glory, and the express image of his person;—that God had exalted him to be a prince and a Saviour—that he was head over all things to the Church. Now all this I believe, and every thing else, which the Scriptures say about my Saviour. I can express my faith as fully, and as clearly on this subject as I could wish, in the language of the Holy Spirit. Here then, I would rejoice

to meet the Christian world, upon the word of truth, because this is God's own foundation.

"4. Another essential point is the doctrine of reconciliation to God, through Christ. The New Testament is full of this doctrine. 'We are reconciled to God by the death of his Son.' 'We joy in God, through our Lord Jesus Christ, by whom we have received the Atonement or reconciliation.' 'How much more shall the blood of Jesus, who, through the eternal spirit, offered himself without spot to God, to purge our consciencies from dead works.' 'In whom we have redemption through his blood, even the forgiveness of our sins.' 'Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.' Here, then, is the great leading truth upon this question to be believed, clearly stated in Scripture language, without the belief of which none can be saved. But, as to the hows and wherefores of this doctrine, there are various opinions.

"But, while all maintain the great essential truth, that salvation—that all the blessings of the New Covenant, flow to us through Christ, why should we fall out about our speculative opinions on this question?

"Would you think it important that a sick man, who had an infallible remedy prepared, should understand all about the component parts of that remedy, and the particular process by which the physician prepared it, in order that it might cure him? Certainly not. The application is easy. It is enough for us to know that Christ, the great Physician, has prepared an infallible remedy in the gospel for us all, and that if we receive it we shall be healed of our moral disorders and fitted for the service of God. What would you think of two

physicians, who being called upon to visit a patient, and having an infallible remedy, to cure him, who, nevertheless, instead of administering it to the dying man, engage in a long and angry debate about the manner in which the remedy was prepared, and the how of its operation, in effecting the cure, until the patient should die? You would say they acted foolishly and wickedly. Such is precisely the conduct of many who profess to be sent to preach the gospel to sinners. While sinners are dying all around, instead of administering to them that sovereign remedy which heaven has prepared, they are spending their time in curious and subtle disquisitions about the nature of the remedy!

"From all the evidences, therefore, which are now before us, we think the following point is clearly established. *That no man, or set of men, have a divine warrant to set up their explanation of Scripture truths, as tests of Christian character.* If we have established this position, we have gained our point; if not, we have done nothing. If we have not established this position, and it cannot be established, then the Protestant cause is lost, and we ought all to return forthwith to the mother Kirk. For, in this position, is contained the very life's blood of the Protestant cause,—the very essence of religious liberty. But, in the opposite position, that men have a right to interpret the Scriptures for us, and impose their explanation upon us, as essential to our salvation, is contained the life's blood of the Roman Catholic cause,—the essence of religious bondage, the source of religious persecution."

Having now introduced a number of extracts to show the relative positions of the two people, let us

pause and look carefully over the ground over which we have traveled. And, in this survey the following will appear to be capital positions of A. Campbell:

1. That the belief of one proposition, viz: that Jesus is the Christ, the Son of God, is all that is necessary to salvation, so far as faith is concerned.

2. That the belief, with the heart, of this one truth, and submission to one institution expressive of it, are all that is required to admission into the church.

3. That *this one, this all comprehensive truth*, is to be believed on the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts.

4. The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit.

5. He is not to be required to believe either in the five points condemned, or the five points approved by the Synod of Dort, or in any thing peculiar to Arminians or Calvinists, Presbyterians, Episcopalians, Methodists or Baptists, in order to church membership.

6. That Christianity consists infinitely more in good works, than in sound opinions.

7. That the Bible alone is an all-sufficient rule of faith and practice for the entire church.

8. That if Christians would be united, they must cease to speak the language of Ashdod, and adopt the pure speech of Canaan. That by speaking of the Father, the Son, and Holy Spirit, and every other subject of religious controversy, in the language of the Holy Spirit, divisions could not possibly be perpetuated.

9. For, adopting this course, all the unscriptural phraseologies, which the almost numberless theories of Trinitarianism and Unitarianism have given rise to,

would at once disappear and soon be forgotten, and if we, by this course, did not come to think the same things, our successors would.

That thus, Trinitarianism and Unitarianism, which are to be regarded as worse than useless speculations, would cease to divide and distract the church.

10. That no man is to be debarred the Christian church who does not deny, in words or works, the declarations of the Holy Spirit.

Such were the capital positions of A. Campbell and those with him. It is scarcely necessary to say, what is so palpable, from the extracts already presented, and others that might be made, that father Stone and those with him occupied substantially the same ground.

Of course, therefore, a union might be expected.

Now then, let us call up before us the local positions of the parties, as well as their religious relations.

In the year 1828 there were great religious excitements among various denominations in Kentucky, but especially among the Baptist Churches. Hundreds and thousands were immersed among them, in the north of Kentucky, principally by those preachers who were very much under the influence of the views of A. Campbell. Their converts, of course, were under the same influence. In about the years '29 or '30, the Baptists, in this part of Kentucky, took a very decided stand against A. Campbell, and those who stood with him. The consequence was, many were separated from them and forced to set up for themselves.

Here, then, were the parties in the field, living in the same neighborhoods and villages, and occupying, religiously, very similar ground.

We were mutually teaching the same great truths,—telling the world that Christians ought to be one—that

human creeds were among the great causes of division —that to believe with all the heart, that Jesus is the Christ, and to put ourselves under his government, were the only requisites to church membership; that subsequently to speak of the Father, the Son, and Holy Spirit, and all other matters of useless controversy, in the language of Scripture, and to live soberly, righteously, and godly, in this present world, are the only requisites to the continued enjoyment of church fellowship here, and a place in the church triumphant hereafter.

We could not then keep asunder but by unsaying all we had said, and undoing all we had done. Father Stone and J. T. Johnson are to be regarded as the prime movers of this good work. Speaking in reference to it, B. W. Stone says: "Among other Baptists who received and advocated the teaching of A. Campbell, was J. T. Johnson, than whom there is not a better man. We lived together in Georgetown, and labored and worshiped together. We plainly saw that we were on the same foundation, in the same spirit, and preached the same gospel. We agreed to unite our energies to effect a union between our different societies. This was easily effected in Kentucky; and in order to confirm this union, we became co-editors of the Messenger. This union, irrespective of reproach, I view as the noblest act of my life." Biography, pages 77-8-9.

Thus we are informed, by B. W. Stone, how this union originated, and what is the estimate he put upon it. It occurred first in Georgetown, in the close of the year 1831. A meeting of four days was held there, embracing the Christmas of 1831, and another at Lexington, of the same length, embracing the New Years'

day of 1832. The writer had the happiness to be in attendance at both those meetings.

At these meetings the principles of our union were freely canvassed, which were such as we have stated. We solemnly pledged ourselves to one another before God, to abandon all speculations, especially on the Trinity, and kindred subjects, and to be content with the plain declarations of scripture on those subjects, on which there had been so much worse than useless controversy. Elder John Smith and the writer were appointed by the churches, as Evangelists to ride in this section of Kentucky, to promote this good work. In that capacity we served the churches three years. Thousands of converts to the good cause was the result of the union and co-operation of the churches, and their many Evangelists during that period; and I look back to those years as among the happiest of my life. No one ever thought that the Reformers, so called, had come over to us, or that we had gone over to them; that they were required to relinquish their opinions, or we ours. We found ourselves contending for the same great principles, and we resolved to unite our energies to harmonize the church and save the world. Such are the simple facts in the case.

The good results of this union have been most palpable. An impetus has been given to our cause which has carried it forward beyond the most sanguine anticipations of its friends.

It is known, that in Kentucky, and elsewhere, there was considerable dissatisfaction, among the friends of B. W. Stone, on account of the reference to him and them, by brother A. Campbell, in the Debate with Mr. Rice. The reference will be found on pages 864-5 of the Debate. Two letters were published in the Har-

binger, addressed to brother Campbell from Kentucky, on the subject of that reference. We shall present so much of those letters as relates to this point, and to the union of which we are writing. These letters are found in the Sept. No. of the Millennial Harbinger, for 1844, and found on pages 414-15-16. The following is the extract from the first, relating to the points in hand.

"Kentucky, July 15, 1844.

"BROTHER A. CAMPBELL:

"Dear Sir—Permit us to say, in all candor and affection, that we regretted to see that some of your remarks, in the discussion of the last proposition with Mr. Rice, as published to the world, are calculated to make a wrong impression, in reference to those, (now your brethren in Kentucky,) who were once slanderously styled New-Lights, Arians, Stonites, &c. See, for instance, Debate, pages 864 5. Now as we understand this matter here, where the union between the Reformers and the Christians (or as they were invidiously called Campbellite and Stonites,) first commenced, you were not regarded as *saving* brother Stone, and his associates, or they as *saving* you, or yours; neither esteemed the speculations of the other as of a damning character. It was rather an equal, a mutual, and a noble resolve, for the sake of gospel truth and union, to meet on common, on holy ground—the Bible; to abstain from teaching speculations or opinions; to hold such as private property, and to preach the gospel—to preach the word of God. Neither considered the other as holding views subversive of Christian faith and practice; and having for a length of time previously advocated publicly, the same great principles—the all-sufficiency of the Bible, as a creed-book and directory

—the right of private judgment, and the necessity of implicit faith, and unreserved obedience in every member of the body, how could we remain divided?

It was not your joining brother Stone as a leader, nor his joining you as such; but all rallying in the spirit of gospel truth, liberty and love, around the one glorious centre of attraction—Christ Jesus: thus out of two, making one New body, not Campbellite nor Stonites, but Christians; and so making peace. May it long continue to bless our land! Amen!

JOHN ROGERS,	}	Evangelists.
S. G. MARSHALL,		
W. MORROW,		
J. A. GANO,		
GEORGE WILLIAMS, an Elder in the Church at Union.		
JOSEPH WASSON,	JAMES A. M'HATTON,	
JAMES M'MILLAN,	PASCHAL KIRTLEY,	
T. H. STOUT,	JAMES ANNETT,	
J. D. WARD,	LEWIS COPPAGE,	

Elders and Deacons in the Church at Leesburg, Ky.

It may be proper to say that the above letter was written by Elder John A. Gano. The extract below is from the pen of Elder J. T. Johnson, whose praise is in all the churches, on the same points.

"Georgetown, Ky. July 8, 1844.

"A few words more, before I close this epistle: I was one of the actors at Lexington, when the union took place, so far as one was effected, between brother Stone, and those friends who were identified with him, in contending for primitive Christianity, as set forth in the Bible alone, and those friends who were identified with you, in the same great cause. The union was not a surrender of the one, or the other; but it was a

union of those who recognized each other as Christians. The union was based upon the Bible, and the terms therein contained—a union of brethren who were contending for the facts, truths, commands and promises, as set forth in the divinely inspired record, the Bible alone; with the express understanding, that opinions and speculations were private property—no part of the faith delivered to the saints—and that such matters should never be debated to the annoyance and to the disturbance of the peace and harmony of the brotherhood. I have mingled much with those brethren, and I think I can truly say that you have no better friends on earth—and that they have redeemed the pledge made at Lexington, as faithfully at least as those with whom they united—perhaps to the letter. Many of them do honor to the Christian ministry, and constitute as able, intelligent, and learned and pious persons, as any engaged in this reformation. Many of our opponents seem to derive special pleasure from misrepresenting them; and to esteem it a merit to denounce old brother Stone; whilst their piety and goodness in comparison with his, would sink into insignificance and contempt. I have often heard him preach, and I have read much of his writings; and in my judgment, he neither denies the divinity of the Saviour, nor the virtue of the atonement, *so called*. I have heard him affirm the divinity of the Saviour, as well as the obligation to worship him, and deny the charge of holding Christ was a *created being*. And if I am not grossly deceived, he regards the virtue of the death, burial, and resurrection of Christ, as essential to salvation—the *sine qua non*. Our enemies would feast with delight upon any discord or internal dissension among us. But I trust in God that no such disaster will ever occur. We are upon the Rock

of Ages; and if true to the cause we cannot be moved by all the tornadoes of earth. Faith, yea, unshaken confidence in Christ—love, yea, unbounded love to him—and obedience, yea, implicit obedience to him, will insure us a safe passport into the haven of eternal rest and joy. Most affectionately yours,

J. T. JOHNSON."

From our heart we say with brother Johnson, we trust in God that no such disaster as that of division shall ever befall us. Nor can it, as he has justly added, if we are true to our cause. Let the principles of union, as set forth in this chapter, as stated and advocated by our great and good brother Campbell, be adhered to, and division can never come. While we repudiate all speculations as tests of Christian fellowship, and only require a recognition of the facts and truths of Christianity, as proposed in the language of the Holy Spirit, and a course of life corresponding with the morality and piety of the New Testament, in order to church fellowship, and conform in practice ourselves to these holy principles, we can never be moved.

God grant that we may so understand and practice the truth, as that we may be greatly blessed—and be a great blessing to Christendom and to the world! O may we be the humble instruments of harmonizing thy people, who have been scattered in the dark and cloudy day, and of saving a world from perdition! Amen, and Amen.

CHAPTER VI.

Preliminary observations—History of the exercises, or bodily agitations under the ministry of Wesley, Whitefield, Edwards, Buel—Among the Baptists in Virginia—Those strange affections countenanced and encouraged by Wesley, Erskine, Watson, Whitefield, Edwards— Professor Hodge regards them as the offspring of natural causes, and not the result of any divine influence—In a great majority of cases they affect the ignorant and imaginative—Are infectious—Proved by various examples—Are no evidence of the divine favor—It can never be shown that they arise from genuine Christian feeling—No such results followed the Apostles' preaching—The cases referred to by their apologists not in point—The testimony of Scripture directly against them—Examples—These exercises not the offspring of any thing peculiar to any form of Calvinism or Arminianism—Therefore cannot be pleaded in proof of any thing peculiar to any of them—Mr. Wesley regarded them as a sort of miraculous attestations of the truth of his preaching—Instances—Genuine Christians and even the talented sometimes have been subject to them—Yet generally they affect the ignorant and nervous— Where these exercises have been encouraged, they have greatly prevailed—Where opposed, they have not—The case of the Penticostians peculiar—No justification of such irregularities—They promote fanaticism, censoriousness, &c., exemplified in various cases—These extravagances in religion may be traced to the operation of false notions of the means of enjoying pardon upon persons of nervous temperaments—John L. Waller's mistakes corrected.

As the bodily agitations which have appeared in association with Christianity, in various periods of the history of the church, have been the subject of much speculation; and as the early history of B. W. Stone is intimately connected with these strange exercises, (as they were called,) as they appeared in this western country in the beginning of the present century, I have concluded to devote a chapter to this subject. I am the more disposed to do this, because the facts in the case have been misrepresented; and especially because an effort has been made to cast odium upon the reformation efforts of B. W. Stone, on account of their

connection with these strange developments, as if they were new things under the sun, and were to be regarded as the legitimate offspring of what his opposers considered the wild vagaries of B. W. Stone and his coadjutors, in what they have been pleased to denominate their crusade against creeds, party names, &c. And I will add to these a still more important reason for writing this chapter, and that is, the practical importance of this question. I wish to present the Christian community with an epitome of all the light that can be furnished in regard to the history, origin, nature and tendency of these strange exercises. For if they be of God, they should be encouraged; if not, and their tendency is evil, they should be opposed. I begin with their history in the days of Wesley and under his ministry.

1. " Saturday, 21st April, 1759. At Weaver's Hall a young man was suddenly seized with a violent trembling all over, and in a few minutes, the sorrows of his heart being enlarged, sunk down to the ground. But we ceased not calling upon God till he raised him up full of 'peace and joy in the Holy Ghost.'" Journal, Vol. 1, p. 28. This was a clear case of what has been termed "the falling exercise."

2. On pages 130-1 we have an account of a Mr. J. H., a weaver, a very steady sort of man, who was a member of the Church of England, and greatly opposed to all Dissenters. Hearing of the strange exercises among certain religious people, he determined to see and judge for himself. His seeing disposed him to regard it all as a delusion of the devil, and as such to oppose it with all his influence. "It seems (says Mr. Wesley,) he had sat down to dinner, but had a mind first to end a sermon he had borrowed, on 'Salvation by faith.' In reading the last page he changed color,

fell off his chair, and began screaming terribly and beating himself against the ground. The neighbors were alarmed, and flocked together to the house. Between one and two, I came in and found him on the floor, the room being full of people, whom his wife would have kept without; but he cried aloud, 'No; let them all come, let all the world see the just judgment of God.' Two or three men were holding him as well as they could. He immediately fixed his eyes upon me, and stretching out his hand, cried, 'Ay, this is he, who I said was a deceiver of the people. But God has overtaken me. I said it was all a delusion, but this is no delusion.' He then roared out 'O thou devil! yea thou legion of devils, thou canst not stay; Christ will cast thee out I know his work is begun. Tear me to pieces, if thou wilt; but thou canst not hurt me.' He then beat himself against the ground again; his breast heaving at the same time as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayer. His pangs ceased, and both his body and soul were set at liberty."

3. On page 135 we have this account. "Another person dropped down, close to one who was a strong asserter of a contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood up behind, fixed his eyes on him, and sunk down himself as one dead; but soon began to roar out, and beat himself against the ground, so that six men could scarcely hold him. Except J. H. I never saw one so torn of the evil one. Meanwhile many others began to cry out to the 'Saviour of all,' that he would come and help them, insomuch that all the house (and indeed all the street for some space,) was in an uproar. But we continued in

prayer; and before ten the greater part found rest to their souls." This case nearly comes up to Mr. J. L. Waller's graphic and elegant description of what somebody has told him, was termed "a New-light Stir."

4. On page 140 Mr. Wesley says, while he was preaching, "some sunk down, and there remained no strength in them; others exceedingly trembled and quaked: some were torn with a sort of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical, and many epileptic fits; but none of them were like these in many respects." Here we have a description of that *exercise*, which in this country has been called the *jerks*.

5. On page 158, we have the following: "Soon after, I was sent for to one of those, who was so strangely torn by the devil, that I almost wondered her relations did not say, 'much religion hath made her mad.' We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of him. She cried out vehemently, 'He is gone, he is gone!' and was filled with the spirit of love, and of a sound mind." Alas! poor human nature!

6. On page 161 we find the following astounding narration. "At eleven I preached at Bearfield to about three thousand, on the spirit of nature, of bondage, and of adoption. Returning in the evening I was exceedingly pressed to go back to a young woman in Kings-wood. (The fact I nakedly relate, and leave every man to his own judgment of it.) I went. She was nineteen or twenty years old; but it seems could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale

face. The thousand distortions of her whole body, showed how the dogs of hell were gnawing her heart. She screamed out as soon as words could find their way, I am damned, I am damned; lost forever. Six 'days ago you might have helped me; but it is past; I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I must, I will, I will be damned.' She then began praying to the devil. We began, Arm of the Lord, awake, awake! She immediately sunk down as asleep; but as soon as we left off, broke out again, with inexpressible vehemence; 'Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will ye not break? What can be done more for stony hearts? I am damned, that you may be saved.' . . . She then fixed her eyes on the corner of the ceiling, and said, 'There he is; ay, there he is; come, good devil, come. Take me away. You said you would dash my brains out; come, do it quickly. I am yours—I am yours. I will be yours. Come just now. Take me away.' We interrupted her by calling upon God again; on which she sunk down as before; and another young lady began to roar out as loud as she had done. My brother now came in, it being about 9 o'clock. We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first, of the first tormented, and then of the other. And they both joined in singing praises to him who had 4 stilled the enemy, and the avenger.' "

7. On page 26 of Mr. Wesley's Journal, Vol. 2, for May, 1759, we have the following:—"Immediately after, a stranger, well dressed, who stood facing me, fell backward to the wall; then forward on his knees, wring-

ing his hands, and roaring like a bull. His face at first turned quite red, then almost black. He rose, and ran against the wall, till Mr. Keeling and another held him. He screamed out, 'O what shall I do, what shall I do? O for one drop of the blood of Christ.' As he spoke God set his soul at liberty; he knew his sins were blotted out; and the rapture he was in, seemed too great for human nature to bear."

8. On page 36 of the same Vol. we have the following narration: "Some of those who were pricked to the heart, were affected in an astonishing manner. The first man I saw wounded, would have dropped, but others catching him in their arms, did, indeed prop him up, but were so far from keeping him still, that he caused all of them to totter and tremble. His own shaking exceeded that of a cloth in the wind. It seemed as if the Lord came upon him like a giant, taking him by the neck, and shaking all his bones in pieces. One Woman tore up the ground with her hands, filling them with dust, and with the hard trodden grass, on which I saw her lie with her hands clenched as one dead, when the multitude dispersed. Another roared and screamed in a more dreadful agony, than ever I heard before. Some continued long as if they were dead, but with a calm sweetness in their looks. I saw one who lay two or three hours in the open air, and being then carried into the house, continued insensible another hour, as if actually dead. The first sign of life she showed was a rapture of praise, intermixed with a small joyous laughter."

9. Page 38, Vol. 2, Mr. Wesley says: "I had long been walking round the multitude, feeling a jealousy for my God, and praying him to make the place of his feet glorious, My patience at last began to fail, and I

prayed, 'O King of glory, break some of them in pieces; but let it be to the saving of their souls!' I had but just spoke, when I heard a dreadful noise on the further side of the congregation; and turning thither, I saw one Thomas Skinner coming forward, the most horrible human figure I ever saw. His large wig and hair were coal black; his face distorted beyond all description; he roared incessantly, throwing and clapping his hands together with his whole force. Several were terrified, and hasted out of his way. I was glad to hear him after awhile pray aloud. Not a few of the triflers grew serious, while his kindred and acquaintance were very unwilling to believe even their own eyes and ears. They would fain have got him away; but he fell on the earth, crying 'my burden! my burden! I cannot bear it!' Some of his brother scoffers were calling for horsewhips, till they saw him extended on his back at full length. They then said he was dead; and indeed, the only sign of life was the working of his breast, and the distortions of his face, while the veins of his neck were swelled as if ready to burst. His agonies lasted some hours, then his body and soul were eased."

10. On page 39, Mr. Wesley speaks of the exercises of a man, who he says, was a mild good-natured Pharisee, who never had been awakened; but he was now thoroughly convinced of his lost estate, and stood for a time in utter despair, with his mouth wide open, his eyes staring, and full of huge dismay. When he found power to speak, he cried out, 'I thought I had led a good life; I thought I was not so bad as others; but I am the vilest creature upon earth; I am dropping into hell! Now, now; this very moment!' He then saw hell open to receive him, and Satan ready to cast him

in; but it was not long before he saw the Lord Jesus, and knew he had accepted him. He then cried aloud in an unspeakable rapture, 'I have got Christ! I have got Christ!' For two hours he was in the visions of God; then the joy though not the peace abated." Thus far these strange bodily agitations as they appeared in Mr. Wesley's time, and under his ministry. Let us now look into their history among various other religious denominations. Mr. Whitefield, speaking of his preaching at Nottingham, in Pennsylvania, in 1740, says: "I believe there were near twelve thousand hearers. I had not spoken long, when I perceived numbers melting, and as I preached the power increased, till at last, both in the morning and afternoon, thousands cried out, so that they almost drowned my voice. Never before did I see a more glorious sight. O, what strong crying and tears were shed, and poured forth after the dear Lord Jesus! Some fainted; and when they had got a little strength, would hear and faint again. Others cried out in a manner almost as if they were in the sharpest agonies of death. I think I was never myself filled with greater power. After I had finished my last discourse, I was so pierced, as it were, and overpowered with God's love, that some thought, I believe, that I was about to give up the ghost." This is taken from a late work, entitled 'The Constitutional History of the Presbyterian Church in the United States of America,' by Charles Hodge, Professor in the Theological Seminary, Princeton, New-Jersey. Part 2, pages 41-2. On page 49 of the same work, the author, speaking of these bodily agitations as they occurred under the notice and ministry of the celebrated President Edwards, of Northampton, Mass., says: "It was no uncommon thing to see a house, as Edwards

expresses it, full of out-cries, faintings, convulsions, and the like, both from distress, and also from admiration and joy. The work continued much in the same state until February, 1742, when Mr. Buel came and labored among the people, during a temporary absence of the pastor. The whole town [Northampton] was in a great and continual commotion night and day. Mr. Buel remained a fortnight after Mr. Edwards' return, and the same effects continued to attend his preaching. There were instances of persons lying twenty-four hours in a trance, apparently senseless, though under strong imaginations, as though they went to heaven, and had there visions of glorious objects."

