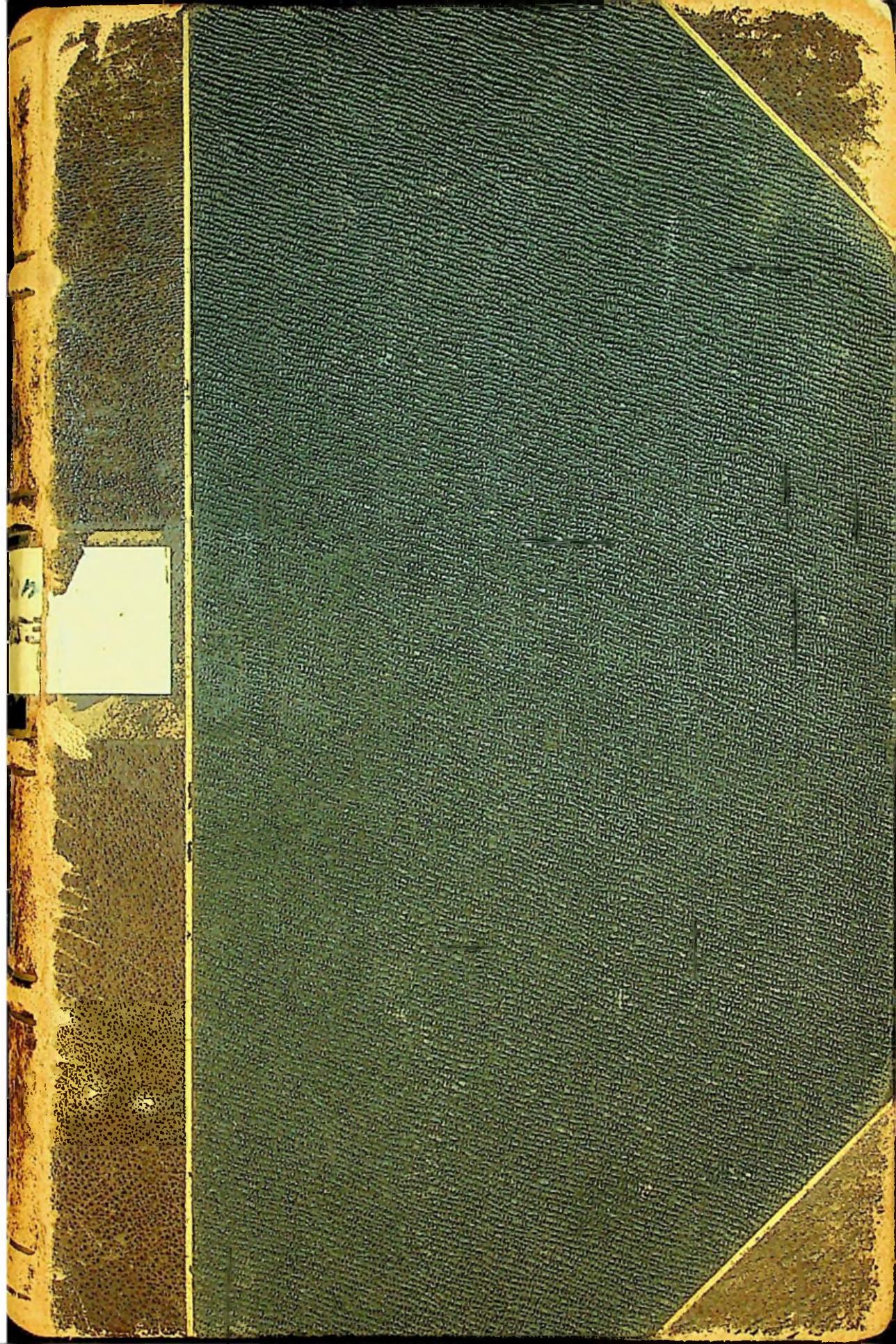


GOSPEL
BANNER

Gospel Banner
Started 1850

VOL. XIV

1868



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THE
GOSPEL BANNER

AND

MILLENNIAL ADVOCATE:

DESIGNED CHIEFLY TO UNFOLD

“The Things concerning the Kingdom of God,
and the Name of Jesus Christ,”

AS FOUND IN

THE WRITINGS OF PROPHETS AND APOSTLES.

GENEVA, ILL.:

PRINTED AND PUBLISHED BY BENJAMIN WILSON.

1868.

GOSPEL BANNER AND MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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For the Gospel Banner. Theology.

CHAP. I.

"Prove all things; hold fast that which is good,"
1 Thess. v. 21.

"Theology is the science which teaches the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice. Theology consists of two branches, *natural* and *revealed*. *Natural theology* is the knowledge we have of God from his works, by the light of nature and reason. *Revealed theology* is that which is to be learned only from revelation."—Webster.

The existence, character, attributes, laws, government and doctrines of God, with the duties we are to practice, are matters concerning which we are all interested, as well as the apostolic church to whom the command to prove all things came; and, as this injunction is without doubt equally binding on the people now, we ought to pay respectful attention to its claims by showing a willingness, and a desire, to prove our theories, and see if they are in harmony with "*revealed theology*."

Theology analyzed, is a something primarily uttered by the Deity, through Moses and the prophets, Christ and his apostles; or these primary ideas reiterated by uninspired men. It is scarcely necessary to state that the word theology is formed by the combination of two distinct and independent words, which, when united, will, of course, give us a word partaking of the nature and signification of the two. These words are Θεός, *Theos*, God; and Λόγος, *Logos*, word, or speech. Theology is, therefore, strictly speaking, the word, speech, or language of God;—coming, as before stated, through inspired men; or, a reiteration of the original ideas conveyed by these words. It is generally supposed, however, that theology embraces all kinds of pious, or what is termed religious talk, whether coming from a Pagan, a Turk, a Jew, a Greek, a Catholic, or a

Protestant;—whether it be the dark conjectures of the former, or the more subtle traditions of the latter; whether it be the offspring of an uninspired mind, or a reiteration of the words or thoughts emanating from God. But it must be apparent to every one,—or at least to those acquainted with the origin of the word,—that it is entirely confined to what God has been pleased to reveal concerning his "existence, character, attributes, laws, government, and doctrines," together with "the duties" he has imposed upon us. While, therefore, we cannot talk theology without touching on these points, it is equally plain and true that all that is said on these points is not, strictly speaking, theology; because all that is said about the existence, character, attributes, and so forth, of God, is not a reiteration of what he has revealed as to these points. Such talk may be heard every Sunday, eloquently delivered from the rostrums of Europe and America; and be elegantly arranged and grammatically expressed in the religious books, tracts, and journals of both continents. Such may with more propriety be termed man's talk than *Theo-logos*, or God-talk; and as that which is not based upon revelation partakes of the nature of fiction, it would be more appropriate to give such talk the significant title of mythology instead of theology! Mythology, according to Webster, is also a compound word, made up of the Greek words μῦθος, *mythos*, a *fable*, and λόγος, *logos*, to *talk* or *discourse*. Any talk or writing not based upon, and in strict conformity with, the ideas communicated through God's prophets would therefore be mythological in its nature and character. We talk of Pagan mythology; but it appears from this that all talk not strictly a reiteration of what God has revealed regarding his character, laws, etc., must be ranked equally as mythological and fabulous as the stories of the Pagan deities, though emanating from those professing to believe in the Hebrews' God! By this it is

apparent that we may have what may be called Christian mythology, as well as Pagan. Whether Pagan, or Christian, (strange incongruity,) or Mahometan, or what not, it is nevertheless mythological, so long as it is not, in the strictest sense of the term, *theological talk* they are presenting. In short, all that is said or written, is resolvable into the one or the other of these two divisions! *Theology versus Mythology*—*Truth versus Error*—*God-talk versus Man-talk*—*Revelation versus Fables*—what "God has spoken by the mouth of all the holy prophets since the world began" *versus* what has emanated from the brains and mouths of all those fabulous speculators in the things unseen, that have lived "since the world began," are the two grand antagonistic divisions into which all the world are divided!

In regard to *Theology*, it has been divided by Webster, into two parts, namely;—"*Natural and Revealed*." "*Natural theology*" he defines to be, "the knowledge we have of God from his works, by the light of nature and reason." "*Revealed theology*," he says, "is that which is to be learned only from revelation."

To me, this division looks absurd! For, if revealed theology is that which can be learned ONLY from REVELATION, does it not by implication, teach that these great truths are in her sole custody, and therefore to be obtained from no other source than from revelation? What can be learned ONLY from revelation, it is evident, can be learned from no other possible source, "nature and reason" included!

God reveals himself to man only in *talk* or *theology*; never by nature and reason alone. If there be any such thing as *natural theology*, and Webster's definition of it be correct, then nature and reason are able to teach the personal existence of God, his character, attributes, laws, and government, with the doctrines we are to believe, and the duties we are to practice. On the other hand, if Revealed Theology with its definition be a verity, (which it is presumed none will question,) it must be clear that natural theology exists only in name! For if there be such a thing as natural theology, of course we shall be obliged to admit that there is something in nature and reason,—abstractly considered,—capable of demonstrating these great principles and truths to us, without the light of revelation! But we look in vain for her schools, books, or teachers!! If nature and reason are able to give such lessons in Divine things, why have they not done it? For they have been consulted by the infidel; questioned and importuned by millions upon millions of Pagans; and by the doctors of divinity, and

the popular Professors, in the Spiritualistic schools! Pythagoras graduated at a College of "Natural Theology!" And so did Socrates, and Plato, and Confucius, and Voltaire, and Andrew Jackson Davis! If nature and reason are appealed to, their responses are unfortunately, as variable as the caprices of their scholars! This does not look very scientific, to say the least! It looks rather confused, and unsatisfactory! Nature and reason can never give one intelligent answer to the most simple question! Can they tell us the origin of man?—or, one truth in relation to his destiny? Why was it that the learned philosophers of ancient times, and the devout pagans in their united wisdom and sincerity were not able to extort from these pretended pedagogues, "the laws, doctrines, attributes, character, and existence of God?" Was it not because the Great Being had not licensed them to teach these things! Nature and reason then are not theologians. Question them as you will, and you get no reply. Put them to the tortures of the inquisition if you will, but they will suffer martyrdom before they will reveal the secrets of theology. God instructed Noah to put but one window or source of light in the ark he was commanded to build. If the light attainable from revelation could be reflected through nature and reason also, would he not have given instructions for two, so as to produce a proper analogy between the type and the thing typified? May we not with propriety conclude therefore, that there is no safety in that ark or system, whose light comes through any other than the one great window of inspiration?

From this it appears that *natural theology* is profoundly absurd, and therefore *unnatural*. But as *unnatural* as it is, it has supplanted revealed theology; for it is the popular theology of the times. Men are educated in schools of "*Natural Theology*;" and graduate with the blasphemous (though high-sounding) title of D. D., or Doctor of Divinity; but whom God hath declared, (by the mouth of the prophet Isaiah,) not to be Doctors of Divinity; but, "DUMB DOGS, that cannot bark!" Isa lvi. 10. They cannot, or else will not, reiterate God's utterances, or theology in its simplicity, as given to us by God through prophets and apostles. Natural theology, instead of enlightening the world on these all-important and vital questions, plunges them into intense darkness. Hence they must forever remain, unless revealed theology sheds its brilliant rays, as a lamp, to enlighten their minds. Revelation comes to our timely aid, and gives us a knowledge of these things, which, as Webster has said, "can be learned from

no other source." The importance, therefore, of adhering to revelation or prophecy, in all matters of faith and practice, must be apparent to the reflecting mind.

The word of God testifies of itself as bearing the same relationship to the mind of man, that the sun sustains to the eye. It is represented as the sun, or light of the world. "The entrance of thy words giveth light;—it giveth understanding unto the simple." Psa. cxix. 130. "Unto the simple," or unto those groping in the darkness of ignorance respecting what God has there disclosed. For a theologically ignorant person makes himself appear extremely "simple" when conversing on these great topics, though he may be ever so intelligent on all other points. But let such a one subject himself to the light of that word, and it will remove this foolishness and simplicity, and clothe him with "wisdom" and "understanding." But again:—"Thy word is a lamp to my feet, and a light to my path," Psa. cxix. 105. Daniel, in speaking of God, says:—"He giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things; and he knoweth what is in the darkness, and the light dwelleth with him," Dan. ii. 21, 22. In this quotation it is evident "wisdom" and "knowledge," are put for "light" or intelligence. "He giveth wisdom to the wise." In other words, all the wisdom or light man ever acquires (on these points) is attainable only from God; and, since apostolic times, only through the media of his written word. This light sparkles not in nature and reason, but flashes vividly from the recorded language of the Divine and Holy Spirit, on the printed pages of inspiration; and as Paul has declared that the holy scriptures were able in his day to make one wise unto salvation; and that they were then both profitable and competent for all reproof, all correction, all instruction, and consequently competent to perfect the man of God and thoroughly furnish him unto all good works.—(2 Tim. iii. 15-17.)—no other abstract thing,—call it holy spirit "influence," or what you please,—has been needed as an addenda, or additional light or force to correct, reprove, instruct, and perfect the man of God, and consequently we have a legitimate right to say that none has been given. Knowing us to be in darkness, "he revealeth," or unfolds to our comprehension "the deep," and—what was to us before—"secret things" concerning himself,—his attributes, his laws, and the doctrines we are to believe, together with the duties we are to practice. This "light, and understanding, and wisdom," dwelt in Daniel; (Dan. v. 11, 14),

not however, by nature; but as a gift Divine; conferred in part by direct inspiration, and in part by the theology he had acquired from the inspired writings of other prophets that had existed before him. Dan. ix. 2. Paul in writing to his Ephesian brethren tells them to let no man deceive them with vain words. In vain do we attempt to find out God or his secrets by subtle abstract reasonings or philosophizings. The words attending such efforts are "vain words"—fatally deceptive,—because, though believed with the most undoubted honesty and sincerity, will surely subject to the wrath of God; for it is written:—"For because of these things cometh the wrath of God upon the children of disobedience;"—or according to the marginal reading,—“children of unbelief.”—in what? nature and reason? No! But unbelief in the written revelations of the inspired word of God! "Be ye not therefore partakers with them;"—in what? answer: in such "unbelief." "For," continues the apostle, "ye were once in DARKNESS, but are now in the LIGHT, walk as children of LIGHT:" * * * "but all things that are discovered," (margin,) or made manifest about God and his purposes, "and discovered by THE LIGHT: for whatsoever doeth make manifest is light," Eph. v. 6, 8, 13. Paul was called and sent by God "to open the eyes," or understanding of those who had long consulted nature and reason in vain, to bring them out of this state of mental darkness into the effulgent light of theology, or God's communications to man; as it is written:—"unto whom now I send thee, to OPEN their EYES, and to turn them from DARKNESS TO LIGHT," etc. Acts xxvi. 17, 18. Again, in Isaiah viii. 19, 20, it is asked if a people should not seek to God to learn the condition of the dead, and to find out his purposes and laws? "To the law and the testimony: if they speak not according to this word, it is because there is no LIGHT in them." Peter, too, testifies to the light there is in revelation, in that passage where he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, etc." * * * "knowing this first, (and an important item it is too, to keep in mind,) that no PROPHECY of the SCRIPTURE is of ANY PRIVATE INTERPRETATION: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy Spirit," 2 Pet. i. 19-21. If it had contained the least privacy in regard to its interpretation, that privacy would certainly have operated as an extinguisher of that light it was designed to reflect, and thus defeat the object for which it was given.

It would be too tedious to quote a title even of the passages alluding to revelation as being the great light-giver, or sun of the intellectual world, in respect to these points. Besides, it would no doubt be superfluous; for it may be questioned whether there are any who have reflected to any extent upon this subject, that would differ with this position.

The revealed word of God has been hung out, as we may say, over the political and ecclesiastical heavens of this planet, to enlighten them in regard to these things. And by its sustaining this important position and office, it becomes the *representative* sun of which the prophets have so often spoken. Hence the church in her aggregation is fitly represented by the *moon*, and her constituency,—which may be supposed to be all teachers,—by the *stars*; because in them and between them there exists the proper analogy to make them represent these luminaries. For instance, there must be an analogy or likeness between the physical sun, and that represented by it. There must also be an analogy between the physical moon, and that represented by it; and the same may be said of the stars. And beside this, the things represented by the sun, moon, and stars, must be analagous in their relationship and dependence between and upon one another; and this analogy must exist in functions, and not in form, nor location. What then, are the functions, and what the relationship existing between the physical sun, moon, and stars? The scriptural account recorded in the first of Genesis, represents them to have been created for the development and furtherance of life, which end is attained by means of the light emanating from the greater orb. And the functions of the lesser orbs are, to reflect this light upon the darkness of the night period. These are the functions of the sun, moon, and stars, scripturally defined. The relationship existing between them is therefore easily stated; for the sun being the prime source of all light, the moon, and stars, occupy the relationship of dependents upon the sun. What light we get from the moon and stars, therefore, is, strictly speaking, sun-light; for the light of the sun, which during the night season is hid from our eyes, shining upon the moon and stars is reflected by them back upon us. Hence during the day we get the light direct from the fountain, while at night we get it second-handed through the functions of these agents.

* Of course the writer does not mean the *fixed stars*, but the planetary orbs which compose what is called the Solar system. These are all dependent on the sun, and reflect its light; while the *fixed stars*, do not.—Ed.

The moon and stars, therefore, occupy the relationship towards the sun, of entire dependency. These are the astronomical and scriptural functions, and the true relationship of and between the sun, moon, and stars; and when we ascertain the things the scriptures intended to represent by them, we shall have something in which a precise analogy on these points will be visible.

That this analogy is strikingly visible in Revelation as the sun, in the Church as the moon, and in her Teachers as the stars, will be apparent upon a short examination. It has been already demonstrated that "*Revealed Theology*," or the inspired word of God, is the luminary whose functions are to radiate and dispense light for the development and furtherance of life. The Church, like the moon, reflects the light of the inspired word, thus performing the functions and sustaining the relationship necessary to constitute her the thing represented by the moon. A Church reflecting only the light of what "God hath spoken by the mouth of all his holy prophets," like a faithful satellite of the world of sense, is a sublime representation of that great orb of night, as by her borrowed light she dispels the theological ignorance and darkness that sits brooding over the formless and void minds of the masses; and thus by a proper exercise of her *functions*, as she leans upon the written word of inspiration in her *dependence*, she becomes an important and an indispensable auxiliary to the development and furtherance of life in those who receive her life-giving rays. It is hardly necessary to devote time and space to touch upon the analogy that exists between the stars and their representatives. For from what has been said already, it must be apparent that the analogy is perfect here as in the other orbs. A star then, is a constituent of the Church in the full exercise of his functions, reflecting, and vividly twinkling or flashing forth *THE LIGHT*—*not* of "*NATURAL*," but—of the *REVEALED theology*, or *GOD-COMMUNICATIONS* of the *written word of inspiration*. One text alone must suffice to demonstrate what could be easily substantiated by more; and this may be found in Dan. xii. 3, to wit: "They that are teachers (see *margin*) shall shine as the brightness of the firmament; and they that turn many to righteousness as *THE STARS*, for ever and ever."

In regard to the dependence of the moon and stars upon the word of God for light for reflection, if further proof is required to remove any lingering doubts, those doubts ought to be dispelled by the light of such evidence as the following, to wit: "Eye hath not seen, nor ear heard, nor hath the heart

or mind of man been able to conceive the things God hath purposed to do for those that love him. But God has REVEALED these things,—that is, brought them to LIGHT—caused us to know them BY HIS SPIRIT," 1 Cor. ii. 9, 10. The Spirit of God moved the prophets and apostles to tell us these things; and as the scriptures contain what they said, it is proper to say, he has *revealed* these things, and consequently given us this LIGHT or KNOWLEDGE in his WORD. Hence the church or moon does not dart unborrowed, but acquired light and knowledge, when proclaiming these illuminating truths. It is therefore evident that the moon and stars represent the church in its aggregation, and in its individuality, ordained or set apart for the heavens of the politico-ecclesiastical firmament,—whether that firmament is Pagan, Mahometan, Papistical, or Protestant,—and whose office is to pour down upon the intellectual darkness of these firmaments those rays of divine light which are to be reflected by them, from the sun-light of inspiration only.

From the relationship the moon and stars sustain towards the sun as auxiliaries in this "life" and "light" work, it is evident their functions would be suspended the moment the sun should be hid from them. In this respect the analogy is perfect in the relationship the moon and stars sustain towards the sun of inspiration; for where there is no sun to shine, no moon nor stars would be visible! Should, therefore, the great scheme of salvation with its concomitant doctrinal appurtenances, as brought to light in the scriptures, be so obscured by false teaching, tradition, or other means, as to conceal it from the mind, it is evident the moon and stars could not reflect that light. Such a condition of things would answer to the "darkening of the sun and moon, and a falling or lowering of the stars from their illuminating functions." As startling, absurd, improbable, and impossible, as such an announcement may appear to some, it is nevertheless true, that by various human agencies, the grand and sublime doctrines bearing upon the hope and sanctification of man, as brought to light in "*revealed theology*," have been thus lost and hid!

THE DARKENING OF THE SUN, MOON, AND STARS, NOT LITERAL.

The Pagan or Gentile world regard with amazement and awe, every apparent deviation from the course of nature, that the sun, moon, and stars may present. It is true the record says they were given for signs; but, *as signs*, they signified *only* the beginning and ending of our days, months, seasons, and years. It requires no unnatural appear-

ance in one or more of them to answer this end; but it requires that each should move with uniform speed, and shine. *Not to shine*, would be a complete athwartal of the purpose for which they were created. *Not to shine*, they could neither mark the beginning nor the ending of our days and months, nor be for seasons, by developing spring, summer, autumn, and winter. To be for signs and for seasons then, it is highly essential that they *shine*, and *not be darkened*. "Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven: for the heathen are dismayed at them," Jer. x. 1 This is as plain a declaration of the *will of God* in relation to our giving heed to these apparently unnatural phases of the heavenly bodies, as our language could present. How often and how emphatically Christ declared himself wholly subordinate to the *will of his Father*. "My meat and my drink is to *do the will of my Father*." "I came not to *do my own will* but the *will of him that sent me*." "*Not my will*, nevertheless, but *THINE, be done*." These are a few of the many expressions to be found, by which it is apparent that the great aim and end of his existence was to carry out his Father's pleasure. We can but conclude, therefore, that if it is the Father's *will* that we should not consult these physical and literal orbs, or regard their strange appearances as signs; and, that if Christ *conformed to that will* as he professed, that he could not have had reference to these literal orbs, but to that sun, moon, and stars, which are represented by them, in those passages in Matthew, Mark, and Luke, where he alludes to the darkening of the sun and moon, and the falling of the stars. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. The signs that Christ gave to mark events, are, therefore, not in the astronomical heaven, nor in the heaven where God resides; but they are to be looked for and to be seen in the heavens of the politico-ecclesiastical firmament; or in other words, in church and state; for these are the heavens in which God suspended these representative orbs to divide the light from the darkness, and to develop and perpetuate life. He could give us signs of such a character, and not infringe (nor cause others to) upon the *holy will of his Father*. The ecclesiastical sun and moon could be darkened, without interrupting the order of the seasons, or preventing the correct measurement of time into days, months, and years. The ecclesiastical stars might fall from their high and holy positions, and the physical sun or planets be preserved from utter annihilation! The powers of the ecclesiastical and political heavens could be shaken and *broken*, with-

out affecting, jeopardizing, or detracting from the power of God; hence with such a shaking God will remain seated in his throne, an omnipotent God! Coetaneous with these events, (for they are connected,) the roaring, heavy and deep, of the ecclesiastical sea.—Rev. xvii. 1, 15; Jer. li. 13, 42, 55; Ezek. xxvi. 3;—caused by the lashing of the tempest-tost billows of civil and religious commotion, might have been heard, as they could in no way have been in a literal heaven. For if it is admitted that the heaven where God resides contains a sea, it is impossible to conjecture a storm of such magnitude, that its noise could be heard so distinctly millions upon millions of miles away as to strike the ear with alarm. He could not have had reference to the Okhotsk sea, at the extreme north-east of the Empire of China?—nor the sea of China, laying against the very celestial Empire itself?—nor the sea of Japan!—for they are all too far from the land covenanted to his followers. And, if he had his mind on the Baltic, the Mediterranean, or any of those seas lying in or contiguous to that land, we would still encounter a most serious difficulty in determining which “roaring” he referred to, inasmuch as they all seem inclined to “roar,” when the wind inclines to blow! But, perhaps by consulting history it may be discovered that in or about the year 1780, there was a little heavier rolling of waves than usual upon the southern shore of the Mediterranean, or the extreme northern end of the Chinese Sea, which could be turned to good account by some student of prophecy, to fill up a hot-bed theory gotten up to force things through in advance of the regular order of events! For the sake of consistency, if you present us with a literal sun and moon, give us also a literal heaven, with a literal shaking of the literal powers therein; and a literal sea whose roaring may be heard literally! For consistency’s sake, if you give the time of the darkening of the sun and moon, and falling of the stars, give also the time when the sea did this especial prophetic roaring. Name the sea, and tell how many miles it was heard. And, as a matter of peculiar interest, give the time, (all flesh should tremble at the thought,) of the shaking of the powers of high heaven!!! These events,—whether literal or representative,—were ALL to occur, and ALL to be for signs. While it is contended, therefore, that these signs are to be literally fulfilled, and that the literal sun, moon and stars are what are meant, the roaring of the sea, and the shaking of the powers of heaven, must be equally literal, and should not be passed over in silence by those who advocate this theory; for they should be required to name

the time when these events occurred, as well as the others.

In view of these objections to the literal theory, and this divine interdiction, therefore, it is not probable that any honest intelligent mind will care to regard it with the least degree of favor. If not from choice, therefore, we would from the compulsion of consistency, good sense, and reason; and from the wholesome restraint of divine law, cheerfully turn from the literal, to that which is so fitly represented by them. We therefore contend that “revealed theology,” or the utterances of the Divine being communicated through the prophets, Christ, and the apostles, (commonly known as the Bible,) is the world’s great luminary or sun; and that the church that reflects and teaches this light is the moon, and in her membership glisten the stars, whose darkening and falling have so often been alluded to by the sacred writers. By the light of these orbs we may penetrate the dark future of this earth, and of man beyond the grave, with a clearness and satisfaction that nothing else can give. “Natural theology,” on the contrary, contains no light of this description; for it can do no more than give us glimmerings of the past. The moment it enters the tomb to disclose to us the future, its light is extinguished by the cold damp hurried breathing of conscious immortal spirits, breathing strong currents of ecstatic praise; or the deep unearthly, agonizing cries of damned spirits accoutred in fancifully wrought and royal-colored robes of sulphureous flames!! Natural theology, as has been shown, is but a polished name for what in Pagan lands we denominate mythology, or fiction. In the sense of being the word, talk, or fictitious conjectures of uninspired men, it is mere anthropology or man-talk. And when such “ology” or talk,—whether it is termed natural mythology, or natural theology,—takes precedence to the God-talk issuing from “the mouth of all his holy prophets,” of course coming between the light and the object to be lighted, it would produce a total eclipse, and effect the darkening of the sun. “To the law and to the testimony; if we speak not according to that record, it is because there is none of the light of that law and of that testimony in us.” The teachings of men unguided by the light of inspiration, when received, becomes the matter intercepting or eclipsing the sun of inspiration.

Of this eclipse or darkening of the sun, moon, and stars, we design to speak more particularly hereafter. And as it has been the theme of extended and elaborate prophecy, in which may be found prognostications of the most fatal character respecting the

church and the truth, it ought to create in us a lively interest,—one that will prompt to the examination of so important a subject; and which it is hoped may be thoroughly examined;—not in the light of what Dr. Adam Clark, Scott, Benson, your clergyman, or any other person may present from nature and reason,—but in the full brilliancy of the light created by “all things God hath spoken (on this subject,) by the mouth of all the holy prophets since the world began,” Acts iii. 21. In such a light we may reasonably expect to see with an intensity that will at once vanquish all doubt. In such a light natural theology and mythology will be seen to have carried us “away” into the very antipodes of that which revealed theology had disclosed.

It is a truth that is written, “That light is come into the world; but that men love darkness rather than light, because their deeds (doctrines) are evil.” Hence every one in love with false doctrines will doubtless hate this light, and keep aloof from it, lest the falaciousness of their theories should be reprov'd or discovered by the light. But such as hunger and thirst for the pure doctrines of unadulterated truth, will no doubt come to this light to see if the doctrines they have imbibed are wrought of God. John iii. 19-21. G. NELLS.

Ashtabula, Ohio.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Rom. viii. 19.

“The true light which illuminates every man that cometh into the world.” John i. 9.

PART I. THE LIGHT OF NATURE.

INTRODUCTION.

PHOS ALEETHINOS.

The two words which we have chosen as a title for that which is to follow are Greek, and have a very important signification; doubtless no two words could have been selected that would in themselves express anything more to be desired by the weary and bewildered voyager on time's dark and dreary ocean. *Phos*, *phos*, LIGHT. Where is there one that does not desire light to guide him on his voyage and bring him to a haven of peace at last? We not only need light to guide our feet in the pathway of life, but we need more. It is a matter of the greatest importance to us that the light shall be *Αληθινος*, *Aleethinos*, TRUE, or genuine. This then is the meaning of the title we have chosen, “TRUE LIGHT.” Not that we would convey the idea to the minds of our readers that we are that “True

Light,” or that we are the central source, or fountain-head from whence it emanates, or that the world would have been in worse than Egyptian darkness without our individual efforts; but as was said of John the Immerser, “He was not that light, but sent to bear witness of that light,” viz. “The True Light, *Φως το Αληθινον*, *Phos to Aleethinon*, that illuminates every one that cometh into the world,” so we purpose with the ability that God giveth us, to present testimony concerning that “True Light,” and in so doing endeavor likewise to present to the minds of our fellow-travellers that which shall be true light concerning the revealed purposes of the Eternal towards the human race, in relation to developing from among them a people for His glory, honor, and name; a work which is to be consummated in the complete manifestation of the sons of God.

TRUE LIGHT then being what we need, let us commence at the beginning and foundation, and inquire concerning the ‘Great First Cause’ of all things that exist,

god.

A noted personage of old once said, “The fool hath said in his heart there is no God.” Truly it would seem to an intelligent and honest mind, that he who with all the evidence before him that exists in his own person and being, and in the world around him, can deny the existence of some Supreme intelligence, some great central, and all-powerful “First Cause,” must be devoid of reason, and truly estimated by the king of Israel a fool. Aside from all writings of men, and all the arguments and opinions that have ever been advanced, every reasoning man must be convinced of the fact that there is a power above and beyond him, compared with which he is but a mere pigmy, a power to which all must succumb at its pleasure.

Had the Bible never been written, had the art of letters never been discovered, man would still find himself the inhabitant of a world of which the smallest grain of sand is too mysterious a thing for him to comprehend. How its various elements are produced and held together, he cannot tell, yet that reasoning faculty he finds within himself, will if followed lead him to the conclusion, that the creation and combination of those elements in that insignificant atom, cannot be the result of mere chance.

An intelligent man having by years of application and toil become the master of his trade, can fell the sturdy oaks of the forest, and by scientific labor bring into existence the mighty ship, to float ‘like a thing of life’ upon old Ocean's wave, battle

with his raging billows, and bear to distant lands, the products of nature and of art, yet that man with all his intelligence, with all his ingenuity, cannot create one of those little acorns, thousands of which lie rotting around, from which to grow another oak. He cannot tell how that little, simple thing is made to grow, and to assume so perfect and so beautiful a form; he cannot produce the most infinitesimal part of that which when planted will produce an oak.

Man walks forth upon the beautiful green carpet spread out upon the earth, while the smallest blade of grass which he thoughtlessly tramples under foot is to him a complete mystery.

Man's reason and experience teach him that the showers of heaven are needed to cause the grass to spring forth, and that the warm cheering rays of the sun are necessary to its growth, that either alone continually would be disastrous, yet he cannot of his own will cause the showers to fall when needed, neither can his hand remove the cloud that veils the sun, and cause him to shine forth in his might when he desires it. The grain of sand, the little acorn, the blade of grass, the rain-drop, and the sunbeam; all declare in the most positive manner, that there is a Supreme intelligent, creative power. Man who cannot create the smallest atom, talks of nature and nature's laws, as if there were nothing higher, as if those laws could exist without a law-giver. Everything in nature presents plainly the evidence of intelligent design; all means are adapted to their ends; all things move on in accordance with a manifest purpose, which proves conclusively the existence back of all of a Great Designer. Everything is subject to certain apparent laws, and in those laws we see manifested wisdom, intelligence, and Supreme power. Those laws are positive evidence of the existence of a Great Law-giver, in whom all wisdom, all intelligence, all power is concentrated, to whom we may well apply the two Hebrew words, *AL—Power*, and *SHADDAI—Mighties*, or *Almighty*, a combination or concentration of all powers and forces in one Supreme Being, whom we call God Almighty. Thus far guided by the Light of Nature, we reason from Nature, up to Nature's God, and see in nature abundant manifestations of his wisdom and his power.

But when we should inquire further with regard to his nature, character, and purposes; how he came into being; how long he has existed, or did he always exist?—nature is silent, and we find that although there may be sufficient evidence in nature to convince us that a being of infinite wis-

dom and power does exist, yet "no man by seeking can find out God to perfection."

MAN.

Upon the planet Earth, a sphere of insignificant size when compared with other bodies moving through space, and an almost infinitesimal speck when compared with space itself, dwells the being man. Here he is born, here he continues for a brief period of existence, and then passes away and is resolved into those elements of which the Earth itself is composed. What is he? How came he here? To what end or advantage is his short period of animate existence? Nature will not answer us.

Man has mighty aspirations; he walks forth with pride; he lords it over his fellows, and is cut down.

We may see him under adverse circumstances, struggling through long years of toil, and then going down in sorrow to the tomb. We see about us manifested in the race of man, so little of true and pure enjoyment; so much of misery and sorrow; so much of unrequited toil; of hopes unrealized; of wrongs unrighted—we feel within ourselves so many aspirations after something higher, holier, nobler; some purer clime, some lovelier state, in which all this sorrow and suffering shall be no more, that we are led to ask: Is this all there is of man? Is this life the whole of earth? We realize in all its force the saying: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." Is there anything beyond the tomb? We look to nature, but her light points to the dust, no further.

We ask how came such beings here, the inhabitants of earth? Nature is dumb, and the light of reason guides us but a little way. We know how human beings come into existence, and we know how they pass away. We likewise see that notwithstanding all the drawbacks of famine, pestilence, war, and all the other forces by which mankind are swept away, there is a certain, sure, and steady increase. We find as time rolls on, the inhabitants of the earth doubling, trebling, quadrupling themselves, and repeating it over and over again.

If then we find as we go forward, a sure and steady increase, so reason teaches us, and the history of the past demonstrates, that if we look backward we shall find a corresponding decrease. If then we find in tracing back the history of the past, a certain, sure, and gradual decrease, at what other conclusion can we arrive than this; that somewhere in the past, it matters not

how far distant it may have been, there must have been a point, when there was but a single human pair upon the earth. This conclusion is unavoidable. The laws of nature and our being, render it positively certain that such must have been the case. What then? This question presents itself. How came that first pair into existence? Many speculations, opinions, and theories, have been advanced, but all, alike unsatisfactory, and conflicting. Tradition gives us an uncertain light; Nature is silent; Reason leads us to this conclusion; that that first pair must have come into existence by some creative act of Almighty Power; but how, and when, and why; our finite natures cannot reason out, we need a stronger light.

Again as we have before noticed; as time progresses our numbers rapidly increase. Hence as the capacity of the earth is not infinite, and unlimited; if its inhabitants continue to multiply in accordance with present laws, there must come a time, it may be far distant in the future, but it must assuredly come, when this earth can hold no more. What then?

What chance have they who claim that the laws of nature are fixed and unalterable, to avoid such a conclusion as this? Surely none. But must it come to this? Must the inhabitants of this earth continue to multiply till there is no room for them? (I will not attempt to picture what horrors would be the result of such a consummation.) Would it not be better far to admit the existence of the law-giver above and beyond what we call the laws of nature, and that he who made those laws, can change and modify them to suit the different conditions of his creatures, to the end, that so disastrous a conclusion may never be reached. But all speculations, all theories and opinions based simply upon the light of nature, or the imaginations of men, are unsatisfactory, and leave us still groping in the dark. We want more powerful light; we need the Light of Revelation.

TO BE CONTINUED.

LOST TIME.—Lost wealth may be restored by industry; the loss of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—called his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

The Gospel Banner

AND
MILLENNIAL ADVOCATE.

January 1st, 1868.

Anno Domini 1868.

The present number introduces us to the beginning of another year—the year of the Christian era EIGHTEEN HUNDRED AND SIXTY-EIGHT. The year which has just expired is now numbered with the centuries of the past, and all its memories of sorrow and joy, —of moments improved or unimproved, are also recorded with those of preceding years. From the experience of former days, let us learn wisdom for the future. If folly in some cases has characterized our course, let the results which have followed serve as an index to point us to the paths of wisdom, whose “ways are ways of pleasantness, and all her paths are peace.” Or, if doing our duty in the service of the Lord has been attended with both pleasure and profit, may the benefits experienced serve to keep us in the line of duty, looking forward to the time when the Lord will reward every one “according to his works.” We presume that there is not one of our readers, on taking a retrospect of the past, but can discover errors and imperfections of various kinds which have been committed, intentionally or unintentionally, as the case may be, for which now they feel sorry. Let the advice of the apostle Peter then be followed, wherein he exhorts us to be armed with the same mind of the Christ who suffered for sin in the flesh; for, says he, “he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles,” 1 Pet. iv. 1-3.

The year 1867 with all its errors is gone for ever. Time past cannot be recalled; but yet there is a scriptural way of redeeming or buying back the time. The apostle Paul points it out the Colossians in the following

words—"Walk in wisdom toward them that are without, *redeeming the time*. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 5, 6; and in similar language to the Ephesians,—“See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil,” Eph. v. 16, 17. Let this advice be followed strictly, during the year on which we have just entered, and much time run to waste will be redeemed, and glorious results will be seen.

The year on which we have just entered, has been anticipated by many students of the prophetic word with a great deal of interest. This is more especially the case with those who have made chronological prophecy a study. It is claimed by some, and with considerable show of reason, that A. D. 1868 is the culminating point of many important data. For instance, from the time of the full recognition of the Pope of Rome by the emperor Phocas, in A. D. 608, we have 1260 years. This period is symbolically expressed by the 42 months, during which the Gentiles should tread under foot the “holy city,” also by the 1260 days in which the “two witnesses” were to prophesy, clothed in sackcloth, before the God of the earth; also by “the time, times, and half a time,” or $3\frac{1}{2}$ years, that the woman was to be nourished in the wilderness; and also by the 42 months which the wild beast that John saw rise out of the sea, “having seven heads and ten horns,” was to continue, during which time he was “to make war with the saints, and overcome them.” If interpreters are correct in their application of these dates to the continuance of the Papacy as a temporal power, then this year is indeed an important one, as it terminates the periods indicated, provided that A. D. 608 is the true beginning.

In Dan. xii. 12, we have an important date given, viz. 1335 days,—“Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.” At the end of these days Daniel is to stand in his lot, or inheritance, consequently the resurrection must take place at that time. But

the question arises as to when this period commences. If we use this measuring line to measure backwards it gives A. D. 533 as the time of beginning. There is a difference of 75 years between 1260 and 1335 years, yet both periods seem to have the same ending. And though 608 is given as the period of the full legal recognition and establishment of “the abomination that maketh desolate,” yet 75 years previous to this the emperor Justinian issued his code of laws for the civil and ecclesiastical government of the Holy Roman empire. He also recognized the Bishop of Rome as the supreme and universal head of the church. But neither this code of laws, claimed to have been given by “the inspiration of the Deity,” as related by Gibbon, nor the complete supremacy of the Roman pontiff, were adopted and acknowledged by all the empire until A. D. 608. Whether the 1335 day-years began with the issuing of the Justinian laws and pandects in A. D. 533, we are not prepared to say; but one thing is very evident that they terminate with the end of the 1260 years of Papal supremacy. We know of no other date so probable as the year 1868, for the close of this prophetic period, and therefore shall watch with intense interest the progress of events.

Another point worthy of note is, that, according to some, reckoning from the first Jubilee kept by Israel, B. C. 1563, and from the last observed by them in the eighteenth of Josiah, B. C. 583, the year 1868 will be both a Jubilee and a Sabbatical year—the commencement of the seventy-first Jubilee. The Sabbatical year was a year of rest, and the Jubilee a year of release. On it the trumpet was blown “on the tenth day of the seventh month, in the day of atonement,” and liberty was proclaimed to all the inhabitants of the land, and every man returned to his possessions. And Daniel. xii. 1. informs us, that at the time of the end when Daniel shall stand in his lot, “Michael shall stand up, the great prince which standeth for the children of thy (Daniel’s) people, * * * and at that time thy people shall be delivered, every one that shall be found written in the book.” This era of deliverance or release is

connected with the resurrection of the dead, and may be emphatically called the Jubilee of jubilees. And what if God should respect the day of his own appointment, and cause the great trumpet to be blown,—“the trump of God,”—“the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed”—may not this be the year? Whether it be so or not, it behooves every servant of the Lord to be ready, and to be looking for the glorious time.

As we are just entering on the new year 1868, we have deemed it not out of place to call attention to the above important chronological data, because many Bible students have come to the conclusion that these data will terminate this year. Let the reader carefully examine these, and connect them with the sign-events of the times, and he will find much material for serious thought. Should all this be founded in truth, then indeed “the Lord is at hand,” and “the Kingdom of God” draweth nigh. The time of the saints’ redemption is come, and they may lift up their heads, and rejoice. The faithful dead of all ages, will soon “hear the voice of the Son of God, and come forth;” while the faithful “which are alive and remain unto the coming of the Lord,” will “be caught away together with them in clouds, for a meeting of the Lord in the air.” What a happy meeting! What a glorious reunion!

In the full view of this, “what manner of persons ought we to be in holy conversation and godliness?” May we not say with the apostle Peter—“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless; and account that the long-suffering of our Lord is for salvation.” That this happy lot, dear reader, may be yours and ours, is the sincere and earnest prayer of the

EDITOR.

Our Enlargement.

For the encouragement of friends who are working for the *Banner* in procuring subscribers, and also to give more room for lengthy articles, &c., we have decided to

add EIGHT PAGES MORE *monthly*—or some *ninety-six pages* during the year. This will necessarily involve considerable extra expense, but we shall trust to an increase of subscribers to make up the deficiency, rather than to add to the price. We hope that this effort on our part will meet with a liberal and hearty response from those who have hitherto taken an interest in supporting the *Banner*. Our publication is by far the senior in years to any other published by the brotherhood, and claims to have a list of contributors to its columns of acknowledged ability and sterling worth—men who know the truth, and are zealous for its support. We have battled long and hard in by-gone years, side by side with others, and under many discouragements and difficulties, in order to spread a knowledge of the true Gospel, and still feel as desirous as ever that “the word of the Lord may run and be glorified.” And the only lack we now have in order to make the *Banner* the means of doing much good, is an extended circulation. Give us an increased subscription list, one that will remunerate the publisher for the work done or secure him from loss, and we will endeavor to print such articles as will do the readers good, whether they are brethren, or those who may be seeking after the truth. And while we do not feel at liberty to repress freedom of thought amongst brethren, but rather encourage a free expression of sentiment, if based upon the Word, yet we shall exercise our prerogative as editor, in refusing articles deemed unfit for publication, curtailing such as may be too lengthy, or erasing words and sentences deemed of an acrimonious character. We do not expect to suit every one. The promulgation of the truth in proper and courteous language shall be our object, whether it pleases or displeases; and hereby we hope to be the feeble instrument of promoting the glory of God.

