All who receive this prospectus are authorized and requested to act as agents for the Christian Panoplist, and forward their list of subscribers by the first of January next, or as soon afterwards as possible.

The brethren of the editorial corps will please insert our prospectus in their respective papers. EDITORS.

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RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—Hopkinsville, Ben Campbell vol. 9; Mrs. Shipp for 10; B. Woods 9, 10; D. Woodruff $1. Cloyds, N Gregg 9, 10. Carlisle, Jno Dougherty 10—This paid before by J Rodgers. Versailles, Elder L. Fleming for C. Ware 10; J. W. Craig $3 for 9, 9, 10; Wm Grady 10; J. Brown 9; H. Douglass 9; T. Grady 9; A. Summers 9; Sam. Nichols 10 G. W. Eller 10—of this he paid Wm Johnson 10 00.

ILLINOIS.—Green Plains, Sam. Knox 9; A. McMahon 9, J. Wills 10; H. Crawford 10. Holland's Grove, B. McCorkle 9, 10. Knoxville, Mothershead 9, 10; Monmouth, A. Reynolds for Wm. Murphy; Wil. Beckenpaugh, Jack Rust, A. Moore, E. Ground, E. Davidson, P. R. Haley, Cor. Dewesse, and J. M. Dodge, all for 10. Mackinaw, Mrs. Demming 1 50, for vol 11. Rushville, C. Johnson 9; Richd Doherty 9, 10. Franklin, L. Mayfield 9, 10. Jacksonville, A. Wright 10.

INDIANA.—Smockville, Saml. Maxwell 8, 9, 10; J. Ramsey 8, 9, 10; P. Tilford 8, 9, 10. Hillsboro', D. Purviance for Thompson and Harland 10—and 5 00 in Pamphlets. Mt. Vernon, E. Goodwin for self, A. Baker, F. Mills, E. Philips, and W. Finch, all for 10. Indianapolis, N. R Ellis 5 00 in full for his agency. Greencastle, Mr. Buckhannon 5 00. Stilesville, Wm Rawlings 5 00 in full for his agency.

OHIO.—Fairfield, E. Wheeler 10, W. Smith 10, A. Sparks 10, Mr Oldwin 10. This last in the p. m. hands at Fairfield.

WISCONSIN.—Des Moins, Frank Redding 10.

GEORGIA.—A. Clemens 10.

PENNSYLVANIA.—Wm Denny 10 00.

MISSOURI.—Lexington, S. Cox 9; A. Elliott 8, 9, 10. Columbia, B. F. Proctor 10. Millersburgh, A. Miller 10.

During our illness, several valuable communications were lost, and some obituary notices. We are sorry for it, but plead our great distress as our excuse. They may yet be found, and find a place in the next and last number of volume tenth. EDITOR.


# CHRISTIAN MESSENGER.

## BY B. W. STONE:

AN ELDER IN THE HURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, DEC. 1836. [No 12

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.


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In the Religious Herald, a popular and respectable periodical of the Baptist denomination printed in Richmond Virginia, we have read with much pleasure and interest, "A short outline of the Baptist denomination," taken from Allen's Baptist Register. Willingly would we transfer the whole of it into the Messenger, but it is too lengthy for my limited pages. I must content myself with a few extracts, on the principles avowed by the Baptists from the beginning to the present day. On this subject he says,

"I cannot help requesting attention to an important fact in this inquiry. That liberal and independent principles, with a devoted opposition to every species of usurpation over the conscience and religion of man, whether arising from Pope or King, generally characterized the Baptists, and for this they suffered. Such principles are avowed by the Redeemer himself,—they are essentially connected with the history now under consideration, and eminently distinguish the Baptist denomination at the present period. Dr. Mosheim, a Lutheran Divine, who wrote a valuable work on church history, states that the following position was maintained by the ancient Waldenses: "That the kingdom of Christ, or the visible church he had established on earth, was an assembly of real saints, and ought therfore, to be inaccessible to the wicked and unrighteous, and also exempt from all these institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and transform transgressors." "This principle," says Mosheim, "is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Baptists in Holland;" and I may add, of the Baptists in every part of the world at this moment.

Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the claims of God.

It is the privilege of man to investigate truth for himself. "Judge ye what is right," said the Savior. God therefore, does not exercise his authority in arbitrary dictation over the judgment and consciences of men, but appeals to the reasoning faculties of his creatures for the truth and justice of his claims. Doctrines and ordinances have to be examined, and the appeal is to the intelligence of accountable beings. On this, the Baptists of ancient times rested their arguments, in opposing legalized and established opinions.—They maintained that man cannot be born into a system of faith, nor surrendered in infancy or age, to a form of religion, but may assert his right to judge for himself; to examine and decide, under the lofty conviction that God has not made him a slave. They acknowledged no clerical or secular denomination, but scorned with becoming indignation, every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator.

From those ancients we boast our descent, for we inherit their principles—principles which, from the high authority that sanctioned them; and the sacred channels through which they have been transmitted, are commended to the christian feeling and enlightened judgment of all who bear the christian name—principles which are venerable for their antiquity, and having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the church—with the names of apostles, of confessors, of martyrs; and from us they are to travel down to that millennial day, when truth will sway its sceptre over the millions of the regenerated creation. In the constitution of a Baptist church, conversion is essential to membership; for no child can be born a Baptist, and no adult can be admitted to communion, until the christian character is formed—membership is then a matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, no general standard, but the unadulterated word of God, is recognized; so that a wide difference is perceivable between the Baptists and the churches of Rome and England.

The whole apparatus of systematic priesthood, of catechisms, creeds, and books of prayer; of laws and formularies, formed for the very purpose of trampling on the right of individual judgment, together with the acts of uniformity, and courts of inquisition, which religious despotism had formed, have always been regarded by Baptists, as an unhallowed innovation on the intellectual and moral property of man. Against such innovation, they always loudly protested, and still protest. On the subject of baptism, the following positions are maintained:

1st. That baptism commenced with the christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision, nor in any sense derived from any previous enactments, but revealed as a positive law of the kingdom of Christ.

2ndly. That baptism is only scriptural as administered by immersion of the whole body in water.

3dly. That it cannot be scripturally administered to any, but on a profession of faith in Jesus Christ.

4thly. That as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between the church and the world."

"In the twelfth century the Baptists put forth a confession of faith, asserting, "In the beginning of Christianity there was no baptizing of children; our forefathers practised no such thing. We do from our hearts acknowledge, that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin."

"Let it be observed that the element of freedom is identified with the doctrine of adult baptism, for on the free exercise of judgment and choice it has its foundation. A Baptist therefore cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression."

"It is admitted by the scholars of all ages, that the language of the New Testament respecting baptism, is fairly construed, when we say that it means, as applied to primitive practice, immersion.

It may be sufficient to name Dr. Wall as an authority on this point. He was vicar of Shorenham, Kent, and wrote a book in favor of infant baptism, for which he received the thanks of his University, and a diploma creating him D. D. The following is his language: "The general and ordinary way of baptizing in ancient times, was by immersion, This is so plain and clear, from an infinite number of passages, that one cannot but pity the weak endeavors of such, pedobaptists, as would maintain the negative of it; and wonder that any individuals are to be found, who can treat with ridicule or contempt the Baptists, merely for their use of dipping, and more especially as it was in all probability the way in which our blessed Savior, and most certainly the usual and ordinary way by which the ancient christians did receive their baptism."

The candid concessions of great and learned men, will shield us from the charge of bigotry, in laying down this position—that the first christians were Baptists: for it cannot be denied, that as they practised baptism by immersion, the Apostles would now be called Baptist Ministers, and the first churches Baptist Churches. With them, therefore, our history must begin.

The Acts of the Apostles may be regarded as the first book of church history, and contains many passages sufficiently descriptive of

the practice of the first christians. "They baptized," says the Magdeburg Centuriators, "only the adults or aged, whether Jews or Gentiles, whereof we have instances in Acts 2, 8, 16, and 19th chapters; but as to baptizing of infants, we have no example. As to the manner of baptizing, it was by dipping or plunging into water, in the name of the Father, the Son, and the Holy Ghost, according to the allusions contained in Rom· 6, and Col. 2."