11. Mr. Benedict, in his Abridgment of the History of the Baptists, on page 345, speaking of the great revival that began among them, on James River, in 1785, says: "During the progress of this revival, scenes were exhibited somewhat extraordinary. It was not unusual to have a large proportion of the congregation prostrate on the floor, and in some instances they lost the use of their limbs. No distinct articulation could be heard, unless from those immediately by. Screams, groans, shouts, hosannas, notes of grief and joy, all at the same time, were not unfrequently heard throughout their vast assemblies. At associations and great meetings, where there were several ministers, many of them would exercise their gifts at the same time, in different parts of the same congregation; some in exhortation, some in praying for the distressed, and some in argument with opposers. At first many of the preachers disapproved of these exercises, as being enthusiastic and extravagant. Others fanned them, as fire from heaven. It is not unworthy of notice, that in those congregations' where the preachers encouraged them to much extent,

the work was more extensive, and greater numbers were added. It must also be admitted, that in many of the congregations, no little confusion and disorder arose, after the revival had subsided. Even then, among the old fashioned Calvinistic Baptists of the Old Dominion these strange bodily agitations obtained; and many of the preachers "fanned them as fire from heaven;" and the excitement and confusion that pervaded their vast assemblies, well nigh fills Mr. J. L. Waller's measure of a "New Light Stir" in Kentucky.

We will now notice the opinions of various eminent persons in regard to these exercises, and then give the result of our own observations and reflections upon the whole subject.

1. Mr. Wesley says, "To one who many times wrote to me on this head, the sum of my answer was as follows: The question between us turns chiefly, if not wholly on matter of fact. You deny that God does now work these effects; at least that he works them in this manner. I affirm both, because I have heard these things with my own ears, and have seen them with my eyes. I have seen (as far as a thing of this kind can be seen,) very many persons changed in a moment from the spirit of fear, horror, despair, to the spirit of love, joy and peace, and from sinful desire, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am an eye or ear witness. What I have to say touching visions or dreams, is this; I know several persons in whom this great change was wrought in a dream, or during a strong representation to the eye of their mind of Christ either on the cross, or in glory. This is the fact. I will show you him that was a lion till then, and is now a lamb; him that

was a drunkard, and is now exemplarily sober; the where-monger that was, who now abhors the very 'garment spotted by the flesh.' These are my living arguments for what I assert, viz: 'That God does now, as aforetime, give remission of sins, and the gift of the Holy Ghost, even to us and to our children; yea, and that always suddenly, as far as I have known, and often in dreams, or in the visions of God.' If it be not so, I am found a false witness before God. For these things I *do*, and by his grace I *will* testify."

"Perhaps it might be because of the hardness of our hearts, unready to receive any thing unless we see it with our eyes, and hear it with our ears, that God, in tender condescension to our weakness, suffered so many outward signs at the very time when he wrought this inward change, to be continually seen and heard among us. But, although they saw 'signs and wonders,' (for so I must term them,) yet many would not believe." J. Wesley's Journal for May, 1739.

"While I was preaching at Newgate, (says Mr. Wesley) on these words, 'He that believeth hath everlasting life,' I was insensibly led, without any previous design, to declare strongly and explicitly, that God willeth 'all men to be thus saved;' and to pray, that if this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, he would bear witness to his word. Immediately one, and another, and another, sunk to the earth; they dropt on every side as thunderstruck. In the evening I was again pressed in spirit to declare, that 'Christ gave himself a ransom for all.' And almost before we called upon him to set to his seal, he answered. One was so wounded by the sword of the spirit, that you would have imagined she could not live a moment. But im-

mediately his abundant kindness was showed, and she loudly sung of his righteousness." J. Wesley's Journal for April, 1739.

2. The following extract of a letter from Mr. Ralph Erskine, to Mr. Wesley, in answer to one from him, giving an account of the strange exercises he had witnessed, discloses the views of that eminent Scotch divine on this question:

"As to the outward manner you speak of wherein most of them were affected, who were cut to the heart by the sword of the spirit, no wonder that this was at first surprising to you, since they are indeed so very rare that have been thus pricked and wounded. Yet some of the instances you give seem to be exemplified in the outward manner, wherein Paul and the jailor were at first affected; as also Peter's hearers, Acts ii. The last instance you give of some struggling as in the agonies of death, and in such a manner as that four or five strong men can hardly restrain a weak woman from hurting herself or others, is to me somewhat more inexplicable; if it do not resemble the child spoken of Mark ix, 26, and Luke ix, 42; of whom it is said, that 'while he was yet a coming the devil threw him down and tare him.' Or what influence sudden and sharp awakenings may have upon the body, I pretend not to explain.

"All the outward appearances of people's being affected among us, may be reduced to these two sorts: One is, hearing with a close, silent attention, with gravity and greediness, discovered by fixed looks, weeping eyes and sorrowful or joyful countenances. Another sort is when they lift up their voice aloud, some more depressedly, and others more highly; and at times the whole multitude in a flood of tears, all as it

were crying out at once, till their voice be ready to drown the minister's, that he can scarce be heard for the weeping noise that surrounds him." J. Wesley's Journal for June, 1739.

3. In Mr. Richard Watson's "Observations on Mr. Southey's Life of Wesley, we have his views on this subject thus expressed, pages 118-119.

"Of the extraordinary circumstances, which have usually accompanied such visitations it may be said, that if some should be resolved into purely natural causes, some into real enthusiasm and (with Mr. Southey's leave) others into Satanic imitation, a sufficient number will remain, which alone can be explained, by considering them as results of that strong impression made upon the consciences and affections of men, by an influence ascertained to be divine, though, usually, exerted through human instrumentality, by its unquestionable effects upon the hearts and lives of its subjects. Nor is it either irrational, or unscriptural to suppose that times of great national darkness and depravity, (the case certainly of this country, at the outset of Mr. Wesley and his colleagues in their glorious career,) should require a strong remedy; and that the attention of a sleeping world should be aroused, by circumstances which could not fail to be noticed by the most unthinking. We do not attach primary importance to secondary circumstances; but they are not to be wholly disregarded. The Lord was not in the wind, nor in the earthquake, nor in the fire, but in the 'still, small voice;' yet that *still, small voice* might not have been heard, except by minds roused from their inattention, by the shaking of the earth, and the sounding of the storm."

4. Whitefield countenanced and encouraged these exercises. Professor Hodge, in his History of the Pres-

byterian Church, pages 85 and 86, says: "What could be expected of Whitefield and others, who at this time passed rapidly from place to place, neither making, nor being able to make, the least distinction between the effects of an excited imagination, and the exercises of genuine religion. That they would test the experience of their converts by its fruits, is not denied, but that they considered all the commotions that attended their ministrations, as proofs of the Spirit's presence, is evident from their indiscriminate rejoicing over all such manifestations of feeling."

"The manner in which Whitefield describes the scenes at Nottingham and Fagg's manor, and others of a similar character, shows he did not disapprove of these agitations. He says he never saw a more glorious sight, than when the people were fainting all around him, and crying out in such a manner as to drown his own voice."

5. The celebrated Jonathan Edwards, the elder, at one time, perhaps during the whole of his life, favored these exercises. Professor Hodge says, on pages 86 and 87, "Edwards took them decidedly under his protection. He not only mentions, without the slightest indication of disapprobation, that his church was often filled with outcries, faintings, and convulsions, but takes great pains to vindicate the revival from all objection on that account. He says, ministers are not to be blamed for speaking of these things, 'as probable tokens of God's presence, and arguments of the success of preaching, because I think they are so indeed. I confess that when I see a great outcry in a congregation, I rejoice in it much more than merely in an appearance of solemn attention, and a show of affection by weeping. To rejoice that the work of God is carried on calmly and without much ado, is, in effect, to rejoice that it is car-

ried on with less power, or, that there is not so much of the influence of God's spirit.' In the same connexion he says, that when these outcries, faintings, and other bodily effects attend the preaching of the truth, he did not 'scruple to speak of them, to rejoice in them, and bless God for them,' as probable tokens of his presence."

6. We will close these extracts on this subject, by presenting the reader with the opinion of Professor Hodge, of Princeton Theological Seminary, who in his History of the Presbyterian Church, has written a long and able article on this difficult subject. He says, "that such bodily agitations owe their origin, not to any divine influence, but to natural causes, may be inferred from the fact that these latter are adequate to their production. They are not confined to those persons, whose subsequent conduct proves them to be subjects of the grace of God; but to say the least, are quite as frequently experienced by those who know nothing of true religion. Instead therefore of being referred to those feelings which are peculiar to the people of God, they may safely be referred to those which are common to them and to unrenewed men. Besides, such effects are not peculiar to what we call revivals of religion; they have prevailed in seasons of general excitement in all ages, and in all parts of the world, among pagans, papists, and every sect of fanatics which have ever disgraced the Christian church. We are, therefore, not called upon to regard such things with much favor, or to look upon them as probable tokens of the presence of God. That the bodily agitations attendant an revivals of religion are of the same nature, and attributable to the same cause as the convulsions of enthusiasts, is in the highest degree probable, because they arise under the same circumstances, are propagated by the

same means, and cured by the same treatment. They arise in seasons of great, and especially of general excitement; they, in a great majority of cases, affect the ignorant, rather than the enlightened, those in whom the imagination predominates over the reason, and especially those who are of a nervous temperament, rather than those of an opposite character. These affections all propagate themselves by a kind of infection. Physicians enumerate among the causes of epilepsy, "seeing a person in convulsions." This fact was so well known that the Romans made a law, that if any one should be seized with epilepsy during the meeting of the comitia, the assembly should be immediately dissolved. This disease occurred so often in those exciting meetings, and was propagated so rapidly, that it was called the *morbus comitialis*. Among the enthusiasts who frequented the tomb of the Abbe Paris, in the early part of the last century, convulsions were of frequent occurrence, and never failed to prove infectious. During a religious celebration in the church of Saint Roche, at Paris, a young lady was seized with convulsions, and within half an hour between fifty and sixty were similarly affected.*

"A multitude of facts of the same kind might be adduced. Sometimes such affections became epidemic, spreading over whole provinces. In the fifteenth century, a violent nervous disease, attended with convulsions, and other analogous symptoms, extended over a

* *Dictionnaire des Sciences Medicales, Article Convulsionnaire*. In this same article it is stated that a young woman affected with a spasmodic and continued hickup, producing a noise very similar to the barking of a dog, was placed in a hospital in the same room with four other female patients, and in a few days they were all seized with the same nervous disease.

great part of Germany, especially affecting the inmates of the convents. In the next century something of the same kind prevailed extensively in the south of France. These affections were then regarded as the result of demoniacal possessions, and in some instances multitudes of poor creatures were put to death as demoniacs.

"The bodily agitations attending the revival were in like manner propagated by infection. On their first appearance in Northampton, a few persons were seized at an evening meeting, and while others looked on they soon became similarly affected; even those who came merely out of curiosity did not escape.

"The various bodily exercises which attended the western revivals in our own country, in the early part of the present century, were of the same nature, and obeyed precisely the same laws. They began with what was called the falling exercise; that is, the person affected would fall on the ground helpless as an infant. This was soon succeeded in many places, by a species of convulsions called the jerks. These exercises were evidently involuntary. They were highly infectious, and spread rapidly from place to place; often seizing on mere spectators, and even upon those who abhorred and dreaded them.

"Another characteristic of these affections, whether occurring among pagans, papists, or protestants, and which goes to prove their identity, is, that they all yield to the same treatment. As they arise from impressions on the nervous system, through the imagination, the remedy is addressed to the imagination. It consists in removing the exciting causes, that is, withdrawing the patient from the scenes and contemplations which produced the disease; or in making a strong counter impression either through fear, shame, or sense of duty.

The possessions, as they were called in the south of France, were put a stop to by the wisdom and firmness of certain Bishops, who insisted on the separation and seclusion of all the affected. On another occasion a strange nervous agitation, which had for some time, to the great scandal of religion, seized periodically on all the members of a convent, was arrested by the Magistrates bringing up a company of soldiers, and threatening with severe punishment, the first that should manifest the least symptom of the affection. The same method has often been successfully resorted to. In like manner the convulsions attending revivals have been prevented or arrested, by producing the conviction that they were wrong or disgraceful. They hardly ever appeared, or at least continued, where they were not approved and encouraged. In Northampton, where Edwards rejoiced over them, they were abundant; in Boston, where they were regarded as 'blemishes,' they had nothing of them. In Sutton, Massachusetts, they were 'cautiously guarded against,' and consequently never appeared except among strangers, from other congregations. Only two or three cases occurred in Elizabethtown under President Dickinson, who considered them as 'irregular heats,' and those few were speedily regulated. There was nothing of the kind at Freehold, where William Tennent set his face against all such manifestations of enthusiasm. On the other hand, they followed Davenport, and other fanatical preachers, almost wherever they went.

"In Scotland they were less encouraged than they were here, and consequently prevailed less. In England, where Wesley regarded them as certainly from God, they were fearful both as to frequency and violence. The same thing was observed with regard to the agita-

tions attending the western revivals. The Physician already quoted, says: 'Restraint often prevents a paroxysm. For example, persons always attacked by this affection in churches where it is encouraged, will be perfectly calm in churches where it is discouraged, however affecting may be the service, and however great the mental excitement.' The characteristic now under consideration did not escape the accurate observation of Edwards, though it failed to disclose to him the true nature of these nervous agitations. 'It is evident,' he says, 'from experience, that custom has a strange influence in these things. If some person conducts them, that much countenances and encourages such manifestations of great affections, they naturally and insensibly prevail, and grow by degrees unavoidable. But afterwards when they come under another kind of conduct, the manner of external appearances will strongly alter. It is manifest that example and custom have some way or other a secret and unsearchable influence upon those actions which are involuntary, in different places, and in the same place, at different times.' Thoughts on the Revival. Works, Vol. 4, page 232.

"It is also worthy of consideration," says Professor Hodge, "that these bodily affections are of frequent occurrence at the present day among those who continue to desire and encourage them.

"It appears then, that these nervous agitations are of frequent occurrence in all times of strong excitement; it matters little whether the excitement arise from superstition, fanaticism, or the preaching of the truth. If the imagination be strongly affected, the nervous system is very apt to be deranged, and outcries, faintings, convulsions, and other hysterical symptoms are

the consequence. That these effects are of the same nature, whatever may be the remote cause, is plain, because the phenomena are the same; the apparent circumstances of their origin the same; they all have the same infectious nature, and are all cured by the same means. They are, therefore, but different forms of the same disease; and whether they occur in a convent or a camp-meeting, they are no more a token of the divine favor than hysteria or epilepsy.

"It may still be said, that although they do sometimes arise from other causes, they may be produced by genuine religious feelings. This, however, never can be proved. The fact that undoubted Christians experience these effects, is no proof that they flow from a good source. This view of the subject is greatly confirmed by the consideration that there is nothing in the Bible to lead us to regard these bodily affections as the legitimate effects of religious feeling. No such results followed the preaching of Christ or his Apostles. We hear of no general outcries, faintings, convulsions, or ravings in the assemblies which they addressed. The scriptural examples cited by the apologists of these exhibitions are so entirely inapplicable, as to be of themselves sufficient to show how little countenance is to be derived from the Bible for such irregularities. Reference is made, for example, to the ease of the jailor at Philippi, who fell down at the Apostles' feet; to Acts ii. 37, (' Now when they heard this they were pricked in their heart, and said, men and brethren, what shall we do?') and to the conversion of Paul. It is, however, too obvious to need remark, that in no one of these cases was either the effect produced, or the circumstances attending its production analogous to the hysterical convulsions and outcries now under consideration.

"The testimony of the Scriptures is not merely negative on this subject. Their authority is directly opposed to all such disorders. They direct that all things shall be done decently and in order. They teach us that God is not the God of confusion, but of peace, in all the churches of the saints. These passages have particular reference to the manner of conducting public worship. They forbid every thing which is inconsistent with order, solemnity, and devout attention. It is evident that loud outcries and convulsions are inconsistent with these things, and therefore ought to be discouraged. They cannot come from God, for he is not the author of confusion. The apology made in Corinth for the disorders, which Paul condemned, was precisely the same as that urged in defence of these bodily agitations. We ought not to resist the spirit of God, said the Corinthians; and so said all those who encouraged these convulsions. Paul's answer was, that no influence which comes from God destroys our self-control. 'The spirits of the prophets are subject to the prophets.' In the ease of direct inspiration and revelation, the mode of communication was in harmony with our rational nature, and left our powers under the control of reason and the will. The man, therefore, who felt the divine afflatus, had no right to give way to it under circumstances which would produce noise and confusion. The prophets of God were not like the raving Pythoness of the heathen temples, nor are the saints of God converted into whirling dervishes by any influence of which he is the author. There can be little doubt that Paul would have severely reprobated such scenes as frequently occurred during the revival of which we are speaking. He would have said to the people substantially what he said to the Corinthians. If any un-

believer or ignorant man come to your assemblies and hears one shouting in ecstasy, and another howling in anguish; if he see some falling, some jumping, some lying in convulsions, others in trances, will he not say ye are mad? But if your exercises are free from confusion, and your discourses addressed to the reason, so as to convince and reprove, he will confess that God is among you of a truth." History Presbyterian Church, by Professor Hodge. Part 2, pages 87, 88, 89, 90, 93, 94, 95, 96, 97, 98.

I have quoted thus largely from Professor Hodge, because I find much to approve, in what he has said upon this subject; and because many of the facts, which he has stated, in reference to it, as well as much of his reasoning, founded upon them, agree precisely with my own observations, and reflections upon this question. The reader who wishes to obtain still further information on this subject is referred to the 4th chapter of the above work.

Having now presented the reader with a number of facts, together with the opinions of several eminent men on the subject of these bodily agitations, I proceed to make some reflections upon the premises. And,

1. In the first place. These exercises cannot be regarded as the offspring of anything peculiar to Calvinism, Arminianism, Congregationalism, Presbyterianism, Baptistism, regular or irregular, Methodism, Old and New-Lightism, or what Mr. Waller would call New-" New Lightism:" for persons of all these different creeds and parties have been the subjects of them, and have approved, and encouraged them. Here, for instance, are such men as the celebrated Edwards and Wesley, perfect antipodes in faith, and yet they both countenanced, and encouraged these agitations.

2. In the second place, seeing they are not peculiar to any religious denomination, (even if they were admitted to be of divine origin) they cannot be regarded, with any sort of propriety, as proof of any proposition peculiar to any party. This is most palpable. And yet the pious and learned Mr. Wesley seems to have regarded them as vouchsafed to him on particular occasions, in attestation of the truth of his doctrine! As already quoted, he says, "While I was preaching at Newgate, on these words, 'he that believeth hath everlasting life,' I was insensibly led, without any previous design, to declare strongly, and explicitly, that God willeth 'all men to be' thus 'saved;' and to pray, that, 'if this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, he would bear witness to his word.' Immediately one, and another, and another, sunk to the earth. In the evening I was again pressed in spirit to declare that Christ gave himself a ransom for all.' And almost before we called on him to set to his seal, he answered. One was so wounded by the sword of the Spirit that you would have imagined that she could not live a moment. But immediately his loving kindness was showed, and she loudly sung of his righteousness." Here then, Mr. Wesley is moved to declare strongly and explicitly, that Christ gave himself a ransom for all in his sense of these words; and he asks God, if what he preaches is true, to bear witness to it. And almost before they call upon him to set to his seal, he answered. Several fall and are converted. These cases then were not only tokens of the divine favor, in the estimation of Mr. Wesley, but special proofs of the truth of the doctrine he preached at Newgate. How exceedingly absurd such a conclusion! Mr. Whitefield, Mr. Edwards, Mr. Davenport, Mr. Erskine, and a host of Calvinistic

divines, could prove the contrary sentiment by the same evidence!

3. In the third place. While it is granted that genuine Christians have been, in many instances, subjects of these strange agitations, this cannot be admitted as proof, that they are the offspring of proper influences: for no such cases occurred under the preaching of Christ, and his Apostles. And we cannot doubt that under their ministry, all proper influences were brought to bear upon their hearers. The conclusion therefore cannot be avoided, that the gospel, preached as it should be, never produces such results.

4. The personal observation of the writer requires him to say, that some of the most pious, and devoted persons he has ever known, have been the subjects of these exercises. Their elevated morality, their ardent practical piety, maintained through a series of years, confirmed by their triumphs in death, justify our conclusion. He has also, known some persons of a high order of intellect, of unquestioned piety, who have figured in our halls of legislation, and in the pulpit, who have been the subjects of these bodily agitations. Still, that same personal observation requires him to say, with Professor Hodge that, "in a great majority of cases [they] affect the ignorant, rather than the enlightened, those in whom the imagination predominates over the reason, and especially those who are of a nervous temperament rather than those of an opposite character."

5. The observation of the writer justifies him in saying, nay requires him to say, that where these exercises were encouraged, and regarded as tokens of the divine presence, there they greatly prevailed. But where they were looked upon as manifestations of enthusiasm, and fanaticism, and therefore, opposed, they did not prevail.

So it was, as we have seen, in Scotland, in England, and New-England, as well as in this Western Country.

6. We have seen that no such disorders attended the preaching of the Apostles, unless the case of the Pentecostians be regarded as an exception. But let it be considered this was a peculiar case—that a similar one never occurred under the Apostles' administration. The gospel kingdom is about to be set up—The Lord Jesus is received up in glory—is crowned king upon the holy hill of Zion—The day of Pentecost is fully come—The Apostles are at Jerusalem waiting for the promise of the Father—The Holy Spirit descends—They are endued with power from on high—are fully qualified to go into all the world, and preach the gospel to every creature— Outward symbols of the divine presence appear—The Apostles speak with new tongues as the Spirit directs— The multitudes assembled from every nation under heaven, come together, and are amazed and confounded because every man hears them speak in his own language wherein he was born; whether he was a Parthian, a Mede, an Elamite, a Mesopotamian, a Cappadocian, a Phrygian, a Pamphylian, an Egyptian, a Lybian, a Cyrenean, and stranger of Rome, a Jew or proselyte, a Cretian or an Arabian, he hears him speak in his own tongue, the wonderful works of God. All is anxiety and suspense—and the inquiry runs from one to another, "What meaneth this? Others mocking, said, these men are full of new wine."

Peter arises with the keys of the kingdom, and unlocks the mysteries of this case, and opens to them the door of faith. He shows, that what they saw and heard was the fulfilment of a prophecy of Joel, one of their own prophets—That, he whom they had crucified as an impostor—whom they had taken by wicked hands and

nailed to the tree, God had raised him from the dead— That David, their much loved and honored king, had foretold his resurrection a thousand years before, and also his coronation at the right hand of God, to rule till his foes were made his footstool. And in view of all this testimony, he concludes his overwhelming argument thus: "Therefore let all the house of Israel know assuredly that, God hath made that same Jesus, whom you crucified, both Lord and Christ." When they heard that he, whom they had regarded as an impostor, and crucified as such, was both Lord and Christ—that he would rule, till his foes were made his footstool—that the miracles they saw and heard, were so many evidences of the truth of what Peter said; overwhelmed with the conviction that they were the enemies of Jesus; and filled with terror at the thought that he would crush them as such; they are pricked in their heart, and in the anguish of their spirit, they say, 'What shall we do! Is there any way of escape! is there any hope for us!' They knew not that Jesus had died for them — that God, on any terms, would save them. The case, therefore, was peculiar.