Friends!—brethren!—fellow-workers! do something in your own little circle of acquaintance,—by either getting subscribers, or circulating one or more copies at your own expense. Much depends on you. Make the effort and you will accomplish more than you think. And in every instance, if pos-

sible, send the *Cash in advance*. This is the only true plan of doing business. It will save the publisher much time, trouble, mistakes, and needless expense. But in some cases where the parties are well known, and a guarantee is given, for the sake of convenience and the accommodation to the parties sending, credit may be given. We shall print a number of extra copies for January, so roll up the names, and send on your orders, and we will do our best to fill them.—EDITOR.

To Correspondents.

Thanks to you all for your co operation during the past year. Will you please continue your efforts to enlighten the public mind, by clear and pointed expositions of the Truth. Write plainly, scripturally, forcibly, and in a kind and courteous manner. Avoid harsh expressions, and especially calling names. Seek to convince others by an appeal to the standard of truth, and by the use of right reason. Write also in as legible a manner as possible. We wish to state that we do not desire to introduce any personal matters whatever into this volume. If any correspondent has any thing against another, whether it be in reference to his faith or practice, let such write privately to said brother, or if thought necessary, to the editor, but not for publication. We wish to avoid as much as possible all appearance of dissension amongst us, and to promote as much as possible union and love between all who love our Lord Jesus Christ in sincerity and truth.—EDITOR.

"Remember the Poor."

We are happy to say the appeal which we made in our last issue on behalf of a crippled brother in Lowell, Mass., has been nobly respond to by some of the brethren. See cover of *Banner*. This is as it should be. "To do good and to communicate forget not; for with such sacrifices God is well pleased." "He that hath pity on the poor, lendeth to the Lord." "The liberal soul deviseth liberal things, and by liberal things shall he stand." "Blessed is he that considereth the poor."—EDITOR.

Items of our Faith and Hope.

For the information of some readers to whom this number may come for the first time, we would present the following brief epitome of Our Faith and Hope. It is substantially the same as we find it in the December No. of the *Martirion*. We have taken the liberty, however, to rewrite a few of the items, in order to render them more scriptural.—ED.

WE BELIEVE

In the One God revealed to Israel;
 In Jesus of Nazareth as a man,—
 Born of Mary by the Holy Spirit,
 Put to death as a sin-offering,
 "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," and
 Exalted to the heavens.
 In the Divine origin of the words spoken by the Prophets, Jesus, and his Apostles.
 In the absolute necessity of understanding the Old Testament in order to a correct New Testament Faith.
 In the promises made to Abraham, Isaac, and Jacob.
 In the covenant made with David, and therefore
 In the second personal coming of Jesus to the Earth, as "Judge of the *living and dead*,"—
 To "give reward to his servants the prophets, and to the saints, and to them that fear his name, both small and great," appointing them as rulers in his kingdom on earth, and
 To condemn to the second death those who are unworthy;
 To restore Judah and Israel from their long dispersion;
 To re-establish the kingdom of David;
 To possess the Holy Land;
 To bind the dragon, that old serpent, which is the Devil, and Satan, "for one thousand years;"
 To reign universally for one thousand years; at the end of which, having "destroyed him having the power of death, that is, the devil," with all his works, in their various manifestations,—political, ecclesiastical, and individual, and all enemies, including death itself,—he will give up the kingdom to the Father, that God may be all and in all.
 That mankind are mortal, and are under the law of sin and death;
 That the Christ, as the second Adam, brought "life and incorruptibility to

light through the gospel," which was illustrated in his death and resurrection; That in order to obtain a title to immortality, and an interest in the kingdom of God, it is necessary

1st. To believe in the "Things concerning the Kingdom of God and the name of Jesus the Christ."

2nd. Be immersed in water for the remission of sins in order to a union with that name.

3rd. To continue in the steadfast service of Him to the end.

We recognize the duty of attending to the "all things" commanded, as taught by the apostles, including the meeting of the disciples on every First Day, to "break bread" in memory of Jesus, to exhort each other to love and good works,—to sing praises and offer petitions and thanksgivings,—to contribute of our substance for the "necessities of the saints," and for the support of the truth;

And also at all times to regard the exhortation, "ye should earnestly contend for the faith which was once delivered to the saints;

And "examine yourselves whether ye be in the Faith; prove your own selves."

For the Gospel Banner.

"Preach the Kingdom of God."

Dear Bro. Wilson:—Your remarks appended to what Bro. Speer said, meets my hearty approval. See *Banner* for Dec. 1st, page 369. We are firmly convinced that "this mortal shall put on immortality," when the Lord comes. There need be no doubts of this fact, if we are found walking in the way of righteousness, and are keeping our garments according to the instruction given us. For us, this is the vital point. We should try to keep the "unity of the Spirit in the bond of peace." We should not let small matters disturb this unity, for the Lord is soon coming. We have no time to waste in idle speculations about things of no practical importance; but should go to work "preaching the kingdom of God." Let them that can afford it, continue to speak evil of their brethren, and try to bring into disrepute this or that paper. Our reply to all such characters should be, we are "doing a great work," Neh. vi. 3. We cannot leave our work to attend to "railling accusations," as we have a more important work in hand. If the Lord should come and find us pen in hand inditing some words of disrespect about a brother of the "one faith," would not Matt. xxiv. 49, 51, be fulfilled in that individual? O brethren! *forbearance* is the great virtue of the age. It is a jewel of no small magnitude. It will appear in the

crown of the righteous, the good, and the holy. A heart filled with love for the brethren, should continue to manifest itself in every word we speak,—in every line we write. Let this be our motto. Let us dedicate ourselves entirely to the service of the living God for 1868,—"preaching the kingdom of God, and those things which concern the Lord Jesus." Let us try to make the *Banner* emphatically what its name indicates. Let us try to increase its usefulness by adding *new* names to its subscription list. We can do this, if we will try. To begin with I send *nine new* names, and one renewed, with the cash. J. M.

Thank you, Bro. M., and may your worthy example be followed by many more. Let us all be found working for the truth, and we shall have little time to attend to trifling matters.—Ed.

Forgiveness of Trespasses.

The next petition in our Lord's prayer erects the standard of forgiveness, viz: that we shall ask God to forgive us our debts, (*i. e.* trespasses,—see v. 15,) as we have forgiven those who had trespassed against us. Thus teaching that we may expect God to forgive us upon precisely the same conditions upon which we forgive others. If, therefore, we shall forgive those who trespass against us without repentance, and then we petition God to forgive us as we forgive others, we ask him to forgive us without repentance. A refusal to repent is rebellion against God; for God, therefore, to forgive the sinner while in a state of open hostility to his government, would be, to all intents and purposes, a license to rebellion in his Empire. Such an act would destroy all confidence in God as the Supreme Ruler of the Universe.

For God to forgive the sinner while in actual transgression, would grant an indulgence to sin. It would involve the same principle for us to forgive an enemy while sinning against us with a high hand.

The declaration of Christ that we shall ask God to forgive us as (*i. e.* on the same principle) we have forgiven those who have transgressed against us, evidences that it is his will that we should require the same conditions, or conditions involving the same principles, before we shall extend forgiveness.

How can we forgive a person while trampling beneath his unhallowed feet our most sacred rights, and bidding defiance to all the overtures of mercy? We cannot. It would be hypocrisy, or self-deception to think of doing so. Suppose a vile wretch

with the tongue of slander, had injured my reputation, which is worth more to me than the treasured wealth of the world. Could I forgive him without any evidence of reformation? Such a system of forgiveness would be worse than the indulgences granted by the Popes of Rome, to commit the darkest crimes, which have stained the criminal codes of the world. And after having granted pardon to such an unrepentant sinner, we approach God and ask him to forgive us as we have forgiven him, do we not ask him to do what he never can do, without compromising the rectitude of his own character, the honor of his government, and the dearest interests of man?

Does God require us to be more merciful than he in all the plenitude of his mercy has ever promised to be?

Our blessed Lord and Master has laid down the infallible rule of forgiveness among brethren, as recorded by Luke xvii. 3, 4. He says, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee again, saying, I repent; thou shalt forgive him." Does God require less of a worldling than he does of a Christian? Does he require us to forgive the former without repentance, and the latter only on conditions of repentance? But as often as a brother shall profess to repent, we shall take his word for it, unless he shall vascillate until we shall lose all confidence in his integrity to truth. In this case, his declaration "I repent," carries no evidence or conviction with it. Our Savior evidently referred to a brother, who of course would not be guilty of falsehood or hypocrisy. For one, I acknowledge none others as my brother or brethren. But when a brother says, "I repent," and we refuse to forgive him, we ask God to withhold pardon from us, when we utter this petition of our Lord's prayer.—J. M. STEPHENSON, in *Watchman*.

For the Gospel Banner.

"More Anon."—F. Coghill.

I shall have no words with "More Anon," but will for the honest reader suggest a few scriptural objections to his cherished theory of resurrection. I am not ashamed of any thing I now believe. I am ashamed of what once I believed. I do most honestly read and believe, that both just and unjust ones, whether living or dead at the coming of Jesus, must appear in person before the proper court, before either immortality or the second death can be revealed; hence the necessity of the dead ones, which are to be

judged, first appearing as the living ones—mortal men and women.

Here are my reasons for so believing these things, from the word of the Father of us all.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," Dan. xii. 2. Here are two classes, one awakes to life, the other awakes to shame, and both at the same time that Daniel is to "stand" in his "lot at the end of days." Not one at this end and the other at the other end of the kingdom, not one mortal and the other immortal, but one "stands" to get life, the other stands to get "shame." So I read and so I believe most gladly.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v. 29. Again we have two classes—good and evil; the one resurrected to get life, the other to get damnation—second death. Both at once. This is my faith. It reads so, and I bow to it as final. The resurrection in this case is not life nor death, but to enable certain ones to reach their destiny afterwards.

"He commanded those servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading," and one of these was a "wicked servant," Luke xix. 15, 22. Here we have the just and the unjust appearing together, and both parties giving in their own account. So I read again, and so I heartily believe, and try day by day not to be accounted a "wicked servant."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad," 2 Cor. v. 10. I just believe this—hence we must all have bodies. Are we to be judged out of body? Have we got to back believing in immortal-soulism?

He "shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. viii. 11. How shall I help believing this plain language? I can't help it.

He "was ordained of God to be the judge of quick and dead," Acts x. 42. Hence the necessity of notifying the prisoners to appear in court. Am I a heretic of the nineteenth century for believing this?

He, Christ, is "Lord both of the dead and living," and "we shall all stand before the judgment seat of Christ," Rom. xiv. 9, 10. "He shall change our vile body, that it may be fashioned like unto his glorious body," Phil. iii. 21. "For I know that my Redeemer liveth, and that he shall stand at

the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," Job xix. 25-27.

Surely I do belong to the "happy family." Yes. Job and Paul, Jesus and Daniel make a "happy family," and I shall rejoice to be admitted into such a distinguished family as they will form.

I do not expect life evermore before Daniel arises "to his lot," nor do I look for it until I reach the mountains of Zion, "for THERE the Lord commanded the blessing, even life for evermore," Psa. cxxxiii. 3. Nor do I expect the thousand years to begin before all Israel is restored to their own land, into one kingdom, which will take forty years. See Micah vii. 15; Acts vii. 36; Ezek. xxxvi. 22. I expect war until Israel is safe in her land, and a thousand years of peace afterwards. See Zech. xiv. 12-14; Jer. li. 20-22. Then read Isa. ii. 1-4; Micah. iv. 1-5; Rev. xx. 4, 6. I am done. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. I owe "More Anon" no ill-will, and trust that he may retract, and come into "the right way of the Lord" speedily. I regret that so much evil is manifest in his articles. "More Anon" can reply to these scriptures if he shall feel so disposed. I accept them as final, and wait for the coming of Jesus for more light. Be kind.

J. K. SPEER.

For the Gospel Banner.

Love.

"God is love." 1 John iv. 16.
 "If we love one another, God dwelleth in us." 1 John iv. 12.
 "If a man say, I love God and hateth his brother, he is a liar." 1 John iv. 20

If ever there were a time in the history of the church of God when this grace should be cultivated, that time is now. So long have the people of God been overshadowed by Babylon, so long have they partaken of her spirit and conformed to her ethics, that, on account of the least differences, brethren of the One Faith, must dip their pens in the gall of bitterness, barb them with irony and withering sarcasm when writing of one another! "Brethren, these things ought not so to be."

The good and aged apostle Peter commanded: "Be pitiful; be courteous; love as brethren." Refined, well-born people of the world can and do controvert others' opinions kindly, friendly, compassionately. Must the disciples of Christ be outstripped in the graces of christianity by the people of the world? For shame, brethren!

That which underlies the whole scheme of redemption is love. It is the lever that raises from sin, corruptibility and death to holiness, incorruptibility and life in the kingdom of God. "God is love." He that dwelleth in love dwelleth in God." "God so loved the world that he gave his only begotten Son, (to die,) that whosoever believeth in him might not perish, but have everlasting life." It is this love, preceded by and in conjunction with faith, "that purifies the heart." We must "love God and keep his commandments, one of which is to "love the brethren," or we can not be the children of God. To say that we "love God," whilst we hate the brethren, only demonstrates that we are "liars."

In all the works of nature it is abundantly demonstrated that "God is love." He has so adapted light to the optic nerves, sound to the auditory, taste to the gustatory, and feelings to the motor, that, if one lived in accordance with the primal laws of his being, happiness only would thrill his whole person. This world, before cursed for sin was indeed a Paradise for man. Man, in his primal existence, was supremely happy in the Garden of Eden, loved and adored God who had made for him such a heaven of bliss. Since his apostacy, and for his salvation and glory, God has done and promised to do all for him that a God of love could do. Even under the curse, the effects of the sun and moon and stars, light and darkness, cold and heat, lightning and thunder, atmosphere, food and clothing, volcanoes and tornadoes, are but so many demonstrations of God's love to man.

Above and beyond all, emanating from God's throne, is the great salvation prepared for all people, through the blood and life of his Son. Such wisdom, power and love transcend any and everything known to man, and is confirmation incontrovertible that "God is LOVE!" And, if God has done so much for us already, promising in and through his Son to make us immortal and wholly happy in the future. "ought we not to love one another?" We are all children of the same family; and, as kindness, courtesy, love, are the dominating characteristics of a well-bred family of this age, how much more should these shine forth in the family of God!

But to hate, to villify, to misrepresent our brethren, and to cause others to do so, make us "liars," and all "liars," in the end of Christ's reign, "shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power." "Awake to righteousness and sin not." "He that hateth his brother is of that wicked

one." "Brethren, let us love not in word only, but in deed and in truth."

I am aware, I concede, that we must not fellowship "false brethren" and "false doctrine." But, brethren, may we not be too hasty many times in our conclusions, and too bitter towards those who, we think, are "false teachers?" We have but too recently emerged from the smoke and fog of Babylon to become all at once infallible "heretic detectors." Investigation, controversy, in brotherly love, for the truth's sake, and in love of the truth, is a good thing. Without it we may not grow!—may always continue "babes in Christ;" and, like the wasp, be larger at birth than at a more mature age. The book of God is too deep, covers too large an area of the world's history, is too full of facts, truths and doctrine to be mastered at one grasp of puny man. Therefore, brethren, let us have charity and forbearance towards others.

True, there are fundamental facts and truths, so clearly revealed that they must be believed, commands of such character that must be obeyed, and the all-comprehensive and glorious hope that must be enjoyed, or none can be christians. He who attempts to fritter these away through "vain philosophy" or "science falsely so-called," cannot hope to fraternize with the disciples of Christ, or to have "fellowship with the aints." I will not oppose, however, any brother, nor think the less of him, nor call him ugly names, because of minor differences upon points not so well understood, provided he oppose not his philosophy or science to the plain declarations of God's word, upon the points at issue, and thereby attempt a schism in the house of God.

May "the grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit" be with all the holy brethren!

ALFRED MALONE.

Palestine, Ills., Dec. 23rd, 1867.

For the Gospel Banner.

Correspondence.

DEAR BRO. WILSON:—We shall soon enter upon another year, perhaps a very eventful one—yea, more than probable it will be so. A careful observer, a student of prophecy, cannot help but see that the times are ominous, especially as regards the Papacy. All the different lines of prophecy seem to converge and meet in a point down in the days in which we are at present living. How little this is realized, even by the brethren of the one faith; hence the necessity of "exhorting one another as the day approaches," and "of keeping our garments unspotted from the world." "Always

maintaining a conscience void of offence towards God and man."

You have endeavored to do your part in this direction in the practical pieces you have written for the *Banner*, ("the thief-like coming of Jesus," "Peter's estimate of christian character," etc.), for some months back; and which I hope you will continue to write. Such matter is more adapted to our present need than so much discussion upon minor topics. We are too apt to go upon extremes. Religion is not altogether a matter of the head; to be acceptable it must reach the heart. I know that knowledge is absolutely important. But Paul teaches that it is possible we may understand all mysteries, and all knowledge, yet I and have all faith, and yet it be of no avail—profit us nothing without love. "Love edifieth; knowledge puffeth up." Love is the crowning element—it is the first on the list in Paul's catalogue of the "fruits of the spirit," Gal. v. 22, and it is the last on the list in Peter's catalogue of the graces or characteristics which we are to add to our faith, 2 Pet. i. 5-8. Hence we see it is the alpha and omega, the first and the last. It never fails. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." Some of our brethren in their writings seem to forget this *more excellent way*. It is not to be expected that we shall all see alike. The present is an imperfect state. Now we see as through a glass dimly—now we know only in part, but when that which is perfect is come then that which is in part shall be done away, and we shall know as we are known.

In order to unity, it is necessary that we should forbear one another in love; and this forbearance should be mutual, that it may produce the proper result. We are not all constituted alike, many of us differ as to details, regarding the inauguration of Messiah's reign on the earth, and we may incidentally hold different views on other questions, if we do not compromise the truth itself in so doing. Let us look to ourselves, and keep our faults before us, instead of our brethren's, and take heed that the light within us be not darkness, putting no stumbling block in our brother's way, (for we still have weak brethren among us,) but letting our light so "shine that others may see our good works, and glorify our Father which is in heaven."

I do not believe in retaliating. I think

the strong points in some of our brethren's arguments in reviewing certain doctrines, are neutralized to some extent, through the bitter sarcastic spirit in which they are given. A "more excellent way" might have been pursued, which would have been more in unison with the feelings of the brethren, and productive of a happier effort.

With the hard arguments let us have *soft words*. "A soft answer turneth away wrath, but grievous words stir up anger." "If any brother err from the truth, let him that is spiritual restore such an one in the *spirit of meekness*." This disfellowshipping a brother because he does not think on all points as I think, is a serious matter; it is taking judgment out of God's hands—a responsibility I should not wish to bear; and with Bro. Speer, I do not see any cause for disunion among the brethren, either on this side of the Atlantic or on the other. The time was when there was no division; the brethren were all united in love and harmony; and I sincerely hope before the Lord comes the same unity of feeling will again exist. Is not the truth equally dear to us all?—(of course, I am speaking of "the truth as it is Jesus," the Anointed.)

For the past thirteen years I have been a reader of the different publications printed by those of the one faith, viz., "*The Herald of the Kingdom*," "*The Banner*," "*The Messenger*," and the "*Ambassador*"—and from all that has been written concerning different points of doctrine, I yet fail to see sufficient grounds for division. I know my judgment in the case, by some, may be considered weak, but I cannot help it. I go in for peace and unity, but not at the expense of a pure faith. What we need is more of the spirit of our Master, and then we would all be astonished to see how little we differ. I hope the brethren as a body will try and remove every obstacle that stands in the way of union, and not be continually repeating over the past. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends," Prov. xvii. 9. Let by-gones be by-gones for ever, and when the Lord comes, may he find his brethren—the "members of his body, of his flesh, and of his bones"—in a state of union, bound together with the three-fold cord of love; their *loins girt about with truth, their lights burning*, and themselves like unto those servants that wait for their Lord. The time is short, what we do must be done quickly. Don't let us be found quarreling about a mortal resurrection, while weightier matters are omitted. James says, "faith without works is dead;" and we are to be rewarded according to our works. Thus the Bible teaches. Do not let us speak evil or berate

each other on account of differences of opinion. Some of us have been called out from the Methodists, some from the Baptists, some from the Presbyterians, &c.; under these circumstances it is perfectly natural that we should differ on some minor points; and I am willing that each brother should have his own views on matters which do not affect the one faith. Let all of us then improve his or her talents, whether it be one or five, that when the Lord comes to reckon with us, we may hear that welcome sound—"Well done, good and faithful servant; thou hast been faithful over few things, I will make the ruler over many things; enter thou into the joy of thy Lord." Yours, in the love of the Gospel.

JOHN O. WOODRUFF.

Prophecy.—The Jews.

So important is the position assigned to that heaven-favored and heaven-chastened race, "of whom is salvation, and of whom as concerning the flesh Christ came, who is over all, God blessed forever," that the current of prophecy stands almost arrested, like Jordan of old, till Israel again moves on the chess board of time. And indeed, nothing is hazarded in affirming—with the Bible wide open—that no great prophetic event beyond the mere preliminary plotting of the frog-spirits of Rev. xvi, in their polliwog state, can occur according to the divine programme (except resurrection and translation of the saints) till Israel be at least partially restored. Such being the case, it is obvious that, in no ordinary degree, the destiny of the rest of the world is bound up in the welfare of Israel. "For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness, when they are again grafted into their own olive tree!" And let the Sultan not succeed in his policy of keeping Israel away from Palestine, and he postpones the millennium indefinitely. True, the Lord could of course, should he see fit, forcibly make use of any of the nations or all of them as instruments for this purpose, or by the mere fiat of his will, restore the Jews, and introduce the millennium forthwith, and that too absolutely independent of any human agency whatever; but it has not seemed good in his sight to so ordain. The restoration of the Jews, at least in its earlier stages, will be accomplished by voluntary human agency as the result of ordinary motives.

It is stated in general terms by the prophet, Daniel xii. 3; (see also Deut. xxxii. 36) that "when the Lord shall have accomplished

to scatter the power of the Holy people (the Jews) all these things (amongst which most conspicuously ranks the deliverance of his people) shall be accomplished." Now who, in view of the unexpected enlargement which the Jews have every where enjoyed within the last few years, can doubt that the Lord has at last fully accomplished the scattering of their power, and is already giving them favor in the sight of the nations?

This omen is altogether significant and auspicious. Having fully endured the assigned punishment of the *Dispersion*—and the land having fully undergone the "desolations determined," they already enjoy "a little reviving in their bondage," and shall soon begin to realize the divinely promised blessing of the *Restoration*. We learn from the same great prophet (viii. 13, 14.) in response to the query "how long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary (or holy land) and the host (or Jewish people) to be trodden under foot?" that "two thousand three hundred days" or years* in prophetic computation, on the large scale, are the assigned period, and "then shall the sanctuary be cleansed." Now dating the commencement of this vision of the "He goat with the notable horn" and his successors out of whom sprang the "little horn" of the east, from the invasions of Greece by Xerxes, it is not a little singular that the 2300 years terminated in 1820, the very year in which the incipient act leading to the ultimate cleansing of the sanctuary, by curtailing the power of Turkey, the great Mohammedan power, or little horn, commenced by the insurrections resulting in the independence of Greece. And this was rapidly followed by the loss of Algeria and Egypt, and the damaging results of the Crimean war, to which may now be added those of the Cretan struggle, as well as other kindred circumstances, leading on doubtless to the dismemberment of the Ottoman Empire. Or if the 2300 days did not commence till the passage of the decree investing Nehemiah (as more generally believed) with power to reestablish the Jewish polity, it is not the less singular that they terminated in 1856—the very year in which the celebrated Hafi Hamaion was granted by the Sultan, putting it in the power of both Jew and Christian to commence the cleansing of the sanctuary! In consequence of these various judgments the Ottoman Empire has become so completely humbled

and crippled, that its prosperity as well as its persecuting power has entirely passed away; and its very existence is maintained solely by sufferance of a coalition of nations once its bitter foes. The vision of the prophet cannot but be regarded as highly indicative of the fact that the hour of Israel's national deliverance is near at hand.*

Allowing also—as many contend—that the "forty and two months" (or 1260 years) during which the Holy City was to be trodden under foot, has a literal application, to Jerusalem as well as to the church—and supposing this "treading down" to have commenced as is now the prevalent opinion, on the promulgation of the edict of Phocas confirming the temporal power of the Pope, they terminate in 1866; but if according to the views of others, they date from the publication of the Justinian code 532-36, the period has long since expired—having terminated as far back as 1793-97—the era of the French Revolution.

Another fact may also be mentioned, as highly significant, and well entitled to the attention of all who would observe the signs of the times. It would seem that although the Emperor of the French may not have yet actually entered, as once or twice reported, into a special league and covenant with the Jews in the capacity of the Prince that shall come (Dan. ix. 6)—having as one of its special objects their restoration to heaven-given territory—he has, at least, in pursuance of the example and policy of his uncle, been making certain overtures to some of the chief men, well calculated to lead on to such a result.

The position we occupy on the prophetic chart—now so generally conceded by all who have bestowed any attention upon the subject—also shows that the restoration of Israel is just at hand (Rev. xvi. 12-6.) "That we are now living under the fearfully admonitory vial when the demonical "frog-spirits are going forth unto the kings of the earth and of the whole world, with all de-ceivableness of infernal diplomacy (to which, not 'lying wonders,' but *real* miracles will soon be added) plotting and counter plotting, maneuvering to "gather them together unto the battle of the great day of God Almighty," surely none can question who will be at the pains of comparing the signs of the times with the sure word of prophecy.

Equally certain is it that the exhausting judgments already poured out on the domin-

* They are probably both literal and symbolic—according to the theory of double fulfillment—having a primary fulfillment in years, and a secondary accomplishment, at the end of that period, in *days*.

* It is probable that the true commencement of the 2300 days was in the 12th year of Artaxerxes, B. C. 425, dating from the issuing of the decree for the slaughter of all the Jews in the 127 provinces of the Persian empire. The 2300 days will terminate in A. D. 1875.—Editor G. B.

ion of the little horn of the east (here symbolized by the Euphrates) drying up its resources, result in "preparing the way of the kings of the east,"* the elect descendants of Abraham the "heir of the world," to come over and take possession of their long desolated land.

That we are thus near the end of the present dispensation and the opening of the future age is also fairly enough to be inferred from the declaration of our Savior—"behold I come as a thief in the night," for surely there never was a time when the Son of man was less expected than at present. Even scepticism itself must admit that if the Bible speak truth at all, the signs of the times clearly show that the present order of things is rapidly tending to its destined consummation. And hourly developing providences are unerringly tolling the knell of departing dispensations, and heralding the advent of the "age to come." Most evidently, therefore, is the fig-tree budding! That we are thus near the confines of the *age to come* is not a mere surmise of the Rabbins, as some allege, based merely upon the fact that we are so nigh the close of the sixth millenary, but is the assured conviction of some of the ablest Biblical scholars, living or dead. And if the "time of Jacob's trouble," and that great political convulsion—so mighty an earthquake and so great as never was, since man was upon the earth—are to occur, as is generally supposed by students of prophecy, immediately on the expiration of certain prophetic periods, then verily are we standing upon the rending crater of that awful volcano that shall soon deluge the earth with the fearful visitations of its terrific throes and desolating overflowings.—*Millennial Harbinger*.

From the Hope of Israel.

A Puzzling Question.

In the "Hope of Israel," for July 16th, I find this question: "What kind of wine did our Savior use, when he instituted the Lord's supper?" This is rather a hard question, for how can I tell what kind he used, till I know whether he used any wine at all. The author asks the above question, and then after having carefully examined the outlines of the subject makes the asser-

* The Hebrew race is called a "kingdom of priests"—a peculiar people, high above all nations—Israel my glory—unto whom the word of the Lord came, saying, *Israel* shall be thy name—Israel—Prince of God. Such expressions as these would seem to justify the highly figurative language here applied to this eminent race—"kings from the sun-rising!" The ten lost tribes are now well known to be still settled in the regions beyond the Euphrates, whither they were deported by Shalmanezar—Go east of the Holy Land.

tion that wine was used in the celebration of the passover, and subsequently of the Lord's supper, but does not attempt to prove either assertion. He then closely examines the word wine, and comes to the "unavoidable conclusion that the wine that our Savior used, was fermented juice of the grape, and therefore more or less intoxicating, (A good house, but bad foundation.) Now in the Bible we find different kinds of wine, varying in intoxicating power, such as old wine, good wine, and that which is worse, sweet wine, mixed wine, and spiced wine. If our brother knows that the Savior used wine, and presented it as an emblem of his blood, will he please tell us how much of the inebriating quality our sacramental wine must possess to make it perfect, so as to be acceptable to the Lord, and exempt us from the curse he quoted, and yet not enough to bring us under the "woe to him that putteth the bottle to his neighbor's mouth."

The curse of God is a fearful thing to bear. Perhaps we had better leave the wine question, and for a moment look at a victim writhing under the curse. Not for himself he suffered, but for us—for me. The prominent features of the curse pronounced on man for his transgression were sorrow, thorns, sweat and death. All these he endured for us. This was the price of our redemption. Let us turn our eye toward Gethsemane, and behold the Lamb of God with a soul exceeding sorrowful even unto death; the sweat, as it were great drops of blood, starting from every pore, and falling to the ground, as he kneels, and in agony cries: "Oh my father, if this cup may not pass from me except I drink it, thy will be done." Let us go with him to the judgment hall, and see the thorns platted into a crown of mock-royalty and placed on his head, their sharpened points piercing deeply into his quivering temples. Let us go with him to the top of Calvary, see him nailed to the cross, and with hands and feet torn and bleeding, see him lifted on high. Thus he suffers—suffers three hours of untold agony, being "wounded for our transgressions, and bruised for our iniquities;" then utters that expiring cry, "My God! My God! why hast thou forsaken me?" Again he cries, bows his head, and to save the lives of men, gives up his own. Surely "he hath borne our griefs, and carried our sorrows;" he has given his "soul as an offering for sin, and the Lord hath laid on him the iniquity of us all." O, love divine! What boundless compassion! What amazing condescension!

But for whom did he die? For whom was he bruised and mangled? For whom did he

bear the curse? For the filthiest drunkard that ever wallowed in the gutter, or in his own vomit; for the vilest thief; for the most notorious liar; yes, and for you too, poor lost one, who fell like the "beautiful snow, and became incorporated with the mire of the street." Yes, he died for you, he died for me, he died for all. O, shall we ever forget such love, such tender compassion as this?

Lest we should forget and turn again to our sins he instituted an ordinance, by which the memory of his broken body, and flowing blood, should be perpetuated till he should come again. What was the ordinance? "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, Take eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, this is the new testament in my blood. This do ye as oft as ye drink it in remembrance of me." What was in that cup? Our brother once said it was wine. Is wine think ye, a fit emblem of our blessed master's dying love? Is it like the Savior? Is it like love? Where is the similarity? Wine makes folks drunk—Jesus makes them sober-minded. Wine destroys man's reason—Jesus makes wise the simple. Wine inflames man's passions—Jesus subdues the passions, and brings them under obedience to the law of love. Wine incites to crime—Jesus came to save us from our sins.

If I were an evil spirit, and wished to celebrate the subtle craftiness and malicious hatred of the serpent, when he seduced our poor mother Eve, I know of no drink more fitting than wine. Wine first pleases the taste, then exhilarates the spirits, bewilders and stupifies the mind, but at last bites like a serpent, and stings like an adder—a fitting emblem, surely.

Then who will tell us what our blessed Savior did present to his disciples as a symbol of his blood? Matthew drank of the cup and will tell us precisely what it was, and none of us will dispute his testimony. He says, "And he (Jesus) took the cup and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins: but I say unto you I will not drink henceforth, of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Then it was the fruit of the vine—nothing more, nothing less. I would ask, Is the fruit of the vine, wine? Our brother says, it is not. "The term wine is never applied to the fresh juice of the

grape." When fermented or in process of fermentation, then it is wine. Does the grapevine cause the fermentation? It does not. How is the fruit of the vine (grapes) made into wine? Grapes are mashed, or the juice expressed, and placed in an open vessel, and exposed to the open air. A portion of the air unites, or combines with the juice of the grape causing a fermentation. Part of the juice rises to the top of the vessel as scum, part settles to the bottom as sediment. That part which remains in the center and looks clear is what we call wine, and is therefore intoxicating. Does the fruit of the vine possess any intoxicating quality? It does not. Does the fruit of the vine ever obtain this intoxicating quality while it remains on the vine? No! Then this intoxicating quality is not a fruit or production of the grapevine? Not at all. She would sooner let her grapes rot on the ground than produce so vile a fruit. If the fruit of the vine is not wine, tell me, is wine the fruit of the vine? It is not; wine does not grow on a grape vine; and besides this, some of the sacred writers give wine a bad reputation. Solomon calls wine a "mock-er:" says it causes woe, sorrow, contentions, babblings and redness of eyes; bites like a serpent, and stings like an adder; but none of them speak ill of the fruit of the vine. If the fruit of the vine is not wine, nor wine the fruit of the vine, shall we throw aside the fruit of the vine which our loving, bleeding, dying Master gave his disciples as a symbol of his blood, and place on the Lord's table that intoxicating cup of wine, and thus dishonor him. (The word wine is not once mentioned in the Bible in connection with the Lord's supper.)

If our God was like Bacchus, or as the heathen represent him to be, we might pour forth before him our "libation of wine," and when he smelled its alcoholic fumes he might be pleased with our offering. But we have not so learned Christ. "I speak as to wise men, judge ye what I say."

Let us not, therefore, judge one another any more, but judge this, rather, "that no man put a stumbling block, or an occasion to fall in his brother's way; but whether we eat or drink, let us do all to the glory of God. For the coming of the Lord draweth nigh, and the judge standeth before the door."

PIANTHA TICKNER.

Scene in Palestine.

An Illustration of Isa. xl. 11.

I was traveling over Anti-Lebanon. It was a bright summer day, and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted be-

side a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks amounting to several thousand sheep and goats, filled nearly the whole of the valley. At first I was greatly annoyed by the too near approach of both men and animals; but when the time came to lead the flocks away to pasture again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went, each kept uttering a peculiar cry, or call. The sheep heard, and they began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven thither by some unseen power. Gradually they form a series of dense, moving columns, following in the footsteps of the shepherds, and drawn after them with their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened at his voice, and others hastened toward him "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat venturing to lag behind.

Then the calls of the shepherds were heard echoing from rock and cliff, now dying away in the distance, while the flocks were seen obedient to the calls, following, in long distinct streams, the guides whom they alone knew and trusted. As I sat there gazing with mingled pleasure and wonder on that strange and instructive scene, it brought to mind another scripture illustration. One shepherd led his flock by a zig-zag path, up the almost perpendicular bank of the glen. Behind it two young lambs trotted along at the feet of their mother. At first, they frisked and jumped lightly from stone to stone, but soon they began to fall behind. The poor little things cried piteously when the path became steeper and the rocks higher, and the flocks more and more distant. The mother cried, too, running back and forth—now lingering behind, now hastening on before, as if to wile them upward.

It was vain. The ascent was too much for their limbs. They stopped, trembling on the shelving cliff, and cried. The mother stopped and cried by their side. I thought they certainly would be lost; and I saw the great eagles that soared in circles round the cliffs far overhead, sweeping lower and lower, as if about to pounce upon their prey. But no! The plaintive cry of

distress had already reached the ears of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them; then taking them up in his arms, he put them one on each side in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle.

The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of his flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in his bosom."—*ScL.*

For the Gospel Banner.

Another Year.

Sounds as of war were heard—and then a calm;
Louis declared to all he meant no harm.
He was preparing for a grand display:—
The time had not arrived for battle day.
He was allowed his show; and wondering came
The great of nations; France enjoyed her fame.
The Musselman was honored as a god:
His feet too sacred seemed to touch the sod!
Past is the Pageant;—lifted up with pride,
Oh! Power so goddess, what doth thee betide?
The nations soon may hear thy cannon's roar:—
Gaud for a moment thou—fall—rise no more!
O Britain, thou with Erin's hate art vexed:
And other realms with trouble are perplexed.
Prophets of peace! where is the indication
Of peace obtaining in a single nation?
Unrest—antagonism—strife—these are
The nation's portraiture: and where, Oh, where;
Where shall we find an anchor? Vain is man
With all his schemes, and foiled in every plan.
Oh! There is One; a Potentate decreed
To bless the nations; father Abraham's Seed!
He shall come quickly;—come, oh! come, we say:
Destroy the covering; take the rail away!
Tho' Sixty-seven has past, we look for Thee!
In Sixty-eight shall we Messiah see?
We know not—but we wait. Pilgrim endure,
Be faithful to the end: God's word is sure!
West Cheshire, Conn. H. HERRS.

THE RIGHT SIDE.—"We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation of Christian men to that good man, during one of the darkest days of the rebellion.

"I do not regard that as essential as something else," replied Mr. Lincoln.

The pious visitors looked horror-struck until the President added,

* Isaiah xxv. 7.

"I am most concerned to know that we are on the Lord's side."

Mr. Lincoln was right. The right side is not your side or my side. The Lord's side is the place to rally. His banner has right, truth, love, and holiness written on it. Be sure that you stand up for God's banner, even if you stand alone.—*Sel.*

News Items, &c.

THE "HOLY OPERA."—*The London Musical Standard* says, under the head of American choirs :

Mr. Brock, the well known minister of a large denominational chapel in Bloomsbury, has lately visited the United States. In the course of some remarks upon American church music, he mentions visiting a church, the choir consisted of four persons, two ladies and two gentleman. By this choir a hymn of Wesley's was sung in the following manner: The first man sang the first line, the first lady sang the next, the other lady sang the third line, and the last gentleman completed the verse. The effect may be imagined.

And the same progress in the high art of church music has been attained in some of the London churches. One of the papers says:

A visitor at the church of St. Catherine Cree was astonished a few Sundays ago, to hear the Litany prefaced by a long tenor solo, "rendered by a professional gentleman," and followed by the performance of another solo by a young lady, standing upon a stool or hassock for the better elevation of her person. As the music took up much time, the clergyman announced that he had not time left to preach his sermon in full, but he would have it printed.

The regular opera is beginning to feel the effect of this church rivalry. Our Academy of Music was opened last Monday evening, after being closed a week or two on account of the strike in the chorus singers. On Monday a young gentleman called upon a lady friend, and asked if she would go with him to the opera that evening?

"O no," said she, "I went twice yesterday."

"Why you forget," said he, "yesterday was Sunday."

"Yes I know," she answered; "but I went to the holy opera."

The Rev. Dr. Kittridge recently delivered the first lecture of a course at the Thirteenth Street Presbyterian Church. His subject was "Jerusalem," and besides a historical sketch, drawn chiefly from the Scriptures, consisted of personal observations and impressions. Among other curi-

ous facts not generally to be found in books, he mentioned a practice of a certain class of Jews who believe that a number of the identical stones of Solomon's Temple still remain in the Holy City. They gather within a small inclosure, and after taking that portion of the Scriptures relating to the Temple in their hands, stand facing the wall, when the Priest begins to read, and the tears of all the assembled begin to flow, then they set to kissing the stones, making an audible sound; and it is affirmed that the rocks have actually been worn away by this loving salute.

Russia is said to be preparing for war, and has so concentrated her armies as to be in a position to send 203,000 men to the Turkish or Austrian frontier at a few days' notice. A Russian newspaper says: "Our Government may continue to circulate peaceful phrases among the public in Paris, London and Vienna, but we know here that war is imminent."

The Chicago Advance says: Nine tons of tracts have been sent by Henry Buley, Esq., of London, to the Y. M. C. A. of Chicago. It is said that this gift is the result of a vow made by Mr. Buley when the success of the Atlantic telegraph cable—of which he is a large stockholder—seemed doubtful, that he would devote all his dividends from it to religious uses.

In the expectation that there will never be another Pope—that the fall of the temporal will insure the speedy end of the spiritual power of Rome—the no-Popery agitators in England grow more active and virulent.

Intelligence published in St. Petersburg announces that hostilities had again broke out in Candia on November 22d. Turkish re-enforcements had been sent thither, armed with breech-loaders.

There is an alarming and increasing hostility to religion in France. The liberal party are about erecting a statue to Voltaire, which gives the greatest indignation to the church.

Special theater trains are now run from the neighboring towns to Boston for the express purpose of carrying persons to the places of amusement in the latter city. Fare on these trains is reduced.

France has a navy of 343 steam and 116 sailing vessels. During the year 1867 twenty-six vessels have been added, two of which were built in this country.

The Invalide Russe says the policy agreed upon between France and Austria, on the Eastern question, if persisted in, will imperil the tranquility of Europe.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—JESUS. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 15.

B. WILSON, Ed.] GENEVA, KANE CO., ILL., JANUARY 15, 1863. [VOL. XIV. No. 2.

For the Gospel Banner.

Judaism Revived, No. 7.

For the consolation of the Judaizers and especially for the comfort of my respondent, I will here say, that three more articles will complete my written labors on the Jew question. No doubt the leaders in the new heresy of making faith in the restoration of the carnal Jews essential to salvation, are heartily sick of the debate. They would gladly escape a full and fair exposure of their folly and wickedness in breaking up and scattering the flock, by insisting on a dogma of no practical importance to the Gentile world, as a test of fellowship. When they take a survey of the mischief they have done, of the blighting and blasting influence of their course, they would no doubt be willing to close the discussion right here, before the last prop is knocked from under their system of Jewish politics. But they must tax their patience a little longer as I do not think it will take all the winter to extirpate their new fangled test of fellowship, at least so far as logic, common sense, and scripture can do it.

If I understand my opponent, in his reply to my last article in which he tries to make me contradict myself, he takes the ground that a restoration of the remnants of the ten tribes from Babylon, and their union with Judah and Benjamin into one kingdom, or as he calls it "multiplying the two tribes into twelve," is no fulfilment of the prophecies respecting the restoration. He takes the position that the **WHOLE HOUSE OF ISRAEL MUST BE RESTORED**. Remnants won't do. Very well, let the reader bear this in mind.