The Greek church, to which the Russians now belong, preserved immersion, and still baptize in that manner. The celebrated Dr. Whitby, a learned divine of the Church of England, bears ample testimony on the subject before us, in his commentary on Rom. 6 c. 4 v. He says, "Immersion was religiously observed by all christians for thirteen centuries, and was changed into sprinkling, without any authority from the author of this institution. It were to be wished that this custom were again of general use."

## REMARKS.

These are not doubted to have been the principles of the first Baptists—and if these be the principles of the Baptist denomination, I confess myself a Baptist in principle, but a Christian by name.—Can the Baptists of modern times claim these principles as theirs? If they do, why are they so divided into sects? Surely these principles acted out would prevent sectarianism among them. I am truly glad to see these divine principles brought to light again in the respectable sect of the Baptists, and so ably and warmly defended by them. It augurs happy results. They must see the discrepancy between them and their practice, and seeing, they will, as honest men, conform. Of this happy result, there are at this time strong indications. In the Biblical Recorder, edited by Mr. Meredith, a Baptist of no ordinary talent and learning, we find the editor's able and satisfactory refutation of professor Ryland's attempt to change the doctrine and language of the Holy Scriptures in order to evade the doctrine of baptism for the remission of sins. Mr. Meredith has ably proved the doctrine as taught in the New Testament, for advocating which we have been so much opposed by our brethren.—The editor wishes the world to know, that he ditagrees with Mr. Campbell, who, he says, "makes baptism just about every thing, by making it identical with regeneration." Mr. Meredith will not long hence see that he has misunderstood Mr. Campbell on this point, and that the difference between their views is nothing.—A Mr. Hall, an able minister of the Presbyterian denomination, and pastor of the church at Gallatin, Tenn. has lately printed a sermon in defence of baptism for the remission of sins. His arguments are bold, strong, and conclusive, and surpassed by none I have seen advanced. They must produce conviction to every candid reader.

EDITOR.



## SACRIFICIAL BLOOD.
### NUMBER II.

It is believed, that in the last number, the doctrine of Paul is undeniably shewn to be true—that almost all things by the law were purged with blood, and without shedding of blood is no remission. It is also believed to be proved beyond debate, that to purge from sin—to cleanse from sin—to take away sin—to make atonement for sin—to reconcile for iniquity—to pardon or to forgive sin—to cover sin, are all synonimous expressions, being translated from the same Hebrew word *keper*. All these were effected by the blood of a sacrifice. It may be asked, did the blood actually purge, take away, or pardon sin? No: these are the acts of God—through this means of his own appointment and will. This we learn from Heb. 10, 4, "By the which will we are sanctified through the offering of the body of Jesus once." If it is by the blood of Christ, the antitype believers are sanctified by the will of God—then it was throngh the blood of the victim under the law, that the worshippers then were purged or sanctified by the will of God. Why God willed this plan of purging, and pardoning sin under the law, and under the Gospel, he has no where informed us, nor should we be curious to enquire. It is enough that we humbly submit to his will revealed that we may be saved.

We think it unnecessary in this day of Bible knowledge, to prove that the design of the blood of the great sacrifice Christ Jesus, is to purge from sin—to cleanse from sin—to take away sin—to wash from sin—to sanctify—to put away sin—to reconcile to God—to propitiate, to redeem from sin—to remit or forgive sin—to justify. With these expressions the scripture abounds. But as before observed, these are the acts of God by his son whom he has made Lord of all.

Though the blood of sacrifices under the law, was designed to purge him that offered it, yet unless it was offered with a right mind or heart, this effect was not produced. So, though the blood of Jesus is designed to purge from sin, or was shed for the remission of sin, yet these effects will never be produced in any without faith, and obedience to the Gospel. In this it is believed, all Christians agree.

EDITOR.

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## DESULTORY REMARKS.

