My dear brother, *I* and many others, may have misunderstood you; yet it is too evident that you have a great antipathy to Unitarians, I profess not to be one: yet if I were, your hard remarks would be a shield against the weapons of truth when wielded by you. In this, we think, you have deviated from your first attempts at reformation.

To preach the word in the spirit, irrespective of the confusion of tongues, is the best way to convince and save the world. If we wish a large party, we must do as the parties do, try to beat down every thing but ourselves. By these means, we may make a great party; but would they be better or more holy than others? Dear brother, our reformation needs reforming. We have the form of truth, but have we as a people the power and spirit of it? Let us labor without discouragement to have this effected, and our reformation will be a blessing to the world. The practice of truth is more efficacious than the profession of it, to recommend it to the acceptance of the world.

Farewell. B. W. STONE.

COVETOUSNESS.

I cannot discover an adequate cause for covetousness. What should move a man to undergo trouble, anxiety and disquietude, in laying up money, not for himself, but another, perhaps a profligate, or even an enemy? If therefore attribute the passion to the folly of man; which, we see, may some times rise so high as to make some misers actually starve themselves. Avarice in such a degree, is a shocking disease; and properly compared to that dropsy, wherein the more a man drinks, the more thirsty he grows, and the sooner he dies. Nay, this disease is like witchcraft; for the miser does not possess his money, but his money possesses him. Hence, though covetousness be an odious failing, it seems characteristic of man, as a creature that does not know himself.—*The Reflector:*

The Messenger will be published the last week in every Month. EDITOR

THE

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST;
ASSISTED BY
Elders Thō's M. Allen and Jacob Creath, Jr. of Missouri.

"*Prove all things: hold fast that which is good*"—PAUL

VOL. XI.] JACKSONVILLE, ILL. NOV. 1840. [NO. 3

ATONEMENT NO. IV.

Brother Campbell,

In my last number I was still prosecuting the subject of the death or sacrifice of Christ, showing its effects on believing sinners. I was particular, perhaps unnecessarily so, in showing the effects of the Levitical sin-offerings, and of the offering of Christ Jesus, on man and things; yet to set the subject in as clear a light as I can, I will add a few things more from the same source—the Bible.

Another effect of the blood of Christ on man, is, that by it, man is *redeemed*, *bought*, *purchased*, or *ransomed*. Tit. ii. 14. "Who gave himself for us, that he might redeem us from all iniquity." 1. Peter i 18 "Ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation; but with the precious blood of Christ, as of a Lamb without blemish and without spot." Eph. i 1. 7. Col. i 14. "In whom we have redemption in his blood, even the forgiveness of sins," Hos. xiii. 14: "I will *ransom* them from the power of the grave, I will redeem them from death." Rev. v. 9. "For thou wast slain and hast *redeemed* us to God by thy own blood"—not from God: Rom. viii. 23; Hebrews ix. 12, Gal: iii. 13.

1 Cor. vi: 20. & vi. 23. "Ye are *bought* with a price." 2 Peter ii. 1; Acts xx. 28. "Feed the church of the Lord, which he hath *purchased* with his own blood." Matthew xx. 28, Mark x. 45. "Even as the Son of Man came not to be ministered unto, but to minister, and give his life a *ransom* for many." 1 Tim. ii. 6.

These expressions have been taken literally by many, as in commercial affairs, a *quid pro quo* in scholastic style. They are not to be understood in the preceding texts literally, but figurativly, as we shall show by the scriptures. God is often said to sell his people for their iniquities; when nothing more is intended than that he suffered their enemies to prevail against them, and bring them into bondage and distress. Judges ii. 14. "And the anger of the Lord waxed hot against Israel, and he sold them into the hands of their enemies around about." See also Judges iii. 8; iv. 2-9.; 1 Sam. xii. 9. When the Lord had delivered these people thus *sold*, he is said to have *bought*, *purchased*, *redeemed*, and *saved* them. Exod. xv. 16. "Fear and dread shall fall upon them till the people pass over, O Lord, till the people pass over which thou *hast purchased*." Deut. xxxii. 26. "Do ye thus requite the Lord? O foolish people and unwise! Is he not thy Father that has *bought* thee." Ps. lxxiv. 2. "Remember thy congregation which thou *hast purchased* of old." Deut vi. 8. "The Lord has brought you out with a mighty hand, and *redeemed* you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. ix. 26. & xxiv. 18.; Exod. vi. 6. & xv. 2 2 Sam. ii. 23. Thus God's creatures are in the New Testament said to be *sold* under sin; and those thus sold, when freed are said to be *delivered* and *redeemed* from sin, *bought, purchased,* and *ransomed*, or *saved*. Rom vii. and references.

These expressions mean nothing more than deliverance and salvation, so Moses understood them: and certainly he is the best interpreter of his own

anguage: Exod. iii. 8. "I am come down to *deliver* hem out of the hand of the Egyptians.' Exod. xiv. 30, Thus the Lord *saved* Israel that day out of the hand f the Egyptians,' &c. So the Prophets understood hose expressions. Mich. iv. 10; Jer. iv. 20. Isai. l. 2. Ps. cxi. 8. 10. Neh. ix. 27. *et passim*. And so did the New Testament writers. Acts vii. 34. Romans xi. 26. This sense of the words is used in common parlance: Thus we say, Our liberty or salvation from British oppression was *purchased* by the blood of our fathers. No one understands by this expression that our fathers literally gave their blood to Britain as a stipulated price for our redemption.

We will now inquire—1st. Who is the *redeemer*, the *buyer*, the *purchaser*, the *ransomer* of the people? All will say that God by the hand of Moses redeemed and purchased Israel from Egyptian bandage. Ps. lxxviii 35. with the references above. Under the New Testament the same God is the Redeemer by his Son Jesus Christ. 1 Cor. i 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and *redemption*.

2d. From what does God redeem by his Son? I answer in the language of the scriptures already cited, he redeems from all iniquity—from our vain conversation—from the curse of the law and from, death and the grave.

3d. By what means does God by Christ deliver, or redeem us? I answer, By the life, death, resurrection, and ascension of the great Mediator Christ Jesus. This was the will of God, which will Jesus executed, and by which will we are sanctified through the offering of the body of Jesus once for all. Heb. x. 7-10.

God redeems none but such as believe, repent, and obey the gospel; for to none else is remission of sins granted; and Paul teaches that redemption and remission of sins are tantamount expressions. Eph. i 7

Col. i 14. "In whom we have redemption through his blood, even the forgivness of sins." Therefore none are redeemed from sin but the obedient believer.

There are two things from which we are redeemed without faith, repentance, or obedience; which are; the curse of the law, and the grave. The Jews [for they only were under the law] were redeemed from the curse of the law by the death of Jesus on the cross; for by this the law received its fulfilment and end. Christ was the end of the law—he nailed it to his cross, and took it out of the way. The Jews are "delivered from that law, it being dead wherein they were held"—that covenant waxed old and vanished away. As this was effected without faith, so is redemption from the grave; for all, the good and evil, shall rise again from the dead. By the one offence, or by the disobedience of one man, Adam, the condemnation to death came upon all; so by the righteous obedience of one, Jesus Christ, the justification to live again, or to rise from the dead, comes upon all Romans. v.