In his reply to my remarks on Hosea i. 6-10 he says, if a part of this chapter was fulfilled in the calling of the Gentiles, as Paul says it was, then all of the chapter must be. This is a new rule in the interpretation of discursive prophecies; but suppose we admit it for the sake of testing its

soundness. Apply it to the last verse which he quotes to prove the restoration of the whole house of Israel. It would follow according to the rule that this verse was also fulfilled in Paul's time; for he cannot deny that the apostle says that the calling of the Gentiles fulfilled verses 6-10.

But he will not take the ground that the last verse was then fulfilled, but the events therein foretold are yet future, and belong to the Age to Come.

Now, what does it say—"then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." Hos. i. 11.

Let us analyze this passage. Judah and Israel, the whole of them according to my opponent, are to meet together and hold an election for a national head or ruler, and that ruler is to be the very Messiah whom they reject and believe to be an imposter. And after they have held this election and appointed a head, they are then to come up out of some land not specified, to a place not specified. Can any man with a grain of reflection or discernment see anything in all this applicable to the millennial age? Will my opponent assert that when our blessed Lord comes to reign, that he will need to be appointed to the kingly office by the Jews?

If the reader will examine the prophecy of Hosea,—who wrote before the captivity of the ten tribes—he will see that this passage simply predicts the appointment of Zerubbabel as their leader when they returned from Babylon, and under whose administration the second temple was built. He was their head, and in connection with Joshua, the High Priest, ruled the nation.

Bro. Reed still quotes the Savior's declaration, that the Jews should see him no more until they shall say, "blessed is he that cometh in the name of the Lord."

As I have already shown there is nothing

in this to prove their restoration to the land of Canaan. And it is not even affirmed that the Jews, as a nation, ever will believe that he is the Messiah. It is very certain from what our Lord says that they are not to see him *first*, and then say, "blessed is he that cometh in the name of the Lord," but they cannot see him until they say this. According to Paul they must believe on Christ before they can be grafted into their own olive tree, from which they were cut off in consequence of unbelief.

But whatever the expression may mean it is very certain, that it is mere assumption to say that it is a promise of future restoration to the land of Canaan.

The reader's attention is now invited to the 11th chapter of Isaiah, which is regarded by the Judaizers as proof positive of their doctrine. Before we examine this chapter I would remind the reader of the fact that the Judaizers are very much opposed to a figurative interpretation of such prophecies as speak of the restoration of Israel. Every word must be understood literally. Very well. With this understanding let us read the prophecy contained in the 11th chapter, beginning at the 11th verse. "And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west, and they shall spoil them of the east together. They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt."

Let us notice the items in this prophecy, and see whether or not they are yet to be fulfilled.

1. It is a second gathering to the land, and the prophet refers to the deliverance

from Egypt as the first. They were in bondage in Egypt—so they were in Assyria.

2. There is only a remnant recovered, and they are such as shall be left from Assyria and its provinces. Bro. Reed says, that the future gathering is the *whole house of Israel*, not a *remnant* as contemplated in this prophecy.

3. When assembled, the envy and strife between the two nations—Israel and Judah—are to cease.

As before shown there are no such people in existence as the ten tribes, consequently all envy and strife between them and Judah has ended. There has been no enmity and strife between them for more than twenty-five hundred years.

4. This remnant is to fly upon the shoulders of the Philistines toward the west. This operation if understood literally is impossible, as there are no Philistines in the world. They died out more than two thousand years ago.

5. When gathered, or being gathered, they are to lay their hand upon Edom and Moab, literally of course, and the children of Ammon shall obey them—all of which is impossible at present, or in any future time, unless these nations are resurrected. For they too have been extinct for more than two thousand years. The countries they once inhabited are now occupied by Bedouin Arabs.

6. Certain obstacles to their return are to be removed—such as smiting the river in its seven streams, destroying the tongue of the Egyptian sea, etc., which the Judaizers understand literally of course, and which they say means the mouths of the Nile and the Gulf of Suez. But why they should travel this route from Assyria to the land of Canaan is a mystery I cannot explain. Perhaps *they* may have some new light on the subject, and if they have they ought to publish it, as it is more than likely it will be made a test of fellowship.

7. This gathering is to be from Assyria, and countries subject to it. Now, every historian knows that there is no such a kingdom, nation, or people as Assyrians. And in the country once known as Assyria, there are scarcely any Jews. The great body of them are in Europe and America. Hence the gathering here spoken of must have taken place when the Assyrians were in existence and holding the Israelites in bondage.

But it is argued that this gathering of a remnant of Israel and Judah here spoken of synchronizes with the coming forth of a stem or root out of Jesse, and the time when he stands for an ensign of the people, and it is supposed that the expression "in that

day" connects these two events. If this be true then the gathering is in the past, for the "root of Jesse" appeared more than 1800 years ago, Paul being judge. See Rom. xv. 8-12.

The phrase "in that day" in discursive prophecies, is used with great latitude, and if we make from the 1st to the 10th verse of the 11th ch. of Isaiah a parenthetical prophecy, having no connection with the gathering of Israel and Judah, all is plain, as will be seen by reading the 10th, 11th, 12th, 13th and part of the 14th chapters inclusive—calling out such portions of them as pertain to the gathering of Israel and Judah, and the time when it was to take place, as indicated by the phrase "in that day."

Let us begin at the 5th verse of the 10th chap. "O Assyrian, the rod of mine anger!—I will send him against a hypocritical nation, (the kingdom of the ten tribes,) . . . to tread them down like mire in the streets," etc. "Shall I not also do unto Jerusalem and her idols, as I have done unto Samaria and her idols?" "Wherefore it shall come to pass when the Lord shall have performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." . . . "And it shall come to pass IN THAT DAY, that the remnant of Israel, and such as have escaped of Jacob, shall no more stay upon him that smote them, (the king of Assyria,) but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God: for though the people of Israel be as the sand of the sea, yet a remnant of them shall return, (from Assyria, when that nation is punished.) . . . Therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall lift up his staff against thee after the manner of Egypt, . . . for the Lord of hosts shall stir up a scourge against him, etc. . . . And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck." Now begin at the 1st verse of chapter xii. "And in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me thine anger is turned away, and thou comfortest me."

So much for Assyria from which Israel was to be delivered. Now for Babylon. Read the 1st ver. of chap. xiii. which locates the prophecy, Its utter and entire ruin is described in that chapter, and then follows the reason, chap. xiv. ver. 1—"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and strangers shall be joined with

them, and they shall cleave to the house of Jacob. And the people shall take them, (strangers,) and bring them to their place, and the house of Israel shall possess them in the land of the Lord for servants and handmaids, and they shall take them captives whose captives they were, and they shall rule over their oppressors. And it shall come to pass in that day, that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage, (in Babylon,) wherein thou wast made to serve. And thou shalt take up this proverb against the king of Babylon, and say, how hath the oppressor ceased! the golden city ceased!"

Here then we have a connected prophecy of the judgments of God upon Assyria and Babylon, and the deliverance of a remnant of his people as predicted in the 10th, and repeated in the 11th chapter. And it is shown beyond a doubt that the phrase "in that day" applies to this restoration.

Thus it is by a proper classification of the events foretold in these chapters, the doctrine of a future restoration, such as the Judaizers are looking for, and making a part of the gospel, is effectually refuted. The way the Judaizers construe Isaiah's prophecies with regard to Israel and Judah, would make him entirely ignore the Babylonian captivity, and a restoration therefrom.

N. FIELD.

TO BE CONTINUED.

For the Gospel Banner.

Checks to Anti-Judaism.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him" Prov. xviii. 17.

The Dr. presumes correctly when he intimates that we shall derive comfort from his statement, that three efforts more will complete his attacks against the Jew question; but we humbly confess that it is not on account of his profundity in Bible lore, but that he "doth err not knowing the scripture," on the all-important subject of prophecy, and the future of Israel. The Dr. talks as though he was handling the question with great ease, and that everybody must see it; but we venture the assertion that he has done more in his own estimation than any one else will give him credit for. 'Tis well however that one should think well of his own efforts, lest they should pass altogether unappreciated. The old motto, "toot your own horn," has a wonderful significance when applied to our friend's boastful and arrogant style of disputation.

The Dr. evidently smarts under the lash, as will be seen from his second and third

paragraphs, wherein he tries to harmonize his glaring contradiction on Hosea i. In his article No. 6, he plainly took the position, that from verse 6-10, applied to events in this dispensation; and when we quoted the very next verse, which declares, "Then shall the CHILDREN OF JUDAH and the CHILDREN OF ISRAEL BE GATHERED TOGETHER, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." We see now the Dr. turning it around, and applying it to the restoration from Babylon; but he has never proved, and never can, that the ten tribes were restored. The adverb *then* in verse 11 connects it with what had gone before, as an event to *succeed*, which the Dr. is scholar enough to know without our spending time to instruct him. The Dr. thinks it very strange that the Jews should acknowledge Christ as their king, but has he not read, and have we not forced the text on his notice enough times to make him see, that when he comes, the very NATION whose house was to remain desolate until then will exclaim, "BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD?" Matt. xxiii. 39. If the Jews are such obdurate wretches, and have been cast off forever, why this WONDERFUL CONVERSION when Christ comes? But our opponent says, that whatever it may mean it cannot apply to Jewish restoration. The Dr.'s position on his text amounts to this:—

1st. I don't know what it means.

2nd. It don't mean that they shall be *restored!*

Wonderful logic this! but it is the best the Dr. has on hand.

The next point worthy of notice in our opponent's article is the following declaration: "According to Paul they must believe on Christ before they can be grafted into their own olive tree, from which they were cut off in consequence of unbelief." Two points are here plainly admitted.

1st. The people of Israel were *dispersed* from their land *because of unbelief*.

2nd. They can be *grafted in* again by believing in, and accepting of Christ.

Now to tie the Dr. up in a few words, we propose to show that Israel will be *converted* to Christ, and this settles the question; and as Paul has been referred to we shall let him be the witness. "Blindness in part is happened to Israel." How long? Paul answers, "until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away *ungodliness from Jacob*; for this is my COVENANT UNTO THEM WHEN I SHALL TAKE AWAY THEIR SINS." Amen. Now

Dr., here is their conversion which is to take place when the Redeemer comes to Zion, at which time their sins are to be taken away. This glorious work commences when the Jewish people shall say, "Blessed is he that cometh in the name of the Lord." This puts the question at rest, and no more need be said. But lest our friend would think it impertinent in us not to notice his *argument*, (excuse the word,) on Isa. xi, we shall give it some attention.

The eleventh of Isaiah has been a "lion in the path" to the Millerites, and Campbellites, and all sorts of attempts have been made to get over it, around it, and by it, but there it stands; the same old eleventh chapter of Isaiah. What shall we do with it? says one. I don't know, says another. We can't take it as it reads, they say, for then those "modern Judaizers" have an invulnerable bulwark, and we can't get around it. Various attacks have been made, but it is yet there. One says, can't we spiritualize it away? Another says, that won't do, for it is a prophecy of Christ and his reign. "Yes," says the orthodox, "spiritualize it, and then we shall have no trouble about a literal kingdom on earth and Christ's personal reign." Exactly, says the Jew, the orthodox suggestion is a good one, and *we* can thereby get rid of their Messiah. Thus we see what a muddle the anti-Judaizers are in. But Dr. Field has another method, or rather has adopted the one furnished him by a certain Wm. Sheldon, who is a definite timeist. This position says, slice up the chapter, and what applies to Christ's coming and reign, put that forward to his *first advent*, and that part which speaks of Israel's restoration and subsequent glory, make that mean Babylonian restoration, and thereby we can get it away from the millennial age altogether. But still it is Isaiah xi. after all, and will so remain. God put it there, and there it will stay as a sublime description of the kingdom age, when the earth shall be filled with the glory of God, and anthems of praise and joy shall re-echo o'er the hill-tops of Judea, and when the sacred bards of Israel shall tune their harps anew, touched with the fires of a glorious triumph, under Jesus their king—who is declared to be "Jesus of Nazareth, the *king of the Jews!*"

The Dr. thinks the future restoration of Israel and Judah cannot be proven from Isa. xi. from the fact that it would imply the existence of Philistines, Moabites, and Edomites. The word Philistine is frequently used in the Bible to represent an enemy, or opposer of Israel, like the word Canaanite and Gentile. See Zeph. ii. 5.

As proof that Edom and Moab will have an existence when Jesus comes, please read Isa. lxii. 1-4. And Dan. xi. 41. No one will question but what Dan. xi. 41, has reference to the "time of the end." Here then, we see that all these petty objections from the Dr. are of no avail for his theory.

Again, the Dr. says, the phrase "in that day" applies to the return from Babylon, &c. Let us just quote two texts from Isa. xi. 10, 11, to show the utter absurdity of such reasoning. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, . . . and from the islands of the sea." Next verse, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the FOUR CORNERS OF THE EARTH."

In view of the above plain straightforward prophecy, can any man in his right mind, and with due regard to what God has joined together, slice it up into detached parts, and apply a part to Christ's reign, and the other part to the restoration of the Jews from Babylon? It seems impossible, but so it is.

The Dr.'s last objection is that there is no such power on earth as the Assyrian in the latter days. Hence the restoration of Israel must have been while that nation was in existence. But there is a power known as the Assyrian, which Christ is to stand up against in the day of his power, and at which time Israel will be delivered. Proof—Micah v. 2-7. "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore, will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us

from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

Here then is that power spoken of which the prophet Isaiah plainly pointed out, and from which Israel will be delivered in the latter days. Amen.

One more point and we are done. The Dr. says, that no such people as the ten tribes are in existence. Will he please inform us then, how the twelve apostles are to be seated on twelve thrones in the regeneration, and judge the TWELVE TRIBES OF ISRAEL? See Matt. xix. 28.

If there is no such people now, and has not been for ages, then of course Christ's promise is of none effect.

We have now noticed every point of especial note, and must close. Surely the Most High will remember his people whom he did foreknow, the Dr. to the contrary notwithstanding. H. V. REED.

Phos Aleethinos.

Or the revealed purposes of Deity manifested

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

NECESSITY FOR A REVELATION.

The question then presents itself, has Almighty Power in any other way than by his created works, revealed himself to man? Has he declared to him his beginning, or any of his future purposes concerning him? Without such a revelation from Almighty Power we are at sea adrift. That sea is a dreary waste of waters, over which we have no chart to guide, no beacon-light to illuminate our unknown pathway. Of the past we know but little, of the future nothing. Such a revelation we need; and such a revelation there claims to be. Something that claims to set forth the mind of Almighty Power, the history of our formation, and our future end; and it is worthy of our serious attention and consideration.

WITNESSES FOR DEITY.

At the present day we find scattered abroad among the nations, a people distinct from all other nations, having no nationality, yet in their dispersions which have continued for many hundreds of years, (long enough for any other people to have been swallowed up by the nations among which they have been scattered,) maintaining all

their national characteristics, refusing to intermarry and mingle with other people, concerning whom we read in the book of an ancient prophet, who claims to speak the words of Almighty Power; "Ye are my witnesses;" and "This people have I formed for myself, they shall show forth my praise." Isa. xliii. 10-21. This people, the scattered Benai Israel, stand forth as witnesses that Almighty Power has revealed himself to man, and that to their keeping he hath committed that revelation. They are witnesses to us that Almighty Power did with a stretched-out arm, and a strong hand bring them out of the land of Egypt, and through the Red sea, and did provide for them during all their journeyings in the wilderness. They are witnesses that the Most High did utter his voice from awful Sinai. They heard that voice, it spake to the assembled nation, they saw the fierce lightnings, they heard the terrific thunders, as they were gathered without the bounds. The senses of that whole nation could not have been deceived. Facts were performed during their journeyings from Egypt to Canaan in the presence of multitudes of witnesses, of which their outward senses could judge, in memory of which public monuments and actions were and are kept up, which were instituted and commenced at the time of the facts, recorded in books addressed to that people, and containing their whole code of civil and ecclesiastical laws.* To these facts the nation of Israel even in their dispersion, bear witness. In persecution and affliction; in wanderings and dispersions; they have borne witness that the Most High did speak from Sinai, and utter his voice to the nation. And again and again, have they sealed their testimony in blood. They are witnesses that the Almighty has revealed himself to man. To the Hebrew Nation was committed "The Oracles of God."

THE ORACLES OF GOD.

The Old Testament writings, called by the apostles Paul and Peter "the Oracles of God," Rom. iii. 2; 1 Pet. iv. 2, and by the martyr Stephen, "the lively Oracles," Acts vii. 38, were, we are told, committed to the Jews, and whatever may be said against that peculiar people with regard to their perversity and stiff-neckedness, they have been ever faithful to their trust; those books have been faithfully preserved through long years of dispersions and tribulations. Every letter has been weighed and numbered, and every possible precaution

* We embody some of Leslie's marks of the truthfulness of revelation. See his "Short Method with the Deists."

taken to guard the sacred text, and that every *Yoo!*, and every fine point of a letter might be preserved.

In endeavoring to present to the unenlightened true light with regard to the purposes of Almighty Power, it is necessary that we have a correct standard of truth, a right foundation. It will not profit us to undertake the erection of a building upon sand, or a castle in ether. Therefore having full confidence in their claims, we shall, in accordance with an exhortation of the apostle Peter addressed to those of like faith with himself, adopt as our standard, and speak in accordance with "the Oracles of God." And in order that those who may read these pages may be induced to receive them as a light to those in darkness, a guide to the blind, and an instructor of the foolish, we will present for consideration some of their claims.

CLAIMS OF THE BIBLE.

One of the most fruitful sources of infidelity and skepticism, has been the false claims set up for that book called the Bible, by the over-zealous religionists of past and present times.

We have no right to claim more for that book, or any other book, than it claims for itself; if we do, we shall most assuredly bring reproach upon it, by misleading the minds of many, who will perceive at once that the claims set up make the book a mass of contradictions, and receiving our false claims as correct ones, they reject the book as an imposture. It should be borne in mind that the Bible is a compilation of upwards of 60 books, each presenting separate and distinct claims for our consideration. It should also be remembered that these books not only claim to contain the word of God; but they also contain the words of men, good and bad; and the words of angels and devils. We should be careful therefore not to confound the word of God with the word of any other being, nor receive any other word for the word of God.

Religious teachers of the past and present age set up the claim of plenary inspiration for all the books of the Old and New Testament.* Notwithstanding this claim, we do not find that even all the books of the Old Testament compilation, claim plenary inspiration for themselves, nor was it claimed for them by those to whom were committed the Oracles of God. Says Jose-

* By Inspiration we mean that the writers of all the different books were directed to write by the immediate command of the Holy Spirit, and that all their writings were dictated by that Spirit without study or premeditation on their part, and are consequently all words of God.

phus the Jewish historian in writing against Apion: "We have not an innumerable number of books disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books which contain the records of all the past times, which are justly believed to be divine; and of them, five belong to Moses, which contain his laws, and traditions of the origin of mankind till his death. This interval of time was little short of three thousand years. . . . The prophets who were after Moses, wrote down what was done in their time in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true our history has been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own, is evident from what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to all Jews immediately and from their very birth to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."*

Those books of the Old Testament, known as the books of Moses, and the Prophets, and the Psalms, do claim within themselves to be of divine authority, and such authority is claimed for them by Jesus of Nazareth and his apostles. (See Luke xxiv. 25-27, 44; Heb. i. 1.) What other books there may be of the Old Testament that do not come within the above, (always excepting the sensual and sickening love-song of that King who was granted so many blessings and favors of Almighty power, yet after all allowed many women to steal away his heart,) are chiefly the historical records of the Hebrew nation; none the less true and authentic because they may not lay positive claim to inspiration. It is not necessary for a man to be divinely inspired in order that he may write a true record of facts, although it would seem so in this corrupt and degenerate age.

The books of Moses, the Prophets, and the Psalms, called also the "Law and the Prophets;" do claim to be the word of God; and their claims are set forth in the most positive terms; as for instance:—"Jehovah spake unto Moses face to face as a man speaketh unto his friend," Exod.

xxxiii. 11. Again; Jehovah says with regard to Moses, "With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude [appearance or likeness,] of Jehovah shall he behold," Num. xii. 8. "And there arose not a prophet since in Israel, whom the Lord knew face to face," Deut. xxxiv. 10. "And God spake all these words, and said, I am Jehovah thy God, that brought thee out of the land of Egypt, out of the house of bondage," Exod. xx. 1. Thus much for the claims of Moses' writings, we will not multiply passages, but proceed to notice the claims set forth by the Prophets.

We read that God testified against Israel by his Spirit in his prophets, (Neh. ix. 30,) and this claim we find they all set forth. Says David: "The Spirit of Jehovah spake by me, and his word was in my tongue; the God of Israel said, the rock of Israel spake to me," 2 Sam. xxiii. 2, 3. Isaiah says: "Hear, O heaven! and give ear, O earth! for Jehovah has spoken," "and the word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem," Isa. i. 1, 2; ii. 1-7. What a grand appeal, and how appropriate for the heaven and earth to keep silence and give ear when Almighty Power is about to utter his voice. With regard to Jeremiah we read, that the word of the Lord came to him in the days of Josiah king of Judah, and in his prophecy we hear words like the following. "The word that came to Jeremiah from Jehovah. At that time saith Jehovah." "Hear the word that Jehovah speaketh to you, O house of Israel;" and "Thus saith Jehovah," Jer. i. 1; vii. 1; viii. 1; x. 1. Ezekiel also we find claims that the word of Jehovah came to him by the river Chebar, and upon other occasions, making known to him things of present and future importance to the people of God. Ezek. i. 1-3; viii. 1.

To the prophet Daniel we find revealed in dreams and visions, the history of the nations for thousands of years then future. Hosea claims also that the word of the Lord came to him. Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; all claim to give us, the "thus saith Jehovah," and not their own words. Aside from these we find much of what claims to be "word of God," as spoken by the Spirit through individuals, mingled in with the historic writings, as also we find intermingled with the prophetic writings some matters of history; hence if we are to deal honestly, as honest men, in the sight of God and man, in receiving the Bible as Divine Revelation, we are only to receive as the Word of God, or Divine authority,

* Josephus against Apion: Book I. § 8.

such parts of it as claim to be such. We are not to set man's word for God's word, nor God's word for man's. As for example, when we find a book which claims in the plainest terms to be a song of Solomon's, which in the most voluptuous language, sets forth the amours of that King of Israel with the daughter of Pharaoh; a book which makes no mention of the name of YAHWEH, which name would be out of place in such an effusion of love-sick poetry; a book never referred to, or quoted by Christ, or his apostles; a book which from beginning to end, contains none but the most sensual and fleshly ideas, we have no right to claim that such is the word of a pure and righteous God; or that it sets forth in highly figurative language the love of Christ and his church. Such a claim if set forth must be regarded by an unprejudiced and intelligent mind as absurd. Every book in the Bible sets forth its own claims, both in the Old Testament and New, and no man ought to claim more for them than they claim for themselves. The Books of Moses, and the Prophets, and the Psalms, do claim in the most positive manner to contain the utterances of Almighty Power, and they do appeal to the reason and intelligence of all men, to accept their claims as the "Oracles of God;" and they do most solemnly assure us that if we do not admit their claims, and understand and speak according to them, we must remain in darkness with regard to the purposes of the Almighty. Says the Spirit: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them," Isa. viii. 19, 20. All then who speak or teach contrary to Moses, and the Prophets, must in accordance with the declaration of the Eternal Spirit, be in total darkness.

TO BE CONTINUED.

Why should Christ leave his mediatorial throne, is the question of the greater part of Christendom; and why? Because they think with error of the time when the dispensation of grace will cease, and that of justice and judgment be introduced. They would like to have Christ remain upon his mediatorial throne for all ages, that the world may go on as it has these eighteen hundred years. Of course, what would become of our politicians, our emperors, kings and princes? What of our unjust judges and our lawyers, who, for money, defend the most cruel murderer from the gallows? It must be absurd, therefore, for Christ to leave his Father's throne in heaven to sit on that of his Father on earth. Hence the Bible must be mutilated to suit them.

The Gospel Banner

AND

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The Jew Question.

The reader will find on another page the continuation of a discussion between Dr. Field of Jeffersonville, Ind., and Bro. H. V. Reed of Harvard, Ill., on "*Judaism Revived*." The former part of this discussion was published in the "*Prophetic Watchman*," but as that paper was discontinued before it was finished, and the new paper (the "*Herald*") refused to insert the same, we have been solicited by both parties to permit its publication in the *Banner*. We have consented to do so, trusting that our readers may receive some light from a comparison of views on this subject. We hope that both disputants will confine themselves to the subject in hand, and treat each other courteously.—

EDITOR.

The Salvation of God.

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent," Acts xiii. 26.

"It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us," Acts xiii. 46, 47.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it," Acts xxviii. 28.

The reader will observe that the salvation spoken of by the apostle Paul in the above passage is intimately connected with the Gospel. He had been commissioned by Jesus himself to preach the gospel, (1 Cor. i. 17,) and that in order to save men. Jesus said—"I send thee to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me," Acts xxvi. 18. The gospel which Paul preached was the same as that proclaimed by the other apostles; only that he was sent to the Gentiles; and they to the

Jews. But the object of preaching it, whether to the Jew or Gentile, was to *save* men. It was called by Paul "the salvation of God," and "the word of this salvation," when speaking to the Jews at Antioch and Rome; and when they would not hear it, they were charged with wilful blindness and hardness of heart, and with judging themselves as unworthy of everlasting life.

The gospel or "the salvation of God" then, has contained within it the offer of *everlasting life*, or it could not be put away or rejected by any one when refusing to hear or obey it. Hence, when the Jewish Sanhedrim imprisoned the apostles for preaching the gospel, and they were delivered by the angel of the Lord, they were commanded to proceed with their work—"Go, stand and speak in the temple to the people, *all the words of this life*," Acts v. 20. "This life" could not mean the present or natural life, but the "life to come." All men possess natural life, but how to attain a future one, no one can tell independent of revelation. Therefore Paul says, that "our Savior Jesus Christ hath abolished death, and hath brought *life and incorruptibility to light through the gospel*; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles," 2 Tim. i. 10, 11. The gospel is the grand revealer of "*this life*," and may be very appropriately termed "the word of this life," for it alone makes known to mankind the only means by which they can triumph over death and the grave. To be preserved or delivered from death, and become immortal, is to possess that which is promised by the gospel to obedient believers—even salvation. "Receiving," says Peter, "the end of your faith—the salvation of your souls," (lives or persons.)

Salvation, then, as connected with the gospel cannot be separated from "the promise of life" which is revealed therein. The word *salvation* implies preservation or deliverance from danger; and as we have already seen, the gospel, or "salvation of God," makes known to mankind the way of life. This word and its correlates are frequently found in the Bible. The words *salvation, save, deliver, deliverance, Savior,*

etc., occur about 1000 times. Nor should we be surprised at the great importance and prominence given to this subject in the Scriptures, when we consider what the Bible is, who its author, and what the present condition of the human race.

Salvation is the great need of the world—individually, socially, politically, and ecclesiastically. The apostle Paul represents the whole creation as being made subject to vanity, and as waiting with earnest expectation for deliverance from the bondage of corruption, at the manifestation of the sons of God. (Rom. viii.) This is that salvation looked for by nations, which will be given when "the Desire of all nations" shall come and assume the government of the world, and which is largely portrayed on the prophetic page. And this glorious time has been contemplated with rapture, and the theme has inspired the hearts and filled the tongues of the saints of all ages, and will do so until "all the ends of the earth shall see the salvation of our God." But of this salvation we do not wish to enlarge at present. We shall confine our remarks more particularly to individual or personal salvation.

The apostle John says, "the whole world lies in the evil one;" and Paul states that "all have sinned and come short of the glory of God." We need not try to prove this. The experience and observation of every reader confirm its truth. Seeing then that "there is none righteous, no, not one," and that "the scripture has concluded all under sin," consequently "all the world is guilty before God," and is placed under condemnation. The sentence of God's violated law requires the death of the sinner. As "through one man (Adam,) sin entered into the world, (in whom all sinned,) and through sin, death; so death passed upon all men." "The wages of sin is death." The greatest boon then that can be conferred upon the human race is deliverance from sin and death. This blessing of deliverance is graciously offered, "without money and without price," to all who will accept of it. It is offered to us in the Gospel; for we are assured that "he that believeth (the gospel) and is baptized, shall be saved;" and that

"the gift of God is eternal life, through Jesus Christ our Lord." Freedom from the condemning power of sin is guaranteed to those who put on the name of the Lord Jesus, in the forgiveness of all past sins. Hence Peter said to the Jews on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," and in this manner exhorted them to *save* themselves. Those who heeded his word received remission of sins, and were said to be *saved*. "And the Lord added to the church daily such as should be saved," literally, those being saved. Those who have thus believed the gospel, and obeyed it in baptism, are said to be "dead to sin," and to be "buried with Christ by baptism into death." If dead to sin, then free from its power and dominion; consequently "there is now no condemnation to them who are in Christ Jesus." This may be called a *present* salvation; but the deliverance will not be fully effected until the redemption of the body takes place, and the believer is completely saved from sin and all its consequences. This full and final deliverance is based on what goes before. There must be first a belief in the things promised, and an obedience rendered to the law of the faith, in order to obtain "peace with God," and adoption into his family. This alone will bring an individual into the way of life, and into connection with the promised blessings. Before this course is adopted the sinner has no hope,—is without God in the world—is without Christ, and a stranger to the covenants of promise, consequently is under condemnation, at variance with God, and without any prospect of deliverance. But let him hear and obey, and his soul shall live. Immediately the scene changes. Pardon is received—condemnation is removed—reconciliation takes place—the spirit of adoption inspires the breast—and now the believing, repentant child becomes a son and heir of God, and a joint-heir with Jesus Christ. The hope of a full and free salvation from sin and death, and of being like his risen and glorified Savior, both in person and estate, fills his heart with joy and peace, and causes him to "purify

himself, even as he is pure," and to "hate even the garment spotted by the flesh." Without salvation man is in danger of perishing. Jesus has said, "Except ye repent, ye shall all likewise perish." No one can save himself; and "none can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, and not see corruption," *Psa. xlix. 7, 9.* But one "mighty to save" has undertaken our cause. The Son of man "came to seek and to save that which is lost." His mission of love and mercy cost him his life. As the Good Shepherd he went after the poor, lost, wandering sheep, and in fact gave his life for the sheep. He was lifted up "that whosoever believeth in him might not perish, but have eternal life." Those who believe in him are recognized as his own sheep—they hear the Shepherd's voice, and follow him; and of such he says,—"I give unto them eternal life, and they shall never perish." And to make the matter very certain, that such individuals will not be lost or perish, we read again, that Jesus said,—"This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting (*aitonian*) life; and I will raise him up at the last day," *John vi. 39, 40.* The Father has given to the Son all who come to him, and "every one who has heard and learned of the Father cometh unto me," says Jesus. Such then cannot perish. They may die,—their bodies may "return to the earth" from which they were taken, but they will not—cannot perish. Jesus says, "I will raise him up at the last day." He is "the resurrection and the life." He has taken death captive in his own domains, and is able to deliver all those, "who, through fear of death, were all their lifetime subject to bondage." Death has been conquered, and the door of hades unlocked. The glorified Jesus says, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell (hades) and death," *Rev. i. 18.* And con-

verning all those who are in him, the Spirit says by the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes," Hosea xiii. 14. Nothing then is more certain than the deliverance of the believer from the power of death. This truly is the salvation of God, and worthy of him.

Salvation begins in the present state with the remission of all past sins. This gives freedom from the condemning power of sin, and gives an introduction into the favor of the Most High. By this power is received, through faith in the blood of the cross, to conquer sin in the flesh, to overcome the world, and to grapple with all the ills, trials, and afflictions of the present state. But "mortality must be swallowed up of life" before the redemption will be complete. There must be victory obtained over the dire effects of sin and the curse. Pain and sickness, fear and sorrow, mental and physical anguish, must be done away. And not only an exemption from all evil, but the enjoyment of positive and enduring good; yea, "fulness of joy, and pleasures forever more"—a far more exceeding and an eternal weight of glory." Of that state indeed it may be said in the language of poetry—

"Age hath no power o'er the fadeless frame,
Where the eye is fire, and the heart is flame."

Oh the perfection and beauty—the holiness and happiness—the immortal youth and vigor that the saints of God will enjoy when their salvation is completed! Who would not strive to attain it?

This is only a very short and imperfect view of the Salvation of God individually or personally considered. There is a great deal more connected with it, which cannot be considered now; for it embraces the coming of the Lord—the restoration of Israel—the establishment of the kingdom and throne of David—the blessing of all nations—the subjugation of evil—the extirpation of sin and wicked men—the immortalization of the race, and the physical regeneration of

the earth and its atmosphere. Some of these topics may be considered at a future time. In the meantime let us be thankful to the Lord for his rich mercy, and "be glad and rejoice in his salvation." EDITOR.

For the Gospel Banner.

My Present Position.

I was educated in the "Current Reformation," and was a member of that denomination. I then believed man was immortal now, and at death his soul or spirit goes to heaven or hell, or to a ghost-kingdom, as his deeds may have been. That the righteous would live in mansions above the skies, and that God would torment the wicked in some kind of hell torture forever, who being immortal could not die. (So said the preachers.) That the kingdom was set up on the day of Pentecost. Now I believed all such stuff as this, because the preachers said so.

But after careful investigation of the scriptures, I found none of these false things would do me any good, and I now believe as follows;—"That man is mortal and must die, and remain unconscious from death till the resurrection, when the saints will put on immortality, and inherit the earth forever, while the wicked will be put out of existence for evermore. That Christ will reign on David's throne in Jerusalem. Am I right so far?"

QUERY.

I heard a preacher say that he had a thought, and he believed a correct one. That the saints that arose at the time of the crucifixion of Christ went up with him to heaven. Can that be so, as the scriptures say, "no man hath seen God at any time?" Wm. SIMPSON.

REMARKS.—Yes, Brother, you are right so far, the Word of God being witness. You could not find a "Thus saith the Lord" for any one item of your former belief, as stated above. As for the say so of the preachers, that amounts to nothing. They have run before they were sent. They speak in the name of the Lord, and he has not commanded. They are "blind leaders of the blind, and if the blind lead the blind, both will fall into the ditch." Be thankful, dear brother, that your eyes have been opened to see that these things are false, and that they will do you no good, and that now you have received "the truth as it is in Jesus." "Hold fast to

that which you have," and "add to your faith, virtue, knowledge," &c., and ultimately the kingdom will be yours.

All assertions as to the whereabouts of the saints who arose at the resurrection of Christ, are mere speculations. The Word is silent on the matter. We cannot go beyond what is revealed with any degree of safety.—EDITOR.

For the Gospel Banner.

The Seed of Abraham.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

The law given from Mount Sinai, knew no nation but the nation of Israel. It was to this nation "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," Rom. ix. 4. Jesus says, "I am not sent but unto the lost sheep of the house of Israel," Matt. xv. 24. And he instructed the twelve to "go not into the way of the Gentiles, * * but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. The messages the Elohim bore to the children of men, were delivered to Israel. It was thus they were constituted a "peculiar people,"—a nation chosen of God, through which to exhibit His wonderful and Almighty power. No wonder then Peter should esteem the Gentiles "common or unclean."

But "the scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, *in thee shall all the nations be blessed,*" Gal. iii. 8. Here was a mystery the angels "desired to look into." The only law God ever gave to man, was a *law of works*. Men walked by sight and not by faith. It was a mystery how Abraham could be the father of Gentile nations, or how the Gentiles at large could be blessed in him. Although the mystery is now fully explained by the apostles, yet it remains a profound mystery still to the great mass of mankind at the present time. They speak of the blindness of the Jews, and they wonder why it is they are unable to see that Jesus of Nazareth is the true Messiah, spoken of by Moses and the prophets. Yet they are as faithless in regard to his Messiahship as are the Jews. The Gentile professors receive Jesus as the "Messenger," but the message he delivered to the world, they reject in toto. The Jews reject the "Messenger," even Jesus, but most fully do they believe in the work of the Messiah; and because this work was not accomplished at his first coming, they de-

clared it is not he of "whom Moses and the prophets did write."

They looked for a Moses-like prophet, who would deliver them from their enemies, and raise up the throne of David, which had fallen down; and that the kingdom would be restored to Israel again; and that the nation would become great as in the days of David and Solomon. And that "the law must go forth from Zion, and the word of the Lord from Jerusalem;" and that the Messiah must reign "in Mount Zion, and in Jerusalem, and before his ancients (people) gloriously." And at that time, "Israel shall dwell safely." That they should not plant and another eat, build and another inhabit, but should long enjoy the work of their hands.

These predictions were not fulfilled at the first coming of the Messiah, therefore the Jews rejected him. They failed to see that the Messiah was to be led to the slaughter, and be as a "lamb dumb before its shearers;" that he was to be "a man of sorrows, and acquainted with grief;" and that his soul must be poured out unto death, and made an "offering for sin." See Isa. liii. 7-12. Hence, they failed to see that Jesus of Nazareth was "that prophet," or personage, spoken of by the prophets. If they had received Jesus as the Messiah, then salvation would not have come to the Gentiles; but because of their blindness, they stumbled and fell, and by their fall salvation was offered to the Gentiles. Rom. xi. 11, 12.

Seeing then that the Jewish nation was the holder of the promises, and to them "pertaineth the adoption," and all the covenants, how then could the Gentiles become the seed of Abraham? There can be but one answer to this question. They become such upon a *principle of faith*, and by being "adopted" into the family of the faithful, they become heirs to an *estate of which Abraham our father and federal head is the possessor*. Now to become an heir to an estate, a person must be a descendant according to the flesh, or he must become such by the *law of adoption*. Rom. viii. 15; Gal. iv. 5-7. No stranger can legally claim the benefits of said estate. He may set up a claim, but his right of possession will never be acknowledged before the tribunal. He may profess great friendship for the deceased, and shed many *tears* of sorrow, yet if he is not named in the *will*, it will be of no avail to him.

Many such spurious claims will be set up on the day of adjustment, for it is written, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and

in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity," Matt. vii. 22, 23. If men could be justified by *works*, their claims surely would be sufficient to entitle them to eternal life. But we see they are rejected, and why? They evidently had a faith of some kind, which prompted them to perform the works in question. And perhaps they will be honest when their claims are presented. If such be a fact, their faith, their works, and their honest intentions will be set aside as inadmissible.

Kind reader, there is a cause for this, and that cause is to be found in the fact that they are not "in Christ Jesus," neither are they "Abraham's seed." They are not in "the faith" which justifies, being "strangers from the covenants of promise," and consequently "without (the) hope and God in the world." Eph. ii. 12.

Matt. vii. 22, 23, reminds us of the important fact, that "without faith it is impossible to please God," and that there is but the "one faith" and "one hope." Faith embraces things promised. Hope is the realization of the things promised; an earnest desire to arrive at, or come in possession of, &c. But to be ignorant of the things promised, is to be faithless in regard to them. Hence we can have no true hope, and may expect to be disappointed in the end.

Then before a person can be "in Christ," he must *believe the things concerning him*. A mere belief in his personal existence is but a first principle. But to believe in him is to include *all his offices*. "The things concerning the kingdom of God, and the name of Jesus Christ," embraces all his offices, and when understood and obeyed from "the heart," we are then constituted "heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together," Rom. viii. 17. But says the objector, how many of "the things of the kingdom" must I believe before I am a fit subject for immersion, and an heir of God? We answer, at present, just enough to *neutralize* your sky-kingdom for immortal souls, your church-kingdom, your heart-kingdom, and all the rest of your immaterialities, and speculations, not founded in truth. This is enough to begin with; "and besides this, give all diligence, add to your faith, virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 5-8.

In conclusion, we would remark, that the relationship existing between Abraham and Christ is, that Christ is the seed of Abraham, "according to the flesh," Luke iii.; Acts ii. 30; Rom. ix. 5; and as the promise was made to Abraham and his seed, Gen. xiii. 14; xvii. 4-9; xxii. 15-18; xxviii. 13-17; it follows that no one can become Abraham's seed, except those that believe the things he believed, or as the apostle expresses it,—"*but who also walk in the steps of that faith of our father Abraham which he had being yet uncircumcised*," Rom. iv. 12. Our faith must therefore be identical with his before we become "heirs according to the promise," Gal. iii. 29.

But to make it still more plain we will quote again. "Therefore it is of FAITH," (it is not now required to be a lineal descendant of Abraham,) "that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the FATHER OF US ALL." Rom. iv. 16.

When God made promise to Abraham, he confirmed it by an oath, Heb. vi. 13-18. The result was, he "believed God, and it was imputed to him for righteousness," Rom. iv. 3. "So then they which be of (the) faith, are blessed with faithful Abraham," Gal. iii. 9. Did he believe he had an immortal soul? and at death it would fly away "into a world unknown?" to a kingdom "beyond the bounds of time and space?" Did he believe God would destroy the globe with fire, before himself and seed should possess the land? Would this be "according to the promise?" Did he believe the NATIONS of earth would be burned up.—blotted out of existence,—annihilated? Who will affirm this? "For all the LAND (not stars) which thou seest, to thee will I give it, and to thy seed FOREVER." Gen. xiii. 15, "And in thee shall all the families of the earth be blessed," Gen. xii. 3. This was Abraham's faith, it is my faith, and should be the faith of all who expect to share with him in the promises.

J. M.

☞ Man doubles the evils of his fate by pondering over them. A scratch becomes wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

For the Gospel Banner.

Taking out a People for His Name in Kansas.

Those who are intelligent in the purposes of Deity, as revealed in the "sure word," are always standing with open arms to receive those who come to know the will of the Father. And when F. E. Henderson of Olathe, Kansas, determined to place himself on the side of the king of the Jews, he was not long in crying for help. His earnest requests to others caused them to call upon the writer to go to Olathe, and assist those who might need more light. In obedience to which I "went out" with the truth, which was submitted in all kindness, but with full and emphatic positiveness.

I was somewhat astonished to find ten persons already believing the truth as it is in Jesus. They were believing,—

1. That man is mortal, and liable to return to dust, where he has no knowledge, and that he, man, is destitute of an immortal soul or spirit.

2. That resurrection must take place before immortality and eternal life can be reached.

3. That God is to establish a kingdom on earth, through which to subdue and bless all nations, and that that kingdom will be David's restored, under the reign of the Christ and his brethren. In a word, they had the word of the kingdom, as well as the things of the kingdom in their hearts.

I gave several discourses on these questions, as also on others growing out of these. On the kingdom, the name, the resurrection, the judgment, the thief-like coming of Jesus, the order of establishing his kingdom, the destruction of Satan and his followers, (sin in the flesh,) I gave them the word from "on high." Ten persons believed and were immersed. They had been, some of them for many years, some not so many, looking into these great facts. They all understand well, I think, what they were doing, and so, they have "one hope." I think that they are willing to acknowledge that valuable information was received from "Elpis Israel," as well as from other works, and kind friends.

They will have no fellowship with the names and denominations, nor will they follow men. How could they commune with "unwashed" persons? They are too well informed to call men and women the Lord's brethren who neither know nor respect the right way. I know of no ecclesia so well informed on first things; and justice suggests that I should say that much every way is due Bro. F. E. Henderson. Indeed he has sounded out the word of life in many quarters of Kansas, and now since his

immersion I have no fears that those who want to know still more can and will be correctly instructed. What is said of him may in degree be said of the other faithful ones there.