What great changes have transpired within the present century with respect to religion in the United States! I have no doubt that the grand revolution has commenced, which will close at the coming of the Lord. The close of the last century was marked with an alarming apathy in religion—the commencement of the present was marked with a religious excitement, unparallelled for centuries be

fore. This excitement loosened the shackles, with which the people had been long bound—shackles with which they had long been bound to parties and authoritative creeds. A mere handful were so effectually emancipated that they boldy took their stand on the Bible alone, and fearlessly preached its doctrine in defiance of all creeds and parties. They acknowledged no other creed, and owned all as brothers and sisters, who did the will of God as revealed in that Book.

For doing thus, and especially for teaching that these things are written that ye might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name—the great body of Presbyterians could no longer bear with them—now the majority of the Presbyterians preach the same doctrine. Will future generations believe the history, that a large body of divines did actually exclude from their communion, their own brethren, for preaching and holding that the Bible was the foundation of faith, and that from the evidences of truth contained in that book, men can and do believe in Jesus, and come to him for salvation and eternal life?—Yet it is true.

These few were bold to reject all party creeds and party names, and held up the Bible as their only creed, and *Christian* their only name. For doing this, we were derided and slandered as a set of fanatics, who would soon sink into oblivion. But now party creeds are losing their influence every where, and are found to be mischievous things. So far from uniting the parties, they are continually severing and dividing them—they are commonly seen and frequently acknowledged to stand as impassable mountains in the way of the union of christians, and consequently of the salvation of the world. Not long hence they will be cast to the moles and to the bats, from whose dark regions they were first brought.

Some among ourselves were for some time zealously engaged to do away party creeds, and are yet zealously preaching against them—but instead of a written creed of man's device, they have substituted a non-descript one, and exclude good brethren from their fellowship, because they dare believe differently from their opinions, and like other sectarians endeavor to destroy their influence in the world.—These brethren will find that their non-descript creed and sectarian spirit will break them in pieces. Floods of light are rolling from the book of God, which are sweeping away all refuges of lies, and will clear the world of the trash which has been accumulating for ages. In vain they try to establish another sect. It is too late.—They may prosperously advance for a short time, till the edge of excitement is worn off, then, O Israel to your tents!

Some among us have more knowledge than piety. Would to God their number was few! You would suppose that they expected to conquer the world to the obedience of Christ by delivering learned discourses, mingled with philosophy and a few doctrines of Christianity, as smooth as oil and as cold as ice. What is knowledge without charity or love? Ask Paul who will tell you. I do verily believe that one great reason of the rapid spread of infidelity and Romanism in America, especially in our eastern cities, is, because the public teachers are laboring with them without the Spirit. Truth, however clearly exhibited, unless delivered in the spirit of it, is as a blunt sword, which can do no execution. Scripture and observation, and experience too, prove this to be fact. Hence it is that the labors of the pious man, who preaches in the Spirit, are always blest to the conversion of sinners, and to the edification of the saints.—Hence it is, that the man who labors in death without the Spirit, never gathers souls to Christ, but rather scatters, and keeps them away from him. If any make a profession of religion under his ministry, they are lean and deathly like their preacher. What an awful day of accounts awaits thousands of preachers! How dreadful their disappointment! Those whom they despised on earth, they will see leading their flocks in triumph to the throne, while they stand trembling in the midst of their deluded followers on the left hand of the Judge, waiting to hear their doom pronounced.



In the commencement of the present century the union of Christians was seen very far off, and through a dark cloud; indeed many expressed their opinion, that it never would be, nor could be, while men were free to think. But now it is seen to be indispensible to the conversion of the world, by all parties—all are engaged to have it effected; but yet they are tardy to act—one party seems to be waitting for another. There is a cloud fast gathering, dark and portentous of desolation—it is spreading over our happy land. It is composed of Infidels, Skeptics, and Romanists. Out of this great evil, God will bring good—the union of christians, Already they begin to feel the force of this argument. Partyism must be humbled before it will submit to truth; and that remedy must be powerful that can effect this object, so desirable—so necessary.