But waiving any advantage that maybe derived from this view of the subject, I assert, it was not at all analogous to many of the cases which occurred under the preaching of Wesley, Whitefield, Edwards; or to many cases which have come under the writer's own observation. When the inquiry was made, what shall we do? Peter's reply was, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." And we are told that "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doc-

trine and fellowship, and in breaking of bread, and in prayers." Here, the most perfect good order pervaded the assembly, so far as the three thousand were concerned. No intimation of their beating themselves against the ground, tearing it up with their hands—running against a wall—praying to the devil, and calling upon him to dash out their brains—to take them to hell —no such ravings and evidences of mental derangement, or the most pitiable fanaticism as these. Nor did they fall into trances, or ecstasies, exclaiming, "He's come, he's come!" "I've got Christ—I've got Christ!" Neither did Peter nor the rest of the Apostles encourage such extravagances, by calling the penitents together, and asking God to send down power —to baptize them with the Holy Ghost and with fire— that they might know their sins forgiven. This case then, cannot be regarded as giving the least countenance to such affections.

7. It is not only true, as we have seen, that no such scenes occurred under the teaching of the Apostles, but they have in effect, most strongly condemned them. "God is not the author of confusion." "Let all things be done decently and in order." These are authoritative declarations of heaven, given to regulate the public worship of churches. Until it can be shown then, that dancing, jerking, falling, screaming, shouting, clapping the hands, singing, praying, preaching, beating one's self against the ground, praying to the devil;—we repeat, until it can be shown that all these, going on at once, can be reconciled with decency and good order, these scriptures sternly frown upon, and utterly forbid all such extravagances.

8. The writer is opposed to these excesses, because their tendency is decidedly evil. Look into their his-

tory, and it will be seen that those who have encouraged them most, whether preachers or people, have been remarkable for a bitter, censorious, enthusiastic, and even fanatical spirit, and for spiritual pride. They have gone to great lengths in encouraging the idea of special illuminations of the Spirit—of immediate divine impulses. They have not hesitated to denounce persons opposed to these extravagances, however regular and orderly in their conduct, as cold formalists, having a name to live, while dead; and if they were preachers, they have been stigmatized as dumb dogs—as blind leaders of the blind—as standing in the way of the work of God. Meetings in which these exercises were not experienced, were regarded as cold, formal, and uninteresting—while those in which there was much noise and confusion, much of these bodily agitations, were regarded as spiritual, and very profitable. The writer has known pious men, under the influence of this fanatical spirit, (which always grows up in the midst of these exercises,) to start on a long journey to preach, from what they regarded, as a special impulse of the Spirit—to go into the woods and get upon their knees, when they had lost their horses, and ask God to stop them, and direct them, so they might find them—and even to attempt the working of miracles. In these matters the writer speaks that he does know, and testifies that he has seen and heard. And, indeed, very much more of the same extravagant character, that has come under his notice, he might testify. That persons of poor opportunities for learning and information, should be thus carried away, seems strange enough: but how passing strange, that such men as Wesley and Whitefield should give themselves up to be led by impulses.

Mr. Wesley, with all his learning and piety, seems to have been fearfully under the influence of this fanatical spirit. In his Journal for October 25, 1739, we have the following case: "I was sent for to one in Bristol, who was taken ill the evening before. She lay on the ground, furiously gnashing her teeth, and after a while, roared aloud. It was not easy for three or four persons to hold her, especially when the name of Jesus was named. We prayed; the violence of her symptoms ceased, though without a complete deliverance. In the evening, being sent for to her again, I was unwilling, indeed afraid, to go; thinking it would not avail, unless some who were strong in faith were to wrestle with God for her. I opened my Testament on those words; I was afraid, and went and hid thy talent in the earth.' I stood reprov'd, and went immediately. She began screaming before I came into the room; then broke out into a horrid laughter, mixed with blasphemy, grievous to hear. One, [Mr. Wesley means himself, I judge,] who from many circumstances apprehended a preternatural agent to be concerned in this, asked, 'How didst thou dare to enter into a Christian?' was answered, 'She is not a Christian. She is mine.' Q. 'Didst thou not tremble at the name of Jesus?' No words followed, but she shrunk back, and trembled exceedingly. Q. 'Art thou not increasing thy own damnation?' It was faintly answered, 'Ay, ay;' which was followed by fresh cursing and blaspheming. My brother coming in, she cried out, 'Preacher! Field-preacher! I don't love field preaching.' This was repeated two hours together, with spitting and all the expressions of strong aversion. We left her at twelve, but called again about noon, on Friday 27th, and now it was that God showed he heareth

prayer. All her pangs ceased in a moment; she was filled with peace, and knew that the son of wickedness was departed from her.

This is but one, of a great variety of cases of a similar character that might be taken from Mr. Wesley's Journal; but *this*, with others that have been quoted, exhibits a spirit of fanaticism, to my mind, the most marked. He is disinclined to visit this lady the second time, and is reproved for his disinclination and unbelief, by opening his Testament upon a passage of Scripture! He apprehends from a variety of circumstances she is possessed of a devil, and under this conviction he severely rebukes the evil spirit that possessed her; and finally he, and his brother succeed, in the name of the Lord, in casting out the demon! And she is filled with peace, and knows that the son of wickedness is departed! In another case already referred to, while Mr. Wesley is walking round an immense audience, where a great work is going on, and witnessing the conduct of opposers, his patience is exhausted, and he prays, "O king of glory! break some of them in pieces; but let it be to the saving of their souls!" Immediately he hears a noise, and looking, he sees one Thomas Skinner, a ring-leader of the opposers, dashing from an opposite side of the congregation, the most horrid looking human figure he ever saw, roaring, throwing his hands, and clapping them with all his force; at length he falls to the ground as if dead. Here Mr. Wesley, if he means anything, means to say, that in answer to his prayer, to break some of the scoffers to pieces, God had, by a special agency, broken this Thomas Skinner, after the fashion he describes! This looks like fanaticism, if not presumption. . In another case to which we have referred, he says,

while preaching at Newgate he was insensibly led to declare strongly and explicitly that God willeth that all should be saved, and to pray that if this were the truth, he would bear witness to his word. In answer to his prayer, which he plainly intimates was the result of a divine impulse, numbers fall, as if thunderstruck, and are soon converted through their prayers. And thus, Mr. Wesley is moved by a divine, insensible impulse to preach that God willeth all to be saved; and to pray for a confirmation of it; and many fall, and are converted as divine attestations of its truth! On the evening of the same day, he tells us, he was again pressed in spirit to declare that " Christ gave himself a ransom for all." And almost before we asked him to set to his seal, he answered. One was so wounded by the sword of the Spirit, that you would have imagined she could not live a moment. But immediately she is relieved, and loudly sings of his righteousness. And thus the Lord confirmed Mr. Wesley's call to the ministry, and the truth of his doctrine! But where Mr. Whitefield preached the opposite doctrine, being strongly moved thereto by some impulse, and persons fell and were converted, would Mr. Wesley allow these conversions to be divine attestations of the truth of Calvinism!!

One more case from Mr. Wesley, and we have done with him for the present. In his Journal for April 21, 1741, he says, " I explained in the evening the 33d chapter of Ezekiel; in applying which, I was suddenly seized with such a pain in my side that I could not speak. I know my remedy, and immediately kneeled down. In a moment the pain was gone; and the voice of the Lord cried aloud to sinners, why will ye die, O, house of Israel?" These cases speak for themselves; and show most clearly that a spirit of fanaticism attends

these strange, and disorderly agitations in religious assemblies; disposing those in the spirit of them to rely too much upon impulses, and a sort of special revelations. And it would be very easy to show, from Mr. Wesley's Journal, that great disorders, fearful declensions, and numerous apostacies, followed upon the heels of these excesses. But let us look at this spirit of fanaticism and censoriousness as it appeared in the history of the celebrated Whitefield.

Professor Hodge, in speaking of the great revival about 1740 in New-England, and other sections of the United States, says: " There was from the first a strong leaven of enthusiasm manifesting itself in the regard paid to impulses, inspirations, visions, and the pretended power of discerning spirits. Whitefield was, especially in the early part of his career, deeply infected with this leaven. He had such an idea of what the Scriptures mean by the guidance of the Spirit, that by suggestions, impressions, or sudden recollections of texts of the Bible, the Christian's duty was divinely revealed, even as to the minutest circumstance, and that, at times, even future events were thus made known. On the strength of such an impression he did not hesitate publicly to declare, that his unborn child would prove to be a son. Gillies' Life of Whitefield, p. 63. ' An unaccountable, but very strong impression,' that he should preach the gospel, was regarded as a revelation of the purpose of God respecting him. Whitefield's account of his own life, p. 11. The question whether he should return to England was settled to his satisfaction by the occurrence to his mind of the passage, ' when Jesus was returned, the people gladly received him.' Journal from Savannah to England, p. 28. These few examples are enough to illus-

trate the point in hand." Professor Hodge's History of Presbyterian Church, pages 99, 100. On pages 109 and 110 we have the following account of the fearful tendency of this fanatical spirit, as further developed in Mr. Whitefield's course.

"It is impossible," says Professor Hodge, "to open the Journals of Whitefield without being painfully struck, on the one hand, with the familiar confidence with which he speaks of his own religious experience, and on the other, with the carelessness with which he pronounces others to be Godly, or graceless, on the slightest acquaintance or report. Thus he tells us, he called on a clergyman, (giving the initials of his name, which, under the circumstances completely identified him,) and was kindly received, but found 'he had no experimental knowledge of the new birth.' Such intimations are slipped off, as though they were matters of indifference. On equally slight grounds he passed judgment on whole classes of men. After his rapid journey through New-England, he published to the world his apprehension, 'lest many, nay most that preach, do not experimentally know Christ.' New-England Journal, page 95. After being six days in Boston, he recorded his opinion, derived from what he heard, that the state of Cambridge College for piety and true godliness was no better than that of the English Universities, which elsewhere he says, 'were sunk into mere seminaries of paganism; Christ, or Christianity being scarce so much as named among them.' Of Yale he pronounces the same judgment, saying of it and Harvard, 'their light is now become darkness, darkness that may be felt.' A vindication of Harvard was written by the Rev. Edward Wigglesworth, a man 'so conspicuous for his talents, and so exemplary for

every Christian virtue,' that he was unanimously chosen the first Hollis Professor of Divinity in the College.

"The president of Yale, at that time, was the Rev. Dr. Clap, an orthodox, and learned man, 'exemplary for piety,' and zealous for the truth. Allen's American Biographical Dictionary. Whitefield was much in the habit of speaking of ministers as being unconverted, so that the consequence was, that in a country where 'the preaching and conversation of far the bigger part of the ministers were undeniable, as became the gospel, such a spirit of jealousy and evil surmising was raised by the influence and example of a young foreigner, that perhaps there was not a single town, either in Massachusetts or Connecticut, in which many of the people were not so prejudiced against their pastors as to be rendered very unlikely to be benefitted by them." Letter to the Rev. George Whitefield by Edward Wigglesworth, in behalf of the Faculty of Harvard College, 1745. "This is the testimony of men, who had received Mr. Whitefield, on his first visit, with open arms. They add that the effect of his preaching, and of that of Mr. Tennant was, that before he left New-England, ministers were commonly spoken of as Pharisees and unconverted." Ibid. p. 60.

We may now notice the operation of this spirit in others, as set forth on pages 100, 101, by the same author: "In Whitefield there was much to counteract this spirit, which in others produced its legitimate effects. When Davenport was asked by the Boston ministers the reason of many of his acts, his common reply was, 'God commanded me.' When asked whether he was inspired, he answered, 'They might call it inspiration, or what they pleased.' The man who attended him, he called his armor-bearer, because he was led to

take him as a follower, by opening on the story of Jonathan and his armor-bearer. He considered it also as revealed, that he should convert as many persons at a certain place, as Jonathan and his armor-bearer slew of the Philistines." Chauncey's Seasonable Thoughts, pages 196-8.

"This was only one of the forms in which this spirit manifested itself. Those under its influence pretended to a power of discerning spirits, of deciding at once who was, and who was not converted; they professed a perfect assurance of the favor of God, founded not upon Scriptural evidence, but inward suggestion. It is plain, that when men thus give themselves up to the guidance of secret impressions, and attribute divine authority to suggestions, impulses, and casual occurrences, there is no extreme of error or folly to which they may not be led. They are beyond the control of reason, or the word of God. They have a more direct and authoritative communication of the divine will than can be made by any external and general revelation. They of course act as if inspired and infallible. They are commonly filled with spiritual pride, and a bitter denunciatory spirit. All these results were soon manifested, during this revival [about 1740.] If an honest man doubted his conversion he was declared unconverted. If any one was filled with great joy, he was pronounced a child of God. These enthusiasts paid great regard to visions and trances, and would pretend in them to have seen heaven or hell, and particular persons in the one or the other. They paid more attention to inward impressions than to the word of God." If then, such men as the pious and learned Wesley, Whitefield and others, believed so strongly in visions, dreams, impulses, suggestions of the spirit, need we wonder at

the exhibition of this spirit in the wildest forms of fanaticism among the more ignorant on camp-meeting occasions and others, where such spirit is encouraged and sought after? And should we wonder at the marvelous accounts that have so often been related, (in former years more especially,) in the shape of religious experiences, in which the subjects of them imagined they saw Christ, and heaven and hell—heard voices &c? Certainly not.

In view then of the fanatical, bitter, and censorious spirit which associates itself with these bodily agitations, and is highly promotive of them, the writer is decidedly opposed to them.

Having now given a brief history of these strange bodily agitations, as they have appeared in association with Christianity, both in the Old World and the New; having given the views in regard to them, of such men as Wesley, Whitefield, Erskine, Edwards, Richard Watson, and Professor Hodge; and having presented several reasons why we are opposed to them, we come now to a most important practical inquiry, viz: the true source of these exercises, as associated with religion. We have seen that Wesley, Whitefield, Erskine, Edwards, Watson, and others, have countenanced them as tokens of the divine favor. That Professor Hodge takes a decided stand against them, as the offspring of natural causes, and as wholly resolvable into an "infectious nervous disease;" as injurious to the best interests of religion, and discountenanced by the plainest teachings of the Scriptures. We have seen that enthusiasm and fanaticism, in their wildest shapes, have attended them—that jealousy, envy, hatred, evil surmisings, bitter revilings, heart-burnings, unholy schisms and strifes, have followed close in their train—that spiritual pride,

ensoriousness, a Pharisaic disposition, and a spirit that trusts too much in suggestions, impulses, and consequently, that underrates the word of God, is always associated with them. We have seen that to regard them as tokens of the divine favor, is of the essence of fanaticism—that to suppose they are divine attestations of the truth of any dogma, is the most consummate nonsense, not to say presumption. We have also seen, that the gospel as presented by the Apostles never produced such results; and that consequently, the gospel, presented as it should be, will never produce them. But as they have been superinduced by the preaching of Calvinists and Arminians of almost every sect, may it not" be, that there is some capital error that is common to them all, which is suited, in favorable circumstances, to produce them?

This is our decided conviction. And we BOW with all plainness, assert, that in our judgment THIS error relates to justification, or the doctrine of pardon. We would not be misunderstood here. We do not mean to say, that what is called orthodoxy on this subject, is at fault, as to the grounds of pardon. So far as it teaches that, without the shedding of blood, there is no remission—that we are justified freely by his grace, through the redemption that is in Christ Jesus—that we have redemption in his blood, even the forgiveness of sins— that the blood of Jesus purges the conscience—cleanses from all sin—it occupies the true ground. But we do mean to assert, most distinctly, that it is seriously at fault, as to the means of enjoying an assurance—*scriptural* assurance, of that great blessing. Every thing in orthodoxy, whether Calvinistic or Arminian, is out of joint *here*. All is at loose ends—nothing definite. Penitents are taught to strive, and seek after some undefined

and undefinable influence or operation of the Spirit, by which they may know they are pardoned, and accepted of God. Their imagination is addressed and set at work to conjure up, what that something they are in search of may be; and what they may, or may not regard as proper evidence of pardon. Suppose from a clear view of His goodness, they feel that they love God because he first loved them,—and that they love the Saviour who has died to redeem them;—this alone can be no satisfactory evidence of pardon—for pardon is not love, nor is love an evidence that they who possess it, are pardoned. What is called regeneration, or a change of heart, is no evidence of pardon, for it is wholly distinct from it, and always goes before it. Indeed so far from its being an evidence of pardon, it is only a preparation for it. True penitents then, under orthodox teaching, have no definite criteria by which to assure themselves of their pardon. They have no better evidence, than strong impressions, impulses, suggestions, feelings, or the agreement of their exercises of mind, with those of others, and thus trusting to such uncertain evidences, "measuring themselves by themselves and comparing themselves among themselves," they have no rational or scriptural assurance of pardon, and by apostolic authority are pronounced unwise. Here then, in this vague, undefined, and undefinable notion of orthodoxy, where everything is left to conjecture, to impulse, to mere feeling to imagination, we have found an adequate cause of all these extravagances of which we are speaking: and that therefore we may not wonder that persons of fervid imaginations, and nervous temperaments, under the influence of this notion become the victims of every vagary, every strong impression, or impulse of the mind—and are led by an *ignis fatuus* through all the marshes and

swamps, and quagmires of religious enthusiasm, and fanaticism in their strangest and wildest forms. Here we have found a fountain opened, in the land of orthodoxy, from which flow out, in various districts, these evil streams.

Does any one say we are doing orthodoxy (so called) injustice? Heaven knows, we intend it not. We would scorn to do injustice to any one. We have no quarrel with the friends of orthodoxy. We will learn of them when we can, and we would on this question, if possible, teach them the way of the Lord more perfectly. We write not for victory. We would write in view of the grave, and of the judgment seat of Christ. We would write for eternity. Let us see then, if we have done orthodoxy injustice. Does it assert that such as believe on Christ are not condemned, are pardoned? Admit it; and what then? Is there anything definite on the question of pardon here? It will not do to build a theory upon a sentence in itself vague, taken from the connexion of Scripture. I ask then, how is a man to know by mere faith that God has pardoned his sins? How can he decide that he has just faith enough to authorize him to appropriate the promise of pardon? Orthodoxy affirms that the language, "he that believeth on him is not condemned," is so clear, in proof of the position, that believers are pardoned without baptism, that no criticism can evade it.

Let us see what can be done. This same John, who has recorded the text which asserts that "he that believeth on him is not condemned," has also, in chapter xii, v. 42-3, spoken these words: "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the

praise of men more than the praise of God." Here the inspired writer affirms that many of the rulers believed on Jesus; and orthodoxy affirms that "every believer in Christ, is pardoned." Then these rulers were pardoned! Yes, orthodoxy affirms they were pardoned, though they loved the praise of men, and refused to confess the Saviour, and though the Saviour has declared, he will deny those, before his Father, who will not confess him before men!! But if orthodoxy, to avoid this dilemma, asserts that the faith of the rulers was not of the right stamp, the position that faith is the evidence of pardon is abandoned: for this view of the subject requires that we look after, and be able to distinguish the true criteria of the right sort of faith: and among these, baptism might find place. The question of pardon, then, is still involved in uncertainty. For we repeat, according to orthodoxy, no man can satisfactorily decide whether he has the right sort of faith, and enough of it, to entitle him to appropriate the promise of pardon.

But to show still more clearly that orthodoxy is out of joint here, and that we do not misrepresent it, we appeal to facts. A few matters of fact, well established, in regard to any question, are worth more than a thousand plausible theories.

1. In the first place. It is a fact, that under the most approved teaching of orthodoxy, persons, who have given the most unequivocal evidence of their sincerity, have struggled for days, weeks, and sometimes years, before they have got through, as it is styled, or before they obtained what they were willing to regard as an evidence of pardon.

2. It is also a fact, that under apostolic direction it was not thus. There is no evidence that any, who had apostolic instruction, in regard to the way of salvation,

and who sincerely desired to be saved, even went one day without the blessing of pardon. Witness those on the day of Pentecost, who were pierced to the heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? They are told what to do—they do it, and rejoice in the pardoning mercy of God. The Samaritans, when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized both men and women;—and there was great joy in that city.

The Ethiopian, though he was quite ignorant of the Jews' religion, and consequently ignorant of Christianity, yet after hearing one discourse from Philip, says: See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. He said, I do believe that Jesus Christ is the Son of God. 'Tis enough; the chariot stands still—both Philip and the Eunuch descend into the water, and Philip baptizes him, and when they were come up out of the water, the Eunuch goes on his way rejoicing in the assurance of pardon. The licentious Corinthians, we are told, hearing, believed, and were baptized. Saul of Tarsus, though he had been the chief of sinners, yet when Ananias is sent to him, to tell him words whereby he might be saved, might enjoy pardon, arose, and was baptized, and washed away his sins, calling upon the name of the Lord. The Philippian jailor, having heard one gospel discourse after midnight, is baptized, he and all his straightway, and rejoices in the assurance of pardon, with all his house. These palpable facts show that under orthodox teaching persons have much more difficulty, in obtaining an evidence of pardon, than they had under the instructions of the Apostles. The conclusion therefore, is fair, that orthodoxy does not present this

subject in the same simple, intelligible style as did the Apostles. Orthodoxy, because of its obscurity and vagueness on this question, keeps penitent persons struggling for months together, for that, which the gospel bestows at once.

3. Our third fact is, that the means commonly used by the orthodox to bring persons into the enjoyment of a sense of pardon, prove, that they believe, God in some mystical way gives the penitent a secret touch of his Spirit, by which He speaks peace to his soul, or by some strong impression, or by applying some Scripture seasonably to his case, gives him deliverance.

Dr. Gill says, in his 'Body of Divinity,' on the word pardon, "The Spirit pronounces the sentence of it in the conscience." Hence, when persons become *concerned* about their salvation, at the meetings of the leading parties, they are invited to come to the altar, or anxious-seat, and exhorted to pray for a manifestation of the Spirit, an evidence of pardon—to look up to God, to be delivered from their burden—to listen for the still small voice of the Spirit to speak peace to their souls. And while thus engaged for themselves, they hear their teachers, it may be, praying to God to send down power, converting power—to baptize them with the Holy Ghost and fire—to show them the worst of their condition—that they are "hair hung, and breeze-shaken over hell"—to give them the Spirit to witness with their spirits that they are the children of God—that their sins are forgiven—to apply, by the Holy Spirit, the blood of Christ to their consciences, to take away their sins.

Now we ask, if the scenes of this character, which are witnessed upon camp-meeting occasions — and even among the more orderly Presbyterians and Baptists, upon occasions of great religious excitement, do not all pro-

ceed upon the notion, that the penitent is to expect some mystic, undefinable touch, or impulse of the Spirit, by which he may know, his sins are forgiven? Do they not continue in prayer for the salvation, the deliverance of the mourners for hours together? But why do this, if there is no sense of pardon to be obtained in this way? If this view of Justification, put forth, and acted upon, as it often is, upon camp-meeting occasions, where there is great excitement, is not the hot-bed of religious enthusiasm and fanaticism, we have no adequate conceptions of the subject. We have said, that the orthodox sects, in common, hold this notion of pardon, which, in favorable circumstances, is promotive of all sorts of extravagances, in religion. But it is not hence to be inferred, that we regard them as all alike enthusiastic or fanatical. In this respect there is a wide difference between modern Baptists and Methodists—and perhaps some considerable difference between the Baptists and Presbyterians—and a still greater difference between these, and the more stern and rigid sects of Associate Presbyterians and Associate Reformed Presbyterians, and others of like stamp. Now while these last hold the notion of Justification, in some mystic way, yet their peculiar notions in regard to the use of means, together with their scriptural views of decency and good order, in their public assemblies, save them from the excesses of which we speak.