They were once all members of the Campbellite church, and as in other places, so in Olathe; many of the more intelligent heard and believed, and obeyed. There are others yet who stand with the Campbellites at Olathe, of too much intelligence to remain where they are. W. C. Smith of Monticello, who years ago was on earnest preacher in the old Christian church in Indiana, but afterwards become a member and preacher in the Campbellite denomination, but like myself and others uninformed, preached the Bethany gospel. But having learned the truth, he, like Apollos, at once accepted it, and was immersed. From his knowledge of the Bible, and his earnestness in the old faith of Paul, I have every reason to hear good things from him. His standing is above reproach; but his old friends will of course hunt him out, if possible, and if he preach the truth he will certainly deserve it.

W. S. Speer of Lawrence, Kansas, a preacher of twenty-five years good standing in the Campbellite church, having heard and believed, was immersed. He learned his first lessons from President Campbell while he was a student in Bethany College, where he had every opportunity to study the merits of the Pentecost system of things, as expounded by the learned expounder of the wisdom of this corrupt age. Mr. Speer has had opportunities such as few others have had, to look into the whole system as advocated by Mr. Campbell. But little has been written by the scholars of the Reformation which has not been read by him. He is himself the author of certain standard works among them, such as the "Mode of Salvation," "Notes on the things that are wanting in the Reformation," etc., etc. But all goes for nothing now with him. He sees, knows, and believes the truth, and though he had to separate from old friends in the Reformers' church there, he was much loved as an able and fearless defender of their faith, yet he has acted nobly in coming forward to the defense of the truth, in time to save himself, and I trust others from fatal ruin.

Those who love the Lord Jesus more than men, and the word of truth more than error, will allow me to introduce to their brotherly fellowship Bro. William S. Speer of Lawrence, Kansas, (those who may wish to hear him speak can address him there,) and Bro. W. C. Smith of Monticello, Johnson Co., Kansas, and also to the eight faithful ones at Olathe, Kansas. May the Lord's

brethren receive and treat these people as dear children.

J. K. SPEER.

Sweetwater, Ills.

P. S. While I was at Olathe, I had the pleasure of visiting the "State Deaf and Dumb Asylum," where I met the gentleman, and scholarly Prof. Lewis Jenkins, and his accomplished and estimable wife, who are in charge of the school, and judging from what I saw and heard they are *in fact* professors of the language of their pupils—I should say masters of our language.

Hon. J. R. Kennedy and wife hold the offices of Steward and Matron. The Asylum was founded by Mr. Kennedy and wife, if I remember correctly, and after a day and night's acquaintance with them, it is easily understood why they of all others should lead in such a noble work for the unfortunate. Their large intelligence and broad philanthropy, fitly qualify them for the responsible positions occupied by them. It would give me great joy to hear that Prof. Jenkins and wife, Mr. Kennedy and wife, with others at Olathe, have accepted the kingdom of God.

J. K. S.

For the Gospel Banner.

Some Things the Scriptures do teach.

1st. That the Lord shall judge *his* people. Deut. xxxii. 35—"To me belongeth vengeance and recompense. . . . For the Lord will judge *his* people." Psa. i. 3-5—"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens above, and to the earth, that he may judge *his* people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Heb. x. 30—"For we know him that hath said, vengeance belongeth to me, I will recompense, saith the Lord. And again, The Lord shall judge *his* people."

2nd. That Jesus, the Christ, is ordained of God the judge of *quick* and *dead*; and that this judgment will take place at his coming.

Acts x. 42—"And he (Jesus) commanded us to preach unto the people and to testify, that it is he which was ordained of God to be the Judge of quick and dead." 1 Cor iv. 5—"Therefore, judge nothing before the time, *until* the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. Rev. ii. 18—"And the nations were angry, (at the time of the sounding of the seventh trumpet—see context,) and thy wrath is come, and the time of the dead, that they should be

judged." 2 Tim. iv. 1—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

3rd. That every one of the household of faith, whether faithful or unfaithful, must give account of himself at Christ's judgment-seat, and that account must be rendered in person.

Rom. xiv. 10—"But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, as I live, saith the Lord, *every knee* shall bow to me, and *every tongue* shall confess to God. So then, *every one of us* shall give account of himself to God." 2 Cor. v. 10—"For we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." 1 Pet. iv. 5—"Speaking evil of you, who shall give account to him that is ready to judge the quick and dead." See also Luke xix. 15-24; Matt. xxv. 19-30.

4th. That some of the servants of Christ will be *accepted* and rewarded when that account is rendered, and some will *not* be accepted, but will be rejected, and cast off as unworthy of a reward, and punished.

Matt. xxv. 14-31—"For the kingdom of heaven is as a man travelling into a far country, who called his *own* servants, and delivered unto them his goods. . . . After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more. His lord said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth, lo, there thou hast, that is thine. His lord answered and said unto him. Thou *wicked* and *sllothful* servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou

oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. . . . and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Heb. x. 26, 30, 31—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. . . . For we know him that hath said, vengeance belongeth unto me. I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." See also Matt. xxv. 19-31, which undoubtedly has reference to those gathered out from among all nations by the gospel.

5th. That "God shall judge the righteous and the wicked, for there is a time there for every purpose, and for every work," Eccl. iii. 17.

No mortal man can set aside this judgment and account-giving, by his false reasoning, and ruling out of its place God's plan. God has put it there, and those who are arguing against it are opposed to God's own revealed word. Rather let us bow in submission to his revealed will.

O. MONSE.

Will Herald please copy.

For the Gospel Banner.

Thoughts on Heb. x. 9.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

The latter clause of this verse is frequently quoted by some, even of those of the "one faith," to prove that the new covenant is now in force. And therefore they supply a qualifying word, thus, "He taketh away the first, (covenant,) that he may establish the second." Now it appears to me that the above interpretation, does great violence to the truth. For is it not evident from chap. ix. 22, to x. 20, that the apostle is comparing the Mosaic order of sacrifice with the offering of Messiah as the "one sacrifice for sins?" And therefore Paul says, that under the law, "The high priest entereth into the holy place every year with the blood of others," (ix. 25.) "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins," (x. 3, 4.) "But now *once for all*, at a completion of the ages, he (Christ) has been manifested for a removal of sin by the sacrifice of himself," ix. 26, (*Diaglott.*) "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me; in

burnt offerings and sacrifices for sin thou hast had no pleasure." ("Which are offered by the law.") "Then said he, Lo! I come to do thy will, O God." *They will* in respect to what? "To put away sin by the sacrifice of himself," as it is written in Isaiah liii., the Psalms, and elsewhere; also see Gal. iv. 4, 5; Heb. ix. 26. And now he has come, and "Bore our sins in his own body on the tree," 1 Pet. ii. 4. He thereby has taken "away the first, (Mosaic order of sacrifice,) that he may establish the second." "By the which *will* we are sanctified through the offering of the body of Jesus Christ *once for all*." "For by one offering he hath perfected *forever* them that are sanctified." And now to make this truth still more apparent to his Hebrew brethren, Paul saith, "Moreover the Holy Spirit also testifies (this) to us, for *after* it had said, This is the covenant which I will covenant with them; after those days, says the Lord, I will put my laws in their hearts, and on their minds will I inscribe them; (it adds) and their sins and their iniquities I will remember *no more*." (*Diaglott.*) "Now where remission of these is, there is *no more* offering for sin." There is no argument used here about any covenant, but simply that the law-sacrifices which could not take away sin, had been superseded by the sacrifice of Jesus Christ *once for all*, and that the Holy Spirit testified to this by Jeremiah just "*after*" the promise of the covenant. And now the Apostle having settled this truth, exhorts, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way," (not the new covenant, but the sacrifice of himself,) "which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to *provoke unto love* and to *good works*." Oh, when will all the "one body," consider the importance of obeying this command. The kingdom is at hand; the Judge standeth before the door; there is no time now to render railing for railing. Are any of you unjustly assailed? Take, my brethren, the prophets and apostles for an example of suffering affliction and of patience; also "Him that endured such contradiction of sinners against himself, lest you be weary and faint in your minds." "And overcome evil with good." The great recompense will be all-sufficient.

W. N. BROWN.

Fenelon Falls, C. W.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM of God to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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For the Gospel Banner.
Theology.

The great apostasy; or, the darkening of the sun and moon, and the falling of the stars.

CHAPTER II.

"Prove all things; hold fast that which is good," 1 Thess. v. 21.

"Until the restitution of all things which God hath spoken," Acts iii. 21.

It was stated in our previous remarks, that the great scheme of salvation with its concomitant doctrinal appurtenances as brought to light in the Scriptures, had by false teaching, tradition, and other means become concealed, lost, or hid from the mind. This being so, it follows that the so-called orthodox theories and systems are founded in error; and if based in error, cannot compass the salvation of men; and if they cannot save man, are no better than the systems of Paganism. This statement, as sweeping and as repulsive as it will be to the masses, is nevertheless susceptible of the clearest demonstration. Nor must it be regarded as at all derogatory to the things of God, or as a malicious attack upon everybody differing in theory with the writer; nor as aimed against the integrity of the Scriptures. Hence if this assertion is true, the Scriptures are true and invulnerable; but if it is false, the Scriptures must be as false and as mythological as the Hindoo Vedas. For if it can be shown from the Scriptures that such a state of things was foretold by the prophets, Christ, and the apostles, and that the precise time of its beginning has been noted by them, and the exact number of years it was to continue given in unmistakable numbers, it needs no great foresight to see that if such predictions have never come to pass, that those prophets that predicted these things were base pretenders, and that in consequence all their writings would be utterly rejected by the candid and the intelligent, as unworthy of the least attention. In fact, the Scriptures themselves

suggest the rule by which to determine whether a prophet is true or false. Thus saith the Lord:—"when a prophet speaketh in the name of the Lord, if the thing (propagated by him) follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously:—thou shalt not be afraid of him." Deut. xviii. 21, 22. If, therefore, the world has not been or is not now in such a condition, according to this divine rule, the prophets who have foretold it, stand guilty of the crime of falsehood, and forfeit all just claim to the confidence of mankind. Who could fear such prophets, or lean upon that portion of the sacred book containing their writings? God himself does not expect confidence will be placed in such prophets, for he commands us "not to be afraid of them." We are only acting upon this rule, therefore, when we reason or argue that if the world has not been in the condition predicted, that the prediction has proved a failure; and that if the predictions have failed, the prophets making them are presumptuous lying prophets; and that if their predictions and teachings are false, the Bible which contains them is false also. Such an assertion could not be made, therefore, with a view to demolish the Scriptures, for they stand or fall with this assertion.

Paul, in writing to the Thessalonian brotherhood did not *invite* them to prove all things. He did not argue the *advantage* and *disadvantages* resulting from it. He did not tell them they *might* do it. He did not *hope* they would do it. Nor, did he *recommend* it to be *beneficial* to do it. But he *commanded* them to do it. He spoke by Divine authority. And doubtless he spoke with reference to events connected with that state of things of which we have spoken, when in the then near future the world would need to heed this injunction, subject as they would be to the vagaries of the transition period from the true to the false systems of the apostasy. For though the infant church, plastic and

pure as it then ought to have been under the tender supervision of the apostles, was infested with men teaching the vain ideas of heathen philosophy; as well as with prowling wolves in sheep's clothing; judaizing teachers; men "whose mouths must be stopped," who subverted whole houses, teaching things they ought not for filthy lucre's sake, etc.; indicating the necessity of bringing this command into immediate use; yet by reference to 2 Thes. ii. 5, it will be seen that he had, while with them, spoken of the church's decline or "falling away," by which we may justly infer that he had his mind upon it when he penned this command. But be that as it may, the time has never existed when this command has been null and void; or, when it would have been safe to treat it with disrespect. In obedience therefore to this command, we shall attempt to "prove all things" that we have asserted, or may hereafter assert, hoping the reader will join in "holding fast," with us, "to that which is" scriptural and "good."

To sustain this affirmation we shall first refer to Paul, as one who has spoken "in the name of the Lord" regarding this universal departure from the true system of salvation. This prediction may be found in 2 Thes. ii. 3-12. It is now universally taught, and about as universally believed, that before Christ can come and institute the millennium, the whole world must and will be converted. But mark the contrast between Paul's teaching. For in the above quotation he says; "Let no man deceive you by any means; for that day shall not come, except there come a *falling away* first." Can any two ideas be more at variance, or more in contrast, than these? By a careful reading of the passages quoted, it will be seen that Paul there predicted that there would be a general departure from the truth; that this apostasy had already begun to develop itself in his day; but that on account of some hinderance or obstruction that prevented, its full development or manifestation would not be seen until that hinderance was taken away. But when this hinderance was removed, the work would move on very rapidly to a climax; and that this state would be maintained until "the time of the end," or a "little season" prior to the advent of Christ. This is evident from the fact that the personified false systems, with their representative head were to continue, and be the prevailing religion till near the advent of Christ, or they could not, otherwise, be "destroyed by the brightness of his coming."

Again, in writing to Timothy, Paul pre-

dicts the same state of things. In view of it he urges Timothy to work the more earnestly in preaching the word, while the people were inclined to receive it; "for," says he, "the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables." 2 Tim. iv. 2-4.

It is not necessary to comment nor argue to any extent upon predictions so plain and pointed as these appear to be. Our argument will be necessarily short and to the point; for we shall adhere to the Bible rule in deciding Paul's case. According to this rule we have a right to argue, that, if the Papal and Protestant systems are true, Paul must necessarily be a presumptuous and false prophet, whose writings are worthless, and in whom we can place no confidence. But we will not charge so great a crime upon this illustrious apostle at present, but we will suspend our judgment in his case until we hear the testimony of other inspired witnesses, peradventure we may prove them all to have spoken by Divine authority, and thus preserve the integrity of the Bible.

The prophet Daniel speaks of this falling away, and names the time when the "hinderance" or obstruction preventing the full development of this apostasy was to be removed, and also the length of time this condition of things was to continue. This prediction is in Dan. vii. It is the theme or subject matter of the entire chapter. The order of the kingdoms that were to rise and fall in succession from the prophet's day until the time of the end of this apostasy is given, to show the political period in which it would be developed. Otherwise it might not be known whether it referred to an apostasy from the Mosaic system, or from the christian and apostolic. But by observing this order it fastens it upon the latter. For at the time of the abrogation of the Mosaic system, the fourth beast kingdom,—known to the Bible scholar as the Roman,—was yet under the Cæsars, and consequently this apostasy, which was to have its development in the subdivided state of that empire, could have related to none other than the christian and apostolic system of salvation. See Luke ii. 1-7. The northern barbarians did not begin their attacks upon the Roman Empire until about the third or fourth century after the birth of Christ, nor complete their conquests so as to establish the ten predicted kingdoms or horns upon the ruins thereof, until about the year A. D. 600; and six or eight years later, or in 606 or 608, the probable hinderance, of which Paul speaks, was taken out of the way. The

four beasts of Daniel's vision as described in the first seven verses of the chapter, are interpreted by the angel, verse 17, to represent four kings or kingdoms that were to flourish consecutively upon the same territory as the Babylonian, and, to begin with the Babylonian. Again, in verse 23rd, the Divine interpreter defines the fourth beast to be the fourth kingdom upon the prophetic earth; the fourth, of course, reckoning from the existing kingdom of Babylon, in which the prophet was retained a captive at the time he wrote. In the 24th verse the angel informs him, that the ten horns out of this fourth beast or kingdom are ten kings or kingdoms that are to arise. The fourth kingdom from Babylon was the Roman; and the ten horns or kingdoms that developed themselves upon the downfall of Rome, were developed as before stated,—according to Edward Gibbon, the learned and authentic Roman historian,—in A. D. 600. Now it was not until the ten had formed, that the eleventh, or what the eighth verse calls "another little horn" "came up." It is evident this little horn consisted of an ecclesiastical organization, whose aspirations for political power were not to be gratified until, in the order of events, the power of proud Rome was broken by those barbarian hordes, and her broad empire weakened by this geographical reconstruction,—to use a modern phrase,—into ten less powerful kingdoms, enabled them to become politico-ecclesiastical, or enable this ecclesiastical power to gain a political footing, and recognition among the remaining seven political powers or horns;—for this eleventh or little horn, had uprooted three of the first, which left only seven remaining. Having gained political power, this apostate church was well prepared to do what she was previously "hindered" from accomplishing, because she could now build her inquisitions, and send out her officials, and arraign the saints before her tribunals, and put them to torture, and to death, without "let or hinderance." No doubt this was the thing that hindered, or "let," as Paul expresses it, and which his prophetic eye saw would "be taken out of the way" at this favorable time, and by this political aggrandizement. Armed and equipped with this power in or about the years 606 or 608 after Christ, she was well prepared, and consequently lost no time in doing what she had long desired to do, as described in the inspired and prophetic language of verse 21, to wit: "I beheld, and the same horn MADE WAR WITH THE SAINTS, AND PREVAILED AGAINST THEM;"—and described again in verse 25, as that "he should speak great words against the Most High, and shall WEAR OUT THE SAINTS OF THE

Most High, and think to change times and laws," etc.

These two verses contain the pith and marrow of Daniel's vision, as related in this chapter. They show, as God designed they should, that a great and fearful apostasy awaited the Christian system of salvation. The language of these verses alone show us this, if we will but let them speak; for the expressions "make war and prevailed," and "wear out," contain and express what in the detail of fulfillment, and in the fatality of consequences, it would take many ponderous volumes to describe. The subject of this chapter then, and of this vision, is the apostasy; and this apostasy is expressed in these two verses in the significant language, "prevailing" and "wear out." The remainder of the chapter, however, is devoted to the work of telling.

1. In what particular period of time this apostasy should begin.

2. To mark the power through whom it was to be developed.

3. To tell how long the saints were to remain in this "prevailed against" and "worn out" state. In other words, to tell when the "all things God had spoken by the mouth of all his holy prophets since the world began," would be lost; and when the doctrinal "things" lost, would be "restored." The "times" of the apostasy of "falling away," and "the times of the restitution of the things" fallen away or apostatized from, therefore, constitute the theme or subject matter of this prophecy—the two stupendous epochs marking the beginning and the ending of this mighty apostasy from the truth.

Paul says, the church is the pillar and ground of the truth. 1 Tim. iii. 15. If therefore, the saints are "prevailed against" and "worn out," it must be in the sense of being no longer the pillar supporting the truth, nor the ground upon which it would thrive. For that which is worn out, is supposed to be no longer of use for the purpose to which it was appropriated. The church is made up of saints, and they are constituted saints only by a theoretical, and a practical support of those doctrinal things "God has spoken by the mouth of all his holy prophets since the world began." Hence it is presumable that the expressions "prevailed against," "wear out," and "they shall be given into his hand," denote the suppression of the doctrines thus enunciated and supported. The little horn entertained malice against these doctrines more than against the physical persons of the saints. This is evident from the fact that when by bribes, flattery, or torture, any one could be induced to renounce those

doctrines, his life and person were spared, and he was treated with common respect. The doctrines, and not the persons of the saints, therefore, was the obnoxious thing the little horn sought to destroy. And, as it is announced that he "prevailed," what are we to understand by it excepting that he succeeded in the very thing he undertook? And if he succeeded, it is not to be supposed that he would propagate what he so much hated,—but doctrines as far removed from them as possible. That this has been literally the case, it is useless to deny; for facts are stubborn things—that cannot be bribed, and that regard the caprices of none!

But in connection with the prediction of the "wearing out," it is also said that he should think to change times and laws; and that they, in common with the saints or their doctrines, should be given into his hand. Did he change times and laws? The record says, he should *think* to change them; and, if words have power to express anything definite at all, what idea can we get from the expression, "and they shall be given into his hand," than that he did change them, and that, too, entirely to his peculiar liking. That he changed the times of the Jewish sabbath from the seventh to the eighth day of the week is no secret, but is well-known to the world. But that he changed those Divine laws that relate to the induction of men and women into the household of faith, to the remission of sins, and so forth, may not be so generally known, though equally as true. Having the eyes of a man, but the mouth or pretensions of being divinely installed, or as taking the place of God upon earth; and exercising as he did such power over Church and over State, it would be presumptuous to deny that he had not the power to change political as well as theological laws and times. But it is evident the times and laws referred to are spiritual and not secular; because the Divine Spirit here portrays a theological and not a political "falling away," or "wearing out." If, therefore, it was to be a spiritual "falling away," the times and laws referred to must be of that character. The probabilities are, therefore, that it may refer to the laws that guide in reading and understanding the Scriptures, since a change in the law of reading and understanding has changed the law of induction, the law of remission, the law of mediation or advocacy, and the law of atonement, and so on. Those never having had their minds called to those absurd laws and rules by which the people, as a general thing, are governed in reading the Scriptures, may not see the force of this

prediction as they otherwise would. Were they read by the same unerring laws that guide us in reading profane history, biography, and the general reading of the day, it is evident the creeds, with which the world abounds, would, indeed, find in them a "sharp two-edged sword," which, piercing even to the dividing asunder of the joints and marrow thereof, would bring them to a speedy termination.

If, then, the little horn intended to effect a doctrinal revolution, it was essential that he should change the rules or laws by which these doctrines had been read and understood. Such a change was instituted by gradually instilling into the minds of the people the absurd notion that the Scriptures do not mean exactly what they say, but the very opposite, many times! This, though it made them look very mysterious, was just the thing; for the more mystery that could be thrown into and about them, the better;—not, however, perhaps for the people who have to foot the bills that accrue for clerical hire, it is true; but it must not be overlooked that these dignitaries must have bread and butter, which is obtained by explaining or telling what the Scriptures mean,—what they mean, did I say? no, but by telling the people that which they do not mean! Were they to tell the people in an honest way that the Scriptures mean what they say, and say what they mean, it would be an open acknowledgment that the world could do without their services. Hence their care to keep them wrapped in the thickest sackcloth of "mystery." It is this perplexing "mystery" that has, like the inebriating cup, robbed the world of their theological good sense and judgment, causing them to stagger and to reel to and fro in point of theory:—"groping for the wall" of doctrinal truth, as if in pursuit of something in midnight darkness. The nature of this drunkenness will be apparent by reference to that text of Scripture which saith; "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink," Isa. xxix. 9. If not drunk with wine or alcoholic liquors, pray tell us with what, unless with the delirious effects of error? If they did not stagger with strong drink, must it not have been under the bewilderment "mysteries" that addle the brain while reading the Scriptures under these reversed laws of interpretation? John records also, that the inhabitants of the earth had been made drunk with this wine of confusion; and that those extraordinary rules producing this confusion or drunkenness, are the "golden cup," or instrumentality by which the kingly and priestly robes of

purple and scarlet, and the fine gold and precious stones, and pearls, were secured. And upon her forehead was a name written, "MYSTERY, BABYLON!" Rev. xvii. 2, 4, 5. Since Babylon signifies *confusion*, or *mixture*, it seems to have been chosen as a word peculiarly adapted to portray the *confused* and *mixed* state of those minds "drunk" with the "mystery" attending so absurd a system of interpretation. It is therefore evident that such a change in the law of interpretation, must necessarily wrest from the world that good sense and sound judgment, whose vigorous services bear so important a part in giving correct ideas in regard to the "all things God has spoken by the mouth of his prophets." At all events this idea is sustained by the positive language of inspiration: for it is written: "they *err in vision*, they *stumble in judgment*." This is no garbled extract, as will be seen by reference to the prophet's theme. For he was alluding to the very subject upon which we are discoursing, as the context plainly shows. The whole verse reads as follows; "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they *STUMBLE IN JUDGMENT*," or discernment, Isa. xxviii. 7. The same idea is brought to view again in the ninth verse of the same chapter, in the question; "Whom shall he teach knowledge? and whom shall he make to understand"—judge or discern—"doctrine?" As it is by the untrammelled exercise of our judgment only, that we can ever come to understand doctrinal truths, it is evident that a repudiation of good sense and sound judgment, in contemplating the books of the prophets, would assuredly close or seal them against our comprehension. In fact, this state of things was prophetically announced by Isaiah hundreds of years ago. Speaking in the present tense of things at that time in the future, he remarks:—"And the vision of all is become unto you as the words of a book that is sealed; which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned." Isa. xxix. 11, 12. Were Isaiah to arise from his dusty bed, and place himself in some one of the costly cathedrals frequented by the learned and intelligent of the 19th century; and, stationing himself in the gorgeously trimmed pulpit, were he to simply repeat these words as applica-

ble to these times, and consequently to them, think you not that he would be looked upon as a wild fanatic, or perhaps some one recently escaped from a lunatic asylum? Fancy to yourself such an audience with the prophet before them, newly resurrected, and unknown to them, crying out with great earnestness, and saying in the language of chapter xxix. 9-12, "Stay yourselves, and wonder; cry ye out, and cry; you are drunken, but not with wine; you stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your teachers, the seers, hath he covered," &c. How many of his listeners would believe this, think you? For it is, in short, saying, that though they have in their possession the Bible, yet they do not know the doctrinal things contained therein. This, neither the intelligent nor the illiterate are willing to admit. But whether willing, or unwilling, so it has been prophetically written by one of the illustrious prophets of God; and, by the chronological data of Daniel vii, we discover ourselves to be yet in the times, of its most signal fulfilment by the masses.

It requires no labored argument to show, that if the vision of all (the prophets) ever became unto the world as the words of a sealed or closed book, that during this time the doctrines contained therein could not have been known or propagated by them; hence it is but another way of saying that the little horn would make war with those doctrinal things spoken by the prophets, and that it would be a successful war. From this it appears that the doctrines of the saints, the times, and the laws, by a turn of the wheel of events, were given into his hands to be changed and reversed as he purposed and thought to do. And this drunken, staggering, sleepy condition of the world, is the result:—a condition in which the things of the prophets have become to them as effectually sealed and closed as though born in a land where the light of inspiration's sun, and earth's satellite, and stars, had never shone.

But fortunately there is a limitation to this "changed" condition of the times and laws. For the record says they were given into his hand for only "a time, and times, and the dividing of time;" or according to verse 22, "until the Ancient of Days came." But who is

THE ANCIENT OF DAYS?

This is an important as well as a very natural inquiry, since the appearance of the ancient of days marks the end of this war against the truth, wearing out of the

truth, and this change of times and laws. This, and the expression, "time, times, and the dividing of time," are all we have given by the prophet to mark the length of this apostasy. Both of these signs are somewhat vague when viewed by themselves; but there are helps by which we may determine what they mean. At all events, it is evidently our duty to find out, since without we do, they would signify just nothing at all to us, and consequently be no sign, and come short of the grand purpose for which they were given.

There can be no doubt but that the expression is a mere personification of something. Some contend that it is Christ that is spoken of; others say God is meant. Both are untenable positions, because, according to verse 13, the Son of man, (Christ,) was to come to the ancient of days. Was he to come to himself?!! Nor can it refer to God; for the Son of man is to come from the presence of God in heaven, to the *ancient of days* on earth! Who, then, does it personify? This question may be decided by a quotation or two from the Scriptures, in which the word *ancient* occurs; to wit:—"I was wrath with my people, I have polluted mine inheritance, and given them into thine hand; thou didst show them no mercy; upon the *ANCIENT* hast thou very heavily laid thy yoke," Isa. xlvii. 6. Again, "MY PEOPLE hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways FROM THE *ANCIENT PATHS*, in" (to modern paths, or) "a way not cast up" by the directions of God. Jer. xviii. 15. It is, indeed, almost unnecessary to bring these passages to our aid, because the very nature of the case is such as to make the language interpret itself. For that which marks the end of this apostasy, must be the coming again, or establishment of the very doctrines and system from which the world had apostatized under the rise of the little horn. The beginning of the apostasy took from the world the doctrines connected with the true system of salvation; the end of the apostasy of course restores or brings to light again what was obscured and taken away, or it could not otherwise be at an end. Hence to say the little horn made war and prevailed until "the ancient of days came," and judgment was given to the saints, is in effect saying, until the doctrines or system of ancient days came, or was re-instated and restored. Having been made to stumble from the *ANCIENT PATHS*, into a way not cast up, and getting out of the ancient into a strange path or way, constituting the first end or beginning of the apostasy; the returning from

the *modern*, to the *ANCIENT PATHS* apostolically cast up, would of course constitute the second end, or termination of the same. This would be substantially the ancient of days come; or, the doctrines, and faith, and hope, and practice, and entire system, if you please, of ancient days or apostolic times come. This appears to be the only natural solution, for, it may be asked, who would the Son of man on his epiphany in the clouds of heaven be so likely to come to, as those holding and practicing the doctrines connected with the system of apostolic or ancient days? We answer, to none!

THE JUDGMENT GIVEN TO THE SAINTS.

We have been taught that such expressions as "the judgment was set, and the books were opened;" and, "until the ancient of days came, and judgment was given to the saints of the Most High," have exclusive reference to a great day of twelve or twenty-four hours, in which God will bring forth his great books of account, and judge the living and the dead out of them, in a sort of commercial way of debt and credit! But if it were not for this teaching, and the force of habit, by which our "*judgment!*" took a wrong turn, and became "*set!*" in error, we would no doubt have recollected that as there are varieties of flesh; one of beasts, one of birds, and another of fishes,—as Paul has it;—so, also, in regard to judgment. For, besides judicial, we have at least one more which is sometimes called discrimination or discernment:—a very essential qualification in contemplating things Divine; because if not brought into vigorous exercise, we are liable to imbibe things altogether human. For things of this nature are spiritually judged or discerned, according to Paul, by comparing the spiritual testimony of one prophet with that of another. 1 Cor. ii. 13-15. We do not wish to convey the idea, however, that there is to be no judicial judgment, for it is plainly taught, though not in these passages. For if we read them with the "*judgment set!*" in the judicial direction, it is feared it will prove more than desired; because it is given to the saints only;—the sinner being fortunate enough to escape!!

By an examination of verses 9 and 10, in which the prophet makes his first reference to the ancient of days, the books, and the judgment, we may, perhaps, permit our judgment to become set or fixed upon the proper or original idea designed by the Spirit of God to be imparted by the language there. These verses read as follows:—"I beheld till the thrones were cast down, and the ancient of days did sit, whose

garment was white as snow, and the hairs of his head as the pure wool; his throne was like the the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

With prophetic eye Daniel gazed down through the years of the existence of Babylon, Medo-Persia, Greece, Rome, and the sub-divided state of Rome. This was a long look, taking as it did, so many kingdoms in its scope. "I beheld till the thrones" of these kingdoms "were cast down." He looked so far into the future, then, as to see the demolition of the last Papal throne, and the restitution of the doctrines of ancient days. The garment white as snow, and the pure wool represent right or righteous, pure and clean doctrines, such as had been instituted anciently, by the prophets and apostles. A *throne*, is a symbol of *power*. And *wheels*, naturally represent the medium by which a thing is communicated or conveyed. His throne or power was *like* the fiery flame, and his *wheels* or the mediums by which that power was communicated, *LIKE*—not the very thing itself; but, *LIKE*,—*AS* burning fire. What the thing here spoken of is, that is so much "*LIKE* a fiery flame, and burning fire," may be determined perhaps, by reference to the Scriptures, which are as a general thing, their own interpreters. First, then;—"Whom the Lord shall consume with the Spirit"—or words—"of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii. 8. "The Gospel is the *power of God*," Rom. i. 16. Again; "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," Isa. lxi. 1; Luke iv. 18. To be consumed with the spirit of his mouth, therefore, was to be consumed by the power of the ancient gospel. And is it not probable that this is the throne which Daniel describes to be *in its effects*, *LIKE* unto the fiery flame? and whose wheels or proclaimers *LIKE AS burning fire*? Truth like fire and flame purifies and consumes. And in the true and ancient gospel is to be discerned the throne or the enthronement of a power which licks up, like the fiery flame, the spurious and combustible elements of a false gospel. For thus it is written:—"Is not *my word LIKE AS A FIRE*? saith the Lord," Jer. xxiii. 29. Again, "Every man's doctrine shall be made manifest, for the day"—or light of the sun of inspiration,—"shall declare it, because it shall be revealed by fire; and *THE FIRE* shall try every

man's work of what sort it is." 1 Cor. iii. 13. And again, "Who maketh his ministers a flame of fire," Heb. i. 7; Psa. civ. 4. From this it is evident therefore, that from before those who hold and enunciate these antiquated truths, will issue and come forth such "a fiery stream."

God works by means. Natural means are employed by him, to produce common or natural effects, or the results proposed in his own mind to be brought about. This may appear to interrupt the freedom of man's action; but it does not. For the very opposition men sometimes make against the purposes of God, may, and often do, become the means by which they are consummated. "Thousands" of conducive influences and circumstances,—unseen and unknown to them,—are developed by their opposition, and thus the prediction is brought to as complete a termination as though no opposition had been shown.

In this way "thousand thousands" of causes, though silently, yet nevertheless the more surely conduce to the grand work of the restitution of doctrinal "things" as they stood in the ancient days, though "ten thousand times ten thousand" obstacles might seem to prevent.

"The judgment was set, and the books were opened." This corresponds with verse 22; for in both cases the judgment is connected with the ancient of days. In the first it is "set,"—righted, or corrected; in the second it is declared, that at this time,—the end of the apostasy,—"judgment"—discernment or discrimination,—"was given to the saints." In consequence thereof, "the books were opened." This appears evident from the fact that they were closed previously by the little horn, by the process before described, of wresting and perverting the judgment. But let us quote a prediction concerning this, that all we utter may be built upon the solid superstructure of the living oracles. First, then:—"But thou, O Daniel, shut up the *words* and seal the *book*, even to the time of the end,"—of the "time, times, and a dividing of time," of course; or in other words, till "the time of the end" of the apostasy. Dan. xii. 4. Again, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end,"—of that period stated in verse seventh. Dan. xii. 9. This makes it quite certain that the book of Daniel, at least, was referred to here, as one of the books to be opened at this period. And as Isaiah has said that "the vision,"—or books, "of all (the prophets) was to become unto the people as the words of a book that was sealed," or closed, we are justifiable in concluding that

these are the books referred to by Daniel as being opened at this time. Isaiah attributes this closing and sealing of the books, to the people's perverted system of interpretation. For he says, "they err in vision, they stumble in judgment" or understanding. We have therefore only to remove the cause, and the effects will cease. The cause is erring in vision, and stumbling in judgment or discernment. The effects of this cause, is sealing, closing, misunderstanding the books. Hence, if "the judgment is set" right, or the understanding corrected, the books will be unsealed, "opened," or correctly understood. Thus it is that the understanding of the books, which, having been perverted at the rise of the little horn, was to remain so, or "be given into his hand, until a time, times, and the dividing of time;" when, by a great multitude of causes ministering to induce the proper situation of affairs, the books fly open, as if by magic, for the education and correctness of the "judgment," so as to "discern doctrine," Isa. xxviii. 9,—whereupon the God-given doctrines of salvation take their divinely appointed places, as they stood related to each other in ancient days, when adjusted under apostolic supervision. But the judgment of the masses remains perverted. And though it is asserted that at the time of the end, many should run to and fro—not on our steam thoroughfares; but the running is to be performed by the eye, and mind, over the pages of the books; for the books with their treasuries of knowledge, and not rail roads, are the burden of the prophetic pen,—and that by thus running to and fro, and comparing Paul with Daniel, and Daniel with John, and so forth; or as Paul has it: "comparing spiritual things with spiritual things," knowledge should be increased;—not, however, that scientific knowledge relating to big guns, steam ploughs, iron-clads, rail roads, and telegraphs, as some seem to think; but a knowledge of that "science which teaches the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice;" because it is to this, and not to a military, commercial, nor agricultural "knowledge" to which he refers. Though "many run to and fro" through the prophetic books, and as a result obtain a correct knowledge of what they contain, yet the number will be few, indeed, when compared with the great masses "who love not the truth, that they might be saved," 2 Thess. ii. 10-11.

Ashtabula, O.

G. NELLIS.

TO BE CONTINUED.

For the Gospel Banner.

A few words on J. K. Speer's Proof Texts for Mortal Resurrectionism.

"Thou shalt speak my words unto them, whether they will hear or whether they will forbear." Ezek. ii. 7.

In the spirit of the above language, I wish to say a few more words concerning my "*cherished theory of resurrection.*" No wonder I should cherish it. It is the theory of my beloved Master. In cherishing it I am hanging upon his divine lips. I am clinging to his adorable cross. It is the theory of all the apostles and prophets. It is the theory taught by the angels to the devoted women at the grave, when all men seemed to have forsaken him. Alas! we live in evil days. It would seem as if all men were again going to turn their backs upon him, verifying to an extent we did not expect the saying, "when the Son of man cometh shall he find faith on the earth." It is the theory Christ taught to Peter when he showed him how he should "put off" mortality by a violent death. Is it any wonder that our heart is stricken at the lamentable spectacle of a once united church scampering after as silly a whim as ever was fabricated? God's will be done. I know that in this question I am on the Lord's side, and if I stand alone I am content. I will nevertheless speak whether they will hear or forbear. Jealousy for the Lord's words prompts me to notice some remarks of J. K. S., to guard the readers of the *Banner* from sophistry.

J. K. S. quotes Dan. xii. 2—"And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." H. etten says, "one stands to get life, the other stands to get shame. So I read and so I believe most gladly," says J. K. S. We do not read so, and until we read so we shall refuse to believe so. We see nothing about *standing* to get life, and *standing* to get shame. There is a great difference between *awaking* to *everlasting life*, and *standing* to get life. *Awaking* to everlasting life teaches, that the life we open our eyes to, even before "*standing*," is everlasting life—and so of *awaking* to shame. We refrain from considering the question, when will the wicked be raised. This but diverts attention from the main question; how are the dead saints raised—mortal or immortal? We will stick close to the subject, and to our Bible.

The next text is John v. 29—"And shall come forth; they that have done good unto the resurrection of life." Suppose we read the fifth verse before this, and see how mor-

tal resurrectionists will fare. Here it is. Verse 24—"He that heareth my word, and believeth on him that sent me, HATH everlasting life.....but is passed from death to life."

The next reference is to the parable of the ten servants and the ten pounds, saying unto them, "occupy till I come." When he comes, does he summon the faithful servants in their mortal bodies, and give one five times the life of another? No, they have life to begin with, and he gives to one five cities, to another ten.

The next text is 2 Cor. v. 10—"We must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." A few verses before this we read, "For we know that if our earthly house of this tabernacle were dissolved." We ask the Oracles, when is the earthly house of this tabernacle dissolved? 2 Pet. i. 14—"Knowing that shortly I must put off my tabernacle even as our Lord Jesus Christ hath shewed me." When did the Lord Jesus Christ show Peter how he should put off his tabernacle, or as Paul has it, "our earthly house of this tabernacle?" John xxi. 18—"Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he signifying by what death he should glorify God." So Peter understood that at death he would put off his tabernacle; yes, as Paul has it his earthly house of this tabernacle. Now then, says Paul, "if our earthly house of this tabernacle were dissolved we HAVE (not we have to get) a building of God, an house not made with hands, eternal in the heavens." Lower down he says, "We must all appear before the judgment seat of Christ." Amen, say we; but Peter and Paul's, and all the saints' "earthly house of this tabernacle is dissolved"—is PUT OFF. Will they put it on again? Nay, verily, if we stand alone. They who have done good will stand and receive in their immortal bodies for the good they have done. Yea, verily, "we must all have bodies," but the saints will have *immortal* bodies.

The next quotation is, he "shall also quicken your mortal bodies by his Spirit that DWELLETH in you." We are not content with this part of the verse, and will therefore give the preceding clause. "If the Spirit of him that raised up Jesus from the dead DWELL IN YOU, he that raised up

your mortal bodies, by his Spirit, that DWELLETH IN YOU." I believe that Jesus was raised from the dead very early in the morning of the first day, as the angel said, "HE IS NOT HERE, HE IS RISEN." Christadelphians believe he was first made alive, and afterwards raised; so Jesus was raised from the living, not from the dead. I believe as the text teaches, that the power is in the saint, in this life, which will raise him up at the appointed time; and that power is the Spirit, which can give birth to nothing but Spirit.

The next text is Acts x. 42—"He was ordained of God the Judge of quick and dead." Very good; what does the next verse say? "Whosoever believeth on him shall receive remission of sins." When are their sins remitted? When they are washed away in the baptismal waters, then they arise to walk in newness of life—then they pass from death to life; and "if we sin we have an advocate with the Father," &c. This is a very different doctrine from notifying saints to appear in their own natural state before the judgment seat of Christ. If my arguments are hard, do me the justice not to blame me. *The texts are put into my hands.* I have not selected them.

As for Rom. xiv. 9, 10 and Phil. iii. 21, we have explained above identical passages; as for Job's "flesh," it will be immortal flesh or body; he will himself in his own person, with his own eyes see, and that in spite of the worms.

As to the restoration of Israel before the coming of Christ, and occupying forty years, there is not a word in the "law and the testimony" to sustain such an idea. Micah. vii. 15, says nothing about forty years. Micah vii. 16 reads, "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." The prophet informs us, as plain as he can write, that as it was when the Israelites were brought out of Egypt marvelous things were done, so in the future restoration of Israel such like and greater wonders will be wrought. It is a correspondence of events, not of time, that Micah prophesies. Read the clause immediately preceding. "Let them feed in Bashan and Gilbead *as in the days of old*;" then 15th, "as in the days of old, the days of thy coming out of the land of Egypt, will I show unto him marvelous things." Then read Psa. lxxviii. 22—"I will bring *again* from Bashan, I will bring my people *again* from the depths of the sea." It is plainly events "*according to*," not *time*, "*according to* the days of the coming out of Egypt." Then when these marvelous things are done

the Gentiles will be confounded at all their might. The forty years of Micah are a figment of the imagination.

In conclusion, I am sorry to have it said, that "so much evil is manifest in my articles." I trust I shall never be found vindicating myself. I empty myself, and think myself of too little account to mention. I trust I shall have grace given me to bear all the reproaches I receive, and to believe them too. Only this one thing will I say, with all the confidence and emphasis I can say it, that however much evil may have resulted in my presentation of the Bible doctrine of the resurrection, my Master will never reproach me for being on the wrong side of the question, for I know that I am on the Lord's side, and this fact emboldens me to speak the Lord's words, "whether they will hear or whether they will forbear."
MORE ANON.

The Coming of the Lord.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous around about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." (Psa. I. 3-6.)