Within the present century religious and monied associations are greatly multiplied. Indeed, they are all-engrossing subjects—and pure piety and devotion appear almost forgotten at home, in devising and executing plans to save the pagan nations abroad. I must and do think the effort commendable, yet am well assured that the fountain must be pure before the stream can be—we must be right at home before we can do right abroad: we must be united here in Gospel mode before our labors will be blessed abroad.

EDITOR.

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For the Christian Messenger.

Beloved Brother Stone—The Committee appointed by the co operation meeting held in this place in October last, to prepare the proceedings of said meeting for publication in your periodical. would

take pleasure in stating to you and your readers, that they have complied with the request of the Brethren, and although but little time to prepare the proceedings has been afforded them in consequence of sickness and the multiplicity of business, to which they have been called to attend—and aware of the desultory manner in which they have thrown them together, yet they humbly trust that the information communicated will arrest attention, and stir up the Christian soldiers to brighten their armor for the campaign that is before them. We would here take occasion to remark, that the labors of brethren Henry D. Palmer, Alexander Reynolds, and others, were edifying and encouraging—That upon the Lord's day, many were permitted to feast upon the bounties which God has prepared—The dying sorrows of our Savior were brought to view by the symbols of his broken body and shed blood, and many participated. We were struck with the evidences that appeared among the Christians, during the meeting for the giving up of OPINIONS, and in their place substituting the words of eternal truth.

With joy did we hail the dawning of better days and happier seasons—to see those who long have been manacled with the chains of sectarian bigotry and superstition, willing to cast aside their idle and mischievous speculations, could not but cause us to rejoice. And here we might indulge in our reflections upon the march and great rapidity of the truth; but lest we should engross too much time, we must content ourselves with earnestly pressing upon the consideration of our brethren, that as we have triumphed to a great extent over error in the time which has gone by. Now let us cast all things far behind us that would impede our heavenly march for the goodly land, and cleave to the Oracles of divine truth, which are able to make us wise unto salvation. Let us calmly yield up *opinions*, which to indulge in, cannot but be pernicious and injurious to our holy cause. But upon facts let us never compromise one inch of ground. Let us earnestly contend for "the faith once delivered to the saints," with all that heavenly wisdom, which should ever characterize the children of God.—Finally, may the peace of God rest upon us in this life, and in eternity may we enjoy the fulness of his presence.

JACOB CASSEL.
J. T. JONES.
D. P. HENDERSON.

## REPORT.

At an adjourned meeting of the Elders, Teachers and Brethren in the kingdom of the Lord Jesus Christ, held in Jacksonville on the Friday before the last Lord's day in October last, brother Henry D. Palmer of Putnam Co. Ill. was chosen to preside, and brother J. T. Jones of Jacksonville chosen Clerk. Meeting opened with prayer.

Oral communications were made by a number of the teaching brethren present, from which it appeared that the congregations generally were walking in the light of divine truth, and frequently



had accessions to their numbers.—Brother A. Reynolds, who had been chosen as an evangelist at a former meeting at Springfield, communicated the following as the result of the information he had collected during the interval, to wit:

"Having at your request travelled nearly all this year as an evangelist, to ascertain where and what number of brethren there are in the north-western part of Illinois; and to ascertain their minds with respect to co-operating together in the spread of the Gospel—I present the following information—

In Totten's Prairie, Fulton county, there is a congregation of near sixty members. In the county are three other small churches, about twenty-five members each. In Knox county there are two small churches. In Warren county there is but one church. It is on the Cedar Fork of Henderson river, and has a hundred and forty-two members. In Rushville Schuyler county there is a church of near one hundred members. In Mt. Sterling, same county, is a church of twenty or thirty members. In McDonough county, on Crooked Creek is a church of about eighty members. In Hancock county on Bront's Creek, is a church of twenty-seven members—at Green Plain, one of twenty members. I also find many brethren scattered over the country who are not attached to any church.

As to a disposition to co-operate in spreading the Gospel, I can say that almost all the brethren living west of the Illinois river, profess to be willing to aid all they can, provided the preacher is not induced to preach for any given sum of money.