Another inquiry of importance naturally rises from these premises. What connexion is there between faith, and all those divine effects of the blood of Christ before mentioned, as cleansing, sanctification, justification, redemption, &c.? I answer, to believe in Christ crucified, is not merely to believe that he died on Calvary, for a person may believe this, and weep at a pathetical description of the tragical scene, and yet his heart remain unsanctified from sin. The same person might weep at the description of Emmet's death, if a Curran were the orator. The quantum of religion would be equal in both cases, that is, none at all, unless sympathy be called religion. We must know the designs of the death of Jesus before we can be rightly affected by it. To believe therefore aright in Jesus Christ crucified, is to believe in the designs of his death. Of these designs I will now inquire.

1st. One design of his death was, to take the law or old covenant out of the way; Eph: ii. 13, 15.; Col. ii. 14. Rom. vii. 1 6. Heb. viii 13. & x. 9., &c. The last pointed to Christ, and the glory that should follow. When he died and rose again, he became the end of the law—it was fulfiled, and died with him—the priesthood was changed, then of necessity, there was also made a change of the law. The law being dead and vanished away, of course its curse and transgressions are also removed; for where there is no law there is no transgression, nor curse. "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance." Heb. ix. 15. The middle wall of partition is broken down between the Jew and Gentile. Eph. ii. 14.

2. Another *design* of the death of Jesus was to bring in and establish the New Testament, or to bring in everlasting righteousness to all the nations of the world. Gal. iii. 8–14. "Christ has redeemed us (Jews) from the curse of the law, being made a curse for us, (by dying on the cross)—That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Now the blessing of Abraham was the gospel, preached to him 430 years before the law, which gospel is, that "in thee and thy seed shall all the nations of the earth be blessed." Before his death he forbade his disciples to preach the gospel to the Gentiles, but after his death and resurrection he gave them a new commission—to go into all the world, and preach the gospel to every creature. Now "where a testament is, there must also of necessity be the death of the testator. For a testament is of force when men are dead, otherwise it is of no strength at all while the testator liveth. Heb. ix. 16, 17: A

man may make his last Will and Testament years before his decease, in which he bequeaths certain portions of his estate to his children, but they have no right to the bequests while the father lives; but as soon as he, the testator dies, every legatee has a full right to the bequeathed inheritance. So while Jesus the testator lived, the blessing bequeathed in his last Will and Testament to the Gentiles could not be given them; but after he died every creature of the human family has a right to all the blessings of the everlasting covenant. But, alas! How many, like Esau, sell their birth right to such a rich inheritance for one morsel of vanity! Yet let all know that the New Testament is dedicated by blood, and now in full force.

3d. Another design of the death of Jesus was to effect the resurection. "I lay down my life that I might take it again"—i e I die that I may rise again. "As Jesus died and rose again, even so them that sleep in Jesus will God bring with him." When he rose from the dead, he wrested from the hands of death and the grave those keys which would forever have locked the grave upon all the dead—there would have been no resurrection to all eternity. When he died and rose again, the bondage through fear of death was removed—then by his own blood he passed from the worldly sanctuary through the veil into the holiest of all, into heaven itself, and consecrated for us a new and living way to follow him there. Now, like holy Stephen, we look into heaven, and rejoice in the hope of immortality.

4. Another design of his blood is to display the love, grace, and goodness of God to the world. Rom. v. 8. "But God commendeth his love towards us, in that when we were yet sinners Christ died for us." "Hereby perceive we the love of God, because he laid down his life for us." 1 John iii. 16.; 2 Cor. v. 14, 15, Heb. ii. 9., &c.

5. He died and rose again also to fulfil the scriptures that were written in the Law, in the Prophets, and in the Psalms concerning him. Luke xxiv. 26, 44. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfiled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." "Ought not Christ to have suffered these things, and to enter into his glory?" The Prophets predicted his death, burial, resurrection and ascension to glory. To these the Apostles appealed in proof of Christ being the Messiah—and in these they laid the foundation of the Christian's faith.

6. Another design of his death was for our example. 1 Peter ii. 21. "For Christ hath also suffered for us, leaving us an example that ye should follow his steps." Heb. xi. 2.

7. Another design of his death is to condemn sin, and fulfil the righteousness of the law in us, Rom. viii. 3, 4. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (*peri hamartias, for a sin offering,*) condemned sin in the flesh, that the righteousness of the law might be fulfiled in [not *for*] us who walk not after the flesh, but after the Spirit." In the text, instead of *for sin*, I have rendered it *for a sin offering*, according to your version, and king James' translation of Heb. x 6, 8. The propriety of this the learned will not dispute. The law pointed out duty, but was too weak in its motives to have it performed—it could not purge the conscience—it could not make perfect—it could not justify—it was not possible for it to take away sin. While the subjects of the law were groaning in bondage, and writhing under the yoke, God in pity and love sent his only begotten Son in the likeness of sinful flesh, and for a sin-offering, in order to effect two grand purposes—to condemn sin, and save the sinner.

Christ dwelling in flesh condemned the world by his perfect righteousness, as did Noah of old. He condemed the world especially by his death, or offering for sin. Jesus, the most perfect, spotless, holy, lovely being the sun ever looked upon, was hated, defamed. persecuted, condemned and slain by the wicked under the influence of sin—they hated him without a cause--they persecuted him for righteousness' sake --they slew him because their own deeds were evil, and his righteous--they were the servants of sin which reigned over them and in them, and instigated them to cry, "Away with him, away with him, crucify him, crucify him!" The horrid deed was done. Now who in heaven, or in the intelligent universe, but must condemn sin, the author of this wickedness? Jesus was the very image and character of God. In hating him; sin also hated the Father—in persecuting and putting him to death, sin has shown what it would do, had it power--it would instigate its servants to persecute and destroy from the universe the God of all--would annihilate his throne, and chase to eternal destruction all holy beings in heaven and earth--it would fill the universe with pain and misery, and cause the clouds of desperation forever to brood over all.

The Jews at Pentecost, when convinced that Jesus whom they crucified was the Son of God, were convinced of sin, and cried out, What shall we do? The maligaity and evil of sin are pre-eminently seen in the cross. There too we see God's hatred to sin, for in order to destroy it, he spared not his own Son from death, but freely delivered him up for us all—that through death he might destroy him that had the power of death, that is the devil, and deliver us from bondage through the fear of death.

By Christ dwelling in the likeness of sinful flesh, and being a sin-offering, God also fulfiled the righteousness of the law in us--i.e he sheds abroad the love

of God in our hearts by the Holy Spirit given unto us--to us who believe and obey the gospel; or who walk not after the flesh, but after the Spirit.

These glorious truths the blood of Jesus speaks; for it has a voice, and "speaketh better things than the blood of Abel." But the scriptures give his blood the voice: for without the scriptures we had not know the designs of the blood. The word and blood spake the same things, and are confirmed the one by the other. *The New Testament in my blood* is the same New Testament in the word, and the same effects are attributed to each. John xvii. 17; Gal. ii, 16, 2 Cor. v. 18, 19, &c.

Thus have I shown the designs of the death of Christ, and the divine effects of it on man. It has been proved that his blood purges, cleanses, sanctifies, washes, and purifies from sin--that by it sin is put away, borne away, taken away--that by it we are justified, pardoned, redeemed, ransomed, bought, purchased, delivered and saved from sin--by it we are propitiated, or saved from enmity, reconciled and *at one-ed* to God. By it--I need not repeat all I have written in this and the preceding numbers. All these effects are the work of God in us and for us, by the means of the sacrifice of Christ; and obedient believers only are the subjects of them. All are obliged to admit that what I have said on these points is true. But they think that the virtue of the sacrifice extended even to God *directly*, so as to reconcile, to propitiate, and pacify him to sinners, to satisfy the demands of the broken law and offended justice, &c. Let these be proved to be the designs and effects of Christ's sacrifice on God, his law, and government; let them be proved from scriptures, the source whence I hav drawn all my proofand I shall be among the first to receive them. Reason, Philosophy, the tradition of fallible men and sophistry will avail nothing with me; yet I am well assured of their power on a certain class

of men. The text in Romans iii, 24, 25, the refuge of all the reputed orthodox shall be hereafter considred. Yet even admitting that something was done, that God could be just and the justifier of him that believeth in Jesus, yet that something is not declared, nor is it stated that it was effected by sacrifice.