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel either in the history of the Church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory, to bring all things in subjection to himself, and to be "King of kings and Lord of lords." Let us see what the Psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint-heir with Christ. He can look up and say, "My beloved is mine, and I am his." He will be able to say with joy when the Lord shall descend from Heaven in flaming fire,—“Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him: we will be glad and rejoice in his salvation.” Yes, it is the family word. He even now puts into our lips the sweet words, "our Father," enables us to look forward to the solemn hour and say, "our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form as a devouring fire, with storms and tempest raging around him. Oh! how necessary to be able to say before we gaze upon it, "our God!" What will it be if we cannot say "our God?" With what feeling of terror and alarm must it be viewed unless we can say in prospect, "our God?" Make sure of this, reader, before you go one step further. Only this can make you calm in the prospect and in the reality when it comes, to be able to say, "our God." Therefore it is that the Holy Spirit puts this little word first on which we may dwell earnestly, soberly, searchingly—before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thy own mother's son. These things thou hast done, and I kept silence: thou thoughtest that I was altogether such a one as thyself." He God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's covenant "in their mouth," in other words, making a *profession* of religion, while, all the time, the *power* of religion has been absent. Underneath this profession, sin and iniquity of the worst form has been carried on. Men have really been "hating" God, and "casting his words behind them." "Theft," "adultery," "evil," "deceit," "false witness," "slander,"—have not all these things been going on in the world at a fearful speed? All this while God has "kept silence." He has not interfered to strike men down in such sinful acts with his arm of judgment, so that men begin to say, "Where is God? Tush! doth God see?" If there be a God, why doth he not interfere? Either there is none, or else he is "altogether such a one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not

always be so. "Our God shall come, and shall not keep silence." He shall come and "reprove" man, and "set" each act and deed "in order" "before the face of the wicked." It is interesting to notice how nearly all the features of the wicked described in this chapter, and which history has endorsed as the dominant principles of the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the coming? "A fire shall devour before him; and it shall be very tempestuous around him." Here again the Holy Spirit confirms the testimony by St. Paul; "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes, from one end of Christendom to the other, one piercing cry shall rend the heavens, "Ye rocks and hills fall upon us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the cross, "Lord, Lord, open to us." But "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts on all sides will be "failing them for fear, looking after those things that are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully, for they know their redemption is nigh, their hour of triumph at hand. Oh! to stand among that little band in that awful hour, and be able to say "our God!

But what will the Lord do then? "He shall call to the heavens from above, and the earth, that he may judge his people." * * * The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever

be with the Lord." The word rendered "then" in this passage, may be more correctly rendered "after that," and shows us that some interval may elapse between the meeting of the dead saints and living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we be ever with the Lord." "Ever with the Lord!" Oh! the joy of those words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly!"

But mark the Psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints!" "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you," and yet, "my saints!" "my jewels!" Oh! what grace! what wondrous love!

But mark another word here. "Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they have never known on the earth, to a bosom of infinite love.

But mark another word here. "Gather my saints together." It is a family meeting. It is the grand re-union. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "we which are alive and remain shall be caught up together with them." No more separation. No more sects, or systems. All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark one word more, the sweetest of all, "unto me." Ah! what would all the others be without this? Nothing, nothing!

The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is *any* meeting without him? The very notes of Heaven would be discord. Its Jasper walls would be hideous. Its very air would be oppressive. It would be all dreariness, and darkness, and death. With his name every song is sweet. In his smile every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Savior. He longs for us. He waits for us. We *must* be with him. How can he be happy without us?

But who are thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood-bought* ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depth of their hearts:

"Other refuge have I none:
Hangs my helpless soul to thee."

Reader, have you done this? If you have not, you are not in that covenant. And if you are not in that covenant now, can you think of *that* meeting? You may hide this sad picture from your conscience, or, worse than all charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "the heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked shall be compelled to own it. And not only so, but righteousness shall be written on everything, as it as never been yet. And why? "For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all end then. "Righteousness shall cover the earth as waters cover the sea."

And what is the practical lesson from all this for the world as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not for a moment. Be warned, and haste to the refuge.

Christian, "order your conversation"—or

citizenship—aright. Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be *whole-hearted* for Christ. "Be thou faithful unto death, and I will give thee a crown of life."—*Rainbow*.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

February 1st, 1868.

Did Jesus die for us? When and Where?

Perhaps some of our readers may be surprised at the putting of such simple questions as these, but it seems as though it is necessary at the present time, when so many new theories are being propagated, that the very foundations of Christianity are in danger of being subverted; and "if the foundations are destroyed, what shall the righteous do?" We find an article in the "*Murturion*" for January, by one of the editors, on "the great offering," in which it is boldly stated, that the crucifixion of Jesus did not constitute the one great offering for sin; but that this offering was made after the death, resurrection, and ascension of Christ, in the antitypical Most Holy Place, even heaven itself, when he offered himself to God, in his flesh and blood nature, by means of the eternal Spirit. This is claimed as true doctrine, and absolutely necessary to be believed in order to be saved.

Is it not passing strange that the apostles should have said so much about the death and resurrection of Jesus, and yet have left the main point untouched and unexplained? So much so, that the primitive church, and all who have embraced what they thought to be the apostles' doctrine have been mistaken, and consequently unsaved. We have heretofore thought that the doctrine enunciated by the apostle Paul to the Corinthians was true, viz., that "*Christ died for our sins*" according to the scriptures; and that he was buried; and that he rose again the third day according to the scriptures," 1 Cor. xv. 3, 4. This doctrine was among the "*first things*"

which he preached to them; "by which also," says he, "ye are saved, if ye keep in memory, what I preached unto you, unless you have believed in vain. When he went among them at first, he says, "I determined not to know anything among you, save Jesus Christ and *him crucified*," 1 Cor. ii. 2. Why should he place so much importance on the preaching of the cross of Christ? on his death? on his blood? if all of no account. We rather trust the apostle on this subject than the "thinkings of the flesh" as developed in said article.

That Jesus *died for us* is too plainly and frequently written on the pages of the Bible to be successfully denied. He "was delivered for our offences, and was raised again for justification," Rom. iv. 25. Again, Jesus Christ is said to have been made a little lower than the angels, "so that he by the grace of God should taste death for every man," Heb. ii. 9. "Christ Jesus came into the world to save sinners," and "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," 1 Tim. i. 15; ii. 5, 6. But *when and where* was this ransom made? this sacrifice offered?—on earth, or in the heavens? Jesus said, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. xx. 28. *When* was that life given, or offered up? Hear Jesus again—"as Moses lifted up the serpent in the wilderness, even so must the Son of man be *lifted up*; that whosoever believeth in him, might not perish, but have eternal life," John iii. 14, 15. That this *lifting up* referred to his death on the cross is plain from John xii. 32, 33—"And I, if I be *lifted up* from the earth, will draw all men unto me. (This he said, signifying what death he should die.)" And to the Jews he said on another occasion, "When ye have *lifted up* the Son of man, then shall ye know that I am he," John viii. 28. This *lifting up* then was his crucifixion. That took place on Calvary. It was *there* that he shed his blood. It was *then* that he died.

But was that blood-shedding called an *offering*? Was it connected with the remis-

sion of sins? We read in answer the following texts—"We have redemption *through his blood*, even the forgiveness of sins," Eph. i. 7; Col. i. 14; "redeemed . . . with the *precious blood* of Christ, as a lamb without blemish and without spot," 1 Pet. i. 18, 19. And we are reminded of that glorious truth every time we partake of the Lord's Supper by the words of our Savior, "For this is *my blood* of the new covenant, which is shed for many for the remission of sins," Matt. xxvi. 28. Hence Christians are said to be "justified by his blood"—have "propitiation through faith in his blood"—"washed from our sins in his blood"—"have peace through the blood of his cross"—"made nigh by the blood of Christ," etc., etc.; all of which terms plainly indicate that the apostles understood and valued this matter in a far different manner than the editors of the "*Mar-turion*."

The writer to the Hebrews reasoning on this great sacrifice, shows that it was offered for us. He tells us both *when* and *where* it was offered too. *When* was it offered? He says, "*once in the end of the ages* has he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many," Heb. ix. 26-28. *Where* was the sacrifice offered? "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Heb. xiii. 11. It was offered on Calvary, outside of the city of Jerusalem. He offered up himself as a sacrifice. He was both priest and victim. He was a priest, but not of the tribe of Levi. "The Lord aware, and will not repent, Thou art a priest for ever after the order of Melchisedec." And "such a high priest became (or was proper for) us,—holy, harmless, undefiled, separate from sinners, and made higher than the heavens:—who needeth not daily, as those high priests, (of the Aaronic order,) to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself," Heb. vii. 26-29. And the superiority of both his sacrifice and priesthood are shown clearly by the apostle; he

trine was preached as glad tidings wherever the apostles went, and constituted the grand foundation truth of the Church of God. "For other foundation can no man lay than that is laid, which is Jesus the Christ."

But as those who are in Christ Jesus by faith and obedience are to be joint-partakers of the inheritance, so also will they be of the royalty. To the twelve apostles especially he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" "and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." And not only are they to be honored with a share in Christ's glory, but word has been sent to the congregations by the exalted Jesus—"to him that overcometh will I grant to sit on my throne, even as I overcame, and am sat down with my Father on his throne." And the apostle Paul says—"If we suffer, we shall also reign with him;" and again, "we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

From the foregoing we think that the reader will clearly perceive that there is a high and glorious destiny awaiting the faithful children of God—even royal honor and distinction in the kingdom of God, when that kingdom shall come. This honor consists not in being *subjects* of that glorious kingdom, but in possessing its honors and dignities, sharing with Jesus in the government, ruling over the nations, and judging the world. Says Paul to the Corinthians, (1 Cor. vi. 2,) "Do ye not know that the saints shall judge the world?" and in the same connection tells them that "the unrighteous shall not inherit the kingdom of God;" and also in chap. xv. 50 informs them that "flesh and blood cannot inherit the kingdom of God."

Now "flesh and blood" nature is mortal nature. The kingdom promised to Christ and his saints is not to pass away, or to fall into other hands, as the universal monarchies which preceded it have done. A right or

title to it is given to the saints not on account of fleshly descent—not because they are possessed of an Adamic nature, or because they may have descended from Abraham; both Adam and Abraham died, and their posterity die in like manner. The stream cannot rise higher than the fountain. As the kingdom is everlasting, and to be governed in truth, and justice, and holiness, mortal men cannot administer its affairs. "Flesh and blood" men have sat on the throne of the Lord in Jerusalem, but their ruling was not always in the fear of God. Even the reigns of David, Solomon, Asa, Jehoshaphat, Hezekiah, and Josiah, the best of the kings who reigned over Israel, were not always approved by Jehovah. David grievously sinned—Solomon had his heart turned away from the Lord his God, by strange women—Asa relied on human help more than on his God—Jehoshaphat also joined in battle with the wicked king of Israel—Hezekiah waxed proud and vain, and showed his wealth to the king of Babylon—and Josiah, though the best of kings, was slain for refusing to heed the word of the Lord. These examples show that human nature in its present sinful state is inadequate for "ruling men in the fear of God." Hence when God re-establishes his kingdom over Israel he will have a better race of men—men who have been tried in a state of probation—men who shall be completely regenerated—"born again"—"begotten by the incorruptible seed, the word of truth," and "born of water and Spirit," and therefore immortal and incorruptible.

Now for harmonizing the texts above quoted by our correspondent, with the doctrine of the Restoration of Israel, and of their being subjects of the kingdom of God. Here are *two classes* brought to view, and yet both connected with the kingdom of God. One class consists of Christ and his saints, whose character and nature having been perfected, are appointed as the *rulers*; the other class remain as *subjects* of the kingdom. One class has been on probation, and being approved puts on immortality, and is honored with distinction and glory—the other is still in a probationary "flesh and blood"

state. Israel will be restored from the four corners of the earth in this state. They will come back to the land of their fathers, and dwell safely in the land, and will be rooted out of it no more. The kingdom will be restored to Israel; but the *royalty* belongs to David and his Seed forever. Both Jews and Gentiles are called to a participation in the government by the gospel. To those who hear and obey the call are given "the sure mercies of David." Those "sure mercies" are contained in the everlasting covenant made with David, ordered in all things and sure. Therefore, when we read that it is necessary to be "born of water and Spirit in order to enter into the kingdom of God"—and that "flesh and blood cannot inherit the kingdom of God;" it is only said of those who would be sharers with Christ in his glory, and not of fleshly Israel who will be gathered out of the nations as the *subjects* of the kingdom. This gathering of fleshly Israel will take place after the resurrection and glorification of spiritual Israel. These two classes must be kept distinct—there is a vast difference between them. Hence, the words of Jesus are true that no prophet born of women is greater than John the Baptist, yet "he that is least in the kingdom of God is greater than he," because born of Spirit, and therefore has passed from a flesh and blood nature to an immortal and incorruptible life.

—EDITOR.

Longevity of the Jews.

The *London Review* gives the following with respect to Jewish longevity. It is well known that the attention given by the Jews to the Mosaic law, with reference to clean and unclean animals, and their general habits of temperance, have a very beneficial effect upon their health. Would it not be well for their example in those matters to be copied by Gentiles? Here is the article:

"Throughout Asia the Jew flourishes as if at home. Even in Africa he exhibits no inferiority to the native in constitutional vigor. * * * Dr. Neufville, of Frankfurt, states the average duration of the life of the Jews of that city to be 48 years and 9 months, that of the rest of the population 36 years and 11 months. During the first five years of life the deaths of Jewish chil-

dren are scarcely more than one half those of the Christians. Beyond 59 years and 10 months a quarter only of the Christian population will be found alive, but a fourth of the Jewish live to be 71. Dr. Glatter has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominions, from which he finds that out of a thousand persons deceased, the number who attained an age between 70 and 100 were—of Hungarians 54.4; of Croats 70.6; of Germans 76.7; and of the Jews 120. The longevity of the Jews was noticed by Haller, and attributed by him, to their sobriety and careful diet."

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

THE NEW TESTAMENT.

It would seem highly proper in this connection that we should bestow some attention upon that later compilation of books called the New Testament, in order that we may place a right estimate upon them, understand their true position, and be enabled to comprehend fully their teachings which are full of true light and knowledge for those who have been first illuminated by the Divine utterances contained in Moses and the Prophets; but to all others, they are obscure sayings. The light shining in a dark place, which the darkness taketh not hold of.

Modern teachers of religion, and the followers of such teachers, have set claims for the New Testament which do not appear to be set up by the writers themselves: such as the idea of a perfect canon, and a full and perfect inspiration. It is also claimed by some that they are intended to take precedence of, and do away with Moses and the Prophets. That such ideas did not exist among the early Christians, is proved by reference to the earliest Christian writers.

The following which we quote from a modern work is to the point.

"The idea of a strict and pure New Testament canon is not discernible in the Church, in Justin Martyr's time. There is no positive evidence of its existence; but this is not to be wondered at, for the consciousness of freedom in the Holy Spirit, which penetrated the Christians of the first century; the opposition of what in Continental theology are called the Petrine and Pauline, that is the Judaizing and anti-

Judaizing parties which does unquestionably appear to have existed; the still living tradition of the apostles; the difficulty of diffusing apostolic writings, sent only to particular churches; the absence of criticism; the vacillation in determining where the apostolic men ceased. The use in the WORSHIP OF GOD of the OLD TESTAMENT, and in particular churches of casual Christian writings not now looked upon as canonical: all these causes together operated in hindering, till the middle of the second century, a formal collection of New Testament writings of any compass or critical value, though it is clear that they all existed separately and were the most authoritative records of the New Dispensation."

"The *idea* of inspiration, it is now admitted by the most enlightened theologians, was progressively developed. In the earliest ages it did not exist in any dogmatic form whatever, Christians were content to believe that the evangelists and apostles spoke truth, by the help of the Holy Spirit, without perplexing themselves with the question whether the words were purely divine, or purely human in their origin.*

The great question for us to consider then, is this: what are the claims set forth by the New Testament writers, and did they speak and write the truth.

ALL NEW TESTAMENT BOOKS NOT OF EQUAL AUTHORITY.

Although some are ready to build doctrine upon any and every word and letter of King James' Translation of the New Testament, and dogmatically contend for it as the Word of God, yet it should be understood that from the earliest times of the Christian Dispensation, it has been a question in the Church, whether all of the New Testament writings as now received, were the production of the persons whose names they bear. Eusebius the learned historian of the Church, who wrote in the fourth century, in his "Ecclesiastical History," distinguishes three classes of New Testament writings.

I. *Universally acknowledged writings.*

"And here among the first must be placed, the holy Quaternion of the Gospels; these are followed by the 'Acts of the Apostles;' after this must be mentioned the epistles of Paul, which are followed by the acknowledged first epistle of John, as also the 'First epistle of Peter' to be admitted in like manner; after these are to be placed, if proper, the Revelation of John."

II. *Writings not universally acknowledged.*

"Among the disputed books although they are well-known and approved by

many, is reputed that called the epistle of James and Jude; also the 'Second Epistle of Peter,' and those called the second and third of John, whether they are of the Evangelist or some other of the same name."

III. *Spurious writings.**

As these latter are books which do not appear in the canon, we will not quote further with reference to them. From the foregoing we see that although some of the books of the New Testament canon were always from the very first received as genuine and authentic, there are others the authority of which was always disputed, consequently they cannot be regarded as of equal weight with the others in establishing doctrine. For example, the "First Epistle of Peter" was always regarded as the genuine production of that apostle, while the second epistle that bears his name has always been regarded as of very doubtful authority, in short it has been denied that Peter ever wrote it. Hence, although it may be perfectly safe to build doctrine upon the teachings of the "First Epistle of Peter," it would be very unsafe to build upon the second epistle. But it is no part of our present purpose to examine in detail all the claims set forth for the reception of the various books into what is now known as the New Testament canon; suffice it to say that books now known as the epistles of James and Jude; the second and third epistles of John, and the second epistle of Peter have never been universally acknowledged as genuine, but various claims have been urged for their reception.

The New Testament is a compilation of twenty-seven books, which, with perhaps one exception,† were originally written in the Greek language; and it is somewhat singular, that although it is claimed by popular theologians that all the books of the New Testament were written by Divine command and direct inspirations of the Holy Spirit, only one book presents any such claim. No New Testament writer with only one exception, claims any authority for the writing or compilation of any such books.

In considering the claims of the Old Testament, we have noticed that the writers claim to speak and write by express command of the Eternal One; but the absence of any such claim in the New Testament is in striking contrast. One writer says he wrote because it seemed good to him, and another to give his testimony to establish certain facts. The exception alluded to is the Apocalypse, commonly called the reve-

* Eusebius Eccl. History, Book iv. Chap. 25.

† The Gospel according to Matthew was probably written originally in Hebrew.

* Chambers' ENCYCLOPEDIA, Article Bible.

lation of John; who claims in the most emphatic manner to write by direction of the Eternal Spirit.

What then is the New Testament? It is a compilation of books, which may be classed under three different heads; viz., Historical, Epistolary, and Prophetic. The first comprises the four Gospels and the "Acts of the Apostles;" the second, the Epistles of Paul and four other apostles, Peter, James, John and Judas. Third, the Apocalypse. All of the books making up these different divisions must be judged by their own claims, and individually stand or fall in accordance with their own merits.

HISTORICAL WRITINGS.

Although neither of the writers of the four Gospels set forth a claim to have written by Divine authority, yet they do claim to set forth a true and faithful record of prominent teachings and events in the life of Jesus of Nazareth, as testimony that he, (Jesus,) did fulfill certain things that the "Holy Scriptures of Moses and the Prophets" did say should be fulfilled in the Messiah of Israel. They do claim likewise to set forth the word of God not as emanating directly from themselves, but as spoken by the Messiah, a record of whose words they claim to give. And as it is not necessary for a writer to be divinely inspired, in accordance with the received idea of inspiration, in order to write a true record of facts, these men present just as strong claims for us to receive their record of the teachings of Jesus as the word of God, as if they had claimed to write by spiritual dictation; and we are left to satisfy our own consciences from the testimony presented, with reference to the validity of their claims.

As evidence that the writers of the Gospels do claim to set forth the Word of God, though not by special inspiration, we call attention to what they have written.

Matthew claims to give a true history of the birth, parentage, and teachings of Jesus, and Mark the same. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word: it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i. 1-4.

John in his Gospel records the fact that Jesus claimed to be sent of God, and that his words were the words of God;

having sent him, gave him a commandment what he should say, and what he should teach, and in concluding his record he says, "Many other signs truly did Jesus, . . . which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

Thus we see from their own writings, that they claim simply to make a record of their testimony for the benefit of others, in order that they through their testimony, may be induced to believe in Jesus as the Messiah, and not to establish a new religion, nor to do away with Moses and the prophets. Indeed so far are they from this, that their writings abound in appeals to the writings of the Old Testament, as being a true record of the word and faithfulness of the Eternal One.

TO BE CONTINUED.

For the Gospel Banner.

Death and Hades.

There is nothing more common than for a person to read a plain declaration of Scripture, and not understand it. And especially is this the case when they have been taught erroneous opinions all their life time. The first lie that we have any record of is the one which the old serpent told our first parents in the garden of Eden, when he told them they would not surely die if they eat of the forbidden fruit. Well the sequel of the case shows that it was a falsehood, for the spirit of inspiration tells us, he (Adam) *did die* at the end of nine hundred and thirty years. It tells us that he was *dead*, and *unto dust he should return* for his disobedience. Well who will doubt this truth? Of course, none but those who have been taught by the devil that man has something immortal about him, and that *he really remains alive, while he is dead*. Well might Christ say of that old serpent, the devil, that he was a "liar from the beginning." The greatest wonder with me is, (when these facts are known through or by the inspiration of God,) that our preachers of the nineteenth century, who claim to be led by the *will of God alone*, should cling to such a falsehood, and preach it for truth, yet, I heard this same doctrine preached in Charleston, Coles Co., Ill., in the Christian Chapel, as an illustration of the text about the rich man and Lazarus. It was then and there said that these were real personages—individual men; that although dead as the narration declared they were, they were still living entities—the one in Hades, the state of the dead; the other in Abraham's bosom, the state of the blessed. That this

whole narrative was not a parable, but a literal transaction, showing the intermediate state of the *dead* between death and the resurrection. If they are *living*, does it represent the *intermediate* state of the dead? For if they live *now*, live in the *intermediate* and in the vast *future* beyond the resurrection, where is your *mortal* that is to put on immortality? If they live on, and live ever, and never die,—was it true that Adam should not surely die? But Adam did die, and therefore the serpent's speech is false.

Well, what is death? It is to "die and not live." It is to "return to dust" again. And what is the condition of those in the state of death—in *hades*, *sheol*—in the intermediate state, between this life, and that life beyond the resurrection of the dead? Does not the Spirit of the living God answer this question most emphatically. In Eccl. ix. 10, it says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, (the state of the dead,) *whither thou goest*." If the rich man was literally in *hades*—*sheol*—the state of the dead, and the Spirit says, that in that state there is "no work, device, knowledge, or wisdom," how could he *recognize*, *know*, *talk*, and *plead* with father. Abraham about himself, and his brethren? Don't you see that to make this a literal representation of a man, as such, that you make the Spirit of God, and the Savior contradict each other, or at best not to harmonize? Well, we will next hear the Spirit speaking by David in regard to the state of the dead; Psal. cxix. 175. "Let my *soul live*, and it shall praise thee." Why David? Cannot your soul praise God when separated from the body, and you are dead and buried? Let David answer. Psal. cxv. 17—"The *dead praise not the Lord, neither any that go down into silence*." Psal. vi. 4—"O Lord, deliver my soul. For *in death there is no remembrance of thee*; in *sheol*, (the grave, or state of death,) *who shall give thee thanks?*" But do you say the soul of David could not die? Well, let David answer. Psal. xvi—"Because the (Lord) is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my *flesh* also shall *rest in hope*. For thou wilt not *leave my soul in sheol*, the state of death; neither wilt thou suffer thy *holy one* to see *corruption*. [But] thou wilt show me the path of life."

We will now close the testimony on this point, as given to us by Peter and Paul. Acts ii. 29—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead and buried*, and his sepulchre is with us unto this day." Ver. 34—"For David is not ascended into

the heavens"—(Abraham's bosom—as was tried to make it appear.) For says Paul, Acts xiii. 36—"For David, after he had served his own generation by the *will* of God, *fell on sleep*, and *was laid* to his fathers, and *saw corruption*." He was resting in *silence*, in his tomb, some time after the Savior made that narration of the rich man and Lazarus, and was in a corruptible state. And well might David prophetically say, Psal. cxix. 175—"Let my soul live, and it shall praise thee." Psal. xxii. 15—"Thou hast brought me into the *dust of death*." Yes, his soul saw *corruption*, being *left in sheol, hules*, the state of death, and therefore, he can praise God no more, until he *awakes* in the likeness of the Savior, at the great resurrection day, and his "corruption," "puts on incorruption," and "*when Christ, who is our life*, shall appear, (in the clouds of heaven,) then shall he also appear with him in glory," (in what you called Abraham's bosom.)

I am satisfied from the above passages, and from the context in which that narrative is found, that it is a parable—that it represents the Jewish theocracy on one hand, as being dead, buried, and in torments; and on the other hand it represents the Gentile, (who was permitted to come only to the gate of the temple of this rich Jewish theocracy, and ask for the crumbs off its table,) and their death also to sin, and translation for the kingdom of Christ, or Abraham's bosom.

Hence the Jew in the state of his ecclesiastical death, (not the literal corporeal death of the rich man's body,) is represented as lifting up his eyes, &c., being in the torments which were to come on the nation for rejecting Christ. The Gentile and the Jew who come into Christ are in covenant relation with Abraham through the ministration of the apostles. D.

For the Gospel Banner.

Correspondence.

Springfield, Ohio, Jan. 8th, 1868.

BRO. WILSON:—As Bro. J. K. Speer has published his belief in a resurrection of the unjust, and Bro. H. has "heard persons say there would be no resurrection of the unjust, and he did not believe a word of it," I would like to ask how they read and how they believe the resurrection described in Ezek. xxxvii? Is it a resurrection of each descendant of Israel who has died in a foreign land? or, is it a political resurrection of the nation, re-establishing them in their own land? What I am after is light, that we may see eye to eye.

ALEXANDER DEAN.

Explanations of the Levitical Offerings.

"Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock." Lev. ii. 1.

1. ASAM, TRESPASS-offering, from *asam*, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal offered, and the offerer redeemed from the penalty of this sin, viii. 37. Christ is said to have made his soul an offering for sin. Isa. liii. 10. And see *Outram*.

2. ISHEH, FIRE-offering, probably from *ashash*, to be grieved, angered, inflamed; either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due. Exod. xxix. 18, and many places of this book.

3. HABEHAB, ITERATED offerings, from *yahub*, to supply. Occurs only Hos. viii. 13, and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part of the sacred service.

4. ZEBACH, a SACRIFICE, Chal. *debach*, a creature slain in sacrifice, from *zabach* to slay; hence the altar on which such were offered, was termed *mizbeach*, the place of sacrifice. See note, Gen. xx. Zebach is a common name for sacrifices in general.

5. CHAG, a festival, especially a periodical one, from *chugag*, to celebrate a festival, to dance round and round in circles. Exod. v. 1; xii. 24. Probably pointing out the revolution of the heavenly bodies, and the exact return of the seasons. See *Parkhurst*.

6. CHATAATH and CHATAAH, sin-offering, from *chata* to miss the mark: it also aptly signifies sin in general; a sinner continually aims at happiness, but not seeking it in God, Scripture represents him as missing his aim, or the mark. This is precisely the meaning of the Gr. *amartia*, translated sin and sin-offering in our version. The Sept. and N. T. writers thus translate the Heb. which often occurs: notes Gen. iv. 7; xiii. 13.

7. COPHER, EXPIATION OF ATONEMENT, from *caphar*, to cover, to smear over, or obliterate or annul a contract. Used often to signify the atonement or expiation made for the pardoning or cancelling of iniquity. Exod. xxv. 17.

8. MOED, an APPOINTED annual festival, from *yah* to appoint or constitute, signifying feasts instituted to commemorate some great event or deliverance, as that from

Egypt. Exod. xiii. 10; and thus differing from *chag* above. Gen. i. 14.

9. MILLUM, CONSECRATIONS, or consecration offerings, from *malx* to fill. Offerings in consecrations, of which the priests partook, and thus had their hands filled. Exod. xxxi. 19; 2 Chron. xiii. 9.

10. MINCHAH, meat-offering, (meat originally meant *victuals*, so Shakespeare uses it; Gothic *mate*, Sax. *meth*. *Tusser*, an old Eng. author, uses *meated* in the sense of *fed*) from *nach*, to rest, settle, after toil. It generally consisted of things without life, as green and full ears of corn, flour, oil, and frankincense: and thus may be considered as having its name from that rest from labor and toil, after the autumn fruits were brought in; or when, in consequence of rest, ease, &c., obtained, a significant-offering was made. It often occurs, as Gen. iv.

3. The jealousy-offering, Num. v. 15, was a simple *minchah* of barley meal only.

11. MESEC, and MIMESAC, a mixture-offering or MIXED LIBATION; called a DRINK-offering, Isa. lv. 11, from *masac* to mingle; it seems in general to mean, *old wine mixed with the lees*, extremely intoxicating. It does not appear to have had any place in the worship of the true God; but from Isa. lv. 11, and Prov. xxiii. 30, it seems to have been used for idolatrous purposes, such as the Greek and Roman Bacchanalia, 'when all got drunk in honor of the god.'

12. MASEOTH, an OBLATION, things carried to the temple to be presented to God, from *nasa*, to bear, or carry, to bear sin; typically. Exod. xxviii. 38; Lev. x. 17; xvi. 21; really, Isa. liii. 4, 12, which passage sufficiently proves Christ's sufferings to have been the true *masoth*, or vicarious bearing of the sins of mankind. See John i. 29, comp. *Parkhurst*.

13. NEDABAH, FREE-WILL, or voluntary offering, from *nadab*, to be free, liberal, princely. It was given, as a particular proof of extraordinary gratitude for special mercies; or on account of some voluntary vow or engagement. Lev. vii. 16.

14. NESEC, LIBATION, or drink-offering, from *nasac*, to diffuse, or pour out. Water or wine poured at the conclusion or confirmation of a treaty or covenant. Frequently alluded to in the N. T. as it typified Christ's blood, poured out for the sin of the world. Our Lord Himself alludes to it in instituting the holy Eucharist.

15. OLAH, and OOLAH, BURNT-offering, from *alah*, to ascend, because, being wholly consumed, it ascended as it were to God in smoke and vapor.

16. KATOBETH, INCENSE, or PERFUME offering, from *katar*, to burn; i. e. the frankincense, &c. To this Paul (Eph. v. 2) com-

pare the agreeableness of Christ's sacrifice to God. From Rev. v. 8, we learn it also represents the prayers of saints.

17. **KORBAN**, the *gift-offering*, from *karah* to draw nigh, to approach. See notes, v. 1, 2. It was a general name for offerings, as supposed to give man access to his Maker.

18. **SHEMIM**, *PEACE-offering*, from *shulan*, to complete, make whole, for by them what was *broken*, was considered as *made up*; and what was *broken*, viz. God's covenant, *made whole*. So the apostle, Eph. ii. 14-19. Note Gen. xiv. 18.

19. **TODATH**, *THANK-offering*, from *yadah*, to confess; public confessions of God's power, goodness, and mercy, &c.

20. **TENUFAH**, *WAVE-offering*, from *naph* to stretch out; first fruits *stretched out before God*, in acknowledgment of his providential goodness. This offering was moved from the *right hand to the left*. Exod. xxix. 27.

21. **TEREMAH**, *HEAVE-offering*, from *ram*, to lift up, because lifted toward heaven; in acknowledgment of God's kindness in granting rain, and fruitful seasons, filling the heart with food and gladness. This was moved several times up and down, as the wave-offering was from right to left. Exod. xxix. 27.

In the above is comprised, probably, an explanation of all the terms in the Hebrew scriptures, which signify sacrifice, oblation, monument, offering, &c., as well as their reference to Christ. See Dr. A. Clarke—*Jews*.

For the Gospel Banner.

An Addition.

Bro. Malone's article on "love" is so appropriate, that some addition seems to be called for.

I frankly confess the fact, that I am inclined to be perhaps too severe, but thankful that we can "confess our faults to each other;" and if we bite and devour each other, we may "pray that we may be healed." Those who are not acquainted with Bro. Malone need not to think he is not in earnest. And we are glad he has boldly taken the opportunity to give us a gentle caution and reproof. We are inclined to believe that it is a habit, more than a nature to use sharp words, which are calculated to rouse a spirit of resentment. Let Bro. Malone be ready to chastise for the Lord. We deserve it.

Now let us say that if at any time we either have or may offend, we frankly confess, and think it a duty. If any seem to be strong brethren, they should not be as ready as the weak ones to complain. Let

us all begin to confess our faults, and then I shall not be found plucking motes out of others' eyes.

Our editors try to keep personalities out of the papers, but they too now and then use a little. But their position excuses them.

I see that Bro. Speer complains of Bro. Coghill, they both may be a little too hasty. Not long since Bro. Speer alluding to those differing with him on certain points calls them "sickly;" but I know that Bro. Speer does not intend any offence, though I am one of those pointed out; but so far from being offended, it became a laughing matter. And he, like Bro. Malone, is "gentle, easy to be entreated."

May we all be forgiven in the name of our Master, that we may be healed. If I err reprove me, but neglect not to pray for me also, which assuages the grief. Then let us forgive, and "love with a pure heart fervently."

B. SWEET.

Tuscola, Ill.

For the Gospel Banner.

Public Discussion Invited.

Bro. WILSON:—As he who is on the side of truth has nothing to fear, but everything to gain, that pertains to life in the future; therefore, I invite any or all my peers to meet me before the public, in the city of Syracuse, N. Y., and discuss the following propositions:—

1. *Resolved*, that the Scriptures of the O. and N. Testaments, teach that the punishment of the wicked is death, destruction, the loss of life, and not limited, or eternal torture.
2. That the Scriptures of the O. and N. Testaments teach the resurrection to life of the entire race of the first Adam.
3. That the Scriptures of the O. and N. Testament, teach that the DEAD will be raised incorruptible.
4. That all those who are accounted worthy to obtain that world and the resurrection from the dead, are equal to the angels, neither can they die any more, for they are the children of God, being the children of the resurrection,

I will take the affirmative of the 1st and the 3rd and 4th propositions. Yours for the King,
R. V. LYON.
Suspension Bridge, N. Y.

P. S. If any one wishes to take Canada as the battle ground, I will select the Free Meeting House in Gainsboro, R. V. L.

Will the *Herald*, *Marturion*, and all other papers, teaching the soon coming of Jesus copy?
R. V. L.

For the Gospel Banner.

Correspondence.

BRO. WILSON:—It may be that the highly interesting information I send herewith has already met your eye. Amos ix. 11, etc., and its re-assertion by James in Acts xv. 16, 17, come before the mind as we see the wonders unfolding. Are the ruins now being raised up? Verily, we seem on the verge of the promised era. Let each one be wise for himself and herself. If we individually purify ourselves as Christ is pure, we shall not be ashamed when He calls. And if all who profess the One Faith had had *true hearts*, there would have been comparatively little trouble among us. To provoke unto love and good works,—to be like the character described in Psa. xv—to exhibit in action, rather than words, true christianity, (1 John iii. 14, etc.,) has been an important matter too little heeded. When the rain descends, the floods come, and the winds blow, and beat upon the house, happy for those who have built upon the rock. There is a straightforward course marked out in Matt. xviii. 15, etc., concerning dealing with each other in case of trespass. Let such course always be adopted, and evil will be nipped in the bud. An underhand, backbiting course is offensive to God. The unwatchful, unsanctified, are prone to speak evil rather than good. Let such remove the beams from their own eyes, then they will have clear discernment. Let the patient ones be of good courage. Fight the good fight to the last, and all ye have suffered will appear like a dream. Remember the closet. Faithfully examine the heart, and let no temptation defile you. H. HEYES.

West Cheshire, Conn.

SOLOMON'S TEMPLE EXHUMED.

The *London Times* publishes an interesting letter in regard to the discoveries at Jerusalem, from which we select the following: "The colossal foundations of the temple wall, which are 'stones of ten cubits and stones of eight cubits,' laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90 feet and more beneath the present surface. The bridge that once spanned the ravine between the palace of Zion and the temple on Moriah is now proved to have been upwards of 150 feet high. If this be, as it seems, the ascent to the House of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no spirit in her. The pinnacle of the temple on which the tempter placed the Savior has just been uncovered to the base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no

exaggeration. If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth. Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, rock-hewn channels, and passages have also been discovered within and around the harem, throwing new light on the buildings, and arrangements, and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly, auspiciously commenced. The opportune visit of the Sultan and grand vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom, and tact of Lieut. Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed; and the exact points for successful exploration are now well known."—*N. Y. Tribune.*

A Scotchman on Miracles.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them, if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation o' the laws o' nature. There's nae violation o' the laws o' nature, or rather the laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it" said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a super-natural power. What o'clock is it wi' you, sir, if you please?"

"It is half-past twelve exactly, Greenwich time," replied Smith.

"Weel sir," said uncle, pulling out a huge old time piece from his pocket, "it's ane o'clock wi' me: I generally keep my watch a bittie forrit (a little forward.) But I may hae a special reason the noo for setting my watch by the railways; and so, see ye, I'm turnin' the hauns o't around. Noo, wad ye say that I hae violated the laws o' a watch? Truo, I hae dune what watchdom

wi' a' its laws cooldna hae dune for itself; but I hae dune violence to nae o' its laws. My action is only the interference o' superior intelligence for a suitable end; but I hae suspended nao law, violated nae law. Weel, then, instead o' the watch, say the universe: instead o' moving the hands, say God acting worthily o' himself; and we hae a' that I contend for in a miracle: that is, the unquestionable presence of an almighty hand working the divine will. And, if he sees fit to work miracles, what can hinder him? He has dune it aftener than once or twice already; and wha daur say that he'll not get leave to do't again?"—*Sel.*

He is Coming.

He is coming, he is coming, while angel bands attend,
With a trumpet loudly sounding to earth he will descend;
Not met with mocks and scoffs from evil minded men,
But crowned with light and glory to receive earth's diadem;
To bless the saints who bear his name and suffer for the right —
He is coming, he is coming, the Lord of love and light.
He is coming, he is coming, the signs proclaim him near,
The trumpet soon will loudly sound, and all the earth shall hear;
The graves are then seen bursting, they yield their sleeping dead,
And Death and Satan vanish, from the field of battle fled.
The grave shall yield her ancient reign when day succeeds the night,—
He is coming, he is coming, with a host of saints in white.
He is coming, he is coming, with a host of saints in white,
From ev'ry field of sorrow where they've battled for the right;
From Piedmont's rocky mountain, from the Spaniard's bloody shore,
From Briton's lonely valleys the christian martyrs pour;
From out the earth where they have lain, immortal made and bright,
They are coming, they are coming, a host of saints in white.
They are coming, they are coming, from every silent tomb,
From out the cold and dreary earth where long they've made their home;
From Judah's hills and mountains, from the Roman's ancient plain,
From Asia's laud, from Afric's strand, the saints will come again;
From the lonely isles of ocean where christian martyrs died,
They are coming, they are coming, the valiant, bold, and tried.
They are coming, they are coming, a host of saints in white,
From the scenes of persecution, where they suffered through the night;
From caverns of the mountains dark, and dens and caves of earth,

Come forth, those ransomed mortals, the noble sons of worth;
From deserts dark and d'c'ury, and the ocean wave so blue,
They are coming, they are coming, "earth's noble sons, so true."
They are coming, they are coming, to their own homes again,
To live and shout hosannas o'er beneath King Jesus' reign;
To live upon the new earth bright when death has passed away,
Deliver'd from the pangs of night by an immortal day;
To join their voice in choral lays, the gladsome shout prolong,
They are coming, they are coming, to Zion with a song.
They are coming, they are coming, from the darksome vales of earth,
By mem'ry of their sorrows here, with songs of joy and mirth;
By mem'ry of their suffering, and trials sharp and long,
By mem'ry of the burning stake and many suffered wrong;
By mem'ry of the loved of many a christian home,
By mem'ry of the saints of God made o'er the earth to roam;
By mem'ry of the loved ones who've slept in death's embrace,
By mem'ry of the pilgrims without a resting place,
By mem'ry of the loved friends from whom we here must part,
By mem'ry of the griefs of the bleeding, aching heart,
By mem'ry of our Savior, for rebel sinners slain;
They are coming, they are coming, the loved of earth again.
They are coming, they are coming, the loved of earth once more,
To greet the friends they're loved again on Canaan's happy shore;
From east and west, from north and south, he'll gather them again,
To meet upon that happy land and in his kingdom reign;
To meet again where sin and death and sorrow all are o'er,
To swell aloud the choral song on that immortal shore.

— *World's Crisis.*

“Out of some eight hundred thousand various readings of the Bible, that have been collated, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is whether the word honor shall be spelled with a *u* or without it. Of the remainder, some change the sense of particular words or phrases; but not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken.”

Centuries are required to build up an empire; but an hour is enough to reduce it to dust.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—REV. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., FEBRUARY 15, 1863. [VOL. XIV. No. 4.

For the Gospel Banner.

Daniel's Vision of the Four Beasts.

In a former article we endeavored to show that Nebuchadnezzar's dream had all become matter of history, save the smiting on the feet—that if we would only use the light of God's word; we would see the image entire and complete, standing in colossal proportions before our eyes. If we expect to see it any more distinct we fear that we shall be miserably disappointed. So far then as Nebuchadnezzar's image is concerned, nothing hinders the immediate return of Christ, and the setting up of his, the fifth kingdom. How does the matter stand with regard to the vision of the four beasts? It will not be disputed that the vision of the four beasts is but Nebuchadnezzar's dream repeated, with the addition of some particulars not comprehended in the first dream. Yet it must be borne in mind that the time of these added items is all covered in the image, for the new particulars are located prior to the fifth kingdom, or kingdom of God. According to Daniel's interpretation of Nebuchadnezzar's dream, the first beast would answer to the kingdom of Babylon—the second beast to the kingdom of the Medes and Persians—the third to the Greeks—and the fourth to the Roman dominion. Daniel does not waste words in interpreting the first three of the four beasts, neither do we. Summarily, "these great beasts which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever." This is all that Daniel has got to say concerning the three first beasts—no interpretation of the "four winds of heaven striving upon the great sea"—of the lion likeness and the eagle wings of the first beast—of the plucking of the wings—of it being lifted up, and made to stand upon its feet like a man—of a man's heart being given to it; no interpretation of the bear likeness of the

second beast, and of the three ribs between its teeth, neither of the leopard likeness of the third beast, with its four wings like a fowl, and its four heads. Daniel having failed to expound these things to us we shall simply pass them by. Indeed, as we said concerning Nebuchadnezzar's dream, we have nothing to do with the dream. The dream does not give us light any more than it did Nebuchadnezzar. We want the interpretation. If we can interpret for ourselves, what need have we of Daniel? The interpretation then begins with verse 23. "The fourth beast shall be the fourth kingdom upon earth," or Rome, as Christ's is the fifth, and Grecia was the third; all that spans the interval is Rome. "The ten horns out of this kingdom are ten kings that shall arise." Answering to the ten toes of Nebuchadnezzar's image, and representing the divided state of the fourth or Roman dominion, which has obtained ever since the invasion of the Roman territory by the Goths and Vandals. It is then manifestly idle to be peering into the future for a reconstruction of the map of Europe, in order to the fulfillment of a prophecy which has been fulfilled since the fifth century. The single fact that we are not under the united Roman Empire is proof to any rational being that the ten horns have existed for hundreds of years. But are we not in a yet later development of the fourth beast dominion? The prophecy says, that "another (king) shall rise after them, (the ten kings,) and he shall be diverse from the first, (or ten kings who precede him.) Is not the Papacy diverse from every other power that preceded it? Was there ever before a potentate who claimed, and whose claim was allowed, to bind and loose in heaven? In those days the Pope had not cannon and musketry to subdue his enemies, but he wielded a far mightier and more destructive weapon which cowed the hearts of the stoutest monarchs, and brought them cringing and trembling in

subject submission to the portals of the Vatican. That mighty weapon was excommunication. Was there ever in the world's history a potentate who not only ruled over his own territory and people, but governed also the subjects of every other king and that persistently for hundreds of years? Even these United States at this late day is not free from Popish influence, but to see the fulfillment of Daniel we have to carry our minds back to the middle ages, and see the Pope in the full plenitude of his power. This we will leave the reader to do for himself. We have said enough to show that the Papacy was a power quite peculiar and "diverse."