Within the past year I have immersed and seen immersed upwards of a hundred persons. Prospects are generally flattering, and if the brethren continue faithful, the good cause must succeed."

A letter was received from the church on Cedar Fork of Henderson River, Warren county, stating that they were willing to co-operate with other congregations, but were fearful of running into the hireling system.

Brother Travis stated to the meeting that he represented the congregation in Walnut Grove, Tazewell county, that said church contained about one hundred and seventy-five members—that it was living in peace and disposed to co-operate with others in spreading the Gospel of peace.

Further information was received from the following brethren—Henry D. Palmer, John Rigdon, Foster of Cleary's Grove, Rawling Weaver, D. P. Henderson, J. T. Jones and some others, from whom it appeared that there was a considerable number of congregations organized with their bishop and deacons in the northern part of the State, some of which contained a large number of members, to wit:

| | |
|---|---|
| Jacksonville, Morgan County, | 130. |
| Rushville, Schuyler Co. | 80. |
| Clara's Grove, Sangamon Co. | 80. |
| Springfield Sangamon Co. | 40. |

| | |
|---|---|
| Mackinaw, Tazewell Co. | 100. |
| Mauvaisterre, Morgan Co. | 40. |
| Jersey Prairie, do. | 35. |

besides many other congregations not represented, containing from 10 to 50 members.

On motion, voted that brethren Reynolds, Rigdon, Osborne, Henderson and Jones be a committee to prepare and arrange the business to be acted upon by the meeting.—Meeting adjourned.

Brother Jones from the committee appointed as aforesaid, made the following report—That in pursuance with the information received, that this meeting recommend to the congregations to co-operate with one another in advancing the cause of truth and righteousness, in such manner as they may deem advisable, and that the brethren composing congregations follow the instructions of the apostle Paul, 1 Cor. 16 chapter, which reads as follows—"Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do you. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."—It is further recommended, that a meeting be held at the Walnut Grove Church in Tazewell county, commencing on Saturday previous to the second Lord's day in October 1837, for the purpose of worshipping together, cultivating an acquaintance, and stimulating each other to spend and be spent in the service of our glorious Redeemer—which report was read and unanimously adopted.

Voted, that the proceedings of the meeting be published in the Christian Messenger, and that brother Jones, Henderson and Cassel be appointed a committee to prepare the proceedings for the press.

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## TO THE CHRISTIAN COMMUNITY.

This may be the last number of the Messenger I may ever publish; for unless my agents, friends and patrons are more diligent and prompt to collect and obtain a new list of subscribers against the 1st of March at farthest, I shall desist. This is done not because of the lack of subscribers, (for my list is between seventeen and eighteen hundred at this time) but because of neglect to pay for the work.—As it may be the last number, I wish to make a statement of a few doctrines, in the belief of which I have been charged as an errorist from orthodoxy. I pretend not to defend every speculation and opinion I may have formerly broached in order to oppose the speculations and opinions of opponents. Would to God, all would act the same honest part.

I do believe, in the language of Paul, That with us there is but one God, the Father, of whom are all things, and we in him. He is the God and Father of our Lord Jesus Christ—Almighty—a Spirit in all perfection.



2. There is also one Lord Jesus Christ, by (*dia*) whom are all things, and we by him. He is the Son of God—God's own Son—his only begotten son—his first begotten. By him God created the world, and all things, whether they be things on earth, or things in heaven—whether they be angels, principalities or powers. Without him was not any thing made that was made. Not only did the one God, the Father create all things by his Son, but also he by him upholdeth all things, and by him do all things consist, or are kept in being. He is the faithful and true witness—the beginning, (*arche*) the Arch of God's creation, by which all creation is upheld or supported. He was before all things—before the world was—before Angels; for all these were made by him. He is Lord of all. This person came down from Heaven, not to do his own will, but the will of him that sent him. He was made flesh and tabernacled amongst us. When the Father brought him into the world, he, the first begotten saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me, O God. In this body he lived, preached and confirmed the Gospel by signs and wonders. In this body he suffered and died, and rose again the third day, and ascended up into Heaven, where he was before he descended, and sat down at the right hand of God, there waiting till all his enemies (the last of which is death) be destroyed—he will then return to judge the world; for God has appointed a day in the which he will judge the world in righteousness by Jesus Christ.