I deny not that something might have been done to produce the effect on God as just mentioned, yet that something I find not revealed, and I dare not be wise above what is written. There has been, and yet is a great deal of conjecture and speculation afloat on this unrevealed something, which I do consider repugnant to the plain scriptures of divine inspiration, yet he that believes the declaration of God from his mercy seat Christ Jesus, that he can be just in justifying the ungodly, that believe in Jesus, and acts according to divine direction, that person will not be condemned, though he may not understand *the how* God can be just when he justifies the believer. If I admit this, I should have gloomy passages of the world's future condition.

B. W. STONE.

LETTER III.—To B. W. STONE.

Brother Stone:

My dear Sir—That the words *redeemed, bought purchased, ransomed*, &c. are used figuratively, or only in part of their signification, when applied to Jews and christians, is not only admitted, but affirmed by all intelligent men, whether orthodox or heterodox; Unitarian or Trinitarian, Old School or New. I have met with only one or two cavilling spirits that sought to take them commercially—who asked, To whom did Jesus pay the price of man's redemption? But it is nevertheless true that Jews and Christians have been literally bought, ransomed, &c. With the greatest propriety the Lod said to the Jews "I gave Egypt for thy ransom, Ethiopia and Seba for thee"

Isaiah xliii. 3. Deliver him from going down to the pit: I have found a ransom." Job xxxiii. 24. In the same sense "the son of man came to give himself a ransom for many—for all, to be testified in due time": The Lord as truly gave to destruction the first-born of of Egypt for his first-born Israel, as ever a General gave a thousand talents for his captive soldiers. And we have not been redeemed by silver and gold; but nevertheless we have been redeemed by the blood of Christ, and have been "bought with a price" not indeed, with all the forms of a commercial transaction in mercantile style; but still as really and truly *bought, ransomed, redeemed*, &c. Such is the Bible style and as such you very justly adopt it as apposite and authoritative. Your illustration is a good one—"Our liberty and salvation from British oppression were purchased by the blood of our fathers." We did not pay to Britain so many men for our liberty; and yet had these fathers not been men of courage and patriotism and given up their lives to the demands of George III., our country had not been redeemed. Their lives were a part of the price of our redemption. And had not Jesus died for our sins and given himself a ransom for many, no one could have been redeemed from sin, for reasons fully declared in the Bible.

Jesus has redeemed us both *to* and *for* God—not only *for* him, but *to* him. You have quoted proofs of both. God appointed him a Saviour and Redeemer, and also accepted him as such. "*He spared not his own Son*," when his benevolence and his justice demanded the sacrifice. On this point also there is no difference.

By what *person* we are redeemed, from what evils, and by *what means*, are also matters on which we seem to have the same understanding.

There is, perhaps, a shade of difference in our acceptation of the word *redemption*—if, indeed, you mean to say that redemption and remission of sins

are tantamount expressions. They may be nearly so in one or two places; but certainly they are not naturally, necessarily, nor scripturally tantamount expressions. Redemption, as a generic term, includes remission of sins; but remission of sins does not include redemption in reason or scripture. The body is redeemed as well as the soul, besides, a person may be redeemed who needs no pardon. But of this again.

There is another verbal difference (perhaps it is not much more than verbal) in the next section, You say, "There are two things from which we are redeemed," (not pardoned!) "without faith, repentance, or obedience—the curse of the law and the grave." While the latter may be freely granted, the former may be doubted. The Jews only were under the law, you properly observe, consequently the curse of the law in all its fulness hangs over all them out of Christ. But he was made a curse for us, so far as hanging on a tree is a curse according to what was written. But was simply dying on a tree "the end and fulfilment of the law?" Was Christ the end of the law simply in the manner of his death? You quote from Romans vii. "The Jews are delivered from the law, it being dead wherein they were held." But it does not so read in my Greek Testament. It is, according to Mill, Bengelius, and Griesbach, "We being dead wherein we were held or tied to the law." We, not the law, have died, being buried and raised again in baptism. This is however a very subordinate matter, and I hasten to the burthen of your letter.

You say, and very justly, "To believe in Christ crucified is not merely to believe that he died on Calvary; but to believe in the design of his death." This is the very point to which I am glad that you have so directly come. You have wisely gone into it more fully than any other, I will therefore con-

sider, and I wish our readers to consider all that you have said on this point with profound attention:

There are, in your view, *seven* distinct designs in the death of Christ. These are:—

1st. To take the law out of the way. 2d. To bring in the New Testament. 3d. To effect the resurrection. 4th. To display the love of God. 5th To fulfil the scriptures. 6th. To afford an example. 7th. To condemn sin and fulfil the righteousness of the law in us.

So far as you have gone all Christendom goes, orthodox and heterodox. Some will differ from you in the explanations you give, and in the application of the scriptures you quote; but that these seven are designs of Christ's death, all will admit. But that they are *the* designs, demands a very serious doubt.

To these I beg leave to add one of all-absorbing interest to my mind.—To *expiate sin*. "Now once in the end of the world has he appered to expiate sin;" or, as you prefer it, "to put away sin by the sacrifice of himself." This, with me, is the great design of all the designs of the law, of the prophets, of the types, of the incarnation of THE WORLD—"the *Word* that was made flesh," and obtained a body that he might as a priest have somewhat to offer. How you came to forget this, my good and venerable brother, I conjecture not. But that this is the paramount object of Christ's death I doubt not you will, on recollecting yourself, cheerfully admit. "That Christ was offered to *bear the sins* of many—that he *appeared* in a body *to put away sin*—and that after he had offered *one sacrifice for sins*, he sat down on the right hand of God, having *perfected forever* them that are sanctified," are the very burthen of the epistle to the Hebrews.

Indeed, this is the import of the law and the gospel. Daniel said, "Seventy weeks are determined upon thy people and upon thy holy city to restrain

the transgression—to make an end of sin-offerings —to make a propitiation or reconciliation for iniquity, and to bring in an everlasting righteousness," &c. And Paul said, "By his own blood he obtained an everlasting redemption." These two passages are one in sense. The *everlasting righteousness* of Daniel and the *eternal redemption* of Paul are, in my judgment, two names for the same thing. Daniel said, In seventy weeks an everlasting righteousness shall be brought in; and Paul says, Having by his own blood obtained an everlasting redemption he sat down.* An eternal redemption is a redemption that is forever availing, which needs neither addition nor repetition. This is the foundation of an *everlasting justification.* Redemption in this sense is the cause —justification the effect. Sin-offerings are ended, because reconciliation for iniquity is made, and a justification perfect and complete is brought in. The order is sin-offering, redemption, justification. The three are perfect; but the two last spring from the first. But here I must pause for the present.