But "it subdued three kings" and what meaneth that TRIPLE CROWN and all the paraphernalia of royalty which the Roman Pontif now wears and has worn for centuries. This is suggestive. But what three kings did he subdue? The state or principality of Rome, the exarchate of Ravenna, and the kingdom of Lombardy, with its Iron Crown. Is any more proof wanting that the Papal dominion is the little horn of Daniel? It shall be forthcoming, when we come to speak of Paul's prophecy of the man of sin. Have great words never been used against the Most High? "Our Lord God the Pope—the Vicar of Christ, less than God, more than man. Another God upon earth—King of kings, and Lord of lords. The power of the Pope is greater than all created power, and extends itself to things terrestrial, celestial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful, and is more than God." Are not these great words? These are only a sample of "great words," which might be swelled to an indefinite length. Have the saints never been prevailed against? Who has prevailed against them? Who is the "wicked one," that has held them in his iron grip for nearly twelve hundred and sixty years? Who but the Pope of Rome—the little horn of Daniel's fourth beast? Soberly speaking, if these things be so let us accept them, embrace them, and let us turn away from such silly inanities that are tickling the ears of the community, as Louis Napoleon the wicked one; Louis Napoleon making a covenant with the Jews; Napoleon the Apollyon of the Revelations. Nay, rather seeing from the vision of the four beasts what we have seen from Nebuchadnezzar's image, *history is run out*—the next thing in order is the coming of Christ. Let us address ourselves to the task of preparation for that solemn, yet joyful event. Let us have our lights trimmed and burning. Away with all false doctrines. Buy the truth, and sell it not. Contend earnestly

for it. If we be found cherishing and advocating the way-faring man's christianity, let the rocks rend—let the mountains move, leaning upon the cross of Christ we will find abundant support. "Even so, come quickly, Lord Jesus." MORE ANON.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

THE ACTS OF THE APOSTLES.

This is likewise a historical book, and presents most conclusive evidence of having been written by the evangelist Luke. Although the writer does not in this any more than in his former treatise claim to write by Divine authority, yet he does claim to set forth a truthful record of the appearance of Jesus after his resurrection, also his ascending into heaven, together with a history of some of the subsequent doings of the apostles, more especially of the apostle Paul, who from being a persecutor, was made a chosen vessel to bear the name of the Eternal One among the Gentiles. This book is full of interest to the Bible student, and we are called upon to receive it, not as if it were written by the immediate dictation and inspiration of the Holy Spirit, but as a true and faithful record of those things which were most surely known to the writer.

Next in the order of our present compilation, comes the

EPISTOLARY WRITINGS.

These are a compilation of certain letters, written at different times, and under different circumstances, by several of the apostles. The largest number of them are by the apostle Paul. They were written for the comforting, exhorting and instruction of certain ecclesias and individual members of the One Body, and in them doctrine and discipline, are both made clear. It is true that in some places, the apostle Paul claims to speak by the Spirit, yet in others he ignores this claim, and in various places it is clear that the Spirit to which he refers, is the previous revelation of the mind of the Spirit, through the prophets and Messiah, and not to a direct and special revelation to himself. The epistles all strongly appeal to the testimony of the Eternal Spirit in the prophets, as being sufficient to guide a man in the path of life, instruct him in righteousness, and make him wise unto that salva-

tion which is by means of faith in Jesus as the Anointed One.

We find in the epistles something for the instruction and comfort of the body in all ages, for notwithstanding they were written to particular individuals and ecclesias; yet to any individual or congregation placed in similar circumstances to those to whom they were originally addressed they are equally applicable.

Next to the epistles, we come to the only book in the New Testament claiming to have been written by Divine authority, viz.,

THE APOCALYPSE.

The claims to Divine dictation, are clearly set forth in this book. It commences as follows: "An Apocalypse of Jesus Anointed, which God gave unto him, to show unto his servants things which must quickly come to pass, and he sent and signified it by his messenger unto his servant John."

We read that John was commanded to write the things he saw in a book, and in this book he records what was presented to him in vision relative to the things then existing, the things that had been, and those to follow; bringing to our view the history of the world and church, for hundreds of years, down through the solemn and impressive scenes of the judgment, and the reign of everlasting peace beyond.

Thus we have briefly presented the character and internal claims of the books composing the Bible. We have endeavored to show their distinctive and separate character, and to impress upon the mind of the Bible student, the importance of "rightly dividing the word of truth;" that he take not God's word for man's word, nor man's word for God's, that notwithstanding the action of man has pronounced all the books which are contained in the Bible as canonical, yet each book is separate and distinct of itself, and must stand or fall upon its own merits; that the character of one book in the canon does not in the least degree affect the character of another, so that if one book of the canon was shown to be positively false, and inconsistent, it could by no means affect the truthfulness of the others. With this understanding we are prepared to commence the investigation of the Bible with reference to the purposes of the Eternal One.

Parable.

The distinction between the parable and one cognate form of teaching has been discussed under "Fable." Something remains to be said (1) as to the word, (2) as to the parables of the Gospels, (3) as to the laws of their interpretation.

1. The word *parable*, in Greek, does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek, however, it acquired a wider meaning, co-extensive with that of the Hebrew *mashal*, for which the LXX. writers, with hardly an exception, make it the equivalent. That word [*—similitude*] had a large range of application, and was applied sometimes to the shortest proverb, (1 Sam. x. 12; xxiv. 13; 2 Chron. vii. 20,) sometimes to dark prophetic utterances (Num. xxiii. 7, 18; xxiv. 2; Ezek. xx. 40,) sometimes to enigmatic maxims, (Psa. lxxviii. 2; Prov. i. 6,) or metaphors expanded into a narrative, (Ezek. xii. 22.) In the New Testament itself, the word is used with a like latitude.

2. The parable differ from the mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the allegory, in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self-interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs lastly from the proverb, in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary teachers. They appear frequently in the Gemara and Midrash, and are ascribed to Hillel, Shammai, and other great rabbis of the two preceding centuries. Later Jewish writers have seen in this employment of parables a condescension to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women and children, parables are the natural and fit method of instruction. It may be questioned, however, whether this represents the use made of them by the rabbis of our Lord's time. The language of the son of Sirach confines them to the scribe who devotes himself to study. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of his ministry was in every way the opposite of this. The Sermon on the Mount may be taken as

the type of the "words of grace" which he spake, "not as the scribes." So for some months he taught in the synagogues and on the sea-shore of Galilee, as he had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness; and he seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their Master was speaking to the multitude in the parables and dark sayings which the rabbis reserved for their chosen disciples. Here for them were two grounds of wonder. Here for us, however, is the key to the explanation which he gave, that he had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii. 13,) and in order that they might remain so. (Mark xiv. 12.) Two interpretations have been given of these words.

(1.) Spiritual truths, it has been said, are in themselves hard and uninviting. Men needed to be won to them by that which was more attractive. (2.) Others again have seen in this use of parables something of a penal character. To the inner circle of the chosen it is given to know the mysteries of the kingdom of God. To those who are without, all these things are done in parables. Neither view is wholly satisfactory. Each contains a partial truth. The worth of parables as instruments of teaching, lies in their being at once a test of character, and also in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, and will not rest till the reader has explained it. In this way, the parable did its work, found out the fit hearers, and led them on. In the parables which remain, it is possible to trace something like an order.

(A) There is the group which have for their subject the laws of the divine kingdom. Under this head we have—1. The Sower. Matt. xiii; Mark iv; Luke viii. 2. The Wheat and the Tares. Matt. xiii. 3. The Mustard-seed. Matt. xiii; Mark iv. 4. The Seed cast into the Ground. Mark iv. 5. The Leaven. Matt. xiii. 6. The Hid Treasure. Matt. xiii. 7. The Pearl of Great Price. Matt. xiii. 8. The Net cast into the Sea. Matt. xiii. (B) When the next parables meet us they are of a different type, and occupy a different position. They are drawn

from the life of men rather than from the world of nature. They are such as these—

9. The Two Debtors. Luke vii. 10. The Merciless Servant. Matt. xviii. 11. The Good Samaritan. Luke x. 12. The Friend at Midnight. Luke xi. 13. The Rich Fool. Luke xii. 14. The Wedding Feast. Luke xii. 15. The Fig-tree. Luke xiii. 16. The Great Supper. Luke xiv. 17. The Lost Sheep. Matt. xviii; Luke xv. 18. The Lost Piece of Money. Luke xv. 19. The Prodigal Son. Luke xv. 20. The Unjust Steward. Luke xvi. 21. The Rich man and Lazarus. Luke xvi. 22. The Unjust Judge. Luke xviii. 23. The Pharisee and the Publican. Luke xviii. 24. The Laborers in the Vineyard. Matt. xx. (C) Toward the close of our Lord's ministry, the parables are again theocratic; but the phase of the divine kingdom, on which they chiefly dwell, is that of its final consummation. To this class we refer—25. The Pounds. Luke xix. 26. The Two Sons. Matt. xxi. 27. The Vineyard let out to Husbandmen. Matt. xxi; Mark xii; Luke xx. 28. The Marriage Feast. Matt. xxii. 29. The Wise and Foolish Virgins. Matt. xxv. 30. The Talents. Matt. xxv. 31. The Sheep and the Goats. Matt. xxv. It is characteristic of the several Gospels that the greater part of the parables, or the first and third groups, belong to St. Matthew, emphatically the evangelist of the kingdom. Those of the second are found, for the most part, in St. Luke.

3. Lastly, there is the law of interpretation. It has been urged by some writers, by none with greater force or clearness than by Chrysostom, that there is a scope or purpose for each parable, and that our aim must be to discern this, to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. It must be remembered that, in the great patterns of interpretation which he himself has given us, there is more than this. Not only the sower and the seed, and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are the restraints also upon the mere fertility of his imagination.

(1) The analogies must be real, not arbitrary. (2) The parables are to be considered as a part of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3) *The direct teaching of Christ presents the standard to which all our interpretations are to be referred, and by which they are to be measured.*—*Smith's Bible Dictionary.*

Times and Seasons.

The following article we copy from the *Marturion*. The chronological data is drawn from Thurman's Chronology; but we think it is well worthy of an attentive perusal and comparison with the Scriptures.—EDITOR.

We purpose in this article briefly to point out some of the reasons why we have been so long looking with special interest in the year 1868 as the one marked out in the prophetic word, as that which will probably decide the destinies of all human governments and the inauguration of a Kingdom that shall stand forever. We shall not stop to discuss the various theories extant respecting the event we are looking for, but just point out very briefly the why and wherefore of such expectations. And in doing so we shall give our own reasons for looking with especial interest to the present year; we shall, therefore, have to refer to the Prophetic periods of Daniel and John. The first we refer to, then, is found in Dan. viii. 13, 14. Here a question is asked respecting the length of a certain vision stretching from a given point in the history of the Medo-Persian Kingdom, down to the cleansing of God's Sanctuary, which we understand to be the City of the Great King, now defiled and trodden under foot of the Gentile Turk. The length of the vision is given as 2300 days, which we understand as symbolical of years, as the Ram, the Goat and Little Horn symbolized monarchies. These 2300 days, then, commenced at a period of time indicated by the Persian Ram pushing westward, northward, and southward. Against whom was he pushing? We believe the pushing was directed against Daniel's people, as the vision had special reference to them, and not to the nations outside. And when did the Persian power ever make an attempt to crush out of existence the entire Jewish race, but at that most critical period of their history when the decree went forth from the palace at Shushan "to destroy, kill, and cause to perish, all Jews, both young and old, little children and women, in ONE DAY." See Esther 3rd and 4th chaps. This was cer-

tainly a fearful pushing of the Persian Ram. Such an exterminating decree had never before been issued against the chosen people of God. Yet they were spared, contrary to the expectations of their enemies who had procured the issue of a decree, which, according to the laws of the Medes and Persians, could not be repealed.

Here was a crisis that might mark the commencement of the long series of events that should transpire ere the last end of God's indignation against his rebellious people should culminate in the destruction of their enemies, and the cleansing of the long polluted sanctuary. Assuming this epoch as the starting point of the 2300 days of abominations and desolations, we inquire at what date in the chronology of our world did this crisis in the Jewish history occur? We reply from the best and most reliable evidence we can get, this event occurred 426 B. C. We have not room to enter into the proofs, but just say that we have examined the subject so far as to satisfy us that this is the correct date for the decree of Ahazuerus, as recorded in the book of Esther, that the entire Jewish race were to be utterly exterminated from the face of the earth. Taking that year, as making the beginning of the vision, the two thousand three hundred days would terminate A. D. 1875, at which time we look for the sanctuary to be cleansed and the last end of God's indignation to have come; which indignation Isaiah tells us shall cease in the destruction of Israel's enemies. But as this cleansing of the sanctuary, and uprooting of all governments is not to be accomplished in a day, and not to be effected by human instrumentality, but by the Lord himself, assisted by his resurrected and immortalized Brethren, see Psa. cxlix. 5-9, Rev. ii. 26, 27, so it will necessitate their resurrection some time previous to the expiration of the period covering the process of cleansing, as well as the time of its desolation. Ezekiel speaks of seven years to be occupied in cleansing the land, see Ezek. xxxix. 9. Assuming, then, that seven years are required to effect the cleansing of the Sanctuary and punishing the nations, we have the year 1868 for the commencement of the woes to be poured out on the seat of the Beast. But it may be asked what prophetic period seems more especially to point to '68 for its termination, we answer the period given in Daniel xii. 12, viz: the 1335 days from the changing of one continued abomination, for another abomination, of desolation, or in plain words a substitution of the Papal for the Pagan abominations.

And that event we believe occurred, and

the decree duly ratified and carried into effect, in the latter part of the year 533, when the Justinian decree abolished paganism and established the papacy in its stead. If this be the correct date, and we see no reason to dispute it, the 1335 days, "at the end of which Daniel is to rise up to his lot," would terminate in 1868. The Apostle John saw in vision a certain blasphemous power arise to whom was given a mouth speaking great things, and blasphemies, to continue 42 months, equal to 1280 days, this blasphemous power we understand in common with others to be the papacy, and that power was granted by Phocas, the Roman Emperor, in the year 608, according to the best authority we can obtain. So, as before, this period of 1260 years of papal rule, or continuance, must expire in 1868. And what do we see just now? Is not the very existence of papal rule hanging by a thread, which the sword is expected to cut before the expiration of the present year, and in immediate connection with that catastrophe, we look for the present appear of the Son of man.

For the Gospel Banner.

Popular Theology against itself and the Bible.

The "Clergy" teach that man is "immortal, never-dying, ever-conscious," and that instead of dying, he simply throws off the old garment, or house which he has been living in, (i. e. the body,) and instantly soars away into the illimitable regions of space, praises God, talks with the angels, and finally, "actually turns to an angel himself;" (if he ever "got religion.") And when the sermon is finished, the congregation, clergy, and all, sing,

"I would not live away, no, welcome the tomb,
Since Jesus has lain there, I'll enter its gloom;
There sweet be my rest, till he bid me arise,
To hail him in triumph, descending the skies."

This is Bible teaching, and is against their preaching, and why? Because its "I," (the man himself,) enters the grave. "There sweet be my rest," where? Why, in the gloom of the tomb.

Again, after the resurrection, popular theology would have the "real, conscious, never-dying, intelligent, immortal man," the thing that never enters the grave, to sing,—

"Where is thy victory, boasting grave?
O death! where is thy sting!"

And thereby, (if their teaching be true,) make him claim a victory over something which never had any power over him. If the real man never dies nor enters the grave, how can he claim a victory over them, i. e. death and the grave. Answer me.

Matt. xxii. 32, is often quoted to prove the immortality of the real man. But instead of proving this, it proves exactly to the contrary. Christ was talking to persons who denied the resurrection, (verse 23,) and was speaking of the resurrection. Read verse 31, and then turn and read Luke xx. 37. Here he says that Moses showed at the bush, that the dead are raised. Well, how did Moses show this? By calling the Lord, the God of Abraham, of Isaac, and of Jacob, Exod. iii. 6. Abraham, Isaac and Jacob were dead at the time the angel appeared in a flame to Moses, in the bush, and in order to prove that there would be a resurrection, Christ adds, in verse 38, "For he is not a God of the dead, but of the living; for all live unto him." Thus showing, conclusively, that Abraham, Isaac and Jacob must be resurrected, or made alive again, before God could be their God. Would that all might heed the counsel given in Rev. iii. 18.

G. W. BLANC.

For the Gospel Banner.

The Word and the Spirit.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit," Titus iii. 5. Paul also says, we are "renewed by knowledge," Col. iii. 10. In this however he does not contradict himself, but rather makes the one phrase explanatory of the other; as if he had said, *we are renewed by the Holy Spirit, through knowledge.*

The Holy Spirit renews or regenerates man, intellectually and morally, by the truth believed. "Sanctify them through thy truth," says Jesus; "thy word, O Father, is truth," John xvii. 17. "Ye are clean," said he to his apostles, "through the word which I have spoken to you," John xv. 3. God's power is manifested by means. His Spirit is his power by which he effects intellectual, moral, and physical results. When he wills to produce intellectual and moral effects, it is by knowledge, revealed by his Spirit through the prophets and apostles. This knowledge becomes power received into "good and honest hearts;" and because God is the author of it, it is styled "the knowledge of God;" (2 Pet. i. 2,) or "the word of truth," (James i. 15,) by which he begets sinners to himself, as his sons and daughters. "The word of the truth of the gospel," "the gospel of the kingdom," "the incorruptible seed," "the word," "the truth as it is in Jesus," "the word of the kingdom," "the law and the testimony," "the word of faith," "the sword of the Spirit, which is the word of

God," "the word of Christ," etc.—are all phrases richly expressive of "the power of God," by which he saves his people from their sins, and translates them into the *hope* of the kingdom and glory to which he invites them. The truth is the power that makes men free indeed. Hence Jesus says, "my words are spirit, and they are life." The prophets, Jesus and the apostles, were the channels through which it was transmitted to mankind; and the Spirit the agent by which the knowledge was conveyed to them. Hence the knowledge of the truth being suggested to the prophets by the Spirit, is sometimes styled "the Spirit."

The Spirit is to the truth as cause and effect; and by a very common figure of speech, the one is oftentimes put for the other, in speaking of them relatively to the mind and heart of man. So that the phrase "renewed by the Holy Spirit" is equivalent to renewed by the belief of the truth, testified by the Holy Spirit.

Paul says, "as many as are led by the Spirit of God, they are the sons of God;" and again, "walk in the Spirit, and ye shall not fulfill the lusts of the flesh." How are we to walk in the Spirit?—are we to wait for some extraneous influence or impulse apart from the word? is it not rather by endeavoring to ascertain what the Spirit teaches in the word, and so walking in its commands and ordinances?

Brethren, we may possess as much of the Spirit as it is possible to have under the present economy, by following the example of David, i. e., by taking that word (which God has magnified above all the attributes of his name) as "a lamp to our feet, and a light to our path." This will instruct us in righteousness, and thoroughly furnish unto all good works.

W.

For the Gospel Banner.

Aristotle on the "Soul."

Aristotle flourished more than 300 years B. C., and he wrote quite extensively, for that age of the world, on various topics, and among other things he discourses on the "Soul." He says:—

"The soul is of so divine a nature that man himself cannot comprehend it, being the infused breath of the Almighty. It is not propagated from parents, nor mixed with gross matter, but is given every infant by infusion, proceeding immediately from God.

"No man must imagine that the 'Soul' of an infant grows up with the child, for then it would again decay (!)

"The Soul of man, being a 'Divine Ray,' infused by the Creator, proceeding immediately from him, participates of his nature, and must be as immortal as the original.

"The Soul has its chief seat in one place in the body, and some do say in the middle of the heart, but some curious physicians, searching man's anatomy do affirm that its chief seat is in the brain."

Notwithstanding this was written more than 2100 years ago, yet from that time to the present day with all the advancement of "Science and Literature," the profound researches of the learned Divines and D. D's, nothing has been offered to the world any more satisfactory or explanatory of the "Soul"—its nature and origin, or a better argument in proof of its immortality than the writings of this ancient philosopher.

As he wrote before Christ it is certain that he did not get any of his ideas from him, or any of his apostles, neither could he have found any such teaching in the Scriptures.

His argument that the "Soul is immortal" because created by God directly, does not prove it any more than it proves the immortality of the body, or any of his created works. I recently heard a Divine argue that because "man longs for immortality, therefore of course his Soul is immortal." This style of argument proves that if a man longs to be rich, therefore of course he is rich.

His admission, that "if the Soul grows with the child's body it would again decay," undermines the foundation of the whole fabric, for if, on the other hand, it is a "Divine Ray" and cannot grow or acquire knowledge how does it happen that such absolute ignorance obtains in the infancy of the wisest men.

If this theory be true in regard to the origin of the Soul, then God did not complete his creative works on the seventh day, but has been continually engaged in all generations creating new Souls for every birth—illegitimates not excepted!

The most prominent objections to this doctrine are:—

1st. There is not a shadow of proof either in the generation, birth or death of man, that there is any thing superadded to him, in addition to what he naturally inherits from his parents, but the breath of life, which is common to all breathing creatures

2nd. It is "climbing up some other way" to eternal life than that of the resurrection, taught and exemplified by Jesus.

Aristotle knew not how that immortality was brought to light by the resurrection of Jesus Christ, and the only way he could see any future existence, was in the philosophy of the immortality of the Soul. S. E. T.

Wilmington, Ill., Feb. 3rd, 1868.

☞ The soul that sinneth, it shall die.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

February 15th, 1868.

Queries and Remarks on Baptism.

We have received another communication from W. H. Whitman, on "Water Baptism," to whom we replied on page 200, last vol. He says,

1st. I never doubted but what the apostles practiced "water baptism" after Pentecost. (See *Banner*, page 200, 1st answer.) Must we do all the apostles did? Must we circumcise in this dispensation? Paul did. See Acts xvi. 3. Must we keep the Law also? See what they did at Jerusalem a good many years after the Spirit came. Acts xxi. 24 and 26. Is it right to dissemble? Peter did. Gal. ii. 11-21. It seems the apostles and elders, were in a transition state, and did some things they ought not, on some occasions. I understand that Jesus is the great exemplar. I am inclined to think Peter never meant "water" in Acts ii. 28. At any rate he never said he baptized in water. In Acts x. 47 he uses the term water. But may this not be a parallel with the 14th verse? Peter in astonishment says, who can forbid water? but right here, he remembers the word of the Lord, which he had forgotten, (see chap. xi. 16; Acts i. 5.) He then after being composed, gives the same command he did on Pentecost, with no water in it. Well! what did he mean? He may have meant the reverse of what you say, on page 203 of last vol. 23rd line from the top,—to be immersed in every thing belonging to Jesus, and letting what you speak of alone. To take the view, that Peter meant water at Pentecost, and the promise of the Spirit after it; and look at the case at Samaria, where they did not receive it *in accordance* with the first promise, is a difficulty in my mind, that I cannot reconcile yet.

2nd. Again, who is it in this day, that is authorized to baptize in water? And where did they get their authority? I am not trying to argue this question, but merely presenting the difficulties, in my own mind, and what certain passages may mean. I intend to continue to investigate this subject until I become fully settled. Then I shall act accordingly.

W. H. WHITMAN.

One great difficulty with friend Whitman is *unbelief*, or a want of due appreciation of the authority of the apostles. This is seen in the whole tenor of his remarks. Unless we accord to the apostles of our Lord Jesus Christ full authority as his ambassadors and representatives, we deprive them of their proper place, and rob them of that with which their Lord invested them. And more than this, we blind our own eyes as to what is our duty. We claim for them equal authority, in matters of salvation, and the

affairs of the Church, with that of their Master. Jesus said to his disciples just before his crucifixion—"Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he who receiveth me, receiveth him that sent me," John xiii.

20. Did not Jesus send out his apostles to disciple the nations? And did he not qualify them especially for the work? Matt. xxviii. 19, 20, and Acts i. 8, clearly and positively prove that he did. And after the apostles were thus qualified by a baptism in the Holy Spirit, did they understand their mission, or did they not? Hear what John, the beloved disciple, says—"We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error," 1 John iv. 6. John speaks not for himself alone, but for all his co-laborers. To reject their testimony is to reject Jesus. To charge them with error when declaring the counsel of God, and when showing unto men the way of salvation, is to charge the Holy Spirit with falsehood, for they spoke the words of God. The Spirit which they all possessed was to teach, guide, and comfort them in their work of witnessing for Jesus. After it came upon them at Pentecost it did so. And while it in no way controlled them as *men*, or gave them superior moral qualifications, yet as *apostles*, it preserved them from error, and clothed them with supreme authority.

Perhaps, as Gentiles, we are more indebted to the apostle Paul, the apostle to the uncircumcision, than to any one of the other apostles. And how was it with him? He was chosen by the Lord Jesus to preach among the Gentiles "the unsearchable riches of Christ;" but before he was sent out he also received the same teaching, guiding, and comforting Spirit. See Acts ix. 17. And he declared that he had the Spirit, and in this respect was not behind the chiefest of the apostles. He wrote to the Romans—"I have whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word

and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ," Rom. xv. 17-19. And in his first letter to the congregation at Corinth, he says,—“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord,” 1 Cor. xiv. 37. Without multiplying proofs, we think these are sufficient to establish the point, that the apostles are true, reliable, and infallible exponents of the truth, and are to be received and honored as such, even as Jesus Christ himself.

Now because Paul circumcised Timothy, to conciliate the Jews; or because he conformed to the requirements of the Jewish law of purification, when he entered the temple, to show the Jews, that he was not walking disorderly, is no proof whatever that what he taught as the gospel, and for the salvation of both Jew and Gentile, was not dictated by the Spirit of God. He did these things to remove prejudice from the minds of the Jews, so that the gospel which had been entrusted to his keeping might not be hindered. In this respect he became “all things to all men, that he might save some.” Nor do we see that because Peter did not wish his brethren the Jews to know that he had eaten with the Gentiles, (and thus was guilty of dissembling, as Paul charges him,) that therefore he is unreliable as an *apostle*,—he to whom Jesus had given the keys of the kingdom of heaven, and had entrusted the feeding of his sheep and his lambs. See Matt. xvi. and John xxi. We are not required to follow the *errors* and *failings* of any of the apostles. We are not to dissemble,—for Peter himself when writing under the guidance of the Divine Spirit says, that we are to “lay aside all malice, and all guile, and all *hypocrisies*, and envies, and all evil speakings.” Nor are we required to follow Paul’s example, and keep the law, for the decree of the apostles and elders at Jerusalem, sent to the Gentile congregations by the hands of Paul and Barnabas, fully releases us from such observance. But how

does this conduct of Paul affect his authority as an apostle? In no way whatever.

So much then in behalf of the authority of the apostles. Our correspondent admits that the apostles practiced “*Water Baptism* after Pentecost.” Will he say that they were not then under the guidance of the Holy Spirit? Jesus promised the Holy Spirit should abide with them for ever, (John xiv. 16;) and who can truthfully say, that it was not always with them after it fell on them at Pentecost? If they “practiced *Water Baptism*,” in obedience to the command of their Divine Master, and under the guidance of the Spirit, who shall dare to say that they were mistaken, and enjoined and practiced a mere Jewish rite in requiring those who believed the gospel to be thus baptized? There is not the least evidence to favor such a supposition. The very idea is absurd, and derogatory to the character of the self-sacrificing ambassadors of our Divine Master. There seems nothing so wanting in common sense, and so full of presumption, on the part of any one, learned or unlearned, at the present day, as to sit in judgment upon the apostles; and to pretend to understand the words of Jesus better than they. And yet we have plenty of proof that such men do exist, and put forth such claims. Some 25 years ago we remember one Joseph Barker, a preacher amongst the Methodists in England, who boldly took the above position, both by pen and voice; and while he could criticize the apostles’ conduct, and endeavor to show that they were carnally-minded, and full of Jewish prejudices, he pretended great reverence for the words of Jesus as communicated to us by the same apostles and evangelists. He, who was dependent on these very mistaken individuals, (as he supposed them to be,) for all the light that he possessed about the precepts and commands of Jesus, and living some 1800 years after them, claimed to understand those teachings better than they did, though the apostles had been under his personal supervision for some years, and afterwards had the Holy Spirit to bring to their remembrance what he had taught them. We could not even then but esteem such

pretensions as arrogant and presumptuous in the extreme, and as far worse than the boldest efforts of avowed infidelity. And to what did this lead? It led this said Joseph Barker to erase one book after another from the Bible, until he renounced the whole of it, and became a bold and public blasphemer, spreading his pernicious doctrines far and wide, on both sides of the Atlantic. We are glad to hear, however, that some two or three years ago he saw the error of his course, and is now endeavoring to build up the faith he formerly labored to destroy.

We only mention this circumstance to show how dangerous is the ground on which friend Whitman now stands. We know that he is not alone—there are many with him. Geo. Storrs, of *Bible Examiner* notoriety, has done much in this country, to spread this dangerous kind of infidelity. Whether he derived his ideas from the aforesaid Joseph Barker we do not know. At any rate they are identically the same on the subject of baptism. The baptism of the Holy Spirit he claims to be the "one essential baptism," and the one which Jesus commanded his disciples to administer, but which they blunderingly mistook to be *water baptism*, and accordingly practiced.

We will venture one assertion just here, that no individual who has full confidence in the inspiration and authority of the apostles, and who understands the meaning of the Greek word *baptizo*, from which our word baptize comes, can for one moment doubt that Jesus commanded every believer of the gospel to be baptized in water. As the word baptize means to *dip* or *immerse*, there must necessarily be something into which to *dip* the individual. The apostles and others were commanded to *dip* believers; and for this purpose they had recourse to pools or rivers of water. As Philip and the eunuch were traveling in the chariot together, they came to a certain water on their journey, when the eunuch exclaimed—"See! water! what doth hinder me to be baptized? And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him," Acts viii. 36, 38. And in

this way were all the primitive believers baptized—"born of *water*"—"their bodies washed with pure *water*"—"buried with Christ by baptism into death"—"sanctified and cleansed with the washing of *water* by the word,"—and as Noah and his family "were saved by water, so the like figure, baptism, doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

But our correspondent asks, "who in this day is authorized to baptize, and where did they get their authority?" As we do not believe in a certain class called the ministry, or in apostolic succession, as claimed by the Catholics, we claim that every baptized believer is authorized to baptize, and that they derive their authority from their union with Christ. Other persons baptized and preached the word, even while the apostles were living. The congregation at Jerusalem were all scattered abroad by persecution, except the apostles. And we read that those who were scattered, "went everywhere preaching the word." Philip was one of them. He went to Samaria, and preached Christ to the people; "and when they believed Philip preaching the things concerning kingdom of God, and the name of Jesus Christ, they were baptized both men and women." And as Philip did, so did the rest. Paul preached the Gospel, but others baptized the converts, except in a few instances; and when he and others had gathered a few together and formed a congregation, they left these to carry on the work of sounding out the word of the Lord. Hence those who could tell the glad tidings, had also authority to baptize all those who believed them. All that these first sub-proclaimers could do, and all we have any right to do now, is simply to tell what has been learned from the prophets and apostles, and copy their example. If the gospel must be preached *now*, and if it is necessary to believe *now* in order to salvation, then it is equally necessary that baptism should be attended to. We would not dare to neglect a duty of such importance as baptism, when both Jesus and his apostles connect it with salvation,

simply because we do not live in apostolic times; or because we think that some divinely appointed agent ought to administer it. To every one who believes the gospel, we would say with Ananias to Saul of Tarsus—"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."—EDITOR.

Queries on the First Resurrection.

"MR. EDITOR—If either you or some of your correspondents will answer the following queries, I have no doubt it will serve the cause of truth, and be of advantage to many of your readers.

1. When will the *first resurrection* mentioned in Rev. xx. 5, 6 take place? And why is it called the first?

2. Is it not confined to one class—the righteous?"

Without presuming that we shall be able to clear up every difficulty connected with this important subject, we shall endeavor to answer the above interrogatories in as clear and concise a manner as we possibly can. We are aware of the difficulties which crowd around it, and how much in time past our own mind has been perplexed in trying to explain the passage satisfactorily, and in harmony with the rest of the Scriptures. This must be done, however, or no one has a right to say that the interpretation is correct. The book of Revelation is but little understood, though many have written largely upon it. Perhaps there is no one book of the Bible which has had so much attention given to it, or which has given rise to so many speculative theories as this. Very few writers have interpreted in harmony with what the Spirit has revealed elsewhere, hence we cannot receive the expositions as correct. But to our queries.

1. *When will the first resurrection take place? And why is it called the first?*

It has been and is generally understood that this resurrection will take place at the coming of Jesus. Indeed to suggest a different idea may be startling to some minds. But for some time past we have considered that this must receive a different application in order to harmonize the Scriptures on the subject of the resurrection. If the reader will examine the context in which this passage is found he will find that chronologically it is connected with the commencement

of the millennium. Rev. xx. 1-3 describes the binding of "the dragon, that old serpent, which is the Devil, and Satan," for one thousand years, and also his imprisonment in the abyss for the same length of time. The dragon we understand, in this place to be the symbol for human governments, then concentrated under one great chieftain, probably the Autocrat of the Russias. The binding angel represents the kingdom of Israel restored, under the headship of Jesus and the glorified saints, which will then be a power in the earth, and maintain the supremacy for one thousand years. If this be so, then prior to this there must have been a resurrection of the dead and a transformation of the living saints, because other portions of scripture positively teach that this will take place at the coming of Jesus. And we know that Jesus must come—the dead saints must be raised, and the living changed—Antichrist destroyed—the kingdom set up,—and Israel regathered, before the Millennium can be fully inaugurated by the binding of the dragon.

If we examine the chapters immediately preceding Rev. xx. we shall find that there is quite a series of events to transpire between the standing of the Lamb on Mount Zion with the 144,000 sealed ones—"those redeemed from among men—the first-fruits to God and the Lamb," Rev. xiv. 1-5, and the commencement of the millennium. Before the Lamb can stand on Mount Zion, he must come from the heavens; and before the redeemed ones can stand with him there, they must be "gathered together unto him,"—both the dead and the living,—from the four corners of the earth. This we humbly suggest must be some considerable time previous to the binding of the dragon, mentioned in Rev. xx. In proof of this we present the following events, which appear to follow each other in chronological order, and which of course will take time to develop and accomplish them even though their accomplishment may be considerably accelerated.

(1.) The publication of the *aeonian* gospel by a messenger which will fly through mid heaven. This messenger will command the

nations to "Fear God and give glory to him; *for the hour of his judgment is come*; and worship him that made heaven, and earth, and the sea, and the fountains of waters." This proclamation made by authority will antagonize the power exercised by the wild beast, as described in chap. xiii.

(2.) The second messenger proclaims the fall of Babylon. How this is brought about is described in the 17th and 18th chapters. We there read of the harlot woman "drunken with the blood of the *saints*, and with the blood of the martyrs of Jesus," sitting upon the scarlet-colored wild-beast. This beast had "seven heads and ten horns." The ten horns are ten kings which "give their power and strength to the beast. These make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful." The war with the Lamb is the cause of the downfall of Babylon. The 18th chapter gives further particulars concerning it.

(3.) The third messenger is represented as following in the wake of the two preceding ones, proclaiming judgments upon those who should worship the beast, or his image, etc. Probably all these angelic messages will be delivered synchronically. But for what purpose is this gospel pertaining to the age thus authoritatively proclaimed? Is it not to save men? One thing is quite evident that it will be a time of trial, and of great persecution. This will necessarily arise from the antagonism of two great powers striving for the supremacy of the world. Hence we read chap. xiv. 12, 13—"Here is the patience of the saints—those who keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, blessed are the dead who die in the Lord *from henceforth*; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." And as we have already seen, the harlot-woman is represented as being "drunken with the blood of the saints," about this time. Further, we read in chap. vi. 9-11, of some under the fifth seal, which John saw under the altar, who had been

"slain for the word of God, and the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" And mark what was said unto them. And giving a white robe to each one of them, they were told to rest yet for a little season, "until their fellow-servants also and their brethren, *that should be killed as they were*, should be fulfilled."

Without entering more at large into the subject, or noticing the office of the reaper-angels—the song of the victors over the beast—the pouring out of the vials of wrath upon the throne, kingdom, and subjects of the beast—the war of the Lamb and the saints with the ten kings—the downfall of Babylon—the marriage of the Lamb—the great war and victory of "the Faithful and True one," and of those with him over "the beast, and the kings of the earth, and their armies," and the taking alive of the beast and false prophet, and their utter destruction in the lake of fire; we think there has been evidence sufficient given to show that there will be an interval probably of some years between the resurrection of the "*first-fruits*" at the coming of Christ, and the resurrection, styled the *first resurrection* in Rev. xx. 5, 6, at the commencement of the millennium.

In verse 4, John says—"I saw thrones, and they that sat upon them, and judgment was given unto them." What thrones were these? "The thrones of judgment—the thrones of the house of David," Psa. cxxii. 5. And who sat on them? The twelve apostles of the Lamb to whom the promise was given—"When the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel." But John sees something in addition—"And I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they (or they also) lived and reigned with Christ for a thousand years. But the rest of the dead lived not again until the thousand years

were finished. This is the first resurrection." These were martyrs; and evidently lost their lives under the persecution of the wild beast of chap. xiii. 7, 15, and referred to in chap. xiv. 12, 13; and the resurrection here spoken of is to be confined to this class. Those who have a part or portion in it are blessed and holy—the second death will have no power over them. But those not esteemed worthy of a share at this resurrection, live not again till a thousand years are finished.

This resurrection may be styled the *first*, because it is the first in order. When the rest of the dead live again, at the end of the thousand years' reign, that will be the *second* during the millennial period.

2: *Is this resurrection confined to one class—the righteous?*

Yes; necessarily so, from the very language which we have been considering. They are "blessed and holy"—"they live and reign with Christ for a thousand years"—and "over them the second death has no authority." This is one argument in favor of the view we have been taking, that this is a resurrection subsequent to the coming of Jesus. When he comes and calls for his dead servants—whether faithful or unfaithful—we are told by himself that they shall hear his voice,—“and come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation,” John v. 28, 29. And when the King returns to reckon with his servants as we have it in Luke xix. 12–27, we find two classes appear before him—faithful and unfaithful.

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The scriptural idea of "fruit of the vine," must be the fruit which the *vine* produces, in a state of preservation, which renders the fruit safe and wholesome for food; and blood of said fruit, or the expressed juice in a like state of preservation. When grapes, apples, peaches, &c., through decay and exposure to corrupting influences, become unfit for human food, they are no longer designated as fruit; but by the more correct terms of *hog-feed* or *dirt*, as the case may be. The change of the terms of designation, applicable to those fruits, must be made at the point of time when the substances themselves become changed from their legitimate use as food, to that of manure or dirt. And the expressed juice of those fruits, follows the same rule; and so with trifling exceptions of every article of human food, when not preserved by hermetical-sealing, or being cut off from the oxygen of the atmosphere. All rapidly changing from food to dirt, when not so preserved.

The expressed juice of all fruits, takes in the principle of decomposition or death, by a different process and more rapidly, than do the fruits themselves; unless the fruits are crushed. The oxygen of the air we breathe very quickly mixes with this juice under common temperatures, and induces what the chemists call "vinous fermentation." The effect is, an *unmaking* of the food, a changing of it to a "mockery."

The leading scriptural meaning of *mockery*, is I think,—deceiver. Thus "God is not mocked"—deceived. By vinous fermentation, the pure juice parts with some essential elements of the fruit of the vine, has other portions of its essential principles combined chemically with oxygen, forming Alcohol, the intoxicating principle, and which gives to the juice all its marked characteristics, against which Solomon and other inspired writers, so emphatically warn us,—“Look not thou upon it,”—“Biteth like a serpent,”—will make the “heart utter perverse things,”—“Kings forget the law,”—“Stretch out their hand with scorners,”—Prophets and priests “err in vision and stumble in

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The expressed juice of all fruits, takes in the principle of decomposition or death, by a different process and more rapidly, than do the fruits themselves; unless the fruits are crushed. The oxygen of the air we breathe very quickly mixes with this juice under common temperatures, and induces what the chemists call "vinous fermentation." The effect is, an *unmaking* of the food, a changing of it to a "mockery."

The leading scriptural meaning of *mockery*, is I think,—*deceiver*. Thus "God is not mocked"—*deceived*. By vinous fermentation, the pure juice parts with some essential elements of the fruit of the vine, has other portions of its essential principles combined chemically with oxygen, forming *At. conol*, the intoxicating principle, and which gives to the juice all its marked characteristics, against which Solomon and other inspired writers, so emphatically warn us,—“Look not thou upon it,”—“Biteth like a serpent,”—will make the “heart utter perverse things,”—“Kings forget the law,”—“Stretch out their hand with scorners,”—“Prophets and priests “err in vision and stumble in

judgment,"—"All tables full of vomit and filthiness." The fruit of the vine possesses none of this intoxicating poison. It is only through the process of death or the unmaking of the elementary principle of sugar or starch (which are chemically about the same substance) that alcohol can be produced. Therefore the pure juice of the grape fermented is the fruit of the vine DESTROYED, rendered impure, poisonous, emphatically the "cup of devils." [The abominable sinners of Israel "drank the wine of the condemned in the house of their god." Amos ii. 8.] History shows us that human appetites and tastes can be so perverted as to relish, to delight in impurities. Thus flesh meats spoiled by *putrid fermentation*, are preferred to good food by many persons in this world of corruption. Now if Bro. H. should be invited to a dinner of fresh meat, and on sitting down to the table, discovered the meat to be mellow-tainted through putrid fermentation, would he not say his host had mocked him? and that this meat is tolerable wolf-bait, but not fresh meat?

Should he send to a baker for a loaf of bread, and had a loaf sent, spoiled through age and exposure,—sour, mouldy, and full of vermin, would he not say the baker had defrauded him?—had sent him dirt instead of bread? Suppose I take a strong high post bedstead, and take out the posts, then connect the rails firmly at the four corners, then make cross bars of the posts, framing them into the side rails, then insert fifty sharp pointed iron teeth at equal distances, projecting six inches below to timbers, and two inches above, and then offer it to Bro. H. for a bedstead; would he make a bed on it? Would he not say Bro. — do you design to mock me?—to call me an idiot? Common sense would decide that, however the thing might do for a harrow, it was worthless for a bedstead. And although the teeth might be removed, and thus render it less dangerous as a bedstead; yet it never could be restored to value, as such. So the alcohol of fermented wine could be dissipated by boiling, and thus remove its venomous quality; but it cannot thus be restored to value as the fruit of the vine. It is simply "still-slop."