3. There is also one Spirit, the Holy Spirit, which proceedeth from the Father and the Son, which is given to all believers, who are obedient to the word, and dwells in them, so that they become partakers of the divine nature, and bear the image of the heavenly.—This Spirit is called the Spirit of God, by whose work through faith and obedience, we bear the fruits of love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness and temperance, and by which we are sealed unto the day of redemption.

3. God the Father well knew, when he sent his son to be the Savior of the world, that the wicked world under the influence of the devil, sin, the spirit of the wicked one would hate, persecute and kill him; but he determined that through his death, he would render ineffectual him that had the power of death—the devil, and deliver them that all their life time were subject to bondage through fear of death. These are the two grand purposes of his death, which are expressed by a variety of expressions, amounting to the same idea. Faith in Jesus who lived in flesh, died, was buried and rose again from the dead, is the Gospel by which the believing Corinthians were saved—To preach salvation by his death alone, is not the true Gospel; for Paul says, if Christ be not risen from the dead, ye are yet in your sins. He was delivered for our offences, and raised again for our justification. Christ as a Savior must not be divided. By faith in his blood we overcome the devil, or his power in and over

us is rendered ineffectual—we are reconciled to God—washed, sanctified and cleansed from sin, pardoned, redeemed, sin taken away etc.

The christian world have undoubtedly erred on the doctrine of atonement, and have involved the Gospel in obscurity. I have thought they have erred from a misunderstanding of two very common expressions in the Bible, which are—To make an atonement for sin, and To bear sin. I have been particular to state the meaning of these expressions in former numbers, and it is believed to the conviction of honest enquirers. The Hebrew words which our translators have rendered To make atonement for sin, I have shewn that those translators have sometimes rendered, to purge, to cleanse, to take away, to pardon or to cover sin. Now all know that these are the acts of God; but he does these things through a sacrifice. The soul who was guilty under the law must make an atonement for his sin, that is, he must offer a sacrifice, through which God purged, cleansed, took away, covered and forgave his sin. In this sense I have proved that the New Testament writers understood it, and used words which literally communicated the same ideas.

To bear sin, I have proved signifies, to bear away, take away, and to forgive or pardon sin. These are God's works and acts, but he does them through sacrifice. When a person was guilty, he must bear his iniquity, that is, he must do that by which his iniquity shall be borne away, taken away, or remitted or pardoned by the Lord, that is, he must offer a sacrifice. God in the Hebrew scriptures, is often said to bear the iniquity or sin of the people; but our translators have given the true rendering—he forgave them, that is, remitted or took away their sins. So, often in the Hebrew scriptures one man is said to bear the iniquity of another, which our translators have rendered, forgave their sin. So Jesus is said to bear the iniquity or sin of his people, when nothing more is intended than that he bore or took them away or forgave them; indeed the prophet Isai. (53) plainly shews this to be the meaning; for he says, "by his knowledge shall he justify many, for he shall bear their iniquity"—bearing their iniquity is tantamount to justifying them. The New Testament writers as remarked but a little while ago, continually explain the phrase to bear sin, in this sense—as, "Behold the Lamb of God that taketh away the sin of the world," etc.

4. 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." From this I have concluded that the Gospel preached was ordained by God as the cause of salvation —that faith and baptism were the instituted means of salvation, and that salvation was the end proposed. But how completely has this plain truth been perverted by the *orthodox divines*. They have said that the sinner is first saved, or regenerated, or made alive, before they can believe, or should be baptized. Thus they have put the