So among the Baptists and Presbyterians, this notion of pardon is modified in its influences by their views of order, and good behavior, in the house of God. But to return from this digression. We have said, in effect, that the means employed by the popular sects, to bring penitents into the enjoyment of the blessing of pardon, prove that they wholly misapprehend the subject. They

speaking of it, as if it were something to be known by feeling, or impulse. Now we affirm, that the Apostles never used such means, because they took no such view of the subject. Let me not be misunderstood here. We believe most sincerely in praying for all men, and certainly for penitents. But we deny that the Apostles ever called penitents together to pray that their sins might be remitted—that they might receive the evidence of pardon by some mystic influence of the Spirit—or, that they ever taught penitents thus to pray. They taught the three thousand to repent and be baptized, for the remission of sins—the Samaritans upon believing, are baptized forthwith—so of the Ethiopian—of the Corinthians—the Jailor and his household—there was no waiting for a dream, a vision, an impulse, a mystic touch of the Spirit,—no falling into trances and convulsions, and coming out shouting—nothing of all this, which has so naturally attended the common notion of justification, where the common machinery of revivals is brought to bear. No.—But as soon as they were told what to do, they obeyed, and rejoiced in the pardoning love of God.

4. It is a fact, that orthodoxy uses a phraseology on this subject very different from the style of the New-Testament; which shows that it gives no satisfactory assurance of pardon. The most pious among them can only hope they are pardoned. They speak much of their hope that God, for Christ's sake, has forgiven their sins. The very orthodox, and pious John Newton (I think,) thus sings his doubts:

"'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

If I pray, or sing, or read,
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?"

This is the true spirit of orthodoxy, and this is the best it can do for its votaries. We do contend, therefore, that the good old-fashioned Baptist who talks of *his hope* of pardon, is much more consistent with orthodoxy than those, who, while they lay the foundation of doubting, speak confidently of their pardon. This being true, it is not at all strange, that many pious persons who take this ground should regard *doubting* as one of the *strongest evidences of evangelical faith!!* Enough, we think, has now been said in regard to the phraseology of orthodoxy on the subject of pardon, to show that it gives no satisfactory assurance of that great blessing. But we have also said, that it uses a style of speaking very different from New-Testament style.

Let us now look at the proof. The first Christians speak of their justification—their salvation, in the language of certainty. They never speak, or are spoken of, in the dubious style of orthodoxy. They are said to be "made free from sin,"—to be "justified freely by his grace,"—to be saved—to have "redemption in the blood of Christ, even the forgiveness of sins." Addressing his son Titus, Paul says, "according to his mercy he hath saved us." Of the Ephesians he says, "by grace are ye saved." Writing to his son Timothy, he says, "who hath saved us." The Christians in the dispersion, addressed by Peter, had received the end of their faith, "the salvation of their souls." They are urged by Peter, in his second Letter, to add to their faith all the graces that adorn and perfect the Christian character, that they may not be slothful, nor

unfruitful members of the church. But he tells them at the same time, if they fail to make these additions to their faith—if they lack these things, they will become blind, and forget that they were purged from their old sins.

The first Christians then were pardoned, and knew they were pardoned; and therefore never spoke in the style of uncertainty on the subject. Now then, we have seen that while the votaries of orthodoxy use a style of speaking, in regard to their acceptance with God, and in reference to the pardon of their sins, which shows they are left in doubt, the first Christians under Apostolic instruction speak in the language of joyful certainty on this subject. This conclusion then is inevitable, that orthodoxy does not present this subject precisely as did the Apostles.

5. Once more. It is a fact that orthodoxy makes the assurance of pardon to depend upon an emotion, an impulse, a feeling, an inward impression, a dream or vision, or something of the sort. Is this disputed. Let facts speak. An individual presents himself to the Session of the Presbyterian Church for membership; or to the Baptist Church, as the case may be. He is examined after this fashion. "Have you seen and felt yourself to be a great sinner, exposed to the wrath of God? Have you been led to mourn over and deeply repent of your sins? Have you renounced all dependance upon yourself or any thing you can do, and have you thrown yourself wholly on the mercy of God for salvation, through the blood of the Atonement—the sacrifice of Christ? Do you hate sin, and love holiness? Do you love God, his word, his people? And do you hope your sins are forgiven?" Now I ask, if such questions as these are answered affirmatively, is the

applicant regarded as a pardoned person? Certainly. But on what, I beseech you, better than an emotion, a suggestion, an impulse, a feeling, a dream, or a vision, does his assurance of pardon rest? Does it grow out of his deep sense of guilt before God? This is a feeling. Does it originate from a consciousness that he loves God, because of his great love to him;—a consciousness that he loves holiness, loves the word of God, and his people? This is feeling. Does he rest it in that deep poverty of spirit, that utter helplessness of which he is conscious, or a spirit that disposes him to cast himself upon the mercy of God for salvation. 'Tis all feeling. If you ask him on what he bases his hope of pardon, he tells the exercises of his mind—how deeply he felt the burden of his guilt, and how sensibly he felt it removed; and how happy he felt afterwards. So that his experience amounts to a mere recital of his feelings, good and bad.

But in opposition to the notion that a satisfactory assurance of pardon can be obtained by feeling, we affirm, and will undertake to prove, that the thing is impossible. What! a man know he is pardoned by feeling! If a man loves, or hates—is envious, or malicious, he knows it by feeling. If he is filled with peace and joy, or grief and heaviness, he knows it all by feeling. If he believes in Jesus Christ, he is conscious of it. If his heart is changed from the love of sin to the love of holiness, he knows it by feeling. All these are matters that may be known by feeling. But to suppose that one can know his sins forgiven by feeling, supposes a misapprehension of the whole subject. What is pardon? Is it a feeling? good or bad? Is it something done in a man, that he may know it by feeling? Certainly not. Pardon is an act of God's free

grace, in which he blots out all our sins and accepts us into favor, through the redemption that is in Christ Jesus. To illustrate:—Suppose I have committed some flagrant offence against a good neighbor. I am deeply affected in view of the impropriety and wickedness of my conduct in the case. I know my neighbor is a man of great goodness of heart—that he is ever ready to forgive an injury. But will all my sorrow for my sin, my love for my neighbor on account of his amiability, and my confidence in his readiness to forgive me, afford me assurance that he has pardoned me? Certainly not. The thing is absurd. I can never know that he has pardoned me, only by his own word to that effect. Nor can we know that God in Christ hath forgiven our sins, only by divine testimony. But where is that testimony to be found? He speaks no more in visions or dreams, or by Urim and Thummim. He speaks no more by Prophets, his Son, nor by Apostles, personally. How then are we to hear his voice on this subject? The answer is—in his word—the New Covenant, sealed with the blood of Christ. Here is fully developed that glorious scheme, in which God is just, as well as merciful, when he pardons him who believes in Jesus.

But is the penitent left to mere feelings and frames to determine this most important of all questions, the forgiveness of his sins? Is every thing uncertain and doubtful here? What a reflection upon the divine wisdom and benevolence to think it! Nay verily—the wayfaring man, though a simpleton, need not err. The Apostles have used great plainness of speech upon this subject. Let us see. Faith is necessary to pardon. But is faith all? How then is a man to know when he has the right sort of faith, and enough of it? Is it not rather faith, as it works by love—faith which shows the

penitent the holiness of God, and his own pollution— as it displays to him the boundless love of God in the gift of his Son, and as it kindles in his heart a flame of love to his Heavenly Father who made him—to his Saviour, who died to redeem him? Surely this is not faith alone. But to know his sins forgiven, he must not only thus believe, but he is required to confess with his mouth the faith of his heart. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But is it still insisted that he who believes with the heart—who has experienced the change which orthodoxy denominates regeneration, is pardoned? We ask where is the authority for such a conclusion? A change of heart is not pardon, nor is it an evidence of pardon. Was not the heart of the prodigal son changed in regard to his father, when he said, "How many hired servants of my father have bread enough, and to spare, and I perish with hunger? I will arise and go to my father, and say, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants?" Most certainly his heart was thoroughly changed. With a very different heart, indeed, had he left home; but he came to himself. But though his heart is changed, and he loves his father, and under the influence of that love is resolved to return, is he pardoned? Certainly not. His change of purpose and heart disposes him to return to his father, that he may be pardoned. For without the favor of pardon he could not hope, even for the place of a servant.

To have gospel assurance of pardon then, the peni-

tent must be baptized for the remission of his sins— calling on the name of the Lord. We are not here arguing the question of baptism for remission. We are rather taking it for granted; satisfied as we are that there is not a plainer proposition in the New-Testament. We wish merely to state the doctrine, and show that it gives satisfactory assurance of pardon; and that understood and acted upon, it would rid the church of the chief, if not the only cause of enthusiasm and fanaticism. Does a penitent believe on the Lord Jesus Christ? He is conscious of it. Does his faith work by love? He is sensible of it. Are old things done away, and all things become new? He realizes the change. Does he confess with his mouth the Lord Jesus, believing in his heart that God hath raised him from the dead? He knows it. Is he baptized for the remission of his sins, calling on the name of the Lord for pardon? He knows it all. He is just as certain therefore, that his sins are forgiven, as he is that God is true. He does not believe he is pardoned, because he feels it; but he feels it, because he believes it, upon the authority of God's faithful word of promise, "He that believeth and is baptized shall be saved." "Be baptized every one of you, in the name of Jesus Christ, for the remission of sins." No room for the operation of enthusiasm or fanaticism here. No encouragement to persons to look into themselves for the evidences of their pardon—to try to make themselves better by their prayers and tears. They are simply told what they must do to be saved. In good faith they obey, and God pardons and accepts them, through Christ. 'Tis all of grace. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the 21

Holy Spirit." No struggling for pardon here for weeks, and months, and years; but on the same hour of the night or day, they that gladly received the word were baptized, and rejoiced in a sense of pardon, believing in God.

Having already said more in regard to the history, origin, nature, and tendency of the strange bodily agitations, which have appeared in association with Christianity, in different periods of the Church's history; and having set forth what we conceive would be a remedy for the chief, if not all of these extravagances, we will conclude this lengthy article by correcting some statements of Mr. John L. Waller, in regard to this and other subjects. We quote from an article from his pen in the "Western Baptist Review," found in Vol. 1, No. 4, and headed, "An Explanation of the use of Creeds among the Baptists." In this article he says, "There exists quite a party in the West arrayed against all Creeds, and that our readers may see the origin of this opposition, we crave their indulgence while we record a few historical matters. About the beginning of the present century, scenes, called religious, were enacted in Kentucky, that defy all the powers of pen and pencil to describe." Page 129. "At one of their camp-meetings it was not uncommon to see hundreds under the influence of what was called *the rolling exercise*, which consisted in persons being thrown down by some invisible agent, and turned over like logs, amid dust or mud, or whatever else chance placed in the way. There was also *the jerking exercise*.

"The human frame under this influence was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be jerked right and left, to half-round, with such vio-

lence and velocity, that not a feature could be discovered; but the face would appear as much behind as before, and the man would seem to be transmuted into some other species of the animal kingdom! Then there was the *barking exercise*. Many persons, and even some of considerable distinction, it was said, in spite of all efforts to the contrary, were forced to personate dogs. They would move about on all-fours, growl, snap the teeth, and bark in so natural a manner, as to set the eyes and ears of the spectator at variance. In some neighborhoods it was no uncommon thing to hear persons on their way to meeting, barking like a flock of spaniels, and sometimes during meeting, they would start suddenly up in a fit of barking, rush out, roam round, and in a short time come barking and foaming back. Associate in imagination, with these, shouting, screaming, shrieking, groaning, singing, clapping of hands, praying, preaching, jumping, dancing, &c., &c., all going on at once, and then you may have a tolerable idea of what in those days was termed a '*New-Light Stir*.'"

Mr. Waller tells us next of the "Kentucky divines," "who perceiving in these exercises the dawning of a brighter day," withdrew from the Synod of Kentucky, and took their stand upon the Bible, and the name Christian, in June 1804. And adds: "It was not in western Virginia then, but in Bourbon County, Kentucky, where was manufactured that most wonderful panacea for curing all the distempers of Christendom, by simply purging from the body religious, all creeds and sectarian names! ... So much by way of rendering honor to whom honor is due. Mr. Stone was left the sole executor of this important will, [meaning the Last Will and Testament of the Springfield Presbytery,

to which he alludes, and which, see in another part of this work.] Mr. Marshall, in the course of a few years returned to the bosom of the Presbyterian Church. Messrs. Dunlavy, M'Nemar and Purviance, united with the Shaking Quakers, where they could enjoy, to the utmost, the liberty of dancing, barking, jerking, &c., &c., which began to grow unfashionable *in the world*. But Mr. Stone persevered, and carried out those items of the 'will' which recommended one name, and the destruction of creeds, with great zeal and industry. He formed quite a respectable party... But his career seemed to be run, and his party on the wane, when it was taken under the supervision of Mr. Campbell; and the reformation in Kentucky, and the West (in many instances the most valuable part of it,) is composed of the materials gathered by Mr. Stone. Indeed, it is most certain, that so far as creeds and sectarian names are concerned, the Reformer of Bethany has built upon the foundation of Mr. Stone. It was in 1804 that the glorious era dawned, which is to witness the regeneration of the world. Mr. Stone and his companions commenced their campaign upon creeds among the Presbyterians. They felt oppressed by their Confession of Faith; and could not get along with their strange exercises, cramped by a creed so staid and antiquated as that of Westminster." Pages 131-2.

On these extracts we remark:

1. That no such exercise as Mr. Waller designates the *rolling exercise* ever existed in the West; so my own observation testifies as far as it goes; and so testify the aged, who witnessed these strange agitations in every form they assumed. But perhaps by the *rolling exercise* he meant what was termed the falling exercise. That was very common forty years ago. And it is very

probable, those who fell sometimes rolled over. Still Mr. Waller's account is very highly colored.

2. In the second place, we remark, that no such exercise as that called the "*barking exercise*" ever existed at all; and that his representation of this matter is worse than a caricature. This I know, to a great extent, by observation, and from the unanimous testimony of those who are the only proper witnesses in the case. I know that persons who had the jerks, would, sometimes, from the violence with which the head was thrown back, make a noise similar to the barking of a dog. But that they were forced to personate dogs, to go on their all-fours—to growl, and snap with the teeth, and bark like a flock of spaniels—or that they did these things at all, by constraint, or voluntarily, is not true. I do not say Mr. Waller meant to misrepresent the matter. But men should be careful on what authority they commit to record matters of history.

3. But suppose Mr. Waller's account of all these strange matters were just as he states—that a "New-Light Stir" was all that he has represented it to be, what has all that to do with the question as to the use of creeds among the Baptists? Would it all prove that creeds are not bonds of union among the Baptists? (By the way, I would rejoice to see that position proved, and acted upon among the Baptists, for we should then be united on that question, as that is our position.) Certainly not. What then was his object? We assert,

4. It was to cast odium upon the current reformation, and especially the reformation efforts of B. W. Stone, and those associated with him. He tells us that "Stone and his companions could not get along with their new revival measures, and strange exercises, cramped by the Westminster Creed." And therefore they threw

it off. He speaks of all these strange exercises, as associated with the labors of Stone and his companions. He gives a most horrible account of a "New-Light Stir," as made up of the ingredients of falling, rolling, jerking, barking, growling, snapping the teeth, foaming, rushing out on all-fours, roaming round, personating dogs—shouting, screaming, shrieking, groaning, singing, clapping of hands, praying, preaching, jumping, dancing, &c., &c. These are some of the component parts of a "New-Light Stir." And all these evidences of enthusiasm and fanaticism, he would seem to wish his readers to believe, were peculiar to Mr. Stone and his people—that they grew out of their new views, and "special illuminations." And, that as a matter of course, if Mr. Stone's peculiar views gave rise to such fearful extravagances, his reformation is little worth.

Now, if this is what he means, we must tell him with all distinctness, that if he does not, he ought to know, that these extravagances all are the legitimate offspring of orthodoxy—that they appeared in Kentucky early in 1801, among the Presbyterians—that the Baptists shared in them—that they have appeared, in various periods of the church's history—that they were very common in the eighteenth century, under the labors of such men as Wesley, Whitefield, Erskine, and even the celebrated Jonathan Edwards, president of Princeton College. That they appeared among even the regular Baptists of Virginia in 1785, on James River.—That nothing peculiar to Mr. Stone's reformation, therefore, gave rise to these excesses—That, as we have already shown, false views of the means of enjoying a sense of pardon, may be regarded, as the legitimate source of these extravagances.—That orthodoxy therefore is the father of them all.

5. But Mr. Waller tells us, that in regard to creeds and sectarian names, Mr. Campbell has built upon the foundation of Mr. Stone. That Mr. Stone and his friends, manufactured the wonderful theological panacea for curing all the distempers of Christendom, by simply rejecting all human creeds and sectarian names.—That this was done too while Mr. Campbell was enveloped in the mists of Mystical Babylon, with the yoke of the Westminster creed upon his neck. And all this he tells us, he states by way of rendering honor to B. W. Stone!! We understand him. He would disparage Mr. Stone's reformation, by representing it, as a system of the grossest error associated with the wildest fanaticism. This is rendering honor to the pious, departed Stone, with a vengeance! Mr. Waller, I presume, would not like to have such honor rendered to him, after his decease. But having rendered Mr. Stone's reformation efforts as contemptible, as his sneers, and caricatures, and false glosses, and innuendoes, and biting sarcasms, could make them, he would degrade Mr. Campbell, by representing him as building on Mr. Stone's foundation!

6. But Mr. Waller says, Mr. Stone's career seemed to be run, and his party on the wane when it was taken under the supervision of Mr. Campbell. Mr. Waller will permit us to say with all emphasis, that he has committed two very great mistakes here. It is not true, that when the Union between Mr. Stone, and his brethren, and the friends of Mr. Campbell, took place, what Mr. Waller is pleased to call Mr. Stone's party, was on the wane. In my judgment, (and I think I ought to know as much about this matter as any man in Kentucky) we were never enjoying as great, or greater prosperity, than about that period. I think I am within the bounds of truth, when I say, that at the time of the Union the

people called Christians, associated with B. W. Stone, numbered from eight to ten thousand, in Kentucky. We were not on the wane then, but greatly on the increase. But it is still a greater mistake to say Mr. Campbell has taken us under his supervision. May the Lord grant us a more faithful historian, than John L. Waller!

7. But once more, and we have done with this disagreeable subject. Mr. Waller tells his readers, as a matter of fact, — of history, that David Purviance united with the Shaking Quakers, where he could enjoy to the utmost, the liberty of dancing, barking, jerking, &c. &c. David Purviance, a Shaking Quaker! Do, Mr. Waller, study your subject, before you write history again; especially the history of those you regard as great errorists: For men are very prone to take up evil reports upon such, and upon very insufficient testimony to believe them,

David Purviance is now about 80 years old; and one of the firmest friends of the Bible cause. He is a man of talents, and unquestionable piety. If Mr. Waller knew the good old patriarch, he could not help admiring his character. Since 1803, he has stood fast upon the great protestant position, that "the Bible, the Bible alone, is the religion of protestants."

THE END.

OBSERVATIONS
ON
CHURCH GOVERNMENT,
BY THE
PRESBYTERY OF SPRINGFIELD.
TO WHICH IS ADDED,
THE LAST WILL AND TESTAMENT
OF THAT REVEREND BODY.
WITH A PREFACE AND NOTES, BY THE EDITOR.

Prepare ye the way of the Lord—make straight in the desert a highway for our God.
The word of our Cod shall stand forever.

ISAIAH.

1808.

ART GUILD REPRINTS, Inc.
2844 Spring Grove Avenue
CINCINNATI, OHIO

Reprinted 1968, Art Guild Reprints, Inc.

Printed in the United States of America

PREFACE.

THE Reader is here presented with the Observations on Church Government, promised to the public three years ago, in the Address which accompanied the Last Will and Testament of Springfield Presbytery, in these words:—" At their last meeting they undertook to prepare for the press, a piece entitled Observations on Church Government, in which the world will see the beautiful simplicity of Christian Church Government stript of human inventions and lordly traditions. The materials for the above publication are in our hands, and we mean to send them to the public as soon as circumstances will admit; in which our reasons for dissolving will more fully appear." (See Last Will and Test, page 7 & 9.)

Concerning these Observations, several things are worthy of notice:

1. That they were written in the meridian light of the Kentucky Revival, by those six men whose names are annexed to the Last Will and Testament, and designed as their last legacy to those who had looked upon them as ministers of the gospel.

2. It is evident from the Observations, that these men considered the true primitive power of Church Government to have been lost from all the denominations—that they themselves had it not—that God was now about to revive it in these latter days by the mighty out-pouring of his spirit—and that they dissolved their presbyterial union, which they considered as antichristian, in hope of receiving the true power from on high, when it should be manifested.

Although it was contemplated both before and after the Presbytery dissolved, to have the *Observations* come forward to the public more full and complete than they ap-

pear at present, and to this end the materials were put into my hand, yet to avoid unnecessary reflections from such as might seek occasion, I have neither (designedly) added nor diminished, nor altered a single sentence.

As the Presbytery honestly confessed, that from the connection in which they stood when the Observations were written, "they were off the foundation of the apostles and prophets of which Christ himself is the chief corner stone." It need not therefore seem strange, if some things in their writings should appear dark and inconsistent. For instance, whether the divine spirit has its abode in the human heart, or in the letter of the scriptures, is left rather uncertain in some part of the Observations; and this will no doubt ever remain a doubtful question with those who are disconnected from the true foundation. But considering the Presbytery as standing in such a situation, their Observations are no doubt astonishingly bright in the main, and may be of great service to the honest soul that is sincerely enquiring the way to Zion. And to such it is particularly dedicated, as the last legacy of a dying friend.

The Observations were not intended as any law, rule or form of discipline for the government of any church, but merely to describe that church which is governed by an internal law, without any written form of words, and thereby direct the enquiring mind to the true foundation of God when it should appear. In every dispensation of divine grace, God has still given the shadow before the substance; the pattern of thins in the heavens, before the heavenly things themselves; therefore consider the following as the example and shadow of those heavenly things which thousands expected to be substantiated by means of the late -revival.

Spiritual light is of an increasing nature, measured to us as we are able to receive it. We could not bear to see every thing at once which respects the kingdom of God. The work of God is gradual: his kingdom is not erected all at once. *Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once?*—. Isa. lxvi. 8.

If the kingdom of God does not immediately appear according to our layings out, we ought not to imagine that God is slack concerning his promise. Men may alter and fail but God cannot. Therefore all who have received light from God to see the approaching glory of Zion in this latter day, may rest assured that not one tittle of what God has revealed shall fail.

Let none imagine that Christ delayeth his coming, and from thence take occasion to bury their talent, to hide and conceal what they have manifestly received of God, for the day is near when he will reckon with each one according to what they have received, and require his own with usury. From all who have received any measure of divine truth and power, God does expect an increase of the same, and to be five fold, or ten fold more deeply immersed in what the world have been accustomed to call enthusiasm, than at first, will be no unfavorable situation at the day of final reckoning

Such as have been warped aside from the light in which they once stood, may now view the Observations very differently from what they would when they were first written. But if they should now be unable to comprehend the pattern, must it not be "a vexation to understand the report," when the substance comes forward. According to the saying of the prophet—" *If thou hast run with the footman, and they have wearied thee, then how canst thou contend "with horses?—and if in the land of peace, wherein thou trustedst, they have wearied thee, then what will thou do in the swelling of Jordan?—*Jeremiah xii, 5.

THE EDITOR.

☞ For further information respecting this publication, those who have opportunity may enquire of MATTHEW HOUSTON, JOHN DUNLAVY, or RICHARD M'NEMAR.

Turtle-Creek, June 15, 1807.

OBSERVATIONS, &c.

TRUTH has its foundation in the nature of God, and is copied out in his word. Like the Eternal himself, it is one, and is as necessary to the preservation of the soul, as food to the body, or heat and moisture to the plant. And yet, alas! that best and only preservative of the noble mind, is unnaturally despised and rejected of men.