Brother Stone, I am just set down in my chair, after an absence of two weeks, in attendance at our Ohio annual meeting. Your letter was received and partially printed in my absence, and I had written this much of my reply before I discovered that your third letter has never appeared in our pages. I informed you of its loss, and until I this moment received your note of the 1st instant, (September,) I did not know but that Letter IV. [having come in my absence] was your Letter III. Had not the form containing a part of your letter been printed off, and some of my reply in type, I should have laid it all over for a month. Any thing material in this transposition may be rectified again.

Sincerely and affectionately yours,

A. CAMPBELL.

For us, is not in the Greek text; It is an awkward, uncalled for, and deceptious supplement.

ATONEMENT NO. III

Brother Campbell,

In my last [No. 2] I was endeavoring t ve that sin-offerings under the law, were the me pointed by God, of purging, cleansing, and fo pardonable sins, and ceremonial uncleanness, an reconciling or *at-ton-ing* the person to God. In No. I will shew that these type were all fulfilled in the great Anti-type, "The Lamb of God that taketh away the sin of the world." The blood of the offered Lamb under the law, purged (*kathairo*) or away the sin of him, who offered it; it was the m appointed by which this purifying was effected. So the blood of the Lamb of God, is the means appointed of God, by which he purges, cleanses and forgives the penitent, obedient believer. This I will now endeavor to make appear.

We will begin with the prophet Isaiah liii. 4. "Surely he hath borne our griefs and carried our sorrows." This is explained by Matthew viii. 16, 17. "When the evening was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled, which was spoken by Isaiah the prophet, saying "Himself took our infirmities, and bare our sickness." By this it is understood that he took, or carried them away, or removed them. I have introduced this text in order that we may understand the true meaning of the Hebrew word *nasa*, translated in this 4th, verse, "He hath borne our griefs" that is, has borne them away. Thus have you rendered the Greek word in your Version of the New Testament [Matthew viii. 17] "He hath carried off our infirmities." In the same sense, it is said in Isaiah liii. 12. "He bore [*nasa bore away*] the sins of many." This the Septuagint translates by the Greek word *anaphero*, which same

word you in your Version rightly translate, *bear away*; as in Heb. ix. 28. "Even so Christ, being once offered to *bear away* the sins of many," and 1 Pet. ii. 24. "Himself *bore away* our sins in his own body on the tree."

You then agree with me that the word *nasa*, connected with sin, means *to bear away*, *lo carry off*, or *to* take away sin,—to remove it, or to forgive. This will farther appear from the following arguments.

1. God is frequently said to bear sin in the sense stated above, and this so expressed by the same Hebrew word *nasa*. This cannot mean that he bore the punishment due to sin, as many explain the phrase 'to bear sin, therefore the Septuagint, and king James' translators have given the word *nasa* a different rendering, translating it 'to forgive, to pardon, to take away' sin; as in the following examples.

Exod. xxxii. 32. "Oh, this people have sinned a great sin, and have made them Gods of gold. Yet now, if thou wilt forgive [*nasa*; Sept. *Aphiemi*] This translation of the Septuagint. *aphiemi*, all Greek scholars know when connected with sin, signifies to forgive.

Exod. xxxiv. 7. "The Lord God—keeping mercy for thousands, forgiving, (*nasa*, Sept, *aphairo*) iniquity, transgression and sin." The Septuagint translation *aphairo* is rendered by our translators, to *take away*. See Luke i. 25. x. 42. xvi. 3. Rom. xi. 22. Heb. x. 4. 11. Rev. xxii. 20, &c.

Num. xiv. 8. "The Lord is long suffering—forgiving (nasa. Sept. aphairo) iniquity, and transgression."

Psalm xxv. 18. "Forgive [nasa. Sept. aphiemi] all my sins."

Psalm xxxii. 1. "Blessed is he whose transgression is forgiven" (nasa, aphiemi.)

Ps. xxxii. 5. Thou forgivest (nasa; Sept aphiemi) the iniquity of my sin." Ps. lxxxv, 2. "Thou hast

forgiven the iniquity of thy people (nasa Sept. aphiemi.)

Isai, xxxiii: 24. "The people shall be forgiven[nasa Sept. aphiemi] their iniquity."

Hosea xiv. 2. Take away (nasa) all iniquity."

Mich. vii, 18. "Who is a God like unto thee, that pardoneth (nasa) all iniquity."

Josh. xxiv. 19 "He is a jealous God he will not forgive [nasa] your transgressions, nor your sins."

Job. vii. 21. "And why dost thou not pardon (nasa] my transgressions." See also Numbers xiv. 9 Ps, xcix. 8. Isai ii, 9. &c.

2 That *nasa*, connected with sin, means to pardon to remove, or take away sins is farther evident from Exod, xxiii, 21, "Behold I send an angel before thee —provoke him not, for he will not pardon (*nasa*) your transgressions,"

3: The priesthood are said to bear iniquity; which is expressed by the same word *nasa*. Exod xxviii, 38, "And it shall be upon Aaron's forehead, that Aaron may bear [*nasa*] the iniquity of the holy things" The Sept, renders the word 'exhairo' which commonly means 'to bear away, to put away, to remove. So have you translated the word in your Version. Mat. v, 29, 1 Cor, v 2, 13 &c,

Lev. x. 17. "Wherefore have you not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear (*nasa*) the iniquity of the congregation, to make atonement for them before the Lord." The Septuagint translation of the word is *aphairo*, which as shown before, signifies *to bear away*, *to take away*, *to pardon*. So king James' translators, and your version, commonly render the word; Luke i. 25. Rom. xi. 27. Heb. x. 4. Rev xxii. 19, &c.

Num. xviii: 1. "And the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee, shall bear [*nasa*] the iniquity of the sanctuary, and

shall bear [*nasa*] the iniquity of your priesthood." Paul's comment on the word *nasa*, or bearing the iniquity of the tabernacle and congregation, is decisive; Heb. ix. 22. Here he explains it by *purging*, as, "Almost all things by the law are *purged* with blood, the tabernacle, the congregation &c. Indeed Moses, in the verse quoted above, explains it, *to make atonement for them*, and this as I have proved before in No. 2. signifies to purge or cleanse from sin, or uncleanness. See also Num. xviii. 23.

4. That *nasa* connected with sin, signifies *to bear it away*, to *pardon*, *to forgive*, is farther evident from the following texts.

Gen. l, 17. "So shall ye say unto Joseph, Forgive [*nasa*] the trespass of your brethren, and their sin; and forgive [*nasa*] the trespass of the servants of the God of thy father."

Exod: x. 17. "Pharaoh said unto Moses, Forgivd (*nasa*) my sin only this once."

1 Sam. xv, 25. "Saul said unto Samuel, pardon (*nasa*] my sin."

1 Sam. xxv. 28. "Abigail said unto David, Forgive [*nasa*] the trespass of thy handmaid." In these two last verses the Septuagint translation is *hairo*, which, connected with sin, is I think always by our version, and yours, translated *to take away*. John i. 29. 1 John iii. 5. &c.

5. That the word *nasa* in connexion with sin, signifies to bear away. appears plain from Lev. xvi. 22. "And the *scape* goat shall bear nasa upon him all their iniquities unto a land not inhabited. None will dispute that it bore away their iniquity.