end before the means. Thus have they obtained salvation, regeneration, and life without the preaching of the Gospel. To such, in obtaining salvation the Gospel is useless. It is not the power of God to salvation to every one that believeth; for sinners are according to this, saved without faith in the Gospel. Others pervert the Bible plan, by putting baptism before hearing the Gospel, or before faith in it. This is done in baptizing infants, who neither hear nor believe it. Is this like the conduct of the Corinthians, who heard, believed and were baptized? Is this honoring the word of the Lord? Is it not the reverse? Repent and be baptized every one of you in the name of the Lord Jesus, for (*into* or *in order to*) the remission of sins, and ye shall receive the gift of the Holy Spirit. Every attempt to accommodate this text to human theories, makes it more conspicuously plain, to the confusion of its opponents. This doctrine of hearing, believing and being baptized for salvation, or remission of sin, and for the gift of the Holy Spirit, I must believe, though so violently opposed by the generality of professors. I live in the comfortable hope that this truth will prevail, and reform the abuses of the Gospel, and be the happy means of uniting christians, and saving the world.

5. By these means we become new creatures, and partakers of the divine nature, without which none will see the kingdom of God. To pray without ceasing is the duty of all, and none heartily engage in this exercise but feel it a privilege. Let none vainly hope for Heaven, who knows not its joys in part on earth—who has not the witnessing Spirit, testifying with his spirit that he is a son of God. Without this religion is but a dream, which will forsake him when he wakes in the morning of the resurrection. O Lord revive thy work. Amen.

EDITOR.

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By frequent letters covering the names of subscribers, I am induced to believe that my subscription list will be sufficient to justify the publication of another volume. If my friends and agents desire it, they must exert themselves to obtain responsible subscribers, and send their names as soon as they can with convenience.—Surely our brethren in Illinois, Michigan, Wisconsin, Indiana, and Missouri, independent of other states, can support one religious journal? It is hoped and believed that it will be made worthy of the patronage of our readers. Such and so many have been our embarrassments since I came to Illinois, especially for the present year, that I have not been able to pay that attention to the work, that it required. I expect the aid of talented brethren.

GEORGETOWN, Nov. 29, 1836.

Dear Brother Stone—Before I learned you were unwell, except by report, I am gratified to receive letters from you and brother Henderson, informing me of your slow recovery. May the Lord bless you and preserve you to your beloved family. Oh! what a present help in time of trouble is our God! We have, as you intimate, to mourn over Zion! Oh! what a moral waste is this world! specially the religious world, including even Christians who have come to the Bible alone! Oh! that we may all become more devoted and consecrated to the Lord!

We are pilgrims and must look to our heavenly home for rest and friends, true and faithful. May the Lord give you strength equal to your day, that you may be able to say, I have fought the good fight, etc.

Brother Scott and myself have been to Madison County again, where we received several more valuable members, and organized a pure congregation of the Lord in Richmond. Much good promises to result from it.

We gave them the good Apostolic advice, and left them to win their way by affection, etc.

May the Lord bless you and yours. Affectionately yours,

J. T. JOHNSON.

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## NOTICE.

My agents and patrons who send me money by mail, are requested to direct the letter containing it, either to John T. Jones Esq., or Mr. David P. Henderson, both of Jacksonville Ill. Let the postage be paid with my money. Let not the letter be post marked *Double*, nor the post price marked on it; but only the word *paid*. This is done to evade suspicion.

EDITOR.

My kind and obliging brother editors of periodicals who have exchanged papers with me, are requested to discontinue sending me any more, till I resume the work of editing another volume. This I can hardly expect to do this winter, because, had I now a sufficient number of subscribers for the enlarged form of the next volume, I could not possibly get paper; and unless remittances are made to me by my former patrons, I shall not be able at the end of winter to do it.

EDITOR.

### RECEIPTS SINCE LAST NUMBER.

ILLINOIS—JACKSONVILLE, H. Osborn, Geo. Curtz, Wm: French for 10—H. Jeanes for 10, H. Osborn for Wm. O. Kelly. HILLSBORO, Dr. Warriner 10.

TENNESSEE—READYVILLE, Joshua Nichols sent 10 00, lost by mail, yet the letter came broken.

INDIANA—EDINBURGH, G. Mitchell sent 5 00, lost by mail.

MISSOURI—INDEPENDENCE, James Lovelady 10 00.

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