The Saviour of sinners, who calls himself the *truth*) was made flesh and dwelt among us, but how few, comparatively beheld his glory. The men of the world knew him not, therefore they did to him what they listed. But though he was put to death in the flesh, yet he was quickened by the spirit, and now liveth forever-more. The world seeth him not, but Christians see him, for he is in them, and shall be with them; and because he lives they shall live also. He is the same in his word that he was in human flesh; and in every form his treatment has been the same. How often even among us, has he been crucified afresh, and put to an open shame; pronounced powerless, dead, and buried among the rubbish of human tradition. But amidst all this infamy, the blessed truth has been preserved, that not a bone of him is broken. And has not a great stone (the confession of faith) been rolled off him? Has he not risen indeed? and has not the earth quaked at his resurrection? Surely the word of God could not be bound; it was impossible that he should be holden of death. He is risen indeed, and we are witnesses of his resurrection, and do testify that this is he whom God has appointed to be the judge of both the quick and the dead.

We have already shewn in our *view of the gosfiel*, that it is by the *eternal word* that we are to be new created;

the inquiry now before us is, how are we to be *governed*? Must we be kept by the same power *through faith unto salvation; abide in the light as he is in the light; have our fellowship, with the Father and with his Son Jesus Christ, and grow up in him in all things who is the head?* or must the dispensation be changed—the creator withdraw and hide himself, and leave the subjects of his grace to certain delegated powers, ordained to scatter and divide; to be shut up in particular apartments, and prepared for heaven by certain and definite forms?

It will be granted that he who *creates* has a right to *govern*. Upon this principle God is acknowledged to be the governor of the world, It will also be granted, that he who has wisdom and power to *create*, has also to govern, and that the same power which brings any system into being, is necessary for its preservation. We learn that God created all things by Jesus Christ, and made him the head over all things to his body, that is, the Church. His eternal power and Godhead is the nail upon which the glory of his house is suspended. We have known Christ after the flesh, and acted as viceregents in his room and by his supposed authority, but now *henceforth know we him no more* in such a point of light. *He is the same yesterday, to day and forever. He is the everlasting Father, the prince of peace.* Thro' the veil of the flesh, God had entrance into the world— that God who was the same from the beginning: He promised to be with those that love him unto the end of the world. Jesus promised to send the comforter, that is, the Holy Ghost, to abide with his people forever*. If this spirit of truth, which works by love and purifies the heart, can govern an individual, why not the whole body? Would it be an introduction to anarchy, should all the human family come under the influence and government of this one spirit? And can we suppose that any external rules could be more productive of order and harmony? For example, if the principle of love be sufficient to regulate the conduct of one man towards his wife, why may it not influence two? and if two, why not a thousand? But if the principle of love be wanting, can any external form of government and discipline make him a good husband?

Men have been generally fond of mending what they supposed God had left imperfect, filling up and supplying what they judged deficient) and making plain what divine wisdom had left in the dark. Thus have they wandered from the plain simple rule of God's word, and taken the reins of government into their own hands. They have changed or amended, added or diminished) as times and circumstances made necessary till at length the church has become every thing, or any tiling, but what it should be

Should we attempt to impose any form of government upon the church, we should justly be abandoned by every child of gospel liberty. This is not left for us, nor any set of men in the world to do. The author of the scriptures has not left us to supply any thing either in doctrine, discipline or government. The precepts and examples of Christ and his Apostles are sufficient, and left on record for this very purpose. The government of the church, like the gospel itself, is exceedingly plain and simple. If we advert to the New-Testament, we shall plainly see what is the nature of the Christian church—who are its members—the mode of constitution—its union—communion—government and discipline.

I. THE NATURE OF THE CHRISTIAN CHURCH.

The church in scripture is denominated the kingdom of heaven, or the kingdom of God. This church is spiritual. *"My kingdom is not of this world,"* JOHN xviii, 36. *"They are not of the world even as I am not of the world."* JOHN xvii. 16. It is invisible. The natural eye cannot see it, for *"except a man be born again he cant not see the kingdom of God."* JOHN iii. 3. *Therefore the world knoweth us not, because it knew him not"* 1 John iii. 1. *The kingdom of God cometh not with observation; neither shall they say to here, or to there; for behold, the kingdom of God is within [among Gr.] you."* LUKE xvii. 20, 21.

Hence we see the reason why Christ spoke so often to those who were without this kingdom in parables; for they being in a state of unbelief, could not understand.

'To you it is given to know the mystery of the kingdom of God, but to them that are without, all things are done in parables; that seeing they may see and not understand, &c. MARK iv. 11. While men reject the testimony of Christ respecting plain facts which they can understand, they reject himself, and therefore remain in darkness, incapable of receiving divine light into their souls. Thus when Christ told Nicodemus, ye must be born again, he replies with astonishment, How can these things be? Jesus answered and said unto him. Art thou a master in Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" JOHN iii. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 COR. ii. 14. But he that is spiritual judgeth [or discerneth] all things; yet he himself is judged [or discerned] of no man v- 15. Men in this state are not only incapable of receiving the things of the spirit, but also incapable of receiving the spirit himself. "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you, and shall be in you." JOHN xiv. 17. It is not surprising then, if Christians are unseen and unknown in the world—if they be mistaken for fools and mad-men, for hypocrites and enthusiasts. It cannot be otherwise, for these things are hid from the wise and prudent, and revealed unto babes.

II. THE MEMBERS OF THE CHURCH.

From what has been said you will easily see who are the members of this church: They are believers and only believers, for no other can be a member. It is indeed freely offered to all—to every creature under heaven, no person or character is excluded, who does not through unbelief, exclude himself. *"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that*

believeth not shall be damned." MARK XVI. 15,16. Since the days of John, *the kingdom of heaven is preached, and every man* [that is, every believer] *presseth into it,* LUKE xvi. 16. But there were many who could not enter in because of unbelief; *for the word preached did not profit them, not being mixed with faith in them that heard it.* HEB. iv. 2. It is impossible for men to come to Christ, who do not believe in him; nor can they seek to enter into the kingdom, who do not believe there is a kingdom.

While Christ remained visible on the earth, his body was the temple of God; for "*In him dwelt all the fulness of the Godhead, bodily,*" that is, corporeally. And though many hailed him, "*good master,*" yet none were considered as real members, but those who believed his doctrine and felt his sacred influence in forming their hearts anew.

III. THE MODE OF CONSTITUTION.

Though God had much people scattered abroad among the men of the world, yet they were not properly constituted into a distinct body, nor vested with the powers of mutual government, until after Christ's resurrection. "*Other sheep, have I, (that is, loving believers) which are not of this fold; them, also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd*"

The state of believers, or those that worshiped God at that time in the spirit of simple love, may be compared to the materials of the tabernacle, before it was erected. They were scattered abroad in different places, and did not exhibit that beautiful appearance or construction which they afterwards assumed. The miracles of Christ, and the wonders which attended his death—the unnatural eclipse of the sun—the earthquake—the rending of the veil—the opening of the graves—the resurrection, &c. were calculated to bring the expectants of his kingdom to Jerusalem, from almost every quarter of the world. Accordingly, about that time, we find a vast concourse of people met together at that place.

The Apostles who had long been in the habit of believing the truth, were then by faith and fervent prayer waiting for the promise of the Father—ACTS i, 4, 5. and ACTS U. throughout. Christ had promised that they should be baptized with the Holy Ghost and endued with power from on high. Accordingly on the day of Pentecost, the spirit came like the rushing of a mighty wind, and *they were all filled with the Holy Ghost and spake with ether tongues, as the spirit gave them utterance.* They being thus publicly set apart, and anointed with the Holy Ghost, were laid as the foundation of this spiritual tabernacle. Men had long been accustomed to look for God on a mount that might be touched, or in a temple made with hands; but now the dispensation is changed and we behold the foundation of a spiritual temple—an house not made with hands, nor built of dead materials, but of living stones.—1 PET. ii. 5.

While Jerusalem was the place to worship, the temple stood there and never moved out of the spot, nor grew any larger, but this new temple was designed to eclipse all the glory of the former, and fill the whole earth.*—Hag. ii. 9.—Dan. ii. 35. The same day there were added to this building about three thousand, who continued stedfastly in the Apostles' doctrine, in breaking of bread and in prayers; and 'the Lord added to the church daily, such as should be saved.

This one church is represented as a growing body, but never a single idea of others being formed out of it. Unity is one of its essential characteristics.—Eph. iv. 4, 5. *There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all and in you all.* This one church whose centre was visibly marked at Jerusalem, spread its circu-

There were two temples at Jerusalem, figurative of two gospel churches. The first church was established in consequent of Christ's first appearance, and the second to be in consequence of his second appearance. The latter of which was to eclipse the glory of the former, and fill the whole earth; but both to be founded and built by the same agent, namely, the Holy Ghost.

ference to all the countries round about, and will not cease to increase till it includes the whole world, as leaven which is hid in three measures of meal, till the whole is leavened; or as mustard seed hid in the ground grows up into a great tree till the fowls of the air can lodge in the branches of it. In a short time after the day of Pentecost, we find the church of God planted in Samaria, at Damascus, in the house of Cornelius, &c. where it still appeared the same, composed of Believers, set up and anointed with the Holy Ghost. Great opposition was made to its progress, but the more did it daily increase, and believers were the more added to the Lord, multitudes both of men and women.

This one church of God did not respect the persons, but the characters of men. It included Jews and Greeks, Barbarians, Scythians, bond and free. Hence we find, in a little time its members were dispersed over all the world, and were found in every nation under heaven, of every kindred and tongue upon the face of the earth.

From this view of the matter would it not appear next to impossible, that persons so widely dispersed could be preserved in unity?

How were they fashioned alike? Upon what principle were they united? And by what rules were they obliged to walk? What confession of faith had they as a bond of union? What compendium of doctrines or definite code of laws to be universally subscribed? Unhappy for the church in our day, (if there were such) they have been lost in the ruins of time, so that not a single trace of them is to be found. The only bond of union transmitted to us, and which is indeed the only bond that can unite Christians, is found in the holy scriptures, the true confession of faith, see Eph. iv. 15, i 6. *But speaking the truth in love may grow up, into him in all things, who is the head even Christ, from whom the whole body fitly joined together, by that 'which every joint supplieth (or by the supply of every joint) according to the effectual marking (or energy) in the measure of every part, maketh increase of the body unto the edifying (or building up) of itself in love.—Col. ii. 19, Holding the*

head, from which the whole body, by joints and bands having nourishment ministered, and knit together increased, with the increase of God. We see here that from Christ the head, the living spirit flows to all the members, which fitly or exactly joins, compacts and knits them together in the bonds of love, builds or rears them up, worketh effectually, or exerts and exercises its energy-according to the measure or size of every part, and ministers proper nourishment to promote the proportionate growth of every member of the body of Christ. This is the sweet anointing oil, the unction from the holy One, the spirit of God, or it is Christ himself by his spirit shed abroad or diffused throughout the whole body, according to the capacity of every member.

This spirit is the cement, the time bond of union.— Thus Christ prays, John xvii. 11, 21, 23.—"*Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, as thou, father) art in me and I in thee, that they also may be one even as we are one; I in them and thou in me, that they may be made perfect in one.*" We find here that Christ's prayer is, that his followers may be made one, and kept completely so, not by means of some external law or form of words, but by the name of God. That they may be one in us says he, living and walking in the Father and the Son, and the Father and the Son living and walking in them; and thus to form and preserve the union, he gives them the glory which he received from the Father, i. e. his one spirit, whereby they are constituted *one*; for "*He that is joined to the Lord is one spirit.*"—1 Cor. vi. 17. Christ dwells in his heart by faith, and as long as the members of the body continue in the faith they are so intimately united, that any outward bond could only serve as a burdensome yoke. But if any of his professed members are not joined to the Lord in one spirit, their outward bonds are only like binding two or more dead bodies together, which has tens their putrefaction and renders their ill savor more intolerable to the living. Without this living spirit the most perfect form or set of rules which could he made }

though it were even by God himself, could not cement them together in the bonds of love, nor make them one to heart.

Mankind art not bound together like the parts of a machine, nor put in motion by external force; they must be influenced by motive, and that motive must be in the heart. This is the law of God .received and engraven on the heart through faith; hence it is said to be written, *not with ink, but with the spirit of the living God; not on tables of atone, but on fleshly tables of the heart.*—2 Cor. iii. 3. *After these days saith the Lord, I will put my lass in their inward parts, and write them in their hearts.*—Jer. xxxi, 33. *Christ is the end of the law for righteousness, to every one that believeth.*—Rom. x. 4. Now the end of the commandment is charity out of a pure heart. He that dwelleth in love, dwelleth in God, and God in him. The husbandman had an external law for his fig-tree, that if it bore fruit, well, if not, he would cut it down. But the fig-tree was not governed by this law, it acted according to a law in itself. So we are commanded to bring forth the fruits at HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD. But this command, so long as it is not in our nature, has no more influence in the production of these fruits than the command of the husbandman- to his fig-tree. We see no outward law necessary to impel the rivers to the ocean, bind the stones to the surface of the earth, or prevent the trees from growing downward. No more does, a Believer want an external law to oblige him to love God and his neighbour, for if there had been an external law given which could have given life, verily righteousness should have been by the law. Examine your wheat-field and you will find uniformity among all the grams: By what rule is this uniformity effected? You may observe the same uniformity in every species of vegetables, plants and trees. And are those meaner things governed by real operative laws, and yet God's noblest creature, man, left at random to follow every shadow or image, and bend to every device of human wisdom? No, there is one law and one gov-

ernment for man, and all that are under that government are as uniform as the leaves on an apple-tree.— This law is nothing less than the *one spirit* of the eternal God. which, lives and operates in the church as his body, for by one spirit we are all baptized into one body, and have all been made to drink into that one spirit. Therefore, they that have not this spirit, are lawless and disobedient, filthy dreamers that defile the flesh, despise government, presumptuous are they, self-willed, who are not afraid to speak evil of dignities; for *if any man have not the spirit of Christ, he is none of his*. Thus it appears that the Christian's *law* is in his heart, a *copy** of which is drawn out in the New-Testament.

The members of the human body need no bond of union to cause them to act in concert, or to keep them from quarreling and separating, but that spirit which animates the whole frame. The whole current of the New Testament goes to shew that the spirit of Jesus is the true bond of union in his church; but we find not the least intimation of any other bond being necessary. All who have received this one spirit, and are living and walking in it, are united together by the hand of God; and what God hath joined together, let not man, put asunder; nay, it cannot be done, they are and must continue *one*, though they should be called by never so many names, or externally distinguished by many peculiarities. The most that these things can do is to make them think they are divided, and to prevent their external communion, sweet fellowship and mutual comfort.

But seeing Christians are one, and have fellowship with the Father and the Son by one spirit, it is the most

* Our present copy of the New-Testament, is but a copy of a copy, &c. of a translation of a copy, &c. of what was written, by the Apostles; and what they wrote was only a copy of the internal law. Learned men say that a great many errors have crept in by so much copying and translating; and if so, it must be the more necessary to have the original made manifest.

† And as uniform as the leaves on an apple-tree.

unreasonable thing in the world for them to be separated in their external communion. This separation has been the work of the devil, and it is by his means that it is continued in the world.

Let Christians look back to the history of primitive Christianity, as recorded in the New-Testament. Let them take a view of the plain and native simplicity which shines out there—the beautiful equality that reigned among the apostolic churches—and let them pant to breathe that native air.

They were all brethren and sisters—met together with one accord—united in one mind and one judgment. They ate their meat with gladness and singleness of heart—they went from house to house, from, one love-feast to another—were strictly forbidden to call themselves by the name of Paul or Apollos, Sec. And such as did, were pronounced carnal, sensual, having not the spirit.

View the churches scattered abroad, planted and visited by the Apostles and others; They had all access to each other, and communion together. And that one spirit of God which lives in every Christian, has made no provision for acting otherwise, till the end of time.*

The evangelists went out two and two or in larger companies, and in every place where the word was gladly received, those who gave public testimony of their faith, were baptized, received the Holy Ghost, and were set in order for the admission of others who might afterwards believe ———

☞ *Go and do thou likewise.*—CHRIST.

* But the followers of anti-Christ, whose communion is in types and shadows, always did and always will act otherwise.

THE
LAST WILL AND TESTAMENT
OF SPRINGFIELD PRESBYTERY.

FOR where a testament is, there must of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all •while the testator liveth. Thou fool, that which thou sowest is not quickened, except to die. Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifies the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain —SCRIPTURE.

Last Will and Testament, &c.

THE PRESBYTERY OF SPRINGFIELD, sitting at Cane ridge, in the county of Bourbon, being, through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die and considering that the life of every such body is very uncertain, do make and ordain this our Last Will and Testament, in manner and form following, viz.

Imprimis. 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 our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

Item. We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt *the law of the spirit of life in Christ Jesus**

Item. We will, that candidates for the Gospel ministry henceforth study the holy scriptures with fervent prayer, and obtain license from God to preach the simple Gospel, *with the Holy Ghost sent down from heaven*, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron.*

Item. We will, that the church of Christ assume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority, but Christ speaking in them. We will that the church of Christ look up to the Lord of the harvest to send forth labourers into his harvest; and that she resume her primitive right of trying those *who say they are Apostles, and are not.*

Item. We will, that each particular church, as a body, actuated by the same spirit, chuse her own preacher, and support him by a free will offering without written *call* or *subscription*—admit members—remove offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the 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 chuse: for it is better 10 enter into life having one book, than having many to be cast into hell.

Item We will, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

Item, We will, that our weak brethren, who ma/ have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the rock of ages, and follow Jesus for the future.,

Item. We will, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of Faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of Gospel liberty.

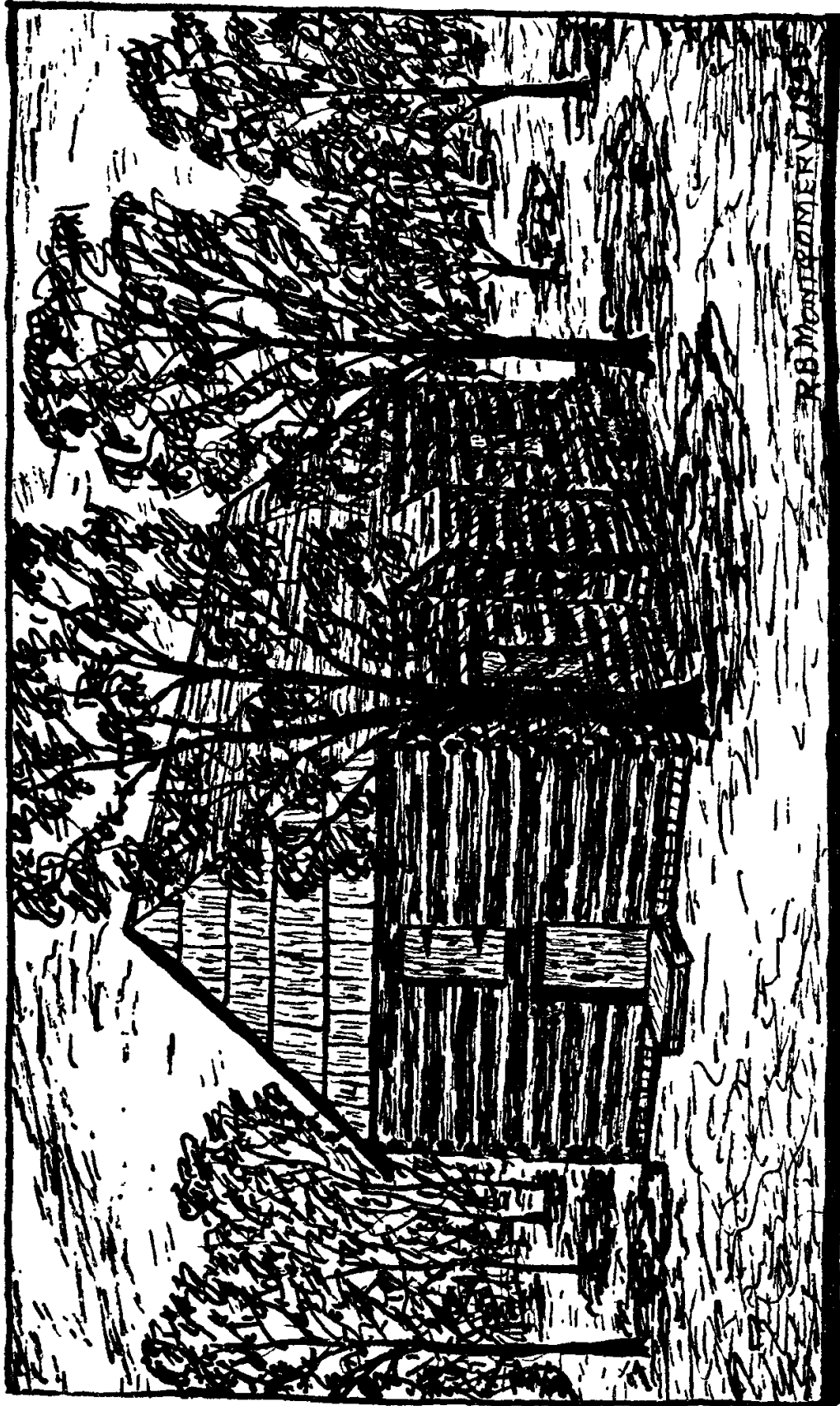
Item We will, that Ja———, the author of two letters lately published in Lexington, be encouraged in his zeal to destroy *partyism*—We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we will, that all our *sister bodies*, read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, }
June 28th, 1804. } (*L. S.*)

ROBERT MARSHAL,
 JOHN DUNLAVY,
 RICHARD M'NEMAR,
 B. W. STONE,
 JOHN THOMPSON,
 DAVID PURVIANCE, } *Witnesses.*

THE END



CANE RIDGE MEETINGHOUSE, BY RILEY B. MONTGOMERY

HISTORY
of the
CHRISTIAN CHURCH IN THE WEST

BY

BARTON WARREN STONE

with illustrations by
Riley B. Montgomery and William Clayton Bower,
and a foreword by
Roscoe M. Pierson

LEXINGTON, KENTUCKY
THE COLLEGE OF THE BIBLE

1956

FOREWORD

Barton Stone knew that the movement launched in Kentucky in 1804 had great historical importance, and he made several attempts to record the events with which he was connected. His sense of history was, no doubt, partly responsible for his starting the famous periodical the *Christian Messenger* from his home and pastorate in Georgetown, Kentucky, in November 1826, for in the fourth issue of this paper he commenced the series of articles that are reprinted here as *The History of the Christian Church in the West*. The first two numbers of the series were entitled simply "History of the Christian Church," but the title was expanded to the present form in the last six installments.

Though Stone's narrative wanders from a simple recounting of the important events into a discussion of his doctrinal position at several points, this series of articles that appeared in the *Christian Messenger* from February 1827 through October of that year is probably the first attempt to set down a sympathetic history and interpretation of the origins of the peoples known today as Disciples of Christ and Christians. This historical study reveals much of the character of Barton Stone, especially his concern for the Christian gospel, his intense personal piety, and his genuine strivings for Christian unity, all of which is cast against his reaction to human authority and his plea for personal liberty of belief based on a direct approach to the Bible without the prior interpretations of the creeds.

Included in this booklet are all of the articles that appeared in the original series plus the account of the "Union of Christians" which appeared in the January 1832 issue of the *Christian Messenger*, published immediately after the famous convocation of Christians and Reformers in Lexington on January 1, 1832.

We thought at one time that we should reprint this material by

one of the photographic processes so that it might be read in its original form. However, there were several reasons why this idea was abandoned, reluctantly: dimness of the text, the arrangement of the articles, and smallness of the original type. When it was decided that even if we produced the material photographically we would have to make certain changes in composition upon the new pages, we gave up this method entirely and made arrangements to reset the type completely. Very little editorial work has been done to the text in order to preserve as much of the original flavor as possible; all spelling, punctuation, capitalization and sentence order are absolutely unchanged. It was of course impossible to remake all of the original mistakes such as to reprint letters that were printed upside down, or to preserve quaint examples of the division of words, but as far as possible we have reprinted this material as it was originally printed in the pages of the *Christian Messenger*. In like manner, the editor has refrained from intruding upon the reader by the insertion of footnotes, though in some ways a few notes might be desirable. There are no square brackets, no *sics.*, nor other editorial comments upon the text. The only notes that have been added are those at the beginning of each chapter stating the issue, date, and original pagination of the articles.