6. How frequently is it said of the transgressors of the law. They shall bear *nasa* their iniquity. If their iniquity was pardonable by law, then they must offer a sin-offering, by which means their iniquity was borne away, or pardoned through the priesthood. "Wherefore have you [the priests) not eaten the sin-

offering in the holy place? God hath given it you to bear (*nasa*, Sept. *aphairo*,) to bear away the iniqsity of the congregation." But if their sin was unpardonable by law, the transgressor must bear his own sin, or bear it away by suffering death himself, as in the case of a murderer. Num; xxxv, 31–24. "Moreover ye shall take no satisfaction (*kaphar* atonement] for the life of a murderer, who is guilty of death, but he shall be surely put to death—so shall ye not pollute the land wherein ye are, for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:" And Lev. xxiv. 15

Yet because these murderers, blasphemers, idolaters, adulterers, &c. could not have the privilege of sin-offerings, or sacrifice, by which their sins might be purged, borne away, or pardoned by law, or that they might be freed from the suffering of temporal death, yet we are not to suppose that all these persons were doomed to suffer eternal death in the future world without mercy or forgiveness; for such of them as truly repented, were forgien by the great God of the universe, not by the law of Moses, but by the law or covenant of Abraham. Ezek. 18. John viii 3—11, &c.

7. That the common meaning of the word nasa is to take away, to carry away, to bear away, I refer to the following texts, in which the word is so translated in our English Bibles.

Gen. xlvii 30 Exod. x 19 Lev. x 4 Num. xvi 15. 1 Sam. xvii 34. 1 Kin. xv 22, and xviii 12. 2 Kin. xxiii 4 1 Chro: x 12. 2 Chro, xiv 13 and xvi 16. Job xxiv 10 and xxvii 20 and xxxii 32. Ecc. v 15 Isai viii 4 and xv 7 and xl 24 and xli 16 and lvii 13 and lxiv 6. Ezek. xxix 19 and xxxviii 13. Dan. i 16 and xi 12. Hos. i 6 and v 14. Amos 4 2. Mic. ii 2 Mal. ii 3, and many others.

I have been thus particular on the word *nasa to*

bear sin, to shew how weak, how inconclusive and unfounded is the argument, drawn from Isai. liii 4, 12. "He bore the sins of many." It cannot mean, that he bore the punishment due to the sins of many; The arguments above forbid the idea. Can we think that God himself bore the punishment due to sin? or that the angel in the wilderness bore the punishment due the sins of the congregation? Or that the priesthood bore the punishment due the sins of Israel? Or one man bore the punishment due the sins of another? Or that the scape goat bore the punishment of all the sins of Israel when it was neither slain, nor suffered any thing? The pardonable sinner must bear away his own sin by the blood of the offering. So is the will of God.

No one will affirm that either God, the angel, the priesthood, ever bore the punishment due to the sins of Israel—Why then will they affirm, that Christ bore the punishmant due to the sins of many, when the very same word, and expressions, are also applied to God, to the angel, to the priesthood, and others? Besides, this same expression of Isaiah respecting Christ, is fully explained in the New Testament, to mean to *take away, to bear away*; and so have you translated the word in your version, as seen above, and so has Thompson, and Taylor, the Hebrew critic, and Doc. Doddridge and a host of others. I have wondered, why divines, leaving the plain explanation of the word in Isai 53, as given by Christ, and his Apostles, should yet be continually pressing that chapter in support of the imputation of sin, and vicarious punishment in the sense of the Westminster divines. Is it safe to build a system on an exposition of one text, which is unsupported by another passage in the entire Bible? And which text, is explained by divine authority to have a different meaning from that they attach to it?

The doctrine of vicarious, or substituted punishment, is the fundamental of orthodox divinity. Where, bro. Campbell, shall we find the term *substitute* with application to Christ? Did he as such satisfy the demands of law and justice against the sinner, and reconcile, or propitiate God to a sinful world? Does law or justice admit of such substituted punishment? Where is it required, or found in the Bible? The contrary appears to be plainly taught in Deut. xxiv 16. 2 King xiv 6. 2 Chron. xxv. 4. Jere. xxxi 30. Ezek. 18. Could a holy and righteous law be satisfied and pleased with the wicked—the most wicked, and lawless act ever committed?—the death of the innocent Savior by the hands of wicked men? If the claims of law and justice against the sinner, be death temporal and eternal, and if Jesus suffered the penalty against us is he not yet suffering eternal death? Or has an endless thing come to an end? If the penalty be temporal death, why have the world yet to suffer it? If the debt of suffering be fully paid by the substitute, where is grace seen in the pardon of the debtor? Many such inquiries will pass in the mind of the diligent inquirer, who will not be satisfied with the *ipse dixit* of uninspired man.

How the death of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure. In the early settlement of Kentucky, a colony resided on the border of that country, continually exposed to the bloody incursions of the Indians. In this colony was a man of marked benevolence, and goodness—he was wealthy, and had a care over all, that none should want the necessaries of life. He had a son, the very image of himself. Among them also lived a man of an opposite character, of marked malevolence, and wickedness—he hated this good man, and his son, and endeavored to injure them in their persons, property and character, though of their benificience he shared in common with others. A banditti of Indians passed by, and apprehended this

wicked man, and hurried him off to the wilderness —the good man with pain and sorrow heard the news—he called his son, and told the distressing situation of his neighbor. My son, will you at the exposure or sacrifice of your own life rescue him? I go, father; and instantly started—found the trace—rapidly pursued, and overtook them. He saw the trembling wretch bound to a tree; and the pile of wood around him ready to burn him, and the Indians preparing to dance to his shrieks and cries,—The son rushes to the tree, cuts, with his tomahawk, the cord that bound him; in an instant the man flees and evades the torture. But the son is apprehended, and burnt.

The wicked man now sees the great love and goodness of the father and of the son. He is convinced of his sins against them, and repents—he hates his sins, and his hatred to the good man and his son is slain, taken away—he is reconciled. He feels constrained to go to the father, confess his sins, and plead forgiveness. He goes weeping, humbly confessing his sins, and asks forgiveness. I forgive you, said the father joyfully, well knowing when he gave his son, that nothing else could save the poor man, destroy his enmity, and reconcile him. Surely it was the love, and goodness of the father and the son, and this love seen in the death of the son, that effected this great change in the man—that brought him to repentance, and consequently, to forgiveness.

Now what effects did the death of the son produce in the father? Did it produce in him love, favor or good will to the wicked man? No: these were in him before. Did it dispose, or make him more willing to pardon him? No. He was always willing to pardon him, whenever he repented, or came within the sphere of forgiveness. It had no direct effect on the father; it *directly* effected the wicked man to a change, and repentance, it *indirectly* effected pleasure and joy in the father, at the change and repentance *directly* effected in the man by the death of his son.

The application to our heavenly Father and to his son

is easy, and shows how repentance, forgiveness, redemption, sanctification, and the bearing away of sin, are effected by love to the believing, obedient soul. This figure is introduced only to show what principle leads to repentance and forgiveness,--the goodness of God.

I will further remark, that forgiveness, and grace or favor are eternal attributes of God; they are therefore not effected in him by any thing in the universe. They like every other perfection in him flow to the proper object. Now the proper object of forgiveness is a penitent soul. As you say, the favor of God is like water dammed up--a way must be made for it to flow, or it must remain dammed up. Now I say, that the impenitence of the sinner is the dam that prevents the forgiveness of God to flow to him, as soon as he repents—the dam is removed. and God's forgivness flows to him. An impenitent sinner is never pardoned. The grace of God flowed in the gift of Christ to the world—and the great work of Christ is to bring mankind to repentance or reconciliation. "Whom God has exalted to give repentance and remission of sins"—and "God was by Christ reconciling the world to himself." This was the ministration of the Apostles, and this the great design of the life, death, resurrection, and ascention of Jesus, which they every where preached. Faith in the gospel begets repentance, and forgiveness flows. Christ therefore has removed the dam, which prevented the forgiveness of God flowing—the dam, the obstruction was in the breast of the sinner, not in God. The death of Christ influences the sinner alone, but produced no *direct* effect on God.

