

CHRISTIAN MESSENGER INDEX

edited by

Barry Jones

Contributors

Warren Baldwin
Roderick Chestnut
Charles Dorsey*
Mark Jameson
Barry Jones
Jesse Kirkham

*compiled scripture index
wrote introduction

Word Processing

by

Jean Saunders

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INTRODUCTION

Barton W. Stone and the Christian Messenger

No study of the restoration movement would be complete without the Christian Messenger. This periodical "was a reflection of the heart of its editor,"¹ Barton W. Stone. While Stone's popularity has been somewhat overshadowed by Alexander Campbell in the study of the restoration movement, he nevertheless exerted great influence in his own day for the return of New Testament Christianity. Upon receiving the news of Stone's death T. J. Matlock wrote, "I have for a long time regarded him as the moderator of this whole reformation."² Similarly, Tolbert Fanning wrote, "If justice is ever done to his memory, he will be regarded as the first great American reformer . . ."³

Barton Warren Stone was born near Port Tobacco, Maryland on Thursday, December 24, 1772. He died at Hannibal, Missouri in the home of his daughter, Amanda Bowen, November 9, 1844. He was first buried on his farm near

¹James DeForest Murch, Christians Only (Cincinnati: Standard Publishing Co., 1962), p. 92.

²T. J. Matlock, "Letter," Christian Messenger 14 (December 1844):254.

³Tolbert Fanning, "A Good Man Has Fallen," Christian Review 1 (December 1844):288.

Jacksonville, Illinois. In 1846 when the farm was sold his body was moved to the cemetery of the Antioch Christian Church east of Jacksonville. The following year his body was moved to Cane Ridge, Kentucky.¹

Stone began publishing the Christian Messenger from Georgetown, Kentucky as a monthly periodical in November, 1826. He continued publication until his death when David Pat Henderson assumed full editorial responsibilities to finish the fourteenth volume. There were, however, some intermissions between the beginning of volume one (November 25, 1826) and the end of volume fourteen (April 1845) in November 1829, November 1830, January 1837 through August 1840, September and October 1841, and November 1842 through April 1843. The February and March 1844 issues both have the same number (ten), apparently due to a printer's oversight. There is no April 1844 issue, but Stone says at the close of the March issue the eleven and twelve numbers are in one cover,² even though the cover has number ten.

Stone begins volume one of the Messenger by stating his purposes.

It is universally acknowledged, by the various sects of Christians, that the religion of Heaven, for centuries past, has fallen far below the excel-

¹For further study on the life of Stone see, Barton W. Stone, Biography of Elder Barton Warren Stone (Cincinnati: J. A. & U. P. James, 1847); C. C. Ware, Barton W. Stone (St. Louis: The Bethany Press, 1932); William Garrett West, Barton Warren Stone: Early American Advocate of Christian Unity (Nashville: The Disciples of Christ Historical Society, 1954).

²Barton W. Stone, "To Our Patrons and Agents," Christian Messenger 13 (March 1844):381.

lency and glory of primitive Christianity. The man, who honestly investigates the cause of this declension, and points the proper way of reformation, must certainly be engaged in a work, pleasing to God, and profitable to man. This is our design; and to accomplish this desirable end, shall our best exertions be enlisted and engaged.¹

Again in volume four he says,

To destroy sectarianism, and sectarian props, creeds and names--to promote love, peace and unity among Christians--to free the Bible from the rubbish of human tradition--and to restore to the world the unadulterated gospel of the kingdom--these shall engage our best powers--these shall be the polar star to which our attention and exertion shall be chiefly directed.²

Stone dealt with a wide variety of issues and topics in the Messenger. From beginning to end, the fourteen volumes breath "the spirit of Christian unity."³ In order to promote unity Stone necessarily wrote to condemn human creeds as having "rent the church of Christ in pieces."⁴ Therefore, Stone says it is necessary for all "obedient believers" to "determine to do their duty" of all agreeing "to walk by the same rule, the New Testament."⁵ Stone did more than write about unity, he was its "grass roots" prac-

¹Stone, "Introduction," Christian Messenger 1 (25 November 1826):1.

²Stone, "Introduction," Christian Messenger 4 (December 1829):1.

³Murch, Christians Only, p. 92.

⁴Stone, "Human Creeds," Christian Messenger 4 (March 1830):90.

⁵Stone, "Of the Family of God on Earth," Christian Messenger 1 (25 November 1826):16.

titioner.¹

Other issues addressed in the Messenger include an anti-slavery stance, the nature and work of Christ, conversion, baptism, modesty of dress, the Holy Spirit, church government, atonement, and the name "Christian." Murch has observed how Stone's lack of university education has caused him to differ from Campbell in having an "untrained frontier mind." Thus "his positions were often fuzzy and characteristic of a man who has not made up his mind."² Yet, in his own day, D. P. Henderson and John T. Jones relate how Stone was a pillar in the church for his many years of devoted service to God: "He had entirely lost sight of himself and of his earthly interests. Truth was his polar star."³ Stone's "ardent desire for the restoration and glory of the ancient religion of Christ"⁴ has led Tolbert Fanning to write, "To be sure his talent was not, perhaps, quite so brilliant as some others; but his acquaintance with the scriptures was extensive and critical, and a more humble, conscientious and pious man cannot be

¹West, Barton Warren Stone: Early American Advocate of Christian Unity, p. xvi.