As an added feature we have been fortunate in securing pen and ink drawings from two of Barton Stone's spiritual descendants of two major shrines of the Stone movement: Riley B. Montgomery has sketched Cane Ridge meetinghouse and William Clayton Bower has carefully recreated the old Hill Street Christian Church as it probably appeared in 1832.

The early issues of the *Christian Messenger* are quite scarce and few except the professional scholars of our brotherhood have had the privilege of reading this material as it first appeared. Nor has this historical sketch been reprinted, though it has been long overdue. It is, therefore, a real pleasure for The College of the Bible to share this part of its historic literary treasures with its friends

ROSCOE M. PIERSON

HISTORY OF THE CHRISTIAN CHURCH

No. I

TOWARDS THE CLOSE of the eighteenth century, there was an unusual death in the professors of religion, throughout the western country, both among the preachers and the people. In the commencement of the present century, the more pious became seriously alarmed at the prevalence of vice and the declension of vital piety. They agreed to meet often in prayer to God to revive religion, which appeared ready to die. These meetings were frequent, and began to attract general attention. The humble Christians prayed fervently, and sang the praises of God with warm devotion. Their prayers reached the ears of the Lord; *he answered by fire*; for he poured out his spirit in a way almost miraculous. This powerful work was first experienced in Tennessee, and in the lower parts of this state, among the Presbyterians, in the summer or fall of 1800. At this time I had gone to Virginia and North Carolina. From Carolina I was returning to Kentucky in company with Dr. Hall, who was going on a mission to Natchez and the low countries. Never shall I forget the events that transpired on our journey. We were met by a company returning from Tennessee, who had letters to Dr. Hall. We stopped in the woods. The Doctor began to read silently; but soon cried out aloud, and burst into a flood of tears. At first we were at a loss for the cause; but soon learned from the bearer of the letters, and from the letters themselves, that which equally affected us all. It was an account of a wonderful meeting at Shiloh in Tennessee—that many had been struck down as dead, and continued for hours apparently breathless, and afterwards rose, praising God for his saving mercy—that the saints were all alive—and shiners all around weeping and crying for mercy—and that multitudes were converted and rejoicing in God.

[The *Christian Messenger*, Vol. I, February 24, 1827, pp. 74-79.]

The work spread and progressed like fire in a dry stubble. The sparks, lighting in various parts of the field, would quickly raise as many blazes all around. So the Christians from various and distant parts met together; and returning home in the spirit and power of religion, they became preachers, successful preachers, in their neighborhoods, by simply stating what they had seen, heard, and felt; and so spake that many believed and turned to the Lord. I knew an old Presbyterian in a barren neighborhood. He heard of this strange work, and went 60 or 70 miles to one of these meetings. The work was very great and strange. He felt the flame of it in his own heart, and returned home in the power of the spirit. He had a very wicked son. He went to see him, deeply impressed with the situation of his child. As soon as, he saw him, he burst into a flood of tears, and cried out, O my son Reuben. The son was instantly convicted of his sins, and immediately repaired to the woods, and cried for mercy; nor did he cease till he obtained it. He straightway began to exhort and warn his companions in wickedness to repent and believe the gospel; and many turned to the Lord. From that period to his death, about 20 years, he laboured without ceasing, in the vineyard of the Lord, and was eminently useful.

In the spring of 1801, the Lord visited his people in the north of Kentucky. In Fleming, and in Concord, one of my congregations, the same strange and mighty works were seen and experienced. On the fourth Lord's day in May, we had an appointment for a communion at Concord. Various causes collected an unusual multitude of people together at this tune,—between five and six thousands, of various sects, and many preachers. The house could not contain them, and we repaired to the woods. Worship commenced on Friday, and continued without intermission day and night, for four or five days. From this meeting, the flame spread all around, and increased till the ever-memorable meeting at Caneridge, in August following. Here an innumerable multitude collected, estimated at 25,000 souls. The meeting commenced on Friday, and continued six or seven days. It was truly a solemn scene to see the multitudes coming together, and the number of wagons and carriages bringing provisions and tents to stay on the ground; for it was found that no neighborhood could entertain and support the multitudes that came together. The members of the church and the neighbours brought their provisions to the encampment, for themselves and strangers. Long tables were spread with provisions, and all invited to eat. This

was the beginning and introduction of camp meetings. During this time, night and day worship continued. Hundreds were lying as men slain in battle; many engaged in prayer for the distressed in every part of the camp; many in the woods around crying for mercy; many rejoicing aloud in songs of praise. In other parts many of the preachers of various names, were proclaiming the gospel of salvation. The number of converts could never be ascertained: it is thought to have been between 500 and 1000.

The doctrine preached by all was simple, and nearly the same. Free and full salvation to every creature was proclaimed. All urged faith in the gospel, and obedience to it, as the way of life. All appeared deeply impressed with the ruined state of sinners, and were anxious for their salvation. The spirit of partyism, and party distinctions, were apparently forgotten. The doctrines of former controversy were not named; no mention was made of eternal unconditional election, reprobation, or fatality. The spirit of love, peace, and union, were revived. You might have seen the various sects engaged in the same spirit, praying, praising, and communing together, and the preachers in the lead. Happy days! joyful seasons of refreshment from the presence of the Lord! This work from this period spread throughout the western country.

It should not be concealed that among us Presbyterians, there were some, both of the preachers and private members, who stood in opposition to the work, and the doctrine by which it was promoted. They did not like that the doctrines of their confession should be neglected *in the daily ministration*. They therefore became jealous lest those doctrines should be entirely rejected by the churches; they began to preach them, and oppose the doctrine of the revival. The other sects began to take the alarm and to oppose the doctrine of Calvin. The war commenced; and now there appeared to be more solicitude to establish certain dogmas, and to enlist members into a particular party, than to preach the gospel, and win souls to Christ. The pious wept at the sight, and were groaning at the devastations of Zion, the breach of union, and the unhappy check put to the work of God! Never before did partyism to my mind appear so hateful, so destructive to the progress of truth and vital piety, and to the salvation of souls. Many saw it in the same light, and felt determined to stand fast in the gospel of Christ, and labour to promote his work.

But here we were not permitted to rest. We must come into the

party views and party spirit of the denomination by which we were called, and cease from preaching that doctrine which was considered contrary to the doctrines contained in our confession of faith, contemptuously called *arminian*. These doctrines were, that the provisions and calls of the gospel were for all, and to all the family of Adam; that Christ died for all, and was the constituted Saviour of all; that the poor sinner must believe in him, and that he was capable to believe from the evidences given in the gospel. In this strain of preaching, a number of the Presbyterian preachers had been for some time past engaged. But these by no means suited the sticklers for *orthodoxy*. Richard McNemar, a member of Washington Presbytery, was zealously engaged in preaching these views. At the session of this Presbytery in Cincinnati, Oct. 6, 1802, a *lay* elder, a member of the Presbytery, arose and entered a verbal complaint against McNemar, as a propagator of false doctrine, and desired the Presbytery to look into the matter. Though McNemar protested against this measure as disorderly, yet he was overruled, and the Presbytery, as a court of inquisition, proceeded to examine him, on the doctrine of particular election, human depravity, the atonement, the application of it to sinners, the necessity of a divine agency in the application, and the nature of faith. The result of the examination was, that his views were essentially different from Calvinism— and that his *principles were strictly Arminian*, "which, (say they) are dangerous to the souls of men, and hostile to the interests of all true religion." A copy of their judgment was ordered to be sent to all the churches under their care. What appeared extraordinary is, that this same presbytery in the same session, in which they passed a vote of condemnation on his principles, as dangerous to the souls of men, and hostile to the interests of all true religion, appointed McNemar to preach among the vacancies, as usual, as their minutes shew.

At the next session of this Presbytery in April 1803, a petition was presented, praying Presbytery to examine McNemar on the fundamental doctrines of religion; and that the Rev. John Thompson undergo the like examination. The Presbytery rejected the petition as improper; and presented McNemar a call from Turtle Creek, which he accepted. The minority of Presbytery protested against these acts of the majority.

In Sept. 1803, the Synod met in Lexington. Here the books of all the Presbyteries were to be examined, and their improper con-

duct arraigned at the bar of this court. Through the committee of overtures, the business of the Washington Presbytery in their sessions in Cincinnati and Springfield with respect to McNemar and Thompson, was laid before the Synod. The Synod soon determined, that the Washington Presbytery acted orderly in examining McNemar, and of publishing their vote of condemnation of his principles, as dangerous, and contrary to the constitution of the Presbyterian church, and that they were disorderly in giving him appointments to preach. They also determined that the Presbytery acted disorderly in rejecting the petition to examine McNemar and Thompson at Springfield, and in presenting McNemar the call from Turtle Creek. It was now evidently seen that the way was prepared to censure any minister of the gospel without charge, witness, or prosecution, through the short medium of Presbyterial inquisition. We, who were of the same sentiments, now plainly saw that the proceedings of Synod not only involved the fate of McNemar and Thompson, but equally our own. We saw the arm of ecclesiastical authority raised to crush us, and we must either sink, or step aside to avoid the blow.

HISTORY OF THE CHRISTIAN CHURCH

No. II

UNDER THESE CIRCUMSTANCES we retired, during a short recess of Synod, to ask counsel of the Lord, and consult with one another.

When we came to converse on the subject, we found it had struck each of our minds precisely in the same point of light, without any preconcerted plan. To appeal to the general assembly, so long as human opinions were esteemed the standard of orthodoxy, we had little hope of redress. We therefore determined to withdraw from the jurisdiction of Synod, and cast ourselves upon that God, who had led us hitherto in safety through many trials and difficulties; and who we believe, will lead us safely on to the end.

We then concluded to draw up, and enter our protest against the proceedings of Synod. While we were doing this, the Synod were employed in debating on the propriety of proceeding on in the new inquisition, as will appear from the following extract:

"Whereas the Synod have taken into consideration certain petitions and papers respecting the conduct of Washington Presbytery at Springfield, &c. which conduct this Synod have said was out of order, &c. On motion, resolved that Synod now enter upon the examination of Messrs McNemar and Thompson, according to the prayer of the petitions, and the charges therein stated; and also that this Synod resolve the questions of doctrines, seriously and reasonably proposed in then" petitions."

"While Synod were deliberating on the propriety of adopting the above resolution, Messrs Marshall, Stone, Dunlavy, McNemar, and Thompson, appeared in Synod, and having given their reasons for not attending sooner, they presented a paper through Mr Marshall, which that gentleman stated to be a protest against the proceedings

[The *Christian Messenger*, Vol. I, March 24, 1827, pp. 97-101.]

of Synod, in the affair of Washington Presbytery, and a declaration that they withdrew from the jurisdiction of Synod, this paper was read and is as follows:

"To the Moderator of the Synod of Kentucky.

"Rev. Sir—We, the underwritten members of Washington and West Lexington Presbyteries, do hereby enter our protest against the proceedings of Synod, in approbating that minute of the Washington Presbytery, which condemned the sentiments of Mr McNemar, as dangerous to the souls of men, and hostile to the interests of all true religion; and the proceeding therewith connected: and for reasons which we now offer, we declare ourselves no longer members of your reverend body, nor under your jurisdiction, or that of your Presbyteries.

1. "We conscientiously believe, that the above minute, which you sanctioned, gives a distorted and false representation of Mr McNemar's sentiments, and that the measure was calculated to prevent the influence of truths of the most interesting nature.

2. "We claim the privilege of interpreting the scripture by itself, according to section 9, chapter 1, of the Confession of Faith; and believe that the Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scriptures.

"But from the disposition which Synod manifests, it appears to us that we cannot enjoy this privilege, but must be bound up to such explanations of the word of God, as preclude all farther enquiry after truth.

3. "We remain inviolably attached to the doctrines of grace, which through God have been mighty in every revival of true religion since the reformation. These doctrines, however, we believe, are in a measure darkened, by some expressions in the Confession of Faith, which are used as the means of strengthening sinners in their unbelief, and subjecting many of the pious to a spirit of bondage. When we attempt to obviate those difficulties, we are charged with departing from our standards, viewed as disturbers of the peace of the church, and threatened to be called to account. The proceedings of Presbytery have furnished the world with ample

encouragement in this mode of opposition; and the sanction which those proceedings have now received from your reverend body, cuts off every hope of relief from that quarter, from which we have at least faintly expected it. We therefore feel ourselves shut up to the necessity of relieving you from the disagreeable task of receiving petitions from the public, and ourselves from being prosecuted before a judge* whose authority to decide we *cannot in conscience acknowledge*.

Rev. Sir—Our affection for you as brethren in the Lord, is, and we hope shall ever be the same; nor do we desire to separate from your communion, or to exclude you from ours. We ever wish to bear and forbear in matters of human order or opinion, and unite our joint supplications with yours for the increasing effusions of that divine spirit, which is the bond of peace.

With this disposition of mind, we bid you adieu, until, through the providence of God, it seem good to your reverend body, to adopt a more liberal plan respecting human creeds and confessions.

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD MCNEMAR,
BARTON W. STONE,
JOHN THOMPSON.

"Done in Lexington, Ky. Sept. 10th, 1803."

The introduction of the above protest put a sudden check to the examining system. The protest was then read, and shortly after, we retired from the house.

Synod then appointed a committee to converse with us, as you will see in the following extract from their minutes:

"On motion, resolved, that Messrs D. Rice, Matthew Houston, and James Welsh, be a committee, seriously and affectionately to converse with Messrs Marshall, &c. to labour to bring them back to the standards and doctrines of our church, and report Monday morning."

"On motion, resolved, that Mr Joseph Howe be added as a member to the committee appointed to converse with Messrs Marshall, &c."

* Confession of Faith.

The result of this conference you have in the report of the committee as follows:

"The committee appointed to converse with Messrs Marshall, &c. report as follows, viz:—That the aforesaid gentlemen agree, that they will confer with Synod on points of doctrine, in the following manner, viz:—they will answer any questions proposed to them by Synod, which may be stated in writing, in writing again; and that they are ready to enter upon the business as soon as they may receive notice for that purpose.

N. B. The whole of the questions shall be given in at once."

To this committee we further stated, that we were willing to return, and be considered under the care and jurisdiction of Synod as formerly, provided they would constitute us into one Presbytery; and if they had any charges to bring against us, with respect to doctrines, or otherwise, let them come forward in an orderly manner, according to the book of discipline, criminate us as a Presbytery, and bring our sentiments to the word of God as the standard, and we were willing to stand trial.

To these proposals we received no answer. It appears that Synod had considerable debating among them, whether they would comply with the proposal contained in the report of committee, in conferring with us in writing; and that there was a diversity of opinion on that subject. A resolution being introduced for that purpose, it passed in the negative, 12 to 7.

Why Synod did not accede to the proposal we could not then tell, for they sent us no answer. However, one of their reasons, as we afterwards understood, was that the whole of the questions must be given in at once. The weight of this reason we leave to the reader to determine. We were not only willing, but anxious to have our sentiments fairly and fully investigated, provided we were put in a situation to have a fair hearing. This we knew we could not obtain, while the leading members of Synod were in their present spirit. We did not expect to have the privilege of discussing the subject before Synod in the capacity in which we then stood; and were unwilling to bring our *necks again under a yoke*, which we had so lately thrown off. The only fair way, then, to prevent quibbling and misrepresentation, was to do it in writing, as we could not do it any

other way, unless we revoked our protest, and came again under the jurisdiction of Synod.

But the Synod had another objection to our proposal, viz: they could not confer with us as *a body*, because they could not acknowledge the legality of *this body*. Time has a wonderful power in legalizing bodies! a few years have legalized the self-created bodies of Luther, Calvin, and all the different sects of Christians since the reformation! A few more years may legalize our *body* in the estimation of Synod, when we hope they will condescend to confer with us, and unity be restored.

Though we had withdrawn from the jurisdiction of Synod, it was of necessity, rather than of choice. We found we must forsake them, or what we believed *the truth*: the former were dear to us, but the latter was dearer. Under these circumstances we again committed ourselves to God, and constituted ourselves into a Presbytery, known by the name of the Springfield Presbytery.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST— No. III

AFTER CONSTITUTING with prayer, and choosing a moderator and clerk, we proceeded to draught a circular letter to the congregations formerly under our care, which is as follows: DEAR BRETHREN: By the time this letter shall have reached you, you will, no doubt, have heard, that a separation has taken place between us, and the Synod of Kentucky, and the presbyteries to which we belonged. The reasons which induced us to withdraw, you see in the above copy of our protest; which reasons we intend more fully to unfold as soon as we can obtain the minutes of Synod, and those of the Washington presbytery, which are referred to in said protest. But lest you should form an improper opinion of the nature or kind of separation, we take the liberty of giving you a short statement of it. We do not desire, nor do we consider ourselves to be separated from the presbyterian Church, as Christians, whether ministers or people; we still wish to continue united to them in the bonds of love; we will admit to communion as formerly, and desire to be admitted. It is not our design to form a party. We have only withdrawn from the jurisdiction of those bodies, with whom we stood connected, because we plainly perceived that, while that connexion subsisted, we could not enjoy the liberty of reading, studying and explaining the word of God for ourselves, without constant altercation and strife of words to no profit. We pass no uncharitable censures on those reverend bodies for their strict adherence to their standards; but as we are accountable to God for ourselves, so we must act for ourselves as in the sight of God; and can own no standard of faith but the word of God; and we desire ever to look to him for his Spirit of wisdom to lead us into all truth. Brethren, we wish to pay all due deference to the Confession of

[The *Christian Messenger*, Vol. I, April 25, 1827, pp. 121-125.]

Faith, and other writings of our pious fathers; but we plead a privilege, which is granted in the Confession of Faith, chap. I, sec. 9, 10, as we mentioned in our protest; that the infallible rule of interpreting Scripture, is not the Confession of Faith, nor any human writings whatever, but the Scripture itself. On this ground we have attempted, and still mean to proceed to hold forth the word of life, peace and pardon to sinners, through the blood of the everlasting Covenant. But as we are by some suspected of having departed from the true doctrines of the Gospel, we design as soon as convenient, to explain to the public our views of the Gospel. In the mean time we are determined, by the grace of God, to preach the Gospel, and administer ordinances as formerly.

"And now, brethren, we commend you to God, and to the word of his grace; which is able to build you up, and give you an inheritance among them that are sanctified. Farewell."

Late in the evening, after our adjournment, the following resolution was handed to us from Synod.

"On motion, Resolved, that Messrs. Rannels, Houston and Kemper be a committee to wait upon Messrs. Marshall, Dunlavy, M'Nemar, Stone and Thompson, to enquire of them, what objections they have to our Confession of Faith, or to any part of it, which they have in their remonstrance declared they could not submit to be judged by; and that they transmit said objections to us in writing on to-morrow morning, or before the Synod rises."

As several of our members were under a necessity of leaving town that night, we concluded to meet next morning, to take into consideration the above resolution. The result of which meeting you will see by the following letter, addressed by us to the Moderator of Synod:

*"Rev'd. and Dear Sir:—*We received your resolution from a member of your committee, requesting us to give you a statement of our objections against some parts of the Confession of Faith. We have taken the matter into consideration and resolved to comply. But it is out of our power to state them to you as soon as you require: but will without fail give you a statement at your next annual session. A party is not our aim; and this we hope to evince to you, and to the world at your next session. In the mean time we design to proceed no farther than circumstances may require. Brethren, you are in our hearts to live and die with you: our hearts are bound to you in love. We hope your intentions in doing what you have

done, were good; but we still believe as stated in our protest. In the mean time let us unite our prayers to our common Lord and Father, that he would in his kind providence heal our divisions, and unite us more closely in the bonds of love.

"We remain, dear brethren, as ever, united to you in heart and affection.

"ROBERT MARSHALL,

"JOHN DUNLAVY,

"RICHARD M'NEMAR,

"BARTON W. STONE,

"JOHN THOMPSON."

This letter was sent forward to Synod as soon as possible on the same day of our meeting; but they did not wait for an answer, for before its arrival, they had passed a vote of suspension; an account of which you will see hereafter.

Shortly after our return home, we were followed by heralds proclaiming our suspension from the ministerial office.

In some of our congregations the minute containing that extraordinary act, was publicly read, and handed to us; which is as follows:

"On motion, the following resolution was introduced, and on a vote being taken, was carried in the affirmative. Whereas, Messrs. Robt. Marshall, John Dunlavy, Richard M'Nemar, Barton W. Stone, and John Thompson, have declared themselves no longer members of our body, or under our jurisdiction, or that of our presbyteries; and whereas, it appears from their remonstrance laid before Synod, that they have seceded from the Confession of Faith of the Presbyterian Church, and no more wish to be united with us, until we adopt a more liberal plan respecting human creeds and confessions; and, whereas, a committee has been appointed, seriously and affectionately to converse with the above members, in order if possible to reclaim them to the doctrines and standards of our church, which committee has proved entirely unsuccessful; moreover, whereas said gentlemen came into Synod and informed us that they had constituted themselves into a separate presbytery, and have refused to comply with every solicitation to return to their duty, but persist *in* their scismatic disposition: Therefore, Resolved, that Synod do, and they hereby do, solemnly suspend Messrs. Robert Marshall, John Dunlavy, Barton W. Stone, Richard M'Nemar and John Thompson from the exercise of the functions of the Gos-

pel ministry, until sorrow and repentance for their seism be manifested; leaving it however to the several presbyteries, to which the above members may have belonged, to restore them as soon as they give satisfactory evidence of repentance; and their congregations are hereby declared vacant.

"On motion, Resolved, that commissioners go to the several congregations where Messrs. Marshall, Dunlavy, M'Nemar, Stone and Thompson have stately preached, to declare those congregations, not before vacated, now vacant; and state the conduct of Synod, respecting those men, and exhort to peace and unity; and that the commissioners be as follows, *viz.* Messrs. Shannon and Lyle, to Bethel and Blue-spring; Messrs. Rannels and Howe, to Cane-ridge and Concord; Mr. Blythe, to Eagle creek; Mr. William Robinson, to Springfield and Turtle creek.

"A true copy,

"JAMES WELSH, S. C. S. K."

Here it is worthy of our most serious attention, to observe that the Synod had no legal grounds to proceed farther against us after our withdrawing from under their jurisdiction. For if the power of suspension is not legally vested in a Synod, their assuming and exercising it, must appear indeed an empty flourish. We would humbly enquire upon what ground they proceeded? Their standard affords no pretext for such a step: the power of Synod is limited to certain bounds which you will see, *Form of Gov.* chap, x, sec. 2; you see not a word there of suspension; their highest authority is to advise the presbytery in such a case, (*Form of Proc.* chap, ii, sec 11). It is unnecessary to prove a negative. We say they had no such authority from the word of God, or the form of Government. But seeing much has been said in support of then authority in that case, it is necessary we should pay a particular attention to the subject.