Does the Bible recognize anything as wine, but the juice of the grape fermented? Yes. The proof. It is classed as a blessing with other blessings. For instance with *milk*, with *corn*, with *bread*. [Cant. v. 1; Lam. ii. 12; Psa. civ. 15.] The sentence "Spiced wine of the juice of the pomegranate," also proves that the term is not confined in scripture to fermented grape juice.

And if the following scriptures are given by inspiration of God, then we cannot be-

lieve, without making foolishness of our entire system of Christianity, that the wine alluded to was of that intoxicating kind, which the holy men of old denounced as so dangerous and demoralizing. "Drink, ye drink abundantly, O beloved." "Draw out now, and bear unto the governor of the feast." John ii. 8, 9. "Drink ye all of it." Matt. xxvi. 27. Although this last instance, does not define the drink to be wine; yet we may fairly conclude that it was the same article essentially that he gave to his friends and at the marriage of Cana, manifesting forth his glory in a miracle to produce it. The fact that Solomon gives a specific description of the wine he cautions us against, is of itself, sufficient proof that there was wine then in use, of a safe and wholesome character.

If there ever was a bolder or more specious sophism suggested to the weakness and credulity of man; or a more unmitigated blasphemy of Christian principles, accepted through his ignorance and depraved appetites as Bible facts, than the idea that Christ manifested his glory in producing a raging, venomous, demoralizing, perverting, sickening drink to mock his friends with, and afterwards clothed it with the sacredness of a keepsake by a parting injunction to "drink . . . in remembrance of me," for "this is my blood of the New Testament!" I am wholly unable to conceive what more exceeding infernal mockery such suggestions could have been.

It is impossible to see divine consistency in the law observed by the Jews in banishing from their houses all leaven during the passover week, (as in Ex. xii. 15.) and at the same time tolerate their indulgence in leavened wine, ("when it giveth it color in the cup, when it moveth itself aright,") as the principle of an impurity is the same in both bread and wine fermented, save in the fact that in baking the bread, the poison is neutralized to simple dirt; while in the fermented wine, it is retained with all its venom, and in tenfold proportions also. (For in the bread the decomposing operation of the leaven is all allowed to proceed only for a few hours at most; and in the wine for as many weeks.)

It is not difficult to perceive consistency of application in making leaven an emblem of hypocrisy, as Luke xii. 1, and leavened wine an emblem of deception, as in Prov. xx. 1; nor to perceive appropriateness of figure to substance in "unleavened bread of sincerity and truth," (1 Cor. xi. 24.) and in the fruit of the vine as typifying his blood shed for the remission of sins," [Matt. xxvi. 28.] But the consistency of making the

leaven* [of hypocrisy and mockery] to be an emblem of all that is pure and holy, and sacred, is not apparent. Can Bro. Hamilton give us light on this point? To his inquiry, "Have we a right to substitute anything in place of the wine?"—"more or less intoxicating." I reply, yes; a right, and an inevitable CHRISTIAN DUTY. I would also inquire, have we a right to substitute *impure* (leavened) bread, for the unleavened, which Christ gave as the emblem of his body broken for us?

E. P. G.

P. S. Of the fruit of the vine in its relation to chemistry, there is little occasion to speak. It is the product of vegetable growth, [the source from which ALL food of animals is derived,] and its chemistry in composition, and appropriate use, is "vital chemistry," an operation of which the schools of chemical science know as little as the rest of mankind.

Of ALCOHOL, the chemical authorities say, it is produced "only by the vinous fermentation." That it is the intoxicating principle of wines and other fermented liquors (that have not been drugged.) That distillation merely separates alcohol from water with which it is mixed in the fermented liquors, on the same principle that water and sugar are separated by boiling,—the heaviest article remaining in the boiler, whilst the lighter evaporates by the heat, and leaves the boiler.

E. P. G.

For the Gospel Banner.

Encouraging Letter from Kansas.

DEAR BRO. WILSON:—We have received the first number of the *Gospel Banner* for 1868, and I must say in justice to its editor and correspondents, that it cannot fail to please its numerous friends and readers; and the only cause of regret that can be entertained among its friends is that its subscription list will not warrant a weekly instead of two issues per month.

I thought it good, my Bro., to pen you a few lines by way of encouragement in your labor of love, by informing you that the *Gospel Banner* has done a good work in this part of the Lord's field. It has strengthened me in my labors; it has cheered me forward in my duties; it has lightened my burdens; and it has been my co-laborer these many years, doing truly the work of an Evangelist in assisting me to proclaim to a dying people the near coming of the kingdom of God, together with its character and

* If the unleavened wine is inadmissible, according to Bro. H. then the intoxicating principle, is the identical quality for which the impure grape juice is selected,—to represent Divine purity!!

object. The *Gospel Banner* has assisted me in the organization of a family of God upon "the foundation of the apostles and prophets, Christ Jesus being the foundation corner stone," and the gates of hades shall not triumph over it. With the first proclamation of the gospel of the kingdom in this country the *Banner* commenced its mighty work of removing from the minds of the people the accumulated traditional rubbish, and causing their hearts to burn while it has unfolded unto them the scriptures.

The church in southern Kansas is composed of three congregations, called the upper, center, and lower congregations.

The upper congregation is nearly all on Middle Creek, Chase County. The center is on the Cottonwood, in Chase and Lyon Counties. The lower on the Neosho, in Coffey County. The upper congregation have for their local officers, Bros. Jasper Balch, Eld., and Delivan Perry, Deacon. Both have a zeal according to knowledge, are firm in the faith, and well informed in the things concerning the kingdom of God, and the same could be said of every member of this intelligent congregation. The central congregation have for their local officers, Bros. John K. Griffith, Eld., Elijah Justice, Deacon, and Sister Amanda Payton, Deaconess, Bro. Simon Walter, Corresponding and Conference Clerk. The lower congregation have for their local officers, Bros. William Updegraff, Eld., and Harmon Updegraff, Deacon, J. W. Lovese, Evangelist. These congregations meet in general Conference once in three months to transact business for the whole church, and to exhort and encourage each other in the path of duty.

The good work was begun in southern Kansas six years ago this winter, and as I informed you in a former letter, that I was baptized by a Campbellite, and set apart for the ministry in a Campbellite congregation, it will not be necessary for me to refer again in particular to the first movements in the Reformation, or the first sounding of the gospel of the kingdom of God in southern Kansas. And the only reason I refer to it again at all is because the subject of Campbellite baptism has been so generally criticised of late in the columns of the *Banner*. But I do not wish to be understood as finding fault with those criticisms. For I cannot think that any of our brethren have met with more opposition, or been called upon by duty oftener to force home on the people the necessity of what some are pleased to call re-baptism than myself. And I think I have the very best of reasons for believing that our numbers would have been to-day twofold what they are in the congregations

of southern Kansas, had we recognized the baptisms of Methodists, Baptists, United Brethren, Dunkards, Campbellites, &c., as the one immersion. I see from Bro. Shockey's answer touching his baptism, that he was immersed since he believed the gospel of the kingdom of God, by Elder Gilbert Harney. Now not knowing anything about Bro. Shockey, or what faith he preached, his answer was satisfactory to me. But I find a brother asking Bro. Shockey these questions,—(*Banner* for Dec. 15th, 1867, page 381.)—"Who is Eld. Harney that preached the gospel of the kingdom of God 29 years ago? . . . Was not Elder Harney an Elder of the Campbellite fraternity at the time he immersed you?" Now what I wish here to say is this,—if the answer to the last question could in any case affect the validity of Bro. Shockey's baptism, I must confess that I could not rest satisfied with my immersion. But I have always understood that it was my faith and confession that established the validity of my immersion, and not the faith of the immerser. And let me here acknowledge that since my* immersion, the *Gospel Banner* has done for me what Aquila and Priscilla did for one Apollos, viz., expounded unto me the way of God more perfectly. But if Bro. Shockey has since his immersion proved that he was of like faith with the Campbellite that baptized him, by preaching a sky-Pentecostian-church-kingdom, and is still preaching a gospel without *items, terms, and conditions*, I can make no defence, excuse or apology for him, or for any such person, let him be immersed by whom he may, and as often as he will.

I returned home last week from a tour in the upper counties, where I had been to preach the glad tidings of the kingdom of God. I preached two discourses in the meeting house where the gospel of the kingdom was first preached in southern Kansas—the same house where six years ago we contended day after day single-handed with a corps of Campbellite Elders, but with the sword of the Spirit, put our assailants to flight, and with the help of the Lord succeeded in organizing a small congregation of believers, who after being instructed in the things concerning the kingdom of God, were all (with one exception) baptized into the Christ. And nearly every one that belonged with the Campbellites at

* True; it is the faith of the candidate and not that of the administrator which establishes the validity of immersion. No one need be troubled on that matter, provided they had the "One Faith" when they yielded obedience to its requirements.—Ed.

that place have since believed the gospel and been immersed in the name of the Lord.

I was informed we had the largest congregation out at our last meetings at this point that had assembled at any one time before for years. We had as listeners, besides, our own people, Methodists, Baptists, Presbyterians, Dunkards, Campbellites, &c., with many (that are called) people of the world, that I was told attended no meetings but ours. They were all very attentive to the word spoken from Matt. xi. 12,—"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." I have heard since I arrived home that some have expressed a desire to the brethren at that point to unite with the Lord's congregation at our next meeting, and one of those expressing such a desire has been a minister for the Wesleyans, but he has been a reader of the *Banner* for two or three years; and this is but another proof of its evangelizing power. I am to start again next week for the upper counties, and expect to labor for some days with and among the brethren of the upper congregation.

"The harvest truly is plenteous, but the laborers are few." Pray for us. From your brother in the faith of the gospel.

J. W. LOVESEE.

Hartford, Kansas, Jan. 23rd, 1868.

A Little While.

"What is this that he saith: a little while?"

Oh! for the peace which floweth as a river,
Making life's desert places bloom and smile.
Oh! for a faith to grasp Heaven's bright "forever,"
Amid the shadows of Earth's "little while."

"A little while" for patient vigil-keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then reap with joy and sing the harvest song.

"A little while" to wear the robe of sadness,
To toil with weary step through erring ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle of the robe of praise.

"A little while" mid shadow and illusion,
To strive by faith Love's mysteries to spell;
Then read each dark enigma's clear solution,
And hear the verdict, "He doth all things well."

"A little while" the earthen pitcher taking
To wayside brooks from far-off fountains fed,
Then the parched lips its thirst forever slaking
Beside the fullness of the Fountain Head.

"A little while" to keep the oil from failing;
"A little while" Faith's flickering lamp to trim,
And then the bridegroom's coming footsteps,
To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,
The future Glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of our "little while."

—Selected.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 16.

B. WILSON, ED.] GENEVA, KANE CO., ILL., MARCH 1, 1863. [VOL. XIV. No. 5.

For the Gospel Banner.
Theology.

The great apostasy; or, the darkening of the sun and moon, and the falling of the stars.

CHAPTER III.

"Prove all things; hold fast that which is good," 1 Thess. v. 21.

"Until the restitution of all things which God hath spoken," Acts iii. 21.

In the year A. D. 606, or 608, the Emperor Phocas, it is claimed, conferred the title of universal Bishop upon the Pope, and clothed him with the necessary civil or political power to enforce his absurd doctrines among the people. This constituted him a horn; for a horn denotes political power. The lack of this power or horn would be a decided hinderance in the way of doing civil execution in enforcing his false doctrines; for they required this sort of forcible propagation for a few years or generations, until they assumed the honor and distinction of being "traditionally received from the fathers." But it takes time, however, for the horns of young animals to root, extrude, and become strong for service. This horn was under the scalp in the days of Paul. His saying that the mystery of iniquity had already begun to work, shows us, however, that it was not altogether confined to the brain, but that it had attained to that growth where the scalp was lifted a little; for at that stage it became itchy, and its development was stimulated by vigorous manipulations against "the pillar and the ground of the truth." But it was not till the year 606, or 608, that it could do execution as a horn. And as its existence as a truth-perverting horn, was limited to "a time, times, and the dividing of time," it is highly essential that the correct date of his rise be given, or we could not otherwise ascertain the correct "time of the end" of the supremacy over the truth. Though we have found the date of his rise to be in 606 or 608 as above stated, and it

to be announced that he was to continue for "a time, times, and the dividing of time," yet, without some way of determining the period of time embraced in this apparently vague expression, we should still be unable to tell to what year the end of the time, times, and so forth, would bring us. But fortunately we are not left in doubt, for the Scriptures determine this beyond the possibility of cavil. The passage referred to is Rev. xii. 6, 14. In verse 14, the same expression is used that occurs in Dan. vii. 25, and xii. 7, viz:—the "time, times, and the dividing of time." But verse 6, defines how much a time, times, and an half is. This is evident from the fact that both verses relate to the same woman, the same wilderness, place, eagle, flight, and so forth; and consequently to the same period of time or sojourn in this wilderness. In order that this may be seen the more plainly it may be proper to arrange these verses side by side, as follows:—

VERSE 14.

"And to the WOMAN were given two wings of a great eagle, that she might FLY into the WILDERNESS, into her PLACE, where she is nourished (or fed) FOR A TIME, AND TIMES, AND HALF A TIME."

VERSE 6.

"And the WOMAN FLED into the WILDERNESS, where she hath a PLACE prepared of God, that they should feed (or nourish) her there A THOUSAND TWO HUNDRED AND THREESCORE DAYS."

This makes it plain that a "time, times, and an half," represent just the same time as "a thousand two hundred and threescore, —or 1260—days." But this does not entirely extricate us from the difficulty, because these days are representative and not literal. To determine how much time is represented by each of these days, is what remains to be done. This can be ascertained by two Scripture precedents. The first is recorded in Num. xiv. 34; the second in Ezek. iv. 6. It is not necessary to quote these passages,—for they can be referred to by any one;—but in both cases predictions of future events are given in days, and the prophets giving them, direct that each day shall stand for or represent a

year, so that the whole number of days given in the prognostication, were to represent the whole number of the years thereof. We are forced to apply this principle to the case before us, because the saints could not be overcome or prevailed against, nor worn out, nor could times and laws be changed, and so great an apostasy be instituted in so short a space of time as 1260 literal days. The work to be accomplished renders it utterly too short a period. But by resorting to this precedent, and making each day stand for a year, we have 1260 years, instead of 1260 days, which is far more in keeping with the stupendous work to be accomplished. It would be almost beneath the dignity of inspiration to go over so much ground in particularizing, and in geographically and chronologically locating events covering no more than 1260 days, or three and a half years! From this we are shown that the little horn was to prevail against the saints and the truth just 1260 years. He arose in or about the year 608, as is claimed by historians. And 1260 years from 608, brings us to 1868 as the time when the truth shall have experienced a restitution, and when the doctrines of ancient days reappear, or when the Sun, Moon, and Stars, emerge from their long eclipse.

These are the predictions of Daniel and Isaiah, relative to the condition of the world for 1260 years, which predictions place them in the same unenviable position, as the apostle Paul,—according to the Scriptural rule for the detection of spurious prophets,—unless the events predicted have followed or come to pass. We shall turn them over therefore, as we have Paul, to the turnkey, on the charge of presumption and falsehood, in willfully and without just cause misrepresenting the Catholic and Protestant world for 1260 years or more, with strict orders not to release them until their predictions are demonstrated to be true; because it is not safe to let such malicious and untruthful characters run at large, and corrupt the minds of the credulous and unsuspecting, by influencing them against what has been taught for the truth for the past twelve hundred and sixty years,—if what has been taught during that time is the truth!

On so important a subject as this, it may be well to carry our investigations still further, and ascertain whether there are any other predictions in harmony with our statements, and the predictions of Paul, Daniel, and Isaiah.

The apostle John, while in the Isle of Patmos, spoke many things in the name of the Lord. Among the chief things he ut-

tered, were predictions relative to this apostasy. He spoke in highly figurative language, it is true, in all his predictions; and from this fact many settle down in discouragement, thinking it almost impossible to ascertain the true meaning of his language; but in this particular instance, to which your attention is now called, this difficulty is removed by his employing almost the precise language,—in many places,—of other parts of the Scriptures which we can comprehend, so that they literally become the key by which we may unlock the figurative language of John,—not only in this instance, but it helps to elucidate many other passages in his writings. The chapter to which reference is had, is Rev. xiii. The key chapter to which we have referred, is Dan. vii. In order to use this key to the best advantage in unlocking this chapter of Revelation, it may be well to arrange the parallel passages side by side, as follows:—

DANIEL.

"And four great beasts came up from the sea." Dan. vii. 3.

"Even of that horn that had eyes, and a mouth that spake very great things." Dan. vii. 20.

"And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. vii. 8.

"I beheld then because of the voice of the great words which the horn spake." Dan. vii. 11.

"I beheld, and the same horn made war with the saints, and prevailed against them." Dan. vii. 21.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. vii. 25.

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool." Dan. vii. 9.

"And the judgment was set, and the books were opened." Dan. vii. 10.

JOHN.

"And I saw a beast rise up out of the sea." Rev. xiii. 1.

"And there was given unto him a mouth speaking great things and blasphemies." Rev. xiii. 5.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Rev. xiii. 7.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue—margin, to make war—forty and two months." Rev. xiii. 5.

"And they sung as it were a new song before the throne, and before the beasts, and before the elders." * * * * * These are they which are not defiled with"—**AVOSTATE**—"women, for they are virgins, and follow the Lamb"—both doctrinally and practically—"whithersoever he goeth." Rev. xiv. 3, 4.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel"—or the gospel of the new to come,—to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.

* This teaches, by implication, that there was to be a time, when, by the judgment being perverted, the books would be closed, and that consequently

"Until the ancient of days came, and judgment"—or doctrinal discernment or discrimination—"was given to the saints of the Most High." Dan. vii. 22.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. vii. 26.

"And I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him." Dan. xii. 13.

"Saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come." Rev. xiv. 7.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. . . . Blessed are the dead which die in the Lord from henceforth,—or from this epoch onward." Rev. xiv. 8, 12, 13.

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv. 1.

"And they sung as it were a new song,—or a new gospel; that is, "the ancient," one revived or "restituted," which would be apparently, or "AS IT WERE, new; but not so" in reality. Rev. xiv. 3.

From the fact that John has here employed very nearly the precise language of Daniel where he discourses on the apostasy, it becomes evident that he was referring to the same apostasy as Daniel.

But there is an apparent discrepancy between them in the time of its existence. For while Daniel extends it to 1260 years, John confines it—apparently—to the insignificant period of 42 months, which makes only three years and a half. If, however, we adopt the same rule in this case that we did in Daniel's, this difficulty will be overcome. The Hebrews, anciently, measured their time by moons. The word moon, in fact, and month, were identical; for a moon or month embraced the time between one new moon and the next, which was 30 days. In this case therefore, 42 months should be treated the same as 42 moons, or 42 times 30 days, which gives us precisely 1260 days. And, upon the principle set forth in the precedents before named, 1260 days would become 1260 years. This makes it more evident still,—if possible,—that John is discoursing here upon the same great and

fatal departure from the Divine system or plan of salvation as the prophet Daniel and Isaiah, and the apostle Paul.

But this is by no means all that John has to say in reference to this apostasy. For if the "*things shortly to be fulfilled*," as intimated in the commencement of the book of Revelation, refers to the transition of the church and the truth from the then existing or Ephesian, to the Laodicean or blind, and doctrinally nude state of the apostasy, it follows that the apostasy would be the warp of all his annunciations, and that whatever else enters into its composition is more the delineation of effects and causes relating to the same, which may be appropriately called the woof, or that which necessarily runs at right-angles with it, in development and consequences.

It would take more time and space than would be appropriate to our purpose, to enter into the elucidation of every allusion to this subject, in the varied and multiplied forms in which the revelator has presented them. It must suffice therefore to allude to one or two more.

First, then, let us examine the contents of chapter six,—or a part thereof,—to see what learning it has upon this subject.

In the 9th verse it is written:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held;" and they inquire how long it shall be before they are judged or avenged on their murderers? White robes, or righteousness, was given, and they were told "that they should rest for a little season, until their fellow-servants and brethren should also be killed as they were" to be—for at this time none of those described as "under the altar" had reached that place, or at least but a few had when John wrote. And when he had opened the next seal—the sixth—"I beheld, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; etc." Rev. vi. 9-14.

These figurative expressions must be interpreted in harmony with scripture lexicology, which defines the sun to represent the Divine light of inspiration; the moon, the aggregate of those who are refracting this light in its unalloyed doctrinal intensity; and the stars, individual teachers of those doctrines, by whose "light" or teachings many are turned to theoretical and practical righteousness. To say, therefore;

from this period to the appearance of this angel this gospel would not be preached.

* NOTE. If only "from henceforth," or from this epoch onward, those that die in the Lord are blessed, it follows that for a certain length of time previous to this epoch, none had died in the Lord, or they too, would most certainly have been blessed. There can be no doubt but that prior to this epoch many were supposed to die in the Lord; but if this passage teaches anything, it is that none for the 42 months previously stated—in chap. xiii. 5—had thus died.

that the sun became as sackcloth of hair, and that the moon became as blood, and that the stars fell with such violence and rapidity, is equivalent to saying that the doctrinal things of inspiration, at this time, ceased to be known and taught in the relationship they sustained towards each other.

Doubtless, the fifth seal period marks the termination of persecutions under the Pagan powers while the little horn takes the work of persecution out of their hands, and presses it forward to the successful issue of "prevailing against the saints," and "wearing them out." This appears evident from the distinction kept up in the language of verse 11, where it is told to those who had passed under the altar by Pagan instrumentality and sanction, that there were others to go under the altar for the truth's defense, which was to be accomplished, however, not by Pagan, but by Papal power, which had now become vested with a full grown "horn," or had become a recognized and formidable political power or establishment in the prophetic earth. The rise of this little horn, therefore, must mark the opening of the sixth seal period, under whose sanction and by whose authority and instigation the "fellow-servants and brethren" of the martyrs "under the altar" by Pagan rule, were killed and passed under the altar, as they had been, "for the word of God, and the testimony which they held."

If, then, the little horn arose in the year 608, it follows that in 608 the sixth seal epoch commenced. And if in 606, or 608, the sixth seal was opened, it follows also, that in 606, or 608, this great theological earthquake must have been experienced, which resulted in the total eclipse of these representative orbs of Divine light,—the prostrating of all those stars that flashed this light in their teachings; and, consequently, in the departing or rolling together of the entire heavens containing these representative orbs of light, and the scheme of salvation radiated and reflected from and by them. A departure of the heavens containing these orbs, would leave the world in a fearfully dark and ignorant state. It is no doubt true that many in reading the Scriptures, from early teaching, and long continued habit, associate the "heaven" with the residence of God. They do not consider, perhaps, that the Bible refers to more than this one heaven, and that they are located on this earth, instead of millions of miles above our heads, as some suppose! Paul speaks of three; and of being caught *away*, not *up*,—to the third, in a vision he had previously had. And though most theolo-

gians—so called—fancy themselves to be living in the first heaven, it is nevertheless told for a fact by the apostle Peter, that the first heaven—and earth too, for that matter,—was drowned, while standing both out of the water and in the water. This being the case, we cannot be in the *first heaven*, since that has "*perished*," as he relates. Since this was the literal fate of the antediluvian system of things, we must accept that system as being the first heavens to which he refers. And as he pronounces upon "the heavens and the earth which are *now*," as being in "*reserve*" for a similar destruction by fire, we learn thereby, first, that we are in the *second* instead of the *first* heaven; and, secondly, that the second heaven will *also* "pass away with a great noise, and its elements"—or that of which it is made up or composed,—"shall melt with fervent heat, and be dissolved." But as he says, "according to his" (God's) "promise," we are to expect "a new heaven," we learn *again*, first, that *this* is the *third* heaven; not in altitude, but in chronological order; and that as it is yet uncreated, we must conclude, secondly, that Paul was caught away to it only in vision, for it will have no real bona fide existence until the *second* gives place to it by *its* destruction, as before stated; for it is to exist on the same territory as the first and second. 2 Cor. xii. 1-4; and 2 Pet. iii. 5-13. That which Peter refers to as "the heavens and the earth which are now," contain the patriarchal, the Mosaic, and the present Gentile heavens; so that we have literally heavens within a heaven. But none of these exist now, except the last named, to wit; the Gentile. Paul wrote a long epistle to his Hebrew brethren to show that the destruction of their heavens had been predicted by the prophets; and he quotes in the opening of his letter, a very pointed prediction, given through the Psalmist David, relative to the ending of the Mosaic heavens, which reads as follows; "Thou, Lord, in the beginning"—of the Mosaic age,—"*hast laid the foundation of*" that "*earth*" or commonwealth; "*and the heavens*"—or executive belonging thereunto—"are the work of thine hand." This is literally true, in that it was a theocracy, in which God established, or "*laid*" down those laws and that peculiar form of government his infinite wisdom saw to be best adapted to the wants of the people. But that the Mosaic Law, heavens and earth, thus established by the dictation of God, was not to be perpetual, may be seen, not only by the remainder of this prediction, but by other passages of scripture bearing upon this subject. But to continue, the Psalmist further

says in relation to these heavens;—"They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. i. 10, 11, 12. Though God is represented as having laid the foundation of this heaven on earth, we are not to suppose that he superintended the work personally; but he chose Moses as a fit agent for delivering to the people his system of government. And when ready to fold up this heavenly system and Divine arrangement, he employed Christ, the antitype of Moses; and as the Mosiac heavens and earth were founded or unfolded on the day of Pentecost by Moses as God's agent; so on the day of Pentecost, Christ, by the authority of God, "folded up" and "changed" this "heaven" according to this Divine prediction. Thus Paul begins his epistle by showing his Jewish brethren that what had happened to their national system, was not only predicted, but that it was also the purpose of God; and he argues the agency of the first, and of the second Moses all through this epistle, thereby to show that Christ,—who he says, "was faithful to him that appointed him, as Moses also was,"—being the antitype of Moses, was worthy of more glory than him, in that it was his destiny to be the founder of a more enduring and glorious heaven and earth than that established or "founded" by him. And he closes the epistle by giving them to understand that before these heavens and earth can be established by Christ, the Gentile heavens and earth, or what Peter terms "the heavens and earth which are now," must undergo what he calls a "shaking," but which the context shows to be equivalent to a destruction, not a "folding up," nor a rolling together as a scroll," for what is folded or rolled together, may be unfolded and unrolled at some future time; but that which is "shaken" in the sense here spoken of, cannot in any sense "remain." Heb. iii. 2, 3; xii. 26, 27.

"For we wrestle not against flesh and blood," says Paul,— "but against principalities, against powers, against the rulers of the (spiritual) darkness of this world, against spiritual wickedness in high"—or as the margin says—*heavenly*—the word places being supplied by the translators. Eph. vi. 12.

From these illustrations we discover that there are more heavens than *one*; or, indeed, *three*. We learn too, that they are of a diversified character.

At the opening of the sixth seal, the Papal machinery with its gradation of wheels, from the great "iron" driving wheel—the Pope—to the most insignificant

official sitting in the heavenly places of her system, were in complete working order; and, having secured the long sought and necessary *political power* to propel matters to their liking, were now ready and able to throw around the great orb of inspiration such a "sackcloth" of "mystery" as completely concealed its Divine rays of light from the world; while the "moon" or church "became as blood" in the effusion of her literal blood, and thus perished, in the sense of the suspension of her light-reflecting functions as a satellite of the darkness of this age; and consequently "the stars"—her teachers—were hurled violently from their appointed spheres, "unto the earth," no more to flash forth by voice or pen the doctrines of the Divine law of life. Thus by this "great earthquake," or upheaval of the elements, the theological "heaven departed as a scroll when it is rolled together." It is, however, a source of great satisfaction to know that this "heaven" was "rolled together as a scroll," because if not destroyed, it may be again unrolled at a future day. In short, this seems to have been the purpose of God: for, though it is not so stated in the immediate connection, yet the writer, before closing the subject, gives us to understand that it will be unrolled at the expiration of the following representative periods, viz:—42 months—1260 days—a time, times, and an half—three and a half days—or, 1260 literal years; which brings us to what Peter terms "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Were those who contend that the darkening of the sun and moon, and the falling of the stars, are literal events, to reflect upon the absurdity produced by such a view, it is to be presumed they would at once renounce it as untenable and unscriptural. For if one part is to be understood literal, we can see no reason why the whole prediction should not be thus understood. But this would not work at all, for it is predicted that "heaven should depart as a scroll when it is rolled together." What! the residence of the Almighty subject to such a calamity as this? If so, what becomes of God, his throne, and the holy angels, during all this time? There is nothing in the language to denote anything to the contrary, but that the expression, "the heaven," refers to or includes its entire population and appurtenances! Such a disaster can never befall the immutable throne and residence of the Almighty! Hence this portion, at least, of this prediction, will not admit of a literal interpreta-

tion. And if this is not to be understood literal, the remainder is not.

The advocates of the literal theory have seized upon a dark day in New England, in May, 1780, as being the fulfilment of this prediction concerning the sun. But it must be borne in mind that the prediction calls for a "black" sun, not an *obscured* one! According to their own admission, the sun was only obscured by clouds on this occasion! The *day was black*;—not the *sun*! The sun shone behind the clouds, and everywhere else, except in the New England States, with *undiminished force*! If the *sun* had been *black*, it is plain that the intervention of clouds would have been unnecessary for the production of darkness;—and that it could in no wise be confined to a few small States, but it would have darkened not only the whole world, but the entire system of worlds dependent upon the sun for their light. The sun becomes "black" to us by obscuration,—in fact, it is so every night, and every cloudy day. And the intensity of the darkness, depends upon the thickness of the clouds. Therefore to become a sign to us, in the literal sense, it should not be darkened by an obscuration effected by clouds and eclipses, but it should be effected by some means out of the ordinary course of nature, or miraculously. It should have occurred, too, not in May, 1780; but at the opening of the sixth seal in 606 or 608; for it is the first great event to occur upon the opening of this seal, and it would be entirely out of place, and inapplicable to this prognostication to place it one thousand one hundred and seventy-four years this side, as it would be, if it occurred in 1780. As to the absurdities connected with a literal rendering of the other orbs, we find them to be equally as great as those connected with the sun, and heaven. It will, therefore, no doubt be, not only a display of good sense, but an act of righteousness in us to yield to that scriptural prohibition which saith, "*Learn not the way of the Gentiles, and be not dismayed at the signs of the heavens, for they are dismayed at them,*" Jer. x. 2. The same Being that inspired or prompted the prophet Jeremiah to pen this interdiction, inspired and prompted John in the selection of his ideas and words; and it is not to be supposed, therefore, that he could have violated through John, the expression of his purposes and will through Jeremiah, as he would have done, if he gave us the literal orbs of light, and heaven itself, as signs to gaze upon in "*dismay*!" It will be seen, therefore, that John's language *must be* figurative. And that from the analogy there is between the signs and the

the things signified by them, this obscuration and falling of these luminaries will be wonderfully suggestive of the dark condition we have affirmed the masses to be in. It cannot be misunderstood, then, that John in predicting the obscuration of the sun, and the converting of the moon into a corruptible element, the falling of the stars, the rolling up of heaven and the departure thereof, and a great earthquake, was foretelling his brethren the fearful fate awaiting the doctrines of inspiration, the church, and her teachers, upon the opening of the sixth seal. The light of the great scheme of salvation, as reflected, through the church and her teachers for the development and perpetuation of life, are the orbs that were extinguished, and the "*heavenly*" arrangement that was "*rolled*" up and that "*departed*" before the power of a political and ecclesiastical "*earthquake*," at this particular epoch. Such an event would necessarily affect more of the world than a few small States; and its effects would be felt much longer than twelve or fifteen hours;—and involve consequences, too, of a character much greater, and more fatal to mankind, than merely sending a few birds prematurely to roost, or filling the superstitious with consternation! G. NELLIS.

For the Gospel Banner.

"Whether they will hear or whether they will forbear."

The above is our motto. We did think that we would not require to take up the pen again in defense of *the truth*, but *now* we have taken our resolution never to lay it down, until either we are converted to mortal resurrectionism, or the pages of the *Banner* are closed against us. When the readers of the *Banner* miss our articles it will be for one or other of the foregoing reasons. In order to give no justification for the latter reason we shall studiously avoid all offensive language, not that we admit that the strong, vigorous rebuke we have hitherto administered the obnoxious dogma was not warranted. A day is coming when a more desolating, scathing rebuke will be administered upon all its aiders and abettors. But we would feign keep within reach, to rescue some from the danger that surrounds them. God be thanked, we have seen the fruits of our labors, or God's working through us as an humble instrument. For *we* have not made the truth. It is all in God's blessed volume for us, and so long as we have God on our side—the blessed Redeemer on our side—Paul on our side—John on our side, all the worthies on our side, and all God's word, forbid that we

should slack our efforts, or leave his truth without a witness.

We will notice as briefly as possible a few passages referred to in *Banner* for Jan. 15, as proof of the mortal resurrection of the saints. Now we know that the first passage to prove this doctrine has got to be found, and "The Lord shall judge his people" is not that passage. This passage occurs three times in the Old Testament, and is quoted in the New. *The quotation of it in the New is a Spirit explanation of it in the Old.* We well know that *judge* has different acceptations in the Scriptures. It means rule, govern, try, determine, tend as a shepherd, punish, condemn. As Paul quotes and applies it in Heb. x. 30 it has to do wholly and solely with apostates, who tread under foot the Son of God, who count the blood of the covenant wherewith they were sanctified an unholy thing, and do despite unto the Spirit of grace. That God will *condemn* these we verily believe, and that without trial, except reproach, and thrusting from him, and we would affectionately warn all Christadelphians against coming into such condemnation. May God in his infinite mercy dispel the delusion, and pluck them as brands from the burning. We need say no more on this passage than this. If the ingenuous reader who reverences his Bible will turn to the three places in the Old Testament where the words occur, he will find that "the Lord will judge (condemn, not, try) his (BAD) people." The world is to be judged; his saints are not of the world, but they shall judge the world. These remarks dispose of all the first class of passages in O. Morse's communication.

Acts x. 42—"And he (Jesus) commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the Judge of quick and dead." This furnishes no proof whatever that the saints are to be raised mortal. Neither does it locate the time of the judgment. It is a mere general statement which we readily accept. Neither does 1 Cor. iv. 5—"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God." Now let us see the context, and we shall perhaps get some good practical ideas, especially so at this particular time. The church at Corinth was in strife and division about men; some were of Paul, and some of Apollos; and after all they were only ministers by whom they believed. God gives the increase. Paul and Apollos are nothing. "Now ho that planteth (Paul) and he

that watereth (Apollos) are one; and every man shall receive his own reward, according to his own labor." No punishment here—all reward. Paul lays the foundation, Christ Jesus. "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide... he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." Here *all are saved.* And this is the identical judgment the apostle has in view in the proof text under consideration. Paul reproves the Corinthians for making odious comparisons between him and Apollos, and demands to be reckoned simply as a minister or steward, and the day shall declare the character of his work, or make manifest the counsels of the heart. This is all that the apostle has before his mind. No such thing as a formal judicial court convened to see whether the righteous are righteous, or the wicked, wicked, and to give or withhold immortality as the sentence may be.

The next reference is Rev. xi. 18—"Thy wrath is come, and the time of the dead that they should be judged." What dead? Not the dead, small and great, of Rev. xx. 12, else they are judged twice. What dead are they then? "Thy servants the prophets, and the saints, and them that fear thy name, small and great." Are the saints judged then? Yes, but more of this in connection with another Scripture. The foregoing remarks apply to 2 Tim. iv. 1.

And now comes a class of passages, which contemplates every saint standing before the judgment seat of Christ. This we do not dispute. We never have disputed it. All through this controversy we have conspicuously held it forth; but it is a very strange thing that people cannot believe this in harmony with other scriptures, equally authoritative. The passages in question are, Rom. xiv. 10; 2 Cor. v. 10; and 1 Pet. iv. 5. In neither place does it say that the saints will stand at the judgment seat in their mortal nature. Now we know that the judgment seat of Christ is located on the earth. We know that before Christ touches the earth he and the saints will have met. We know that when they meet they will be like one another. We know that before the saints set out to meet the Lord, the dead saints will have been raised immortal, and some change will have come upon the alive saints—after which they ascend to meet the Lord in the air, and

then Christ cometh *with his saints*. After he has come he sets up his judgment seat, and in presence of the living populations of the globe, he says, "Come, ye blessed of my Father, inherit the kingdom!"—you, my apostles, take your twelve thrones, &c., &c. Did not Peter *put off* his earthly house when he was crucified, like his Master? and having *put off* his earthly tabernacle, think you will he put it on and *groan* again? No! no! His next body will be the building of God, not made with hands, eternal in the heavens, in which he will ascend to meet the Lord, return among the saints, and stand before the judgment seat. Now we say it is a very strange thing, that people will not accept the scriptures in a *harmonious whole*. We have said, and we repeat, that the Lord will not *judge* his saints in the sense of trying them, or condemning them, for "*there is no condemnation to them who are in Christ Jesus*," &c., but he will judge them in the sense of commending and praising and rewarding them with posts of honor, before the assembled throng. If these doctrines are of "*no practical importance*," if these are "*small matters*," then what matters it what we believe. We affectionately exhort all who have come to such conclusions to reconsider them, and may God guide them into all his priceless truth.

We have noticed all the references, except the parables, which we have noticed in our pamphlet and which we understand in harmony with *plain statements*. We do not tone down the *plain doctrines* to a harmony with parables, which were mainly for practical instruction in the divine life.

We close with a quotation—"No mortal man can set aside this judgment and account giving, by his false reasoning and ruling out of its place God's plan. God has put it there, and those who are arguing against it are opposed to God's own revealed word. Rather let us bow in submission to his revealed will." All of which we most heartily commend and endorse in its genuine sense and meaning. May God subdue us all—break our proud spirits—make us docile, tractable, teachable, like little children—give us supreme reverence for his word, so that we shall look upon the Scriptures as *authoritative* and final; and may he bless these efforts of his humblest, meanest servant, to advocate one of the most captivating doctrines of the Bible—the glorious, honorable, powerful, spiritual, Christ-like resurrection of the saints. We put it to all candid brethren, who is to blame for all this wrangling and controversy about a doctrine so simple as the resurrection? Why is it that the word of a frail, erring mortal is preferred before that of *two*

angels, "HE IS NOT HERE," not where? in the sepulchre. Why not there? because "HE IS RISEN." Who will believe the two angels? We do wish that some of the other brethren would speak out on this subject. We must say we have had but little encouragement or sympathy; and if need be we can abundantly afford to do without. We know some are afraid of *contention*. This is a Scripture word, and the proper place to contend is *inside the church*. Outside we have only to preach the gospel—inside to contend for purity. All of which is kindly submitted to the brethren, "*whether they will hear or whether they will forbear*."

MORE ANON.

(Herald will please copy.)

For the Gospel Banner.

We should be established.

There is no system of religion so absurd, but what will find its votaries, even among those who at one time professed the true faith of the gospel of the kingdom of God. Persons who once rejoiced in the "one hope," and whose hearts seemed to be fired with God's everlasting truth, and who were fully able to give a reason of their hope to all who wished to know,—have been known to surrender the truth, and I fear their eternal all, in favor of a system, which does, according to my understanding, destroy the gospel as was preached to Abraham. I shall not call this sect by any other name than the one they seem to glory in, to wit,—"*Second Adventist*." I am willing they should wear it; but let it be understood that there can be no true fellowship between persons whose faith stands so wide apart, in regard to the kingdom of God. But so far as they advocate the truth, I bid them God speed. I am with them in the belief that the coming of Jesus is pending; that man is mortal, and is unconscious in death, and that the wicked will come to a final and everlasting end. But when they affirm that all the inhabitants of the earth will be annihilated at the appearing of Christ, I must say that I regard it a gospel-nullifying sentiment, totally at variance with the promises made by God to the fathers, and one that saps the very foundation of the gospel of the kingdom as was preached by Christ and his apostles.

I do not doubt their honesty, but their effort to blend together and fellowship all the conflicting sentiments of the different sects, looks to me like being bent on making a "name," as did the babel-builders of old. They are willing to fellowship even a "Judaizer," as they fondly call all, who look for a restoration of the kingdom of Israel, and that Jesus will be "king of the Jews." But where is the consistency? The gospel we

preach is not the gospel they preach. Our hope is not their hope. Hence our faiths are not identical. We occupy different grounds, and have different objects in view. Therefore, if oil and water can be mixed, then these opposing elements can be brought together into one happy family.

The congregation at R., once so strong in numbers and intelligence, is in anything but a prosperous condition. Although it maintains its visibility it cannot boast of its *unity* as in days gone by. A few are disposed to favor the notion of "world burning," as taught by the *Voice of the West*; while there are others who profess to think there is but little difference between *Adventists* and ourselves. And there are those who are strong in the faith, and who are not willing to compromise, or form any alliance, or barter away the truth for the sake of peace. Of this latter class, however, there are a few apparently at a loss to know "how many of the things of the kingdom" are necessary to be believed before immersion. For one I have thought this a question long since settled. As to what the gospel is we are agreed. This point settled, it follows that "he that believeth and is baptized shall be saved." Believe what? The gospel, of course. The gospel was preached to the Samaritans, viz., "the things of the kingdom of God, and the name of Jesus Christ." The result was, the Samaritans believed, and then afterwards "they were baptized, both men and women."

This is Apostolic. From the beginning of Christ's ministry to the close of John's testimony on the isle of Patmos, no such inquiry as how much of the gospel must I believe? was ever made by any one. It looks a little like a person was trying to shift the responsibility. But be this as it may, the gospel is the same now, as then; if it was understood then, it can be now, unless men have degenerated from the standard of intellectuality which our progenitors then possessed.

We have labored long and hard, and suffered almost every indignity to establish the truth in this part, and to some extent, have succeeded in removing the rubbish which has long been accumulating. But it appears our work is but half done. We have the battle to fight again. But we are hot discouraged, believing that while we fight under the instructions and obey the orders of our great Captain we need not fear the result. But it is painful to see now and then one of our little company go over to the enemy. And still more painful to see a church, once built upon "the foundation of apostles and prophets," torn to pieces by "divisions and offences." But we need not wonder at this.

The once flourishing church at Rome, planted by the apostle Paul, was destroyed by those "lying in wait to deceive." The great apostle saw that at no distant day, "grievous wolves would enter in." Therefore he writes to the church in these words, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them; for they that are such, serve not the Lord Jesus Christ, but their belly; and by good words and fair speeches deceive the hearts of the simple," Rom. xvi. 18. Again he writes to the Galatians, "I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ," Gal. i. 6, 7.