We are directed to forgive even as God forgives. But whom are we to forgive? "If thy brother repent, forgive him:" "Forgive us our trespasses, as we forgive them that trespass against us." Now if God will not forgive us, till the claims of law and justice are fully satisfied by a substitute—then, as we are to forgive even as God forgives, we must not forgive till all legal and just claims are satisfied by our debtor, or his substitute or surety. Is this forgiveness at all? But as our surety has paid our debts, are we not indebted to him? How, then can he forgive us, even as God forgives, till the debt is paid to him. We or another substitute must pay it. And yet we remain in debt to the second substitute, and so on forever. In fact on this plan there can be no forgiveness forever. How unlike to this is the forgiveness of God? See Matthew xviii, 24. Luke xv, and *passim*.

The government of God is the true model of all good civil governments among men. Mercy is always vested in the executive by the supreme law of the land. Though a man be condemned to death by law, yet it is in the power of the executive to forgive him, or remit the penalty. This is done when the governor is assured by respectable petitioners for his pardon, that they believe he is penitent. Is this pardoning act against law? No: It is done according to the supreme law of the land. And is the law of God against his promises? Is not mercy in him from eternity? What shall hinder him from pardoning the penitent? Man by feigned repentance may deceive man, but God who knows the heart cannot be deceived.

In my next I will notice your objections to my views from the begining.

B. W. STONE.

ANNUAL MEETING IN MISSOURI.

On Friday, the 2d ints. the annual meeting of the Churches of Christ in the Counties of Calloway, Boone, Howard, Randolph, Monroe, and Audrain, commenced in Fayette, Howard county, and continued until the Wednesday following. In consequence of the excessive rains, and unusually high waters, many of the preaching brethren did not attend, several of the Churches were not heared from. The following churches, with their present number, and their increase during the last year, were heard from, either by written or verbal communications: viz—

Churches.	Where located.	Members.	Increase.
1 Friendship	Boon County	97	40
2 Columbia,	do	99	12
3 Rockport	do	119	38
4 Red-top	do	47	12
5 Persia	do	87	12
6 Salt Creek	Howard	43	–
7 Fayette	do	82	26
8 Mt. Pleasant	do	34	4

9 Richland,	Howard	143	52
10 Freedom,	do	48	6
11 Atioch,	Callaway	81	23
12 Millersburg,	do	101	8
13 Fulton,	do	112	17
14 Mt. Tabor,	do	35	—
15 Florida,	Monroe	55	—
16 Santa Fee,	do	30	—
17 Union,*	do	40	40
18 Elk Fork	do	71	4
19 Crooked Creek	do	39	—
20 Dover	Randolph	88	4
22 Rockbridge	Boone	49	1
Total.		1,500	299

The following preaching brethren were in attendance, viz—Tho's McBride sen., J. P. Lancaster, S. E. Jones, Wm. White, Wm. Burton, Joel Prewit, M. Vivian, Wm. Lee, ——Elgin, and Thomas M. Allen.

The Methodist brethren were kind enough to permit us to use their large and commodious meeting-house during our meeting. Twenty one accessions were had to the cause, and among the number was a respectable lady, who had long been a Presbyterian. The next annual meeting, was appointed to commence on Friday before the 1st. Lord's day in October, 1841, at Dover meeting house, Randolph County, Mo.

T. M. ALLEN.

October, 20, 1840.

P. S. It is requested that the churches, who did not communicate with us, at the above meeting, would through the Messenger, give their present number and their increase during the last year.

---

*Coustituted this year.

RELIGIOUS NEWS.

On the 5th Lord's day in August, Bro's Wills, Lee, myself and other teaching brethren held a protracted meeting at Friendship, in this county, when 28 were added to the congregation. The 2d Lord's day in this month, I was in Fulton, when 3 obeyed the Lord. Bro. Jno. R. McCall, under date, of Sept. 27, 1840, wrote me from Painsville, Mo. "above 40 persons have united with us, since I left you, at the different meetings I have attended in Marion, Ralls, and Pike counties."

Bro. Russell of Lexington, K'y, wrote me Oct. 8th 1840. "A protracted meeting was then going on in that place—38 additions had already been made to the church, and among them many of the most respectable citizens of the city. Bro. Johnson, Gano, Rogers, Smith, and Kendrick were present."

Bro. Gano writes, from Centerville, Burbon Co. K'y Sept. 6th 1840 "I was in Cynthianna the 1st, Lord's day in Aug. and by Wednesday evening immersed 13 excellent soldiers. Bro. Johnson then came by express, and I left; in a few days more he obtained 10 others. The 2d Lord's day I was in Georgetown, and the day after at Dry Run. I obtained only 3 at those places. The 3d Lord's day, I was at Bethlehem with bro. Rogers, Rains, and Williams, we toiled four days, and obtained 6. On the 4th Lord's day at Cooper's Run, one lady was immersed. On the 5th Lord's day an immense concourse was out to hear, at Caneridge; after three days labor 4 volunteers were obtained. Two days since I learned that our beloved brother N. L. Lindsey, who was with us there in fine health, had suddenly died: How uncertain all earthly calculations and hopes.

Saturday, I was at Leesburg, and immersed one, who had been a violent Methodist; I go down again to day. On my return from Georgetown, I found on Tuesday, Bros. Rogers, Brown, and Williams at Union; the two last had already abtained 15 additions, we went on with the meeting until Thursday evening, and added 9 others."

Bro. J. G. Ellis of Dry Creek, Kenton Co. Ky. writes, Oct. 7th 1840. "Religious prospects in this part of the country are good. Since I wrote to you last, something near 40 persons, where I preach, have been added to the congregation of the Lord. Bro. Wm. Wilson [a man born blind,] is now at my house; he is a fine preacher. On Saturday last, he and I commenced a protracted meeting here. Eight persons have already acknowledged Jesus, and one of them a son of mine. All my children that are now old enough have obeyed the gospel."

The above are extracts from private letters, I have received recently; but believing the public would be interested in their contents, I have taken the liberty to insert them in the Messenger. T. M. A.

—

EVANGELIZING.

At our recent annual meeting, it was expected that the churches would have taken such steps as would, have enabled them to continue one or two efficient Evangelists in the field during the next year. But for reasons before given, many of the brethren were not present, and a number of the churches not heard from:—the few present did not act, and consequently nothing was done on the subject. It is a matter however of too much importance and one with which the success of the cause is too immediately connected not to be brought before the attention of the Brethren. We trust they feel a deep interest in this matter and will cheerfully engage in the use of all laudable means, to aid in the dissemination of divine truth, and the advancement of the Redeemer's Kingdom. With a view to the accomplishment of this desirable end,

and to excite our friends to immediate action, I take the liberty of presenting the following extract from a communication recently received from Bro. J. R: McCall, dated St. Louis, Oct. 2d, 1840.