If our suspension be orderly and according to the will of God, the consequences are serious indeed. We are bound on earth and bound in Heaven; cast out of the vineyard as fruitless, withered branches; in no better circumstances than heathens and publicans; running unsest; and all that bid us *God speed*, must be partakers of our evil deeds. On the contrary, if we have been called of God to minister in Holy things, and have done nothing to forfeit that authority; and if any man, or set of men, should rise up and command us to be silent, and forbid the people to hear us; the con-

sequences may be serious to them in the end. It is certain Synod had no authority from the Book of discipline to suspend us; their authority then must have been either from the word of God, or from such existing circumstances as required them to dispense with order.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—No. IV

IT IS DIFFICULT to find, from the preceding minute of Synod, what was the real crime alleged against us. They tell you that we have seceded from the Confession of Faith; that they have labored in vain to bring us back to the standards and doctrines of the church; that we have declared ourselves no longer members of their body, nor under the jurisdiction of Synod or of their presbyteries; that we persisted in our schismatic disposition, &c. It is thought necessary even in a regular charge, that such crimes be alleged as appear from the word of God, to merit the censure of the church. What part of the above mentioned conduct does the word of God criminate? Does it bind us to any human confession of Faith as a standard? Does it absolutely condemn every man as unworthy to preach the Gospel, who is not of their party, and who cannot be brought to that standard, or its peculiar doctrines? If all who differ from them in this matter, are bound to cringe to their authority as sacred; who do they not level their anathemas at others as independent of their standard, as we? They will grant that their authority does not extend to preachers of other persuasions; we ask then how it could *possibly* extend to us, when we declared we were neither of their persuasion, nor under their jurisdiction? Because their committee failed to reclaim us to the standards and doctrines of the church, is this crime of such a nature, as to warrant suspension? How did Synod know that their committee had used arguments sufficiently powerful to answer this end? Because we had constituted ourselves into a separate presbytery, is this crime of such magnitude that scripture authorizes such to be suspended? If so, they have no right to preach in the sight of God. To suspend us for constituting a separate presbytery, is not this to cut off at a blow

[The *Christian Messenger*, Vol. I, May 25, 1827, pp. 145-151.]

every minister since the Reformation? Luther and his followers constituted a presbytery separate from the Church of Rome; Calvin separated from Luther, and with his followers constituted a separate presbytery; and so have the various sects of Christians ever since. Have these therefore no right to preach, according to the word of God? If not, the Synod in their act of suspension, have virtually suspended themselves and every minister of the reformation since Luther.

"They say we could not be prevailed upon to return to our duty." They take it for granted that it was our duty to return and follow with them; and for the neglect of this duty they pass their act of suspension! We have the judgment of Christ in a similar case. John in the name of his brethren, lodged a verbal complaint against a certain seceder, whom they had taken under a *previous orderly examination*, and silenced, because he followed not with them. *But Jesus said, forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us, is on our part.*

The Synod without making any exception suspended all the five preachers for the *crime* of seceding from the Confession of Faith, when it was known by the Transylvania presbytery, which composed a part of the Synod, that one of the five, B. W. Stone, refused to adopt and receive the Confession of Faith at his ordination, farther than he saw it consistent with the word of God. This he has satisfactorily proved from living witnesses of the highest respectability, in his Address, p. 33, 34.

In our licensure and ordination, this question was proposed us "Do you believe the scriptures of the Old and New Testaments, to be the word of God; and the only infallible rule of faith and practice?" Which we answered in the affirmative. We had also to promise "to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the church; whatsoever persecution or opposition, might arise to us on that account." Form of Gov: Chap: 13 & 14. These things we believed, and were laboring zealously and faithfully to maintain the truths of the *gospel*; not the dogmas of the Confession, for in the light of the gospel we saw many of its doctrines wrong. We were zealously and faithfully engaged to fulfil our engagements, also to maintain the purity and peace of the church; not the Presbyterian church only, but our longing souls embraced the whole church of God on earth. We had

learned that purity and peace could not be promoted by jarring creeds and party-spirits; but by love, faith, and obedience. Can it be possible in this enlightened day, that the Ministers of the Presbyterian church are bound to study the purity, peace and unity of their sect alone? and to preach nothing but what is contained in the Confession alone, or what may be agreeable to it? If so, there is an end of liberty among them—they must be Presbyterians always—they must not change one sentiment nor opinion, which they professed to believe at their entrance upon the ministry; nor oppose one doctrine contained in the Confession of Faith! And if any should change their views, they must be hypocrites to profess and preach what they disbelieve; or if honest, they must be deposed from the ministerial functions, excluded from the church, and branded with the crime of perjury, as having rejected the Confession, which they once professed to adopt and receive! Are they not completely imprisoned within their own party walls?

Can it be a crime to withdraw from those with whom we could not remain in peace? No! it is the inalienable right of every moral agent to withdraw from any society, when he thinks the rights of conscience are invaded. If the government of the Presbyterian church deprives its subjects of this privilege, it must be tyrannical. But there is not a sentence in that book to criminate any person for renouncing its authority. Its compilers were too well acquainted with the rights of man, either to deny the privilege of withdrawing, or to inflict censure on any one for doing it. For proof of this, read attentively their introduction to government and discipline.

It may be, however, alleged that there was something criminal in the manner of our withdrawing: the book of discipline admits it to be proper to suspend a minister for *contumacy*, which is a refusal to attend Presbytery, after being three times duly cited, to answer for atrocious crimes of which he is accused. (Forms of proc. Chap. 2, Sec. 8.) This appears to be the only kind of *contumacy* noticed in the constitution of the Presbyterian Church. It may be supposed that a minister thus cited may not only refuse to appear, but may withdraw from under the jurisdiction of the Presbytery. This step is by some called *declinature*, a higher degree of *contumacy*. But does this apply to our case? What was the atrocious crime laid to our charge? Where was the due citation? There was no such thing in the case, and therefore *contumacy*, or *declinature*, is by no means applicable to us.

If any suppose we withdrew, lest we should be charged with atrocious crimes, not yet stated, then our withdrawing could not come under the charge of *declinature*, seeing there was nothing to decline. Besides the only thing of which we were ever accused, and which could give occasion for a future charge, was never determined by the protestant church to be an atrocious crime. If we wished to decline any thing on the occasion, it was vain jangling and strife of words to no profit, on those subjects about which the wisest and best of men differ.

All juridical authority, which any society has over an individual, is in consequence of a voluntary compact tacitly or explicitly made, by which he is connected with that society, and under its laws. When such compact is dissolved, which may be done at any time, by the voluntary act of the individual, the authority ceases of course. Our voluntary act in putting ourselves under the care of Presbytery, put it in their power to license, ordain, watch over, censure, suspend or depose, so long as we stood in that connection; but when we voluntarily withdrew, being under no judicial censure, it may be properly said that we withdrew from them all that power over us, which we had given them.

When the church is satisfied that any person is called of God to preach the Gospel, it is their duty to encourage and forward him to the work. This they may do by their presbytery, as representatives of the church, as is common in the Presbyterian government; or they may do it in a church capacity, as is done by the Independent and Baptist churches. When the church or their representatives take a candidate on trial, it is not with a view to call and authorize him to preach, but to inquire into the validity of that call and authority which he professes to have received from God. If they approbate his profession, they express it by the act of licensure. The candidate is then to make *full proof of his ministry*, whether it be from Heaven or of men: and when the church is satisfied, they manifest it by ordaining him. In all this, the church confers no power, human or divine; but only the privilege of exercising the power and authority, which they believe he has received from God, in that particular society. This privilege, the church may recall; the candidate may forfeit or voluntarily resign. But neither the refusal of the church, his own forfeiture, or resignation of that particular privilege, can disannul the original call of God, or the obligation of the candidate to obey.

These principles we think are confirmed, both by the New Testament, and church history. Those who can consult Doddridge's paraphrase on the New Testament, Mosheim's church history, and Dr. Watts' constitution of a Christian church, will see that the practice of the primitive church, in such matters, was exceedingly simple; and according to the principles of common sense, as stated above.

Some have supposed that the legal authority of transacting church business, wholly independent of the Spirit of grace, has been committed to the rulers of the church; so that the transactions of those, thus authorized, and those only, are legal. Now upon this principle none have legal authority to preach, administer ordinance, &c. unless he has received it through regular succession from the Apostles. This regular succession has been so often broken, that it is impossible ever to get into order again, unless we make the church of Rome the standard, and return into uniformity with it: For every division and subdivision from that has shared the same fate of suspension or deposition. This was the case with Luther. "He was commanded," (says Dr. Mosheim,) "to renounce his errors within sixty days, and cast himself upon the clemency of the Pope, on pain of excommunication. At first he purposed to appeal from the sentence of the lordly pontiff to the respectable decision of a general council: but as he foresaw that this appeal would be treated with contempt at the court of Rome; and that when the time, prescribed for his recantation was elapsed, the thunder of excommunication would be leveled at his devoted head, he judged it prudent to withdraw himself, voluntarily from the communion of the church of Rome, before he was obliged to leave it by force; and thus to render this new bull of ejection a blow in the air, an exercise of authority without any object to act upon. At the same time he was resolved to execute this wise resolution in a public manner, that his voluntary retreat from the communion of a corrupt and superstitious church, might be universally known, before the lordly pontiff had prepared his ghostly thunder. With this view, on the 10th of December, in the year 1520, he had a pile of wood erected without the walls of the city of Wittemberg, and there, in the presence of a prodigious multitude of people, of all ranks, and orders, he committed to the flames both the bull that had been published against nun, and the decretals and canons relating to the Pope's supreme jurisdiction. By this he declared to the world, that he was no longer a subject of the Roman pontiff, and that of consequence, the sen-

tence of excommunication, which was daily expected, from Rome, was entirely superfluous and insignificant.* For the man who voluntarily withdraws himself from any society, cannot with any appearance of reason or common sense, be afterwards forcibly and authoritatively excluded from it. However he only separated himself from the church of Rome, which considers the Pope infallible, and not from the church considered in a more extensive sense; notwithstanding, in less than a month after this noble and important step had been taken by the Saxon reformer, a second bull was issued against him, by which he was expelled from the communion of the church, for having insulted the majesty, and having disowned the supremacy, of the Roman pontiff. He was also condemned the next year by the diet of Worms, as a schismatic, a notorious and obstinate heretic; and the severest punishments denounced against those who should receive, entertain, maintain, or countenance him, either by acts of hospitality, by conversation or writing. And his disciples, adherents, and followers, were involved in the same condemnation." (Mosheim's Eccle. History, Vol. 4, page 51, 52, 55.) —Against this edict the reformed party protested, by which they got the name of *Protestants*.

But our Synod were of a different opinion from Dr. Mosheim, as they have acted upon the very same principles with the lordly pontiff.

* The Pope might have published to the churches that Luther was no longer connected with the see of Rome, and thus have warned them against him. This is all that Synod could have done respecting us, with any appearance of reason or common sense.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—No. V

ON THE ABOVE extracts from Dr. Mosheim, we also observe that Luther was guilty of the crime of *declinature*. He declined the jurisdiction of the church of Rome, when charged with an atrocious crime, to avoid the censure of excommunication. He was afterwards excommunicated by the high court of that church. His sentence was not for the false doctrines, of which he was before charged; but for insulting the Majesty, and disowning the supremacy of the Roman pontiff; and also for schism. And yet he did not withdraw from the church in a large sense, but from that part of it only, which considered the Pope infallible. In like manner we have not separated from the Presbyterian church at large; but from that part only, which considers the Confession of Faith infallible, that is, as the standard of the church. How easy it is to see the similarity between Luther's case, and that of ours; and yet he never suspected that he had lost his authority to preach; nor has any Protestant since his day called it in question.

Synod takes it for granted, that we received all our authority from them, to exercise the ministerial functions, and as they have taken it away, we therefore have none. Let us apply this to the case of Luther; if he received his authority from the church of Rome, and this authority was taken from him, through what medium then has it been transmitted to the Synod of Kentucky? We would be glad to see authentic testimonials of their spiritual genealogy, proving their orderly descent from the Apostles of Christ. Or if this cannot be done we must consider them as illegitimate as ourselves. It is commonly used as an apology for the Saxon reformer, that the church from which he separated was so corrupt that her suspension was wholly invalid. Let this be granted, and what will it argue? Cer-

[The *Christian Messenger*, Vol. I, June 25, 1827, pp. 169-173.]

tainly, that her power of ordination was also invalid. This proves at once, that the ordination, not only of Luther, but also of Calvin, and every other protestant minister, is *null and void*; seeing that all received their ordination from that corrupt church. Therefore if the filthiness of the church of Rome is taken to plaister the character of our reformers, it will render the apostolic authority of our Synodical brethren not only suspicious, but absolutely a blank.

As the proceedings of Synod were evidently arbitrary and unauthorized, we need not wonder that we are charged to the world, under the odious name of *schismatics*, without any fair statement of the crime, or evidence to support it. A *schismatic* is one, who aims at dividing the church into sects and parties; not only by separating from its communion and drawing away disciples after him, but also, *by loving the pre-eminence in the church, receiving not the brethren, forbidding them that would, and casting them out of the church*, as did Diotrephes, 3 Epis. of John.

We have before proved that, merely forming a separate association, is not schism: provided that association be not intended to dissolve the union and communion of the church. But the Synod takes it for granted that a separation from their *reverend body*, is a separation from the church; thus implicitly declaring, that they are the only church on earth. We would hardly have thought that a body of men so liberal in their principles, as to admit Christians of other denominations to their communion, would exclude those of their own, for merely renouncing what others never acknowledged. Is it not confessed by all that a schismatic spirit, and a party spirit, are the same? If so, let the reader judge on which side the party spirit operated through the whole of the business. Was it a party spirit that induced the preachers at first, to lay aside those points of controversy, which had been a means of keeping the children of God apart? What spirit prevailed at Fleming, when the late revival first commenced; when Dr. Campbell and Mr. Northcut, a methodist preacher, gathered their flocks together, and fed them at the same table? It was justly confessed that Heaven smiled upon the union. Was it not under the same spirit of union, that the flame spread to the east and to the west? Let bigotry blush, and be ashamed at the recollection! But when former things were thus forgotten, and former differences laid aside, whether was it a spirit of union or a party spirit, that prompted some, who were spectators only of this glorious work, to bring forward those speculative opin-

ions, which, at that time, were neither publicly disputed, nor combated; and involved the church in a controversy? This may be emphatically said to *be dangerous to the souls of men, and hostile to the interests of all vital religion*. We neither felt nor expressed a wish to leave our own society, nor proselyte others to follow us: but on this ground we could not long remain in peace: The bible doctrine was too simple for those, who had been accustomed to solve riddles and reconcile contradictions.

The Synod have again raised their standard, which, for three happy years had been gathering dust. The lines will probably now be cleared; the enemies of orthodoxy, however pious, be driven out of the pure church; drowsy bigots recalled to arms, and another bold push made to Calvinize the word. May Heaven prevent the furious onset, and revive in the breasts of Christians a spirit of forbearance and love! And may we, while we go under the *name of schismatics* be ever kept from the *thing*.

It is not uncommon to give the blow and raise the cry. We are brought up to public view, pronounced as the leaders of a party thundered against by the bull of suspension, and our congregations declared vacant! Could the Synod imagine that we would be silent? no: The measures carry too strong marks of ecclesiastical tyranny, to influence us farther than we are driven.

If any enquire why we did not appeal to the General Assembly, we answer: it appeared to us unnecessary; because the business must naturally come before them through the minutes of Synod. David did not immediately go to his father-in-law, to learn his disposition towards him; he chose rather to remain in the field, till the flying arrows determined his doom. If we learn from the minutes of the assembly, that they are for peace, we are near at hand, and ready to obey the signal: but if otherwise, our empty seats must so remain.

We have stated notorious facts, and now let every impartial friend to order, judge for himself. If the prosecution was unprecedented and disorderly from first to last, let the candid reader say, whether it was not an orderly step for us to withdraw. We have said in our protest that we only withdrew from the judicatories with which we stood connected, and not from the church; we say so still. They have beaten us uncondemned, being presbyterians, and then would cast us out of the church. Nay, their letter of suspension will not do. We must again call for order: and desire that body to pro-

duce authority, not from the annals of the church of Scotland, but from the word of God, or at least from the constitution of the presbyterian church in America, to justify their proceedings. If they have suspended us without authority, the General Assembly will have to say whether they were in order or not. So long as we believe their proceedings were out of order, that belief will bind us more firmly to the church. The hireling may flee when his congregations are declared vacant, and his salary called in: and set out in search of another benefice. But we pledge ourselves, through the grace of God, to stand fast in the unity of the Spirit, and without respect of persons, endeavor to gather into one the children of God, who have been *scattered in the cloudy and dark day*. How this solemn pledge was redeemed, will be seen in the progress of this history. It will be also seen how little dependence can be put in the pledges of men! Who could have believed that such a noble purpose should so soon be blasted?

After the adjournment of Synod we returned to our several homes with a sorrowful heart, and with many tears. We were soon followed by the authorized heralds of Synod, proclaiming our suspension, and declaring our congregations *vacant*. The mournful scenes of those days can never be forgotten by me, nor by thousands who were witnesses of their evils. Who without a sigh could see torn asunder the pastor and his flock, united in the closest ties of friendship and Christian affection, strengthened too by the growth of years? Who without a tear could see the flood gates of strife raised, and the sweet spirit of religion swept from the sanctuary of God, where peace, love and union had long delighted to dwell? Who, that had been accustomed to see the great congregation collecting from every quarter on every Lord's day at the house of God to worship together with solemnity and joy,—who, accustomed to this, but must feel a holy indignation at the men, who should raise their voice and forbid the people to worship together under the penalty of excommunication? This was done. Future ages will be incredulous; for many in the present day can scarcely believe it. But why all this mischief? What evil had we done? This was our crime, we preferred the Bible to the Confession and preached the *doctrine* of the former rather than the *doctrines* of the latter. We could not believe both, for we saw they widely differed; we could not preach both without preaching contradictions; we could not serve both, for who can serve two masters? We were under the necessity of cleaving to, or

of rejecting one or the other. We could not conscientiously bear a party standard, or fight under it against our brethren.

The great majority of our congregations cleaved to us and to the word we preached. Their confidence could not be shaken. The Presbyterian preachers generally thinking their cause in danger, expended much zeal and labor to crush our influence, and divert the attention of the people from us. But all their efforts were apparently vain. Their endeavors to defend and establish the peculiarities of their system, rather tended to open the eyes of the people to its deformity, and opposition to what they deemed the gospel of God, and to strengthen their attachment to the doctrine we preached. The Methodists, thinking that we would all unite with them, were very friendly, and treated us with brotherly attention.

In the mean time we were busily engaged in preaching and defending our views of the gospel. To the Bible we paid assiduous attention, *determined to know nothing but Jesus and him crucified*. The people followed our example in studying the Bible, and knowledge and true piety began to shine forth in the professors of religion. We prepared and published our apology, including our views of the gospel, and our remarks on the Confession of Faith. This publication had a happy effect on the public mind; not only to soften their prejudices against us, but also to convince many of the truth, of which they became zealous advocates. It is now thought necessary to give a concise view of that doctrine we published and preached continually at that time, that the world may more correctly judge and determine respecting us, and of the justice or injustice of our opposers.

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

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

This doctrine preached by us, was considered a novelty and innovation by many of our Presbyterian brethren. For this we incurred then- displeasure, and suffered much opposition from them. It is a

[The *Christian Messenger*, Vol. I, July 25, 1827, pp. 193-198.]

fact which cannot be denied that the doctrine of Trinity and atonement, which we afterwards received, and for which we have suffered such bitter opposition, were at that time never preached by us; and indeed, the doctrine of atonement was unknown to any of us, till sometime after our separation from Synod; and I believe the common notion of trinity was by all of us believed, except by myself on the point of the pre-existence of the Son of God. The doctrine of satisfaction to law and justice, we preached without having once doubted its correctness. [See Apology, p. 68.] The truth of this statement may be doubted at this day by many, who can hardly believe that this doctrine, which we then preached, could have been opposed by Presbyterians. To remove this doubt, I will briefly state the difference between our doctrine and theirs. We both viewed the sinner in a state of death and alienation from God, exposed to eternal damnation: We both agreed that the gospel was the divinely appointed means of salvation, or regeneration: But we contended that this means would never prove effectual salvation or regeneration, till the sinner believed it; and we insisted that he was capable to believe. They contended that the sinner was as unable to believe as to make a world; and therefore if he was saved, God gave him faith, or wrought it in him by some mysterious divine power; a *power* extraneous from the word.—We taught that the spirit and all the promises of the new covenant were given through faith, or were received by the believer. They taught that the spirit, though a promise of the covenant, and faith, were given to the sinner in unbelief. This difference was viewed by us all as very great.—The one was connected with the whole system of Calvinism; the other with the gospel of God, as we humbly believed.

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

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

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

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

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

3. Because he died for all, 2 Cor. v.14-15. 1 Tim.ii, 6. Heb. ii, 9, 2 Pet. ii, 1. John i, 29. That Christ died for all we farther argued, because sinners who hear the gospel shall be finally condemned for not believing and obeying it. "He that believeth on him is not condemned. He that believeth not is condemned already; *because* he hath not believed in the name of the only begotten son of God. John iii, 13.2 Thes .i, 7-8. John xii, 58. Jas. ii, 12. 1 John iii, 23. But how can this be required of those for whom Christ did not die? Would not such be required to believe an untruth? And can we

think that the judge of all the earth would condemn his creatures for not believing a lie? If Christ died exclusively for a part of the human race, unbelief follows of course. The scheme furnishes no proper foundation for any one to make an application of the promises to himself; and no one, holding this system, can believe till his mind is drawn off from it, and his attention fixed on the promise of a faithful God. We farther taught, that with Christ is freely given all his fulness, or all that is in him; for we have no authority to believe that a partial Christ is offered to any. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii.32. In him is the fulness of grace, life, salvation, pardon, wisdom, righteousness sanctification, redemption, and the spirit without measure. All these he received as gifts for men, even for the rebellious, Ps. lxxvii, 18. Acts ii, 39-40, &c.

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

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

calls all the ends of the earth to look unto him, and be saved: saved, not in part, but in whole, from beginning to end.

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

The absolute freeness of the provisions in Christ is represented by the manna provided for the Israelites in the wilderness, John vi, 32. The manna was given to all without exception, to those who loathed it, as well as to those who loved it. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea come, buy wine and milk without money and without price. The spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him take the water of life freely." Rev. xxii, 17. Water is free to all, and no money, or price is required to purchase it. So are the provisions of the gospel. No good works, no qualifications are previously required; no time is allowed to obtain them. But all are exhorted now, immediately to come. *For behold, now is the accepted time, behold now is the day of salvation. And, To day, if ye will hear his voice, harden not your hearts.* Whatever the situation of the sinner may be—though his sins be like crimson, and for multitude as the sand on the sea shore; yet has he a sufficient warrant now to believe the gospel, and receive its provision. For if the gospel does not authorise him *now* to receive its provision, it does not suit him *now*, and while he goes to seek for qualifications, death may put a final period both to the means, and the end. Besides, if the gospel require previous qualifications; while the sinner is seeking them, he is obeying it; and should death, in the mean time, carry him off, he could not be condemned on the principles of the gospel. But neither could he be saved: for, by the supposition, he is yet without the provisions of

life. These qualifications, by whatever name they may be called, are legal; and instead of preparing the soul to receive the gospel, they are turning it away from Jesus Christ.

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

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

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

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

FAITH.

HAVING SHOWN how the Gospel effects regeneration, by being believed, we are naturally led to speak of faith. We have already shown that the word of God is the foundation of faith; but it will be necessary to say something further on this subject. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John, xx. 31. "That your faith should not stand in the wisdom of men, but in the power of God." 2.Cor. 11.5. "So then faith cometh by hearing, and hearing by the word of God. Rom. x.17. "When he (Christ) shall come to be admired in all them that day." 2 These. 1.10. "How shall they believe on him of whom they have not heard?" Rom. x.14. "Howbeit many of them that heard the word believed." Acts IV.4. "In whom ye also believed, after that ye heard the word of truth the Gospel of your salvation." Eph. 1.13. "And many of the Samaritans of that city believed on him for the saying of the woman, who testified, he told me all that ever I did. John IV.39. "As he spoke these words many believed on him.—Chap. VIII.30. "Neither pray I for these alone, but for them also, who shall believe on me through their word."—Cap. XVII.20, &c. &c.

The word of truth is not only the foundation of faith; but it has sufficient evidence in itself to produce faith (see Deut. xxx. 11. and John xx.31.) Faith can have no existence without evidence. "A man can receive nothing except it be given him from heaven." John 11.27. If a fact be stated to us, which is accompanied with sufficient evidence, we believe it. Faith does not depend upon any disposition, whether holy or unholy; but on the strength of the testimony. No

[The *Christian Messenger*, Vol. I, August 25, 1827, pp. 217-221.]

that believe (because our testimony among you was believed) in Christian will deny, that there is sufficient evidence in the *word* to produce faith. For if there is not, God cannot require us to believe it, nor condemn us for not believing, when it is impossible to be believed. But many say, though the evidence be sufficient in itself, it can have no access to the mind in its natural state. To this we answer, that evidence, under such circumstances, is no evidence to us.—And therefore neither God nor man ought to wonder, if we do not believe.