To apostatize, or depart from the simplicity of the gospel, seem to be a leading characteristic of man. There are several reasons for this. But the leading reason is to be found in the fact that man has not *confidence in the word of the living God*. The lack of confidence in God's word, brought Adam to the dust, and doomed his posterity to all the ills to which flesh is heir, ending in death. The Israelites under Moses, witnessed the awful judgments of God upon the Egyptians. The waters of the Red Sea parted asunder, with walls great and high on either side. The pillar of cloud pointed out the way,—the pillar of fire lighted up the camp, and directed their stumbling feet amidst the surrounding darkness. Quails in countless numbers, were driven into the camp by the wind. The bread of God was poured down from the vaults of heaven to satisfy their hunger. The limpid water, by the command of Moses, gushed forth from the flinty rock to quench their thirst; and yet they murmured!! Unbelief was the besetting sin of those whose carcasses fell in the wilderness. In commenting upon these things, the apostle says, "Take heed, brethren, lest there be in any of you an *evil heart of unbelief*, in departing from the living God. But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end*." Again he says, "for unto us was the gospel preached as well as unto them, (the Israelites) but the word preached did not profit them, not being mixed with *faith in them that heard it*," Heb. iv. 2.

Let us, therefore, dearly beloved, labor to enter into that rest, lest any of us fall after the same "example of unbelief." Let us keep steadily in view "the prize of the high calling;" and be not "blown about by every

wind of doctrine,"—"ever learning and never able to come to a knowledge of the truth." There is a time when we should arrive at the truth, and be *established* in the glorious gospel of the Son of God. For to ever be in school, implies that we are "ever learning." But says the apostle, "*when faith is come*," we are no longer under a school-master." Faith comes when we believe certain things found in the Bible. The whole is a great store of knowledge which is to be "added to faith." In this way we become "strong" men and women in the knowledge of God, or godly things. If it requires a life-time to get into the faith, then many will fall by the way, and rise no more. Let us be established.

J. M.

Cooperstown, Ill.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

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Jesus and Nicodemus.

AN EXPOSITION OF JOHN iii. 1-13.

Our attention has been called to this interesting portion of John's testimony by two correspondents, with a request that we write something on the subject. We purpose to do so in a series of articles, and hope by so doing to help some of our readers to a better understanding of the important truths contained in this interesting conversation. We shall make our remarks expository, and follow the order as we find it.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," Verses 1, 2.

We learn that Nicodemus was a man of great importance in the Jewish nation. He is here stated to have been a *ruler*, that is, a member of the Jewish Sanhedrim. This fact is corroborated by a reference to John vii. 45-53, where we find Nicodemus in council with the chief priests and the Pharisees. These dignitaries had sent officers to apprehend Jesus, and bring him before them, (ver. 32,) but they returned to them without him, charmed with his eloquence,

saying, "Never man spoke like this man!" And when the Pharisees expressed their displeasure, and condemned the people as cursed, (and Jesus with them,) because they did not know the law, Nicodemus ventured to speak a word in his favor. He said,— "Doth our law judge any man before it hear him, and know what he doth?" And again we find that after the crucifixion, Nicodemus showed his respect for Jesus, by bringing "a mixture of myrrh and aloes, about an hundred weight"—enough to embalm two hundred bodies, it is said—but sometimes used profusely to honor the great. This act shows his esteem and liberality, and also marks him as a rich man. Jewish history mentions a man named Nicodemus, who lived about this time who was reported to be of high rank, very wise, and pious, and wealthy. Speaking in their usual terms of exaggeration they said he was so rich that he was able to keep one-half of the inhabitants of Jerusalem for ten years. Whether this was the same Nicodemus as the one mentioned here, we have no means of ascertaining; but it is probably the same. This man evidently was *wealthy*, judging from the amount of spices which he brought to embalm the body of Jesus—he would be reckoned *pious*, from the fact of being one of the leaders among the Pharisees—and that he was esteemed *wise* is evident from what Jesus said to him, (John iii. 10.) "Art thou a master (literally, *the teacher*) of Israel, and knowest not these things?"

We learn then from these facts that Nicodemus was no ordinary man. He was evidently one of the *thinkers*—one above the level of his own class, the rulers of the Jews. He had heard of Jesus in common with the rest of the Sanhedrim. The miracles which he did, and the words of wisdom which fell from his lips, caused no small degree of wonder among them. His presence amongst them stirred up a spirit of envy and jealousy. Nicodemus heard these various reports, and was acquainted with the views of his associates. He too was well versed, as a great teacher and expounder of the law, with what "Moses in the law, and the prophets did write" concerning the

Messiah; and now the question with him appeared to be, judging from the reports which he heard—Is this man our Messiah? And in order to settle this matter for himself, he determines in his own mind that he will see Jesus personally, and have some conversation with him. Accordingly we read—“*The same came to Jesus by night.*”

We have no positive information as to where this meeting took place, nor how soon after Jesus entered upon his public life. But we may infer from what we read in verse 23,—“after these things came Jesus and his disciples into the land of Judea”—that Nicodemus went as far as Galilee to see Jesus; and this may have been the reason why he arrived there and saw him *by night*, rather than the one usually assigned, that he had not courage enough to come by day. The Evangelist does not say that he came by night for fear of the Jews. Jesus had been at Jerusalem during the Passover immediately previous to this interview, and probably the first one which he attended after his baptism. There he manifested his power and glory. We read in John ii. 23—“Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.” And it appears that after he left Jerusalem, and the land of Judea, for home, that Nicodemus followed him, and sought an interview. As to the period when this occurred, it was before John’s imprisonment, and while he was bearing testimony to the coming Messiah, and baptizing disciples. See verses 23, 24. We ought to bear in mind that John the Baptist was a public character, and that he had aroused the nation by his message. Though he labored principally amongst the common people, yet the rulers of the Jews were not ignorant of his mission; for to the messengers sent to him from the priests and Pharisees at Jerusalem, he said, “I baptize in water; but there standeth one among you, whom you know not; he it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose,” John i. 26, 27. So when Jesus appeared among them at the Passover, “teaching as one having authority,

and not as the scribes,” and in addition working mighty miracles, publicly, at the very seat of government, it must have caused considerable talk and excitement amongst the people, and have been brought prominently before the attention of the rulers.

With these preliminary observations on the circumstances connected with this conversation, we are now better prepared to understand Nicodemus, when he said—“Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.” Nicodemus spoke very respectfully, hence his mode of address.

“Rabbi.” This was a title given by courtesy and common consent to learned men. It is about equal to our title of Doctor of Divinity, though not given by authority.

“We know,” etc. Nicodemus here acknowledges the superiority of Jesus as a teacher, and of his Divine mission in some sense. And he gives this as not only his own conviction, but also that of his associates in the Sanhedrim. But they were not yet prepared to acknowledge that he was their Messiah. The reason given, why they looked upon him as a teacher come from God, was a good one, and one which if it had been followed up, would have convinced them fully that he was really the Anointed one, spoken of by their prophets. “No man can do these miracles that thou doest, except God be with him.” Jesus based his claim to the Messiahship on the miracles which he performed. Hear his language—“The works that I do, bear witness of me, that the Father hath sent me,” John v. 37. Again, “the works that I do in my Father’s name, they bear witness of me,” x. 25; this he said in answer to some who inquired—“How long dost thou make us to doubt? If thou be the Christ tell us plainly.” But his answer did not satisfy them. And when he claimed an union with the Father, they charged him with blasphemy, and took up stones to stone him. They were not willing to believe that Jesus was God’s Son, yet they could not deny that he did the works. True, there were some who followed him, but they were very few, when compared

with the masses. The miracles which he did was the grand motive power which convinced these of his Divine mission. They said, "John did no miracles, but all things that John spoke of this man were true." And after Jesus had raised Lazarus from the dead, and the fact had become known throughout Jerusalem, the Sanhedrim was called together to consider what had best be done. They said, "What do we? for this man doeth many miracles. If we let him thus alone, all will believe on him; and the Romans will come, and take away both our place and our nation." They were afraid of him; his miracles were notable ones, and could not be denied. The people seemed inclined to recognize him as their Messiah,—and if they did, then what would become of the Sanhedrim, and the nation? for if the masses should receive him as their king, this would come to the ears of the Roman government, and then war would be the result. So to ease their consciences, and in order to appear as public benefactors, they were told "that it was expedient that one man should die for the people, and that the whole nation perish not." So from that day forward they sought to take Jesus, and put him to death. Thus they put away the light which thrust itself upon them; for "though he had done so many miracles before them, yet they believed not on him.... Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." The rulers were well acquainted with the words and actions of Jesus, but they did not all view the matter from the same stand point. Prejudice, education, self-love, pride, envy, and jealousy, were and are powerful obstacles to the reception of truth. Hence, though some of the rulers believed on Jesus, there were others who did not, but clamored for his death. Probably those who admitted his claims to the Messiahship were in the minority, and "because they loved the praise of men," and feared excommunication, did not oppose, but acquiesced in the action of the body, as

a whole. Jesus in his conversation with his disciples, just before his arrest, said—"If I had not done among them the works which no other man did, they had not had sin; but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause," John xv. 24, 25.

If the Jewish Sanhedrim had heeded the great truth spoken on their behalf by Nicodemus to Jesus—"No man can do these miracles that thou doest, except God be with him," and have lent an ear to his words, spoken in the Father's name, they would not have been guilty of the black crime of regicide. Let us hope that Nicodemus, at least profited by the words that Jesus spoke to him. We do find that he did speak afterwards in favor of Jesus, (chap. vii. 51,) and that he honored him, even at his burial, by bringing spices to embalm his body. We can scarcely think that he would consent to his death, and thus honor him. Like Joseph of Arimathea, he seems to have been "a disciple of Jesus, secretly for fear of the Jews." Joseph was also one of the Sanhedrim, but he did not vote for the death of Jesus. He was one who "waited for the kingdom of God." He and Nicodemus were the only two of the Jewish Council, that we have any account of who ventured to do anything in honor of Jesus. Evidently they deplored his death, and probably could not prevent it; but they showed their respect and love for him, by caring for his mangled body; one provided him a new tomb—*his own*,—and the other provided an honorable and costly burial.

Our space forbids us entering more fully into the subject at present. Let us learn, however, this lesson from what we have briefly considered, that the claim of Jesus to be the Son of God, and the King of Israel, was established by the best of proofs, viz. that of miracles. Hence, not only Jesus but his apostles appealed to them, as fully establishing his claims. Peter, standing before thousands of his countrymen, under the full inspiration of the Holy Spirit, exclaimed, "Ye men of Israel, hear these words

—Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, *as ye yourselves also know*, * * * ye have taken, and by wicked hands have crucified and slain." And also to Cornelius and his household he said—"and we are witnesses of *all things which he did*, both in the land of the Jews, and in Jerusalem." We call attention to these manifestations of Divine power. They were given in public, in the blaze of day; in city and in country; for all classes of society; and consisted in works of mercy for the unfortunate of every kind and degree, without fee or reward. How absurd the claims put forth by Spiritualists, Catholics, and others, that they are able to perform as great miracles as Jesus did,—a mere tissue of shams and base impostures, when contrasted with the sublime and benevolent wonder-working power of the Son of God. Like the magical feats of Jannes and Jambres, who withstood Moses, in Pharaoh's court, they shrivel into mean and contemptible jugglery and diabolism, when placed in juxtaposition with those mighty works of love and mercy which our Savior performed by the Spirit of God.—EDITOR.

Bro. Shockey's Position.

In a letter received from Bro. Shockey, dated Jan. 31st, he defines his position as follows:—

"Now Bro., I did not know all the things concerning the kingdom of God, and the name of Jesus, nor do I admit the word teaches that I should before baptism. But I did believe the promises made of God to the fathers; such as, the land to Abraham, Isaac, and Jacob—that Jesus was the Seed, Gal. iii. 26, 29. Jesus was David's Son, and heir to his kingdom, and that natural Israel were to be united and restored to the land promised. Jesus was to reign 1000 years, and the little season. That *Jesus died*—not went to heaven, till after his resurrection, and was God's Son to give immortality, &c. * * * This to be sure is but an outline of *the things*. But it is true that no one young in them, can understand as you and I do now, in less than many years' study, which is both reasonable and scriptural. All must embrace "here a little and there a little." I tell all of you that I am perfectly satisfied that I obeyed the Lord, and have the Roy's Name, and I think you have no reason to be dissatisfied in my case. Speak out.

Yours in hope, W. P. SHOCKEY.

We are glad that Bro. Shockey has so well and pointedly spoken out on this matter. We agree with him that it is not necessary to

know every thing before baptism. In that case there would be no room left for growth in knowledge, or to "add to our faith knowledge." A knowledge of the grand outlines of the Gospel must be possessed, but the details may be filled in afterwards. This knowledge Bro. S. seems to have had, and as he says he is satisfied viewing the matter from his present enlightened stand point, we consider it our duty and the duty of the brethren at large to receive his statement, and "judge nothing before the time, until the Lord come." We love consistency, and hate bigotry and intolerance; and while we would always "earnestly contend for the faith once delivered to the saints," we would ever be careful not to add something to "the word of faith," which neither Jesus nor his apostles ever required.—ED.

For the Gospel Banner.

A Great Error.

Jesus came first as a babe, then as a man for baptism, then as a "sin-offering," and then went to his Father. All this took time. In his second coming he comes as a thief; then sends his angels throughout the world to bring in his saints, both good and bad; then opens court for their judgment; then begins the work of wrath upon the nations; then begins to deliver Israel; then subdues all nations; then reorganizes Israel's kingdom out of the twelve tribes restored; then begins his millennial kingdom in its promised fullness. All this will take time, and he who does not study this order of things will, I fear, remain in darkness on these great questions.

I see clearly where the writers who ignore these things make their "great error." They look for Jesus to come and do all these things "in a moment of time"—hence they have dead men springing out of the dust like shooting stars, kingdoms falling and republics sinking by one flash of lightning, the Jews restored in twenty minutes after Jesus arrives, and the saints all in office before sun down, and the millennial kingdom set up in less than a day of twenty-four hours.

But it will take time for all these great works to come to pass, and why get out of humor over it? Jesus will work up to the proper day, and bring in everlasting righteousness in his own good way as foretold by the prophets.

J. K. GREEN.

REMARKS.—True, there is no need for any one to get out of humor about these things.

Every thing foretold will come to pass in its proper time and order. There is a great and mighty work to be done before the millennial reign of Jesus and the saints is fully inaugurated. This will take time for its accomplishment, though with the grand and powerful agencies which will be brought to bear upon it, the work may be vastly accelerated, and the time much shortened. It will take years, however, to effect it. We cannot conceive of any one enlightened in the Word of truth that can look for "Jesus to come and do all these things in a moment of time." We have reason to expect that the dead saints will be raised incorruptible and the living changed, "in a moment, in the twinkling of an eye"—therefore as sudden as a lightning's flash, or the shooting of a star—because the apostle Paul tells us so. We know nothing whatever about these future events, except what is revealed. Our safest course is to believe what is written, and let speculation alone. The coming of Jesus, and the gathering together of the dead and living saints unto himself, in this sudden manner, is the beginning of momentous events, which will be developed in the order spoken of by the prophets. Let us all be prepared for the glorious appearing of our Lord, that we may have a share in his coming kingdom and glory.—Ed.

For the Gospel Banner.

The Gospel and the Resurrection.

As there are many things preached through this country for gospel, and among the most popular things, are the death, burial, and resurrection of Christ as the gospel, I wish to take exceptions to this as being any part of the gospel, according to the sure word. Proof.—Jesus sent the twelve, and told them to preach the kingdom of God, and heal the sick. Luke ix. 2. "And they departed and went through the towns preaching the gospel, and healing everywhere," Luke ix. 6. I give but one quotation here, although many might be introduced.

John the Baptist, Jesus, and the twelve, and the seventy, all preached the gospel of the kingdom; but not once preaching the death, burial, and resurrection of Christ. Proof—John xx. 9, "For as yet they knew not the scripture that he must rise from the dead." I would ask, why did the disciples

of Jesus forsake him when he died, and go a fishing? Because they knew not the scripture how he should die and rise again, their hopes all being lost. This is proof sufficient that the gospel is the good news of the kingdom of God.

But I hear some one saying, what does Paul say in 1 Cor. xv. 1-3? I answer, by asking a close reading, and see what he says—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul wishes in this to make clear a certain thing which he had preached, and which he says they might believe in vain. He does not charge them with denying the faith—but of making it vain by denying the resurrection; and goes on to show them that their hope is not in this life, but after the resurrection. Verse 14—"and if Christ be not risen, then is our preaching vain, and your faith is vain also." You see he recognizes their faith as a thing separate from the resurrection; but as being vain, because the hope is the other side of the resurrection.

Evidently some of the Corinthians expected the kingdom before they died; therefore believing the gospel, but not believing in the resurrection. I do not believe ever an apostle baptized them without believing the gospel. But they might have done so without understanding the resurrection; which is evident from all who were baptized prior to Christ's death; they being of like faith in the kingdom, and Jesus as the promised king. I wish all the brethren could see the difference between the gospel and the resurrection.—especially the how of the matter. J.

For the Gospel Banner.

Right versus Popularity.

Bro. WILSON:—Please send to my cousin, Dr. D. R. Malone, Edinburgh, Ind., the *Gospel Banner* so long as the within enclosed needful will justify. He is more than ordinarily educated and intelligent, and has been, if not now, a "Campbellite." But, being a pretty fair Hebrew and Greek scholar, also German and Latin, I think, from late correspondence with him, that his sectarian garments begin to sit uneasily upon him. No good scholar and honest man, especially if he be industrious, critical, philosophic, can long hug to his heart the God-dishonoring doctrines of "immortal-soulism," "eternal misery in an endless hell," an isolated faith in "the death, burial and resurrection of Jesus Christ from the dead," and an "immersion into that faith," "the breaking of the loaf

weekly," and unscriptural "prayers," and rest satisfied that these will save him "in that day."

His knowledge of Hebrew, if he read his Old Testament critically, will knock from under him his prop of "immortal-soulism." Both man and beast, so far as that is concerned, are upon an equality; they have "one breath" or "spirit," and naturally all go to "one place." The Bible and philosophy teach that *life* can only be manifested through organized being. Therefore, *life* is as differently manifested as there are multifarious organized beings. The higher the organization, the nearer the approach to the Elohim, the more intellectual and moral are its manifestations. And that, when disintegration or dissolution takes place, *all life ceases forever*, unless reorganization takes place.

So with his knowledge of Greek, with his Greek Testament, and true philosophy. Inherently or naturally, any further than man's nearer approach to the Elohim, there is not a word affirmed of man's soul or spirit, that is not also affirmed of the soul or spirit of beasts. Being more highly organized, with a nobler, higher mentality and morality, or with an organization susceptible of a higher manifestation of these, he was put upon trial, under law, but proved unworthy of continued life under the laws of his present being. But so was not the beast. He was placed under no revealed intellectual or moral law.

But, since man sinned and brought death upon the race, God, in the infinitude of his wisdom and mercy, has granted him another trial for a higher organization and life, even a spiritual body and immortal life in his kingdom through the mediation of Jesus, who also was tried, found worthy, and "was made perfect through suffering," who died, and through the Eternal Spirit was raised from the dead, and who has become the Life-giver "to all who come unto God by him." This second trial takes place upon the principle of faith and obedience. If found *worthy* at the coming of Christ, eternal life will be granted; if, *unworthy*, he must come forth to "the second death." Hence, the truth of Paul's saying; "The gift of God is eternal life, through Jesus Christ our Lord." If a *gift through Christ*, man has it *not outside of him*. No "immortal soul" within nor external to man. Obedient man re-organized the second time, will be spiritual and eternal. Disobedient man re-organized by Christ, *not in him*, will be raised to the "second death."

Now, if man is *not* "immortal," he can *not* "suffer eternal misery in hell." Disobedient, he will be raised to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his

power." The Bible defines this to be the "second death." But the heathen who have never been put under revealed law, when dead, will "remain forever in the congregation of the dead." So decree the Bible, philosophy and right reason. I purpose no array of scriptural references, nor design to give the exact and precise words in my quotations, as they are made from memory. But, upon the the points made, and to be made, I challenge denial, with honorable controversy.

The mere isolated faith and avowal of it, in "the death, burial, and resurrection of Jesus Christ from the dead," and an "immersion upon that faith," never saved man nor woman. Unless the faith is the "one faith," "the faith of Abraham," the faith in "the kingdom of God," and to "ALL THE LAND OF CANAAN FOR AN EVERLASTING POSSESSION," after the establishment of Christ's kingdom "upon David's throne," now in ruins, immersion will avail no more than the immersion of an infant, or the rhapsody of a Hindoo unbeliever.

The weekly "breaking of the loaf" to such an one avails no more than the breaking of any ordinary loaf at an ordinary meal: because such an one has not the "one faith" and the "one immersion." A faith and an immersion are of no value in the kingdom of God.

"Prayers," however pious soever they may be, antedated not by the "one faith" and the "one immersion," are of no more value than were the *pious* thoughts of Saul, who *saved the best stock alive*, in order, as he said, "to sacrifice to God." Samuel told him "obedience was better than sacrifice," and much better than his pious thoughts! Beware, O sinner, that your "*good feelings*," *pious "thoughts"* and many "prayers," unauthorized, may not be a worse condemnation to you than Saul's were to him!

If you would have "immortality and eternal life" in the kingdom of God; would pluck the life-perpetuating fruit of "the tree of life; would have yourself in the "water of the river of life;" would join in the glad anthems of "the song of Moses and the Lamb;" would join the noble throng "of the redeemed of every nation, kindred, tribe, and tongue;" would walk the gold-paved streets of the New Jerusalem," and see your immortal beings reflected "in the sea of glass," you must be ruled by the "one Lord," have the "one faith," submit to the "one immersion," and have within and over you the "one God, the Father of all," who is above all! Amen! and amen!

ALFRED MALONE.

A little leaven leaveneth the whole lump.

For the Gospel Banner.

"Thy Kingdom Come."

The phrase is readily recognized by all readers of the Bible, as being part of the memorable prayer which our Savior taught to his disciples. It is to (use a Latin phrase) *multum in parvo*, or in plain English, much in a little. It is a standing rebuke against the practice both of ancient and modern *Pharisees*, of "long prayers," and "vain repetitions,"—against hollow declamation, to be seen and heard of men. It is simple and easily understood by any one who will divest themselves of the wisdom which is from beneath, and who are willing to put themselves under the Great Teacher—to learn the great lessons which he is ever ready to impart. It is not imparted, however, by any other instrumentality than the study of *the word*—the Scriptures of truth; not by any extraneous, invisible, intangible, outside influence, like the *spirits of dead men*. We are not to "ascend to heaven," or descend into the deep, but by childlike simplicity to study the *word*, which, by so doing, and obeying its precepts, is able to make us wise unto salvation.

But who can utter these words, and heartily desire the accomplishment, or the setting up of the kingdom, which is the leading desire of this petition? Surely not those who make gold their hope; or, whom the god of this world has blinded; or the votaries of pleasure; or the rulers of this world; or those who have assigned to them posts of honor, for they very well know, that they will have to give place to others when the kingdom of God shall be established. Many other classes might be named, (if time and space would permit,) who would shudder at the thought that the kingdom of God should supercede any of the kingdoms, republics, or dynasties of earth.

But there are those who can sincerely, and I trust will earnestly pray, "thy kingdom come; thy will be done in earth, as it is done in the heavens;" those who have chosen the God of Jacob for their help; those who have fled for refuge to lay hold on the hope set before them in the gospel; the meek who have the promise of inheriting the earth, (Psa. xxxvii. 11; Matt. v. 5;) those who are "waiting for the adoption, to wit, the redemption of the body;" those who are "the poor of this world, but rich in faith, and heirs of the kingdom which God has promised to them that love him;" those who love the *appearing* of the Savior, the great restorer, who is the resurrection and the life,—the great physician, who can heal all the maladies which flesh is heir to; those who have full and implicit confidence in him, and him alone; who long to occupy

that land where none of the inhabitants shall say, I am sick. In short, all who can say at Christ's appearing, "Lo! this is our God, we have waited for him, and he will save us; this is the Lord, we will be glad and rejoice in his salvation;" "for there is salvation in no other." All such characters delight to pray, "thy kingdom come."

M. I. LEWIS.

Rosendale, Wis.

Toleration.

All men desire toleration; why then should they not tolerate others? Why abuse a man for giving up an old theory or opinion? He might as well abuse us for retaining it. If this be unjustifiable in him, it is equally so for us to treat him in that way. The man who seeks after truth, and is led to alter his opinion, and tries to give others part in his joys, by making known his discoveries, deserves our thanks instead of our censure. He who is really deserving censure is the man who will not take pains to find truth; or having found it, will not impart it to others lest he should suffer reproach or loss. It has often been the case that men kill their benefactors and reward their plunderers. The Jews killed Jesus and released a robber. Many do the same in some form or other. They blame the Jews, but act out the same spirit; it was an intolerant spirit. They would not bear to have Jesus disturb their customs, creeds and traditions; it was bringing in causes of division, and lessening the reputation of those who wished to be thought wise and learned. He was regardless of the effects of His teaching on the established order of which the Scribes and Pharisees were so tenacious, and on which their popularity depended. He sought to make men wise and holy, though it might overturn all the schemes of the popular leaders of that age, and break down all their doctrinal theories. He proclaimed the selfishness, hypocrisy and pride of those leaders in such a manner as roused all those unholly principles into action. They would not tolerate him, and hence put him to death. They would not endure one who boldly denounced their corruptions of truth, and sent the people direct to "search the scriptures." That would be admitting the people to some sort of independence in their theological investigations, which might lessen the popular estimation of the usefulness of the Scribes and Pharisees.

We hardly need a stronger proof of the truth of the gospel history, than the fact that men now, who attempt to follow truth wheresoever it may lead—regardless of its effects on themselves among men—are treated as Jesus and his followers were by

the popular leaders in their day. The treatment He met with is so perfectly like what men now manifest towards any who do not sustain their traditions or doctrines, that we cannot doubt the truth of the whole gospel history—it is natural as life: men in general never give up their old opinions and customs without first persecuting those who have tried to bless them by showing a better and more truthful way.

Jesus was a real person—He was from God—He was a teacher and regenerator of mankind—He was treated as the gospels say—He could not have been treated otherwise in such a world as this; and the gospel is as certainly true and divine as that light and truth exist in the universe. If any one would wish further proof of this, let them follow out their own convictions of truth: boldly utter them, and live them out as did Jesus; let them sit at Jesus' feet and learn of him in this matter regardless of the opinions and traditions of popular leaders and popular applause, and see if they do not become satisfied of the truth of the history of Jesus. We do not ask you to deal in fancies, excitement or fanaticism in any form. Be thoroughly concerned to know the truth, and soberly, but decisively make it manifest in your utterances and in your life regardless of its consequences on your reputation and worldly prospects—make truth, the truth comprehensive of the things concerning the kingdom of God and the name of Jesus Anointed, and which also embraces immortality as a conditional gift,—make these things your controlling theme and act accordingly, and see if you are not satisfied that whatever else may be false, the gospel of Christ is true. Live Christ-like—labor for the same objects in the same unvarying, steady, persevering course,—live simply to learn and to practice the truth and thus honor God and bless men, and you will soon find yourself in circumstances not unlike those Christ was in—you will drink of his cup, and be a partaker of his sufferings, and share in his lack of reputation. A clear knowledge of truth and duty, will always be the result of a hearty, though persevering obedience to the light already given—to the dictates—to the revelations of truth and duty made known to us by God.

Some people are afraid to inquire after truth lest they should fall into infidelity. Such persons are already in effect infidels; i. e. they are *blind* believers; and what are such better than infidels? He only is a true believer who is convinced of the truth of the gospel in such a manner that he can give a reason, to every man that asks him, of the hope that is in him. Let our faith be founded in the wisdom and word of God,

and let it go out in living action, and all the errors that have ever cursed the world will not shake it—it is founded on a rock.

But the farther we keep from the light of investigation the more sure we may be of an easy downhill journey; and may lose our reward. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—*Sel.*

For the Gospel Banner.

Do we know it?

Or have we forgot that "the saints shall judge the world;" and if the world is to be judged by them, the world is to make account to them; and if they are the judges, they as judges will present all matters of difficulty to the Chief Judge, the "King of kings." Then there is future accountability of the world. If the saints are to judge the world, when will they? Will they come with the Lord to do so? if not, Enoch has not given the true note of warning, or else we do not understand. "Behold, the Lord will come with his holy myriads, to execute judgment upon all, and to convince all that are ungodly, of all their ungodly deeds which ungodly sinners have committed," &c. See Jude 14. Again, in a certain place it is said, "And the Lord my God shall come, and all the saints with thee." Moses and the prophets have abundantly attested this judgment. Moses gave charge to Israel, concerning a prophet like him, to be heard and obeyed at the peril of their lives. See Deut. xviii. Peter's application of this prophecy coming as Moses said to destroy all the disobedient, is referred to what the prophets from "Samuel, and those that follow after," have said. This covers much that is written about Israel and the nations being judged, from which it is clear that this wrath and vengeance is to be executed by *all* his saints, holding the two-edged sword "to execute vengeance upon the heathen, and punishments upon the people." See Psa. cxlix.

Again, "I will give you pastors after, or according to my heart, which shall feed you with knowledge and understanding." Jer. iii. 15. "And I will restore thy judges as at the first, and thy counsellors as at the beginning—afterwards thou shalt be called the city of righteousness, the faithful city," Isa. i. 26. The following is how the thing is contemplated. "And I appoint unto you a kingdom, as my Father has appointed unto me, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," Luke xxii. 29, 30—Again, "fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It is well here to be

reminded that the Father will give it to them "for whom it is prepared," and Jesus said it was not his to give, to sit either on the right hand, or on his left. Then this is the arrangement so far, the appointments being already made. And he will make them "princes in all the earth." Why should he not so exalt those that are low, and make them judges of the world, who are his kings and priests, that are to "reign with him on the earth,"—"a royal priesthood, a holy nation, a peculiar people, zealous of good works," "elect according to the foreknowledge of God," who has called us, not according to our works, but according to his purpose and favor which he purposed in Christ Jesus before the world began." Thus obtaining a complete triumph, through him that loved us, over principalities and powers, and dominions, and every government over which Jesus is made head in the dispensation of the ages to come. For indeed then we will wrestle against principalities, powers, and spiritual wickedness in the high places. "According as he has chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Having predestined us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph. i. 4, 5. How precious the word of exhortation of the Lord in his farewell address to the saints, when he says,—“be faithful until death, and I will give you a crown of life;” “and to him that overcomes will I give power over the nations, and as a vessel of a potter shall they be broken to shivers;” “Hold fast that which you have, and let no man take your crown.” No wonder then that John saw thrones, among the things that should shortly come to pass, and they that sat upon them, and crowns given them. And no wonder that Daniel saw, and said, the kingdom was to be given to the people of the saints of the Most High. Well may the saints exclaim, “thou hast made us unto our God kings and priests, and we shall reign on the earth.” There they will indeed have “power over the enemy.” “Heirs of God, and joint heirs with Christ!” What is a more glorious thought! Not serfs, nor his peasantry, but jointly an heir with the Lord. Then how could we be unfit to reign with him? But alas! if true, if some of the members of his body are to be cast out, “whom he foreknew,” and ordained to be conformed to the image of his Son”—“a joint heir” cast out! Can one be a joint heir who loves not our Lord Jesus in sincerity, and confesses not his sins to him, that is faithful and just to forgive. “There is one body,” and they are to

be “without blame before him in love.” Why should they fear? if the Lord be for them, who can be against them? The Scripture saith,—“In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Neither withhold because there are so many stony places, nor because of thorns or briars. We have sown now for several years, and have broken up the fallow ground, but the thorns seem to choke it all, but we are reminded right here that God gives the increase, and he gathers where he strews not, and reaps where he does not sow. Then let us say as Paul, “thanks be to God who gives us the victory through our Lord Jesus Christ.” Then those judges who are to judge angels and the world, will go forth with the Lord “conquering and to conquer.” Oh that we could see the things laid up; for those who love the Lord;—but they are indescribable.

Some are much concerned about the judgment seat of Christ, as though it was a dreadful place to be ushered into, for fear we be blackballed out. Now let all the loving ones, who love the Lord in sincerity and truth, fear no such thing. I should fear for myself; but what should I fear? fear his rod of chastisement, which is applied to all his sons whom he receives. May all anger, wrath and malice, be put from us, and let us be forgiving, as the Lord who was full of compassion and very pitiful.

“May the God of our Lord Jesus Christ, the Father of glory, give us the spirit of wisdom and revelation in the knowledge of him; the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what is the riches of his favor and glory, and the inheritance of the saints. And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this, but the age to come.” B. SWEET.

☞ A negro elder of the church at Beth-el, Mo., refused to partake of the Lord's Supper, because “the flour the bread was made of was stolen.” For this he was expelled from the church.

☞ Every man magnifies injuries he has received and lessens those he has inflicted.

The Second Advent.

That the Lord Jesus will come again to this earth personally, to restore again the kingdom unto Israel, rebuild the house of David, and reign on David's throne on Mount Zion in Jerusalem, over the re-gathered tribes of Jacob and the nations of the earth, is as plainly taught in the Scriptures as language can teach a doctrine.

That event being in the future, it is to be looked for with the greatest interest, and as a matter of course is drawing nearer and nearer every day. Events transpiring in the political world, predictions of ancient prophets fulfilled and now become history, all indicate that that event is near. Chronological periods set forth by the Spirit in the prophets, all seem to terminate within some six or eight years. The great period of 6000 years according to the best chronology we have seen, seems to terminate within a very few years of the present time, at the end of which period multitudes of the human race look for a glorious Millennium of peace and prosperity to this groaning earth.

In view then of the approach of that long wished-for day, be it as near as we anticipate, or be it further off, what is our duty, and the duty of all that love the truth?

Should we as some have done, go forth to an unbelieving world and preach certain definite days, months or years for the coming of Christ, create excitement in the minds of those who are ignorant of the purposes for which the Bible teaches he is to come, cause such to leave their families, neglect their business, cease to cultivate their fields, and leave ungathered their harvests? We answer no; emphatically, no!

The people formerly known as Millerites, and latterly as Adventists, or at least that portion of them called timeists, (all in fact have been timeists at some period or other,) have much folly and suffering to answer for as the result of their fanaticism.

The time has been set and preached, and implicit faith that the Lord Jesus would appear upon a certain day, demanded as necessary to salvation. Families have been broken up, farms have been left uncultivated, and men and women have been made insane. Times have passed by without bringing the predicted event, and yet these people have failed to learn wisdom, and be more temperate in their zeal afterward. They have failed to see anything in their disappointments but the hand of the Lord, leading them forth to try them. They charge all their follies on the Lord, claim that in their preaching of error and falsehood they have only been doing the will of the Lord, and that God has blessed them in so doing.

And thus failing to learn that wisdom, which the Most High designs they should learn, they go on for years, setting new times, and raising new excitements. But this is only one phase of religious fanaticism, which is the same whether manifested under the names of Adventism, Millerism, Methodism, or any other ism that has obtained in the world; and insanity, poverty, and vagrancy, are among the legitimate fruits of religious fanaticism. Men are just as fanatical when they go to a prayer and conference meeting, expecting to get some special blessing, in the shape of an excitement, or exhilaration of the mind, when they get up spasmodical protracted meetings, or special efforts for what are popularly styled revival meetings, as when they preach the coming of the Lord at a specified time, as an inducement for sinners to repent. Neither are doing the work of God, if we understand the Scripture teachings.

What then is required of us in view of the near coming of the Lord, or any other event that may await us in the future? We answer that we are required to do the work of God under any and all circumstances. The same duties, the same obligations, that were binding upon the disciples of Jesus Messiah in the apostles' days, are binding now. No new revelation has been made of duties to be done, or service rendered, no new forms of worship, nor means of grace; no new machinery to facilitate the conversion of sinners has been authorized by the Eternal One. Says Jesus, "This is the work of God, that ye believe on him whom he hath sent," John vi. 29.

God has sent prophets, angels, and his Son, to announce his words which are truth. To do the work of God, is to believe the truth, and its belief requires obedience to the precepts of truth contained in the revealed word. We are not to inquire what men believe or teach, what they have felt, or what experiences they have passed through; all that was required of men 1800 years ago to bring them nigh to God, so as to worship him in spirit and in truth, was to believe the truth, in which is involved the things comprehensive of the kingdom of God and the name of Jesus Messiah, and subsequently to reform their course of life, and be immersed in water for the remission of their sins. This brought them into such close relation to the Deity that they were called sons of God. Nothing more is required of men to-day. No new form of doctrine is presented to us by revelation from the Deity for obedience; no intervention of anxious-benches, promiscuous public prayer-meetings or ecstatic experiences; the

way laid down is plain and simple enough for any one to walk in if he chooses, but Gentile pietists have invented new machinery not authorized by the Scriptures, for the purpose of making proselytes to their different creeds.

God has given reason to every man; it is one of the greatest blessings from the the Almighty; he has not given it for us to outrage and abuse, but to guide and keep us in the peaceable and quiet way of life, and not in the ways of fanaticism and unhealthy excitement. God is not the author of confusion and disorder, but of peace. All that God requires of his children under any and all circumstances, is "To walk humbly, deal justly, and to love mercy."

"To fear God and keep his commandments is the whole duty of man."

If then we have obeyed from the heart the FORM of doctrine delivered to us in the Scriptures, and by so doing placed ourselves in that close relationship to the Deity, to be called his children, we are prepared for any and every event, and the coming of the Messiah to establish his Kingdom in fulfillment of the promises made to the fathers of the Hebrew nation, will be looked forward to as the great and glorious consummation of our hope, which we shall be looking for with an earnest desire. And whether that event be near or far off, we are released from none of the obligations or duties we owe to our families, our neighbors and the world about us. We are to "be ready to every good work," to do good. If we can't make men Christians let us do the best we can, let us try to elevate them, and make them good neighbors, and good members of society; raise up the fallen, comfort the afflicted, endeavor to diffuse light, happiness and peace about us, that others seeing our good works, may be led to glorify our heavenly Father.

These duties are binding upon us up to the last hours of our lives, or to the last moments of the present state of things. We are to do the work of God while the day lasts. If we are found so doing when the Master comes, we shall be ready to receive him, and be found faithful servants.

Neither long faces, long prayers, nor gloomy looks are required of the children of God; no contortions of the body, no violent and boisterous vociferations, or fanatical rhapsodies; but a calm and peaceable resignation to the will of God who made us, loves us, and will do all things right.

MARK ALLEN.

Ask yourself before speaking ill of any man, first, is it right? second, is it kind? third, is it necessary?

For the Gospel Banner.

"Reformers going back."

This place is one of the strongholds of the "Reformation." Here is where J. K. Speer labored for a time, while a member of that denomination. Well do I remember how we rallied around him; and if there was any debating to be done he was the man. We had no fears then. We said, give it to the sects and we will stand by you. Everything was in good working order. But the time came when Bro. Speer was to leave us. I shall never forget when he preached his farewell sermon. The house was filled to its utmost capacity, and truly it was a solemn occasion. After preaching, Eld. Piety announced that we would give Bro. Speer the right hand of fellowship, endorsing all his former acts, which we did heartily. He took his departure from among us, seeking truth; promising as he learned he would reveal to us. After he had been absent several months, he asked permission to preach in the same house, and from the same book. Was it granted? It was not,—and why? Some person had reported through the *A. C. Review*, that he was preaching terrible "soul-sleeping doctrine." They said, "Oh, that is awful!" A council was held—the vote taken—the lock went click—and Speer was left out in the cold. So they thought—but were sadly mistaken.

Now when this was done, they could not find anything against him; did not know what he was teaching—what his doctrine was. For when asked to give a reason for such a course, they said "I am not posted—don't want our church split." And this is the Reformation of the nineteenth century! Against such we enter our solemn protest.

Where now is their Christian freedom, and the exchange of pulpits, they have boasted so much about? Oh! consistency, thou art a jewel!

Now in spite of all this, J. K. Speer sends on his appointment, to lecture on Bible christianity—(after being notified that he was locked out of their synagogue.) In a short time the report had flown in every direction,—his persecutors bringing everything to bear that was calculated to prejudice the people against hearing him. Falsehoods, slander, calumnies, flew thick and fast, and when the pelting storm of persecution was raging—where is Bro. Speer? We see him riding above the storm. He has come—now his persecutors get into their holes—the password was, oppose Speer in no way; it is dangerous to our church. They had no argument to offer

while he was here, only "you will divide our church;" and the women would say, "oh, it's awful!"

Now what is the result? I appeal to every thinking man and woman. Speer's propositions have been posted up at this place for several months,—they dare not meet the issue. We have the "all conquering oil"—just say meet the the issue with Speer, and they will like a sensitive plant.

WM. SIMPSON.

The Ottoman Empire.

The following is taken from a letter of "Carleton's," foreign correspondent of the *Boston Journal*:

CONSTANTINOPLE, Jan. 8, 1868.

To the Editor of the *Boston Journal*:

Is it not singular that there should be an opinion prevalent among the Turks that the Empire is to end with the present Sultan? The signs of the times are in accordance with that belief. That the Empire is falling to pieces no one can doubt. It would go down in a day, were it not propped by outside powers. If England and France were to withdraw their support, it would go with a crash, like a rickety old house in a whirlwind. How long can an empire stand which is a conglomeration of races, religion, and languages, to begin with, which feels scarcely a thrill of life from modern ideas; which has a government based on bribery; which advances its taxes fifty per cent. in a single year; handcuffs and imprisons all who do not pay on the appointed day; which opens no roads; has no great branches of industry; which has only a galvanized existence from its contact with western nations; which is over head and ears in debt; has always an exhausted treasury; which builds a new palace every year for the Sultan; keeps up a large standing army, and goes on adding useless ships to its navy; and which, besides all this, is being honey-combed by Russian emissaries?

We might name many more reasons for believing that the Empire is on its last legs, and yet it may remain longer than we think possible, from the fact that the wisest statesman of Western Europe can see nothing desirable to take its place. There is no crystalizing force in the Empire. The Greeks, Armenians, Albanians, Bulgarians, and Wallachians, hate each other as cordially as they hate the Turks. England and France cannot consent that Russia should extend her power, and take in at one swoop fifteen millions of people, obtain control of the Bosphorus, make the Black Sea a Russian lake, and build up a navy to control the

commerce of the Mediterranean. Nor can they consent to see the present civil and religious liberty of the Ottoman Empire swept away, and the despotism of Russia set up in its place. Protestantism is not permitted in the dominions of the Czar. The Turk tolerates all religions. You may believe what you like, worship as you please, provided you do not interfere with the Mussulman. What a contrast to Russia and Rome! The Pope drives the Protestant outside the walls of the city; if death comes, you can have no inscription upon your tomb-stone that you have hope of a better life; but the Turk will allow you to worship within a stone's throw of St. Sophia. The new English church in Pera is scarcely thirty feet distant from a Mosque.

But Russia is as barbarous as Rome. She rules with a rod of iron. She was kind to the United States during the war, and her sympathy was in strange contrast to that of England, but her kindness should not make us blind to her despotism. A few weeks since she drove thousands of poor creatures out of her lately acquired territory in Circassia. "Go north to Siberia, or South to