"Can we not send out two Evangelists in your section of the State, to go together, and speak from one week, to three at a place? If this can be done have no doubt we could be able through our Lord, to see thousands converted, where we now see hundreds: If the brethren will send out two, I will pay one fifth of the expense; [viz $200) upon condition they would be permitted to go to the places where the most good could be done. I do believe from all I saw and heard, during my recent sojourn in Missouri, that the people in a great degree receive the word of the Lord with all readiness of mind. At the late meeting in Virginia, I find the brethren have been aroused to a proper spirit of investigation and labor. We are doing but little, campared with the wants of the country. To have the well done plaudits of our heavenly Father, will be worth more than worlds. In Illinois and Kentucky the brethren appear to be awakened to a considerable degree, on the subject of Evangelizing. May the spirit go on until we see the desert blossom as the rose, and all nations bow before the Lord, and the saints be one in God our Father."

Brethren, will you respond affirmatively to the inquiry of bro. McCall? Will you not unite with him in this glorious enterprise? If a preaching brother who resides more than one thousand miles from us, and who feels so much interest in the prosperity of the good cause in our country, as to propose giving $200, to aid in supporting two Evangelists, will not upwards of 30 churches, and near 2000 members in the counties of Calloway, Boon, Howard, Randolph, Monroe, and Audrain give $800, more, and thus secure the services of two able Evangelists?

Let the example of this generous spirited Brother

provoke us to action. Let each church agree what amount they will give for this purpose, payable quarterly, or semi-annually in advance, and appoint a protracted meeting, for the purpose of hearing from each church, and sending the Evangelists out with as little delay as possible. It is with the churches to say whether they will aid in promoting the cause or not.

T. M: A.

In connexion with the above subject, I beg leave to call the attention of the brethren in Missouri, to the following remarks of bro. Walter Scott, in the Evangelist of August last. That shrewd and intelligent brother is compelled to deplore the loss of so much usefulness and talents from Ohio; and is enabled to discover the cause why the one state has lost, and the other gained so much intellectual and spiritual worth. Kentucky is now sustaining her preachers liberally, and while the brethren are not made poorer thereby, with the blessings of God, success to an astonishing degree has attended the zeal, ability, and industry of the servants of the Lord, in that gallant land. If our brethren will only pursue a similar course here, talented brethren will soon be among us, and by an humble reliance upon divine aid—the glorious cause of the Redeemer will advance in our state—but hear brother Scott

"To the Brethren in Ohio."

"Beloved:—We are losing all our religious instructors, they are fast migrating to our sister State Kentucky and elsewhere. I will name a few that have already gone from us. Doct Pinkerton, Aylet Rains, John Rogers came among us, but were not sustained; bros. Powell, Stratton, the two brethren Jameson, brethren Moss, Smith and Geo. Campbell, in all ten;

and most, if not all of them possessing talents suited to the proclamation of the gospel, while some of them are of the highest reputation, both for talents, character, and efficiency. In addition to these migrations, we have to mourn the loss of another also, who for character, ability and efficiency could not easily be excelled, driven to a foreign employment, chiefly perhaps by our tardiness to estimate his excellent qualifications. Do not the brethren perceive all this? Will we suffer it still to go on, and still affect to have the good of God's cause at heart? Look, I pray you brethren, at things as they are. Open your eyes to the true state of the case. The finest teachers in the reformation have left us; Kentucky has got many of them, and she shows herself worthy of them; we don't envy her of them at all, but we are sorry for ourselves. It looks as if we cared for every thing else than the cause of God.

I published a general meeting for you early in the summer; you met at Carthage and decided that two Evangelists should be employed; and appointed agents to negotiate this meeting for you accordingly, but you did not look to your agents, and your agents did not look to their business, and so it ended where it began; the Evangelists, intended to be employed, waited on your tardy operations till some more zealous brethren saw them standing idle, invited them into their harvest field to reap it down and to recive wages; but "the hire of our laborers who have reaped down our fields, which is kept back of us by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of the Sabbath." He hath therefore sent them to more worthy vicinities, and all around us, our vines languish; the fruit is not gathered; the harvest is not reaped. Many of you deplore the absence of spiritual enjoyment; the Saints no longer shout aloud for joy; you eat and are hungry; you earn money to put it into bages that have holes in them;

and those who should have fed you with knowledge and understanding have, themselves unfed, fled from among you. Consider your ways then, brethren; look, I beseech you, to your own souls, for verily he holds us responsible for the success of his holy cause in the earth. "Wo unto them that join house to house, that lay field to field, till their be no place that they may be placed alone in the midst of the land—they regard not the work of the Lord—neither consider the operation of his hand."

I ask you what it is that has caused so many of those whom Providence raised up for our instruction and comfort, to leave our county?

I ask you what you imagine you can do in this affair of salvation, without competent instructors and laborers? Nothing. I tell you, you can do comparatively nothing.

Accept, then, beloved brethren, this word of admonition and bethink yourselves. God will not be mocked, and he has made you all feel this truth.

Most affectionately your brother in Christ,

W. S.

Dear brethren, in the bounds of our annual meeting, take this address to yourselves—are not many churches languishing for the word of life? And many destitute of the knowledge of God? When will the churches say what they will do, and have a general meeting appointed to unite their energies and consumate their wishes? T. M. A.

A meeting was begun and held in the City of Springfield and State of Illinois, on 25th day of September, A. D. 1840, composed of the Elders, Evangelists, and Brethren of the church of Christ. The following elders, evangelists and teachers were present, viz:

OHIO.

Arthur Chriffield,

INDIANA.

P. E. Harris, Murry H. Stone, elder and visiting.
S. J. Mattock.

KENTUCKY.

Bro. —— Bradley,

IOWA TERRITORY.

James R. Ross.

VIRGINIA.

John Latham,

ILLINOIS.

B. W. Stone,
H. W. Osborne,
Jno. T. Jones, } *Morgan County*
D. Pat, Henderson,
George Owen.

Abner Peeler,
William P. Major. } *McLean County,*

Hughs Bowls; *Dewitt County*
John Rigdon, *Fulton County.*
Levy Hatchet, *Hancock County.*

Theophilus W. Sweet,
Robert Foster, } *Sangamon County,*
Andrew Scott.

Bushrod W. Henry, *Shelby County.*
John N. Yearnshaw, *Bureau County.*
William H. Strong, *Scott County.*
Maxwell McCauslin, "
B. F. Vandoozer, *Sangamom County.*
Henry D. Palmer, *Marshall County.*
James A. Lindsay *Tazewell County.*
Philip G. Young *Putnam County.*
William Tichenor *Crawford County.*
Abner Hill. *Fulton County.*

Bro. Henry D. Palmer of Marshall County, Ill. was selected and chosen unanimously to preside over the deliberations of the meeting. Bro. D. Pat. Henderson was chosen clerk,

The following information from the congregations in the State of Illinois, was communicated—

Statistics of the Church of Christ, in Illinois as far as presented.