The word, or testimony of God, is to be believed in the same manner as we believe the testimony of one another.—This is evident: See John I. 9. "If we receive the witness of men, the witness of God is greater;" and therefore can, and ought to be received by all that hear it.

As faith is a simple idea, we cannot give any definition of it, that will make it plainer than it is already. And it would have been happy for the church, if no other definition had ever been attempted. But if the reader, according to custom, must have one, we say—*it is admitting testimony, upon the authority of the testifier*: Or, *it is simply believing the testimony of God*. Many elaborate treatises have been written to explain what *faith*, or *believing* is, with no better effect, than to destroy its signification. A child of a few years old understands *believing* as well as a doctor of divinity.

Some have defined it *coming to Christ, flying to him, trusting in him, &c.* which are not faith itself, but the fruits, or consequences of it. For none will come to him, till they hear and believe the report of the Gospel; that he is, and is able and willing to save them.

Some have distinguished it into various kinds, as faith of *credence; historical; temporary*; the faith of *reliance; assurance*; of *miracles*; and *saving* faith. But all these are one and the same act of the mind, believing various truths, as God has revealed them.

The Apostle, in his epistle to the Hebrews, expressly describes the nature, fruits, effects, or consequences of faith, as he does also in his other epistles, sometimes directly, and sometimes indirectly. In Chapter x.38,39, he tells us it is *that* by which *the just shall live*; and it is *believing to the saving of the soul*. In Chap. x. I.1, "It is the substance of things hoped for and the evidence of things not seen." Verse 3, It is giving credit to the divine testimony respecting the *Creation*, as related by Moses; "Through faith we understand the worlds were framed by the word of God," &c. Verse vi, it is *believ-*

ing that God is, and is the rewarder of them that diligently seek him; and the consequence of it is coming to God. But we cannot know these things, in the first instance, any other way than by admitting the testimony of God, which is *the evidence of things not seen;* and is opposed to experimental knowledge, which is *the evidence of things seen;* or experienced. It is believing the testimony of God, as in the case of Noah, Abraham, &c. Verses vii, viii, &c. without any other evidence; nay the evidence of sense, and experience had hitherto contradicted it. It signifies the same thing respecting dividing the Red sea and Jordan, and the passage of the Israelites through them, the falling of the walls of Jericho, &c. &c. Now the *act* of believing in all these cases is the *same;* though the *objects* of their faith are *various,* and the effects produced on the mind accordingly.—As we have already said, faith influenced Enoch to *come* to God. It moved Noah with *fear:* it induced Abraham to leave his country; it gave Sarah strength to conceive seed; *for she judged him faithful that had promised.* Verse XI. It influenced the Israelites to venture into the midst of the mighty waters; to surround the walls of Jericho, &c. &c. See its wonderful effects, described at large throughout this chapter, and elsewhere frequently in the word of God.

We see, then, from what has been said, the simple nature of faith, and its use in regeneration. If, therefore, the Gospel believed, or faith in the Gospel produces, or effects regeneration, it necessarily precedes it. This is as evident as that the cause precedes the effect, and the means the end. But as this is an important point, we will add some further proofs to the many already mentioned. "For ye are all the children of God, by faith." Gal. 111.26. If we become children *by* or *through* faith, then it is plain we were not children, or born again, before faith. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1.12. Therefore before they believed they were not the sons of God. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. IV, 5, Here we see the *ungodly* are the persons, who are justified; but as God justifies none but them that believe, therefore the ungodly believe; and so faith precedes regeneration.

To assert, that regeneration precedes faith, is to destroy the very foundation and nature of the Gospel. No unregenerated sinner would then have any warrant to believe; he would be more solici-

tous to work *for* righteousness than to believe *unto* righteousness; and until he imagined he had the evidences of regeneration in himself, he never would regard the Lord Jesus as the Saviour of sinners. It is in fact the foundation of *legality*. Upon this plan the Gospel ceases to be glad tidings to sinners; for sinners have no right to any thing the gospel reveals.

In the *great supper*, already mentioned, the faith of those who partook of it, did not depend upon the provision they ate; nor the sight of the well furnished table; but upon the report of the servants, who invited them. So the faith of those who partake of the gospel provisions, does not depend upon their partaking; but upon the report of God in the gospel. We grant that partaking the provisions of the gospel strengthens their faith; it adds to the testimony of God, *that* of sense. Then they know *experimentally*, that the report of the servants is true. Should these invited reply to the servants, that they could not believe there was such a supper provided for them; they would not act more foolishly than those who say they cannot believe in the gospel, till they partake of its provisions. The very act of taking, or receiving the provisions of the gospel is an *exercise* of faith: and therefore faith necessarily precedes receiving them.—As, therefore, faith precedes partaking the provisions of the gospel; so it does not depend upon the reception of them for its foundation.

Now, as we before proved, that salvation, pardon, eternal life, divine light, wisdom, righteousness, sanctification, redemption, the fulness of the spirit, &c. are the provisions of the gospel; and that faith precedes the reception of them: therefore it follows, that faith does not depend for its existence on partaking any of them; but necessarily precedes all.

Will any say, that faith depends upon salvation? No; for the scripture every where asserts, that salvation follows faith. *He that believeth shall be saved, and he that believeth not shall be damned.* Will any assert that it depends on pardon, or justification? No; for we are justified by faith.—Does faith depend on spiritual life for existence? No; for "these things are written, that ye might believe; and that believing ye might have life through his name."

Does its existence depend upon the Spirit's powerful, enlightening, quickening, and sanctifying influences? No: for we receive the Spirit *through* faith. Gal. iii.14. "That we might receive the promises of the spirit through faith." See also verse 25; "In whom, after that ye believed, ye were sealed with the holy Spirit of promise."

Eph. 1.13. Faith does not depend upon grace; for by faith we receive grace. "By grace are ye saved through faith," &c. Eph. II.3. "By whom also we have access through faith into this grace wherein we stand." Rom. v.2.

As, therefore, faith precedes the reception of the gospel provisions, it cannot be a part of those provisions, in any other sense than as it is a *medium* of *divine appointment*, through which we receive them. If it belongs to the provisions of the gospel, then it is absolutely out of the creature's reach. And would God damn a soul for not having faith, when he had it in his own hand to give or withhold, at sovereign pleasure? With equal propriety might he damn him for not creating a new world. For the one is as much above his power as the other. Faith is no where promised, but always represented as that through which the promises are received.

Thus, according to promise, we have given you a brief view of the Gospel; and we desire that you will not take these things merely upon our word, nor the contrary upon the word of any other person; but search the scriptures daily, with an humble dependence on God for the necessary aids of his spirit, and see whether these things are so.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—No. VIII

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

In the mean time we were earnestly and successfully engaged in preaching the gospel, and churches were multiplied. We ordained to the ministry David Purviance, who had long served his country as a legislator. His labors were then, and still are, a blessing to the church. We listened to objections made against us by enemies as

[The *Christian Messenger*, Vol. I, September 25, 1827, pp. 240-245. There are two pages numbered 243, therefore there are actually seven pages given to this installment.]

well as friends, and determined to correct our errors, and receive truth by every means. While we were denouncing partyism and urging Christians to union, it was frequently cast up to us that we were as much a party as others, having assumed a party name, *the Springfield presbytery*. We felt the force of the objection, and determined to free ourselves from this cause of offence. We therefore met in Bourbon County Ky. June 28th, 1804, and agreed to cast off our assumed name, and power, and to sink into the general body of Christians, taking no other name than *Christians*, the name first given by divine authority to the disciples of Christ. This we announced to the world in a small piece, entitled "*the last will and testament of Springfield Presbytery.*"

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

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

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

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

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

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

We then gave our reasons for dissolving as follows; "With deep concern they viewed the divisions, and party spirit, which have long

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

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

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

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

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

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

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

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

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

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

"Notwithstanding we conceive we can propose a method of accommodation, which, with the divine blessing, will heal the division,

which subsists between both the ministers and people throughout the bounds of the Synod of Kentucky, as follows:

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

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

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

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

"ROB'T. MARSHALL,
JOHN DUNLAVY,
BARTON W. STONE,
JOHN THOMPSON."

Danville, Oct. 18, 1804.

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

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

We were sorely pressed with the weight of another argument or objection to the doctrine we then preached. We believed and preached that the sufferings of Christ were vicarious, or in the room and stead of sinners, in order to pay their debts or to satisfy law and justice in their stead—we also preached that Christ died for all, or tasted death for every creature. If he died for all, and the design of his death was to satisfy the penal demands of law and justice in the room of sinners, then it appeared that all must be saved. On this view of the sufferings of Christ, we evidently saw Calvinism or Universalism was true; neither of which we could receive as the doctrine of the Bible. To the Bible we then applied with prayerful

attention to find the truth on this point. We soon found that the sufferings of Christ were no where said in the Bible to be designed to reconcile God to sinners; but on the contrary, "that God was in Christ reconciling the world unto himself."—We soon found that the word *atonement*, was but once named in the New Testament, Rom. 5, 10.; and in this text it could not mean *satisfaction* to the demands of law and justice, because it states "by whom *we have now received the atonement*," and not that God received it. We evidently saw that the word should have been translated, *reconciliation*, as all the learned agree. We diligently sought for the doctrine of satisfaction to law and justice by the death of Christ. We could not find in the Bible, nor could we find a man who could shew it there. We then enquired what were the demands of law and justice against the sinner, accordingly to the popular systems of the day. We learned that the law required perfect, personal and perpetual obedience—that justice required of the transgressor death temporal, spiritual and eternal, that Christ as surety paid this debt of obedience and suffering in the stead of the sinner, which obedience active and passive, is imputed to the sinner for justification.

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

We next enquired, did Christ pay in the sinner's stead, the debt due to justice, and so satisfied justice? Did he pay the debt of temporal death? If he did pay this debt *fully*, why do sinners of every age die, or pay the debt again?—Can it be just to demand and re-

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

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

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

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—No. VIII

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

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

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

[The *Christian Messenger*, Vol. I, October 25, 1827, pp. 265-269. *N.B.*: This issue is misnumbered, it is properly number IX.]

As many among us were breathing after perfect holiness, they were disposed to listen to any proposition by which they might advance to that desirable state. The bait therefore was taken by many, and many were ensnared to their rum. Among those taken were Richard McNemar, Matthew Houston, and John Dunlavy, who became very zealous to make proselytes to the shaker-faith, and were too successful in their attempts.

This was the first serious check to our progress; and it was humiliating in the extreme. The opposition to our course before had been so violent and ill-directed, that it rather increased, our influence in society, and inclined many to unite with us. But now the Shakers under the mask of friendship, were drawing the multitude after them and many for fear of them fled from us to the different sects for refuge. What added to our grief was, the spirit of rejoicing, manifested by many of our sectarian opposers at this event, so ruinous to the souls of many. Their conclusion was, that our doctrine was thus demonstrated to be false, because so many of its advocates had embraced Shakerism.—But this argument was soon taken from them; for many of the various sects, both preachers and people, were also ensnared, and united with them.

Those of us, who stood firmly fixed in the faith of Christ, encouraged each other, and were indefatigable in our exertions to rescue the Churches from the snare of the Shakers, and to establish them on the Gospel. The storm, so tremendous in its first appearance, soon passed over. We have thought that this distressing occurrence has eventuated in good, great good to the Christian Church; for by it we are taught to check our mind from indulging too freely in vain speculations, and to examine well by the Bible, every doctrine presented for our acceptance. We are also taught our entire dependence upon the great Head of the Church for all good, and that he only can keep us from falling.

We humbled ourselves under the mighty hand of God—day and night, in public and private we called upon God for his Holy Spirit to revive us and bless us once more. The Lord hearkened and heard, and poured out his Spirit upon us. Our ranks, which had been thinned by the Shaker-storm, were soon filled and the churches were multiplied. Peace, love and union increased, and abounded every where. Many who had been our opposers began to see that God was with us, and either united with us, or ceased from their

opposition. A few happy years we thus enjoyed in the service of our Lord. But tribulation yet awaited us. Some of us saw evidently another storm gathering and began to prepare to meet it.

A number of us from reading the Bible had received the conviction that immersion was the Apostolic mode of baptism, and that believers were the only proper subjects of it. The Elders and brethren met in Conference on this and other subjects of importance. It was unanimously agreed that every brother and sister should act according to their faith; that we should not judge one another for being baptized, or for not being baptized in this mode. The far greater part of the Churches submitted to be baptized by immersion, and now there is not one in 500 among us who has not been immersed. From the commencement we have avoided controversy on this subject, and directed the people to the New Testament for information on this matter. Some of our preaching brethren appeared rather uneasy and dissatisfied that their congregations were submitting to this ordinance, while they could not be convinced of its propriety; yet they said but little. Some of them began to urge the necessity of making a stand upon the truth we had already learned, and desist from farther search. It was understood that we should have some other bond beside the Bible and brotherly love; that these were insufficient to unite our growing churches, and keep them pure.—It was urged that there was already a diversity of opinion among us on the doctrines of trinity, the son of God and atonement, and therefore it was necessary that some *formulary* should be made and adopted, by which uniformity might be promoted and preserved among us. Some of us saw plainly that these were the arguments used for the introduction of every human party Creed, which has ever been imposed on the world, and therefore opposed *formularies*, from a full conviction of their injury to the cause of Christ.

At Bethel, August 8th, 1810, we met in Conference.—After some time spent in conversation, a plea of union was agreed to, and the following instrument was proposed and generally adopted. "At a general meeting of ministers of the Christian church at Bethel, in the State of Kentucky, August 8th, 1810, the brethren, taking into consideration their scattered, local situation, their increasing numbers, and the difficulties arising in the execution of their office, agreed to unite themselves together *formally*, taking the word of God as their only rule and standard for doctrine, discipline and government, and promising subjection to each other in the Lord,

have hereunto subscribed their names, according to their present standing in said connexion."

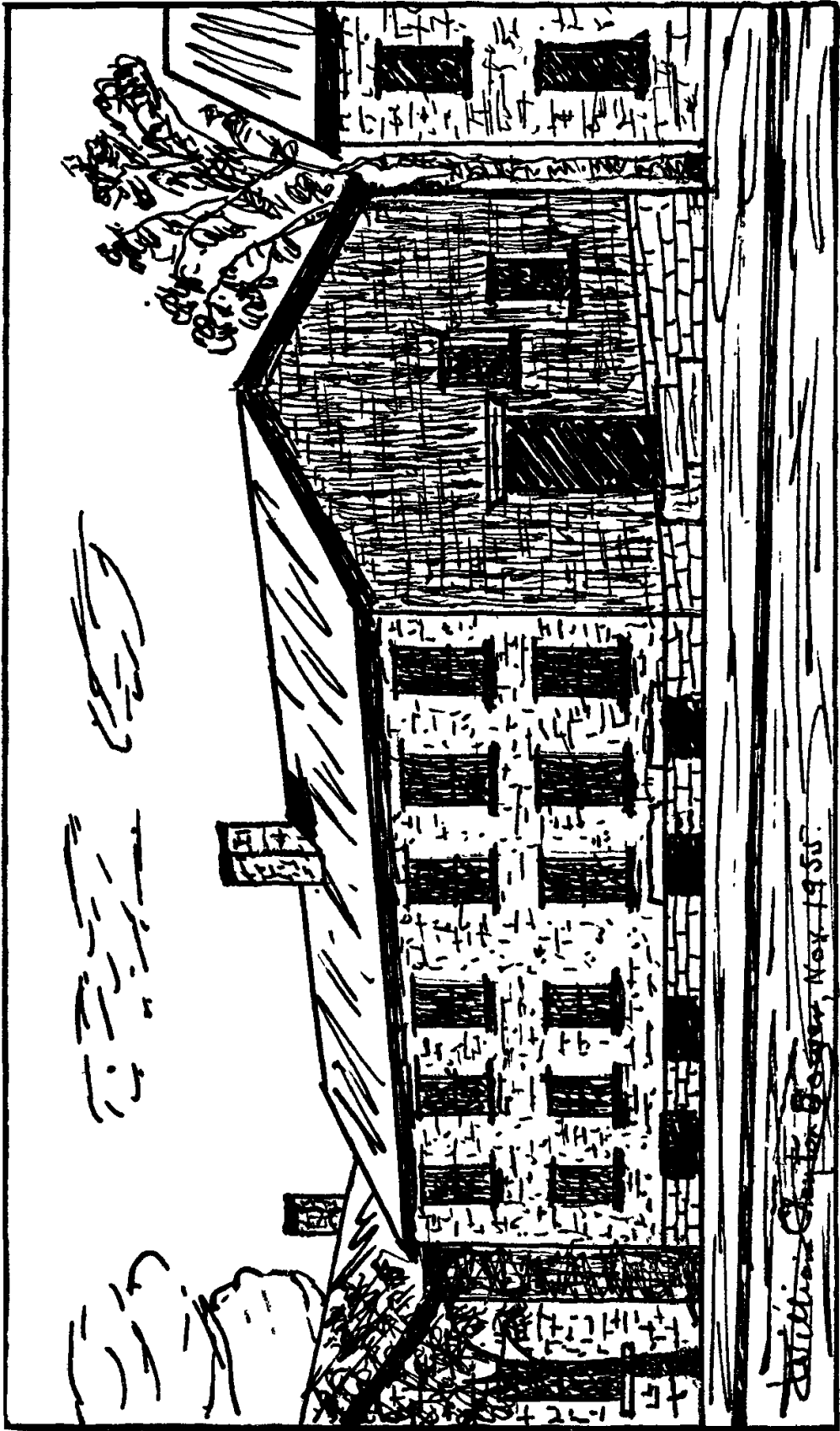
At this conference it was also proposed, and agreed to that a committee be appointed to write for publication, a piece, embracing those points of doctrine, respecting which, there was so much noise throughout the country; hoping by this to remove from the public mind those strong prepossessions against us, and to obtain some degree of communion with brethren of other denominations. The committee was appointed, consisting of R. Marshall, B. W. Stone, J. Thompson, D. Purviance and H. Andrews. The subjects on which they were instructed to write, were the trinity, the Son of God and atonement. They were to report to a general meeting at Mount Tabor on the 2d. Monday of March, 1811.

On the day appointed, a very general collection of the preachers met at Mount Tabor. The committee with leave of Conference, retired to compare their writings, promising to report next morning. The committee soon found that they disagreed among themselves on the atonement the first point on which they compared their writings. Marshall, Thompson and Andrews, having relinquished the views entertained by the Christian church generally for some years past, advocated those contained in the *orthodox* creed, with regard to this doctrine and that of trinity—Stone and Purviance had written and spoken in opposition to them. On next morning we reported our disagreement among ourselves, and could not do the business to which we had been appointed by Conference. The Conference agreed to hear what the committee had written. After we had read our several pieces, a motion was made to enter into a public debate on the doctrines but the general voice was against it, supposing that they had heard enough, and declaring that the difference of opinion need not break fellowship.

Marshall and Thompson, in failing to reform us, and bring us back with them to believe what we have long since rejected, became from this time our opposers. They wrote a book against us, and in justification of their conduct, with regard to us. It was by us considered a harmless production, beneath the talents and high respectability of the authors, and therefore scarcely noticed by us. In this book they give their reasons for leaving us. One was that they could not reform us—that by some years experience, our church had not increased in number and holiness, as they had expected— that they had thought that the Millennium was just at hand, and that

a glorious church would soon be formed, &c., but they were disappointed. We pretend not to blame our brethren for acting up to their convictions. We are not to judge another man's servant, and therefore pass no uncharitable judgement on them. We believe them to be Christians, driven from some points of precious truth into errors, which must and will be relinquished by Christians of every sect not long hence. These brethren, Marshall and Thompson and F. Monfort, soon after were received into the presbyterian church; and S. Westerfield and H. Andrews, not having a classical Education, were left at the door, and joined the Methodists.

The loss of these dear brethren we greatly lamented; but we less sensibly felt it: Because our number of preachers and churches had greatly increased; and the influence of the brethren in society was greatly diminished; their weight against us was almost imperceptible. From that tune we have lived in peace & harmony among ourselves—our numbers from a handful have swelled to many thousands, and many churches have doubled their numbers every year for some time past. At the present time there is a greater increase than we have ever yet known. We are yet warmly opposed and spoken against every where. We trust in the living God, and labor to be accepted of him not doubting but that on the ground we now occupy, the whole church of God on earth will ultimately settle.



William Clayton Bower, Nov. 1958.

HILL STREET CHRISTIAN CHURCH, BY WILLIAM CLAYTON BOWER

UNION OF CHRISTIANS

WE ARE HAPPY to announce to our brethren, and to the world, the union of Christians in fact in our country. A few months ago the Reforming Baptists, (known *invidiously* by the name of Campbellite,) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in the same spirit, on the same foundation, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the same family. The Lord confirmed this union by his presence; for a good number was soon added to the Church. We agreed to have a four days meeting on Christmas in Georgetown, and on New-Year's day at Lexington, for the same length of time. A great many Elders, Teachers and Brethren of both descriptions, assembled together, and worshiped together in one spirit,- and with one accord. Never did we witness more love, union, and harmony, than was manifested at these meetings. Since the last meeting we have heard of the good effects. The spirit of union is spreading like fire in dry stubble.

It may be asked, is there no difference of opinion among you? We answer, we do not know, nor are we concerned to know. We have never asked them what were their opinions, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith. They say the same of us. We hear each other preach; and are mutually pleased and edified.

It may be asked again—Have you no creed or confession as a common bond of union? We answer, yes. We have a perfect one, delivered us from heaven, and confirmed by Jesus and his Apostles—we mean the New Testament. We have learned from the earliest history of the church to the present time, that the adoption of man-

[The *Christian Messenger*, Vol. VI, January, 1832, pp. 6-8.]

made creeds has been the invariable cause of division and disunion. We have, therefore, rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority, being well assured that it will bind together all who live in the spirit of it.

It may again be asked—How will you dispose of such as profess faith in Jesus, and are baptized? To which party shall they be attached as members? We answer: We have no party. It is understood among us, that we feel an equal interest in the prosperity of every Church of Christ, (and of such we all profess to be members,) and are determined to build up and edify all such Churches, without any regard to former names by which they may have been called. To increase and consolidate this union, and to convince all of our sincerity, we, the Elders and brethren, have separated two Elders, JOHN SMITH and JOHN ROGERS, the first known *formerly*, by the name of Reformer, the latter by the name Christian. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions; which contributions are to be deposited together with brother JOHN T. JOHNSON, as treasurer and distributor. We are glad to say, that all the churches, as far as we hear, are highly pleased, and are determined to co-operate in the work.

Some may ask—Will the Christians and Reformers thus unite in other States and sections of our country? We answer.—If they are sincere in their profession, and destitute of a party spirit, they will undoubtedly unite. They all profess the same faith—they all reject human creeds and confessions—they all declare that opinions of truth are fallible, and, therefore, should not be substituted for truth, nor embodied in an authoritative creed, written, or verbal; nor imposed as terms of fellowship among obedient believers. They all profess the same one Lord, the Son of God, and Saviour of sinners —They all profess the same one immersion, into the name of the Father, Son and Holy Spirit—They profess all that our Lord Jesus and his Apostles and Prophets taught, and nothing more as of divine authority—In fact, we have just received intelligence from Elder JOHN LONGLEY of Indiana, that these people are also united in his bounds, and great are the blessings of the union. Many are added to the church. But should all in other states and sections act inconsistently with their profession, we are determined to do what we are convinced is right in the sight of God. Nothing can move us

from this purpose, unless we should make shipwreck of faith and a good conscience. From which may our merciful God preserve us.

EDITORS