²Murch, Christians Only, p. 92.

³D. P. Henderson and J. T. Jones, "A Discourse on the Death of Elder Barton W. Stone," Christian Messenger 14 (February 1845):318.

⁴Stone, "Introduction," Christian Messenger 1 (25 November 1826):1.

found."¹

In regard to his personal character Stone was a model Christian. Thomas Miller Allen eulogized Stone when he wrote:

I doubt whether there ever was a purer, better man than Elder Barton 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, humility, and morality was that of a Christian.²

A. G. Comings declared Stone's real greatness was his "rising above all groveling ambition."³ As a husband and parent he maintained a "Christian's home." In whatever circle of society he moved, "he was obliging, mild, kind and benevolent. All that knew him loved him."⁴ Upon the news of his death the Cane Ridge church wrote to the Messenger: "To his personal polish, amiability of manners, were supper-added a strictly pious and holy life--these combined, gave to him a weight of character, far in advance of most of his contemporaries, and co-workers in

¹Fanning, "A Good Man Has Fallen," p. 288.

²T. M. Allen, "Letter," Christian Messenger ¹⁴(December 1844):243.

³Ware, Barton W. Stone, p. 332.

⁴D. P. Henderson and J. T. Jones, "A Discourse on the Death of Elder Barton W. Stone," p. 318.

this great Reformation."¹

Stone depended on men such as T. M. Allen and Jacob Creadath, Jr. for articles in the Messenger. To help promote the union between the Reformers and Christians in 1832, Stone took on the Reformer John T. Johnson as co-editor until Stone moved to Jacksonville, Illinois in September, 1834. In May, 1843 he took on as co-editor D. P. Henderson, "one of our successful evangelists."²

The importance of Stone's contribution to the restoration movement is seen in the words of Alexander Campbell: "He was the honored instrument of bringing many out of the ranks of human tradition, and of putting into their hands the Book of Books as their only Confession of Faith and rule of life."³ Dr. E. E. Snoddy, a professor in the College of the Bible, says of Stone: "To Stone belongs priority in time, priority in American experience, priority in the ideal of unity, priority in evangelism, priority in the independency of his movement, priority in the complete repudiation of the Calvinistic system of theology, and, finally, priority in sacrificial devotion to his cause."⁴

¹"Condolence," Christian Messenger 14 (March 1845): 324.

²Stone, "To My Patrons," Christian Messenger 13 (May 1843):1.

³Alexander Campbell, "Apology," Millennial Harbinger, Third Series, 1 (December 1844):622.

⁴West, Barton Warren Stone: Early American Advocate of Christian Unity, p. 221.

The Index

This index was compiled by a committee of students of the Harding Graduate School of Religion in Memphis, Tennessee for graduate level credit under the supervision of Dr. Earl Irvin West. The committee is composed of six students: Warren T. Baldwin, Roderick K. Chestnut, Charles C. Dorsey, Mark Jameson, Barry A. Jones, and Jesse L. Kirkham. It is the hope of the committee that this index will stimulate further interest and research in the restoration movement and the life and influence of Barton W. Stone.

The work of indexing was divided evenly among the student committee. Charles C. Dorsey wrote the introduction for the index to receive Guided Research credit for the project. Since Barry A. Jones has had previous experience in subject indexing parts of the Gospel Advocate he served as a guide for the rest of the committee and compiler of the master file.

The aim of the project has been to provide a thorough index for the Christian Messenger: an index of author and titles, places mentioned, persons mentioned, subjects and scriptures mentioned. The Star Bible Publications reprint edition of the Christian Messenger was used to compile this index.

For author and title entries the author's name is recorded by writing his last name in full and then his first and middle initial. No first and middle names are

entered in full. This could cause some confusion for the authors who have the same last name and first and middle initials, however, these cases are not that numerous. In the cases of lengthy article titles the title has been abbreviated, yet enough of the title has been preserved so the reader can get an idea about the content of the article. For example, the title, "An Interview Between an Old and Young Preacher" could be abbreviated to, "Interview Between Old and Young Preacher."

Articles which give a pseudonym as the author are entered under the pseudonym. When the author's real name is known it will appear in brackets. If no author is given the article will be indexed by subject, persons, places and scriptures mentioned. Where more than one author for an article is given it will be indexed by the first author and the second author will receive a persons mentioned entry. Where an article has no title one has been given according to its contents with the words "Note About." (e.g., "Note About Dancing.")

All places and persons mentioned are entered in the index. Places mentioned can include cities and states, states mentioned by themselves, and countries. However, counties have not been included. The word "obituary" appears by persons mentioned of this type of entry.

All articles have been indexed according to their subject or subjects. Where possible the index of the Millennial Harbinger has been consulted for subject entries.

Institutions, periodicals and book reviews have also been indexed as a subject entry.

Names and places may have variant spellings. In most cases they have been entered under their correct spelling. The reader is advised to check under variant spellings if necessary.

The scripture index appears at the close of this work. These entries are Biblical passages which receive comment and interpretation, or which add to the author's subject matter.

All entries are cited according to volume and page number respectively. Thus the article, "Paul Baptized Standing," by Barton W. Stone in volume thirteen, page 217, would appear: Stone, B. W. "Paul Baptized Standing" 13:217.

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