Counties	Name of Congregation	when Org.	What Orgi No.	Prest. No.	Elders and Evangelists.
Adams	Columbus	1832	——	50	J B Curl, H Peden, and H A Cyrus.
"	Bear Creek	"	——	150	S Ruddle and Eliakim Johnson.
"	Seaton's	1834	——	35	R Seaton D Hobbs.
"	Mill Creek		——	25	No officers,
Brown	Mt. Sterling	Unk.	——	60	John Taylor Jr. Ev.
Bureau;	Princeton	1840	10	20	J N Yearnshaw;
Crawford	Palestine	1839	19	69	A Lagow J M Boyle Wm Tichenor
"	Hudsonville	1840	11	42	John A Williams Wm McCoy.
Clark,	Darwin		15	24	George Young T Craig.
Coles,	Hitesville	1831	12	62	Elzy Nay
"	Hurricane fork Embarras	1839		40	S Peppers J Goodman.
"	Muddy	1840		50	Samuel Peppers Ev.
Dewitt	Rock Creek	unk	unk	60	Henry Michaels Peter Crane
Edgar	Little Grove	1832	15	75	William Hartley.
"	Sugar Creek	unk	unk	25	Elijah Isaacs,
"	Emmaus near Grand View	1840	11	16	Julius Yowell
"	Big Creek	1835	13	52	Isaac Elledge Abner Leitch
Fulton	Hugh's	unk	unk	100	William A Howard
"	Tottens Prairie	unk	unk	20	Unknown
"	Shaws fork of Spoon River	unk	unk	10	Unknown
Greene	Carrolton	unk	unk	unk	Unknown
"	Near Whitehall	unk	unk	25	John Henderson —— Strang
"	Athensville	unk	unk	75	Unknown
Hancock	Brunt's Creek	unk	unk.	45	Josiah Callison
"	Green Plains	unk	unk.	15	Saml Knox Levy Hatchet
Logan	Postville	1840	7	26	G Hittle, S Fletcher J Asendry Ev.

Counties	Names of Congregation	When Org	what orig No	Prest No	Elders and Evangelists
Logan	Sugar	1838	14	123	C F Ewing D G Thompson
Knox	Henderson Grove	unk	unk	60	
Lawrence	Lawrenceville	1832	unk	92	A. L Johnson C W Eaton Wm Mead.
"	Brushy Fork, Embarras	1836	19	60	John Gordon A G McNeece
"	Russelville	1837	12	46	J S Howard D A Orgon D Waford
"	Allison Prairie	1831	unk	61	John Fail Cornelius Organ.
McLean	White Oak Grove	1836	30	65	A Puler J Allen Ev. W Brown J
"	Bowling Green	1837	35	90	A Walker J L Robinson (Brown Eld
"	Stouts Grove	——	11	30	J Hay
"	Versailles	1840	19	26	William Pratt —— Bates
Morgan	Jacksonville	1832	87	140	P Hedenburg & J T Jones Eld D Pat
"	Mauvaisterre Antioch	1833	20	40	Harrison W. Osborn (Henderson Ev.
"	Hart's Prairie	unk	unk	27	George Owen
"	Austin Sims	unk	unk	16	Austin Sims
"	Hall's	unk	unk	14	Unknown
"	Coal Creek	1840	6	11	No Officers
"	Apple creek	1836	13	59	John Eads
"	Lynnville	unk	unk	18	No Officers
"	Princeton	unk	unk	60	Unknown
"	Bethel	unk	unk	30	—— Fisk
"	Franklin	unk	unk	14	No Officers
Macon	Decatur	unk	unk	40	John Tyler Ev.
"	West fork Okaw	unk	unk	25	Sam'l Southern Abner Keller
Putnam	Ox Bow Prairie	1837	8	26	A Harvey P G Young
Sangamon	Springfield	1832			D B Hill (T W Sweet & R Foster Ev
"	Wolf creek	1837	5	65	A Groves R H Constant R W Ellis El.
"	Union Salt creek	1832	19	85	Mahlon Hall Hiram Dodson

Sangamon	German Prairie	1838	11	32	Not known
"	Lake creek	unk	unk	60	J England J Latham —— Bowles
"	Lick creek	unk	unk	89	L J Sweet
"	Clary's Grove	1835	unk	70	Unknown
Scott	Winchester	1837	35	200	No Officers
"	Union	1832	unk	75	Scott Riggs
Shelby	Shelbyville	unk	unk	11	Unknown
"	Sand creek	do	do	65	Unknown
"	Robinson's creek	do	do	17	Unknown
"	Whittle creek	do	do	13	Unknown
"	Four mile Ground	do	do	18	Unknown
"	Wilbourn creek	do	do	22	Unknown
Tazewell	Walnut grove	1834	16	86	B Major E Dickerson & W Davenport
"	Dillon's Settlement	1836	9	45	P Whipp
"	Hittles Grove	1828	6	40	Wm. Miller N Darneil
"	Washington	1836	15	30	J T Gunnel B McCorkle T P Gorin
"	Near Machinaw	1837	24	41	Unknown
"	Little Mackinaw	1833	7	58	J F Railsback John Adams
Warren	Talbott's Branch	unk	unk	50	W Murphy J Murphy W Hopper
do	Meadow's	unk	unk	80	Unknown
do	Swan creek	unk	unk	30	Henry Howe
do	Cole Brook	unk	unk	80	E Davidson John Haley Josiah Whitman
do	Monmouth	unk	unk	30	A Davidson
Wabash	Barne's Prairie	unk	unk	96	James Pool R Kenner
do	Lick Creek	1828	do	32	No Officers
	Total of Present No.			3,773	

Brethren Jno. T. Jones, P. G. Young, Thos. W: Sweet, John Rigdon, H. D. Palmer, James A. Lindsay, William H. Strong, William Tichenor, and the Clerk were appointed to draft a Circular to present to the meeting, which was accordingly done and approved.

Brethren D. B. Hill, John T. Jones, and B. W. Stone were appointed to correspond with Brethren in other States, and procure assistance at our adjourned meeting.

The meeting then adjourned to meet in Jacksonsonville, on Friday before the 3d Lord's Day in Sept. 1841.

Attest, H. D. PALMER, Mod'r.
D. PAT. HENDERSON, Clerk.

RELIGIOUS INTELLIGENCE.

We are blessed at the present with a precious revival in Jacksonville, Ill: and the neighborhood. We have attended a meeting here for a week, and to this time, there are between 20 and 30 accessions. In Lynnville, a neighboring village, there are between 30 and 40 added to the church within a short time. In Antioch between 10 and 15.—The work seems but beginning. We hope for more glorious seasons. We greatly need preachers, gospel, spiritual preachers. Lord, grant us many of such characters!

Bro. J. T. Johnson, and J: A. Gano write cheering news from Ky, at a recent meeting in Georgetown were 27 additions—at Nicholasville 53—at Lexington 120—at Dry Run 23. Bro. J. Hawes of Eminence Ill, writes, that about 50 have been baptized in that neighborhood, by bro: Walter Bowles.

EDITOR.

GENERAL AGENTS for the Christian Messenger—Elder T. M. Allen of Columbia, and Eld Jacob Creath of Monticello, Mo. Eld. P. E. Harris of Rockville, Ia. Elder J. A. Gano of Centerville, Ky. Charles Gilliam of Jacksonville, Ill. R. Compton, p m of Mt Healthy, Ohio.

THE CHRISTIAN MESSENGER.

DECEMBER, 1840.

REVIEW OF LETTERS,

FIRST AND SECOND.

DEAR BROTHER CAMPBELL—

I have finished the four Nos. on the atonement which I at first designed to publish. I now proceed to notice your objections and arguments against my views in the order in which they are written. I shall commence with our first and second letters, and shall always quote from the Messenger in order to avoid confusion.

1st. In the very commencement of your first letter to me, I was started indeed. You say, "I most cordially concur in opinion with those brethren, who have persuaded you, that your fears were groundless, or would never be realized, concerning the discussion of those points, which you called for, under date of your letter of Nov. 11, 1839, published page 21 of the current volume." Did I, brother Campbell, ever call upon you for a discussion of those points? I never seriously thought of such a thing till yourself suggested it, and publicly invited me to it. You have certainly mistaken me; for such an idea cannot be found in the letter alluded to above, as you will see by re-examining it. I wish to remove from the minds of our readers the idea of vanity and fondness for debate, as attaching to my character, now when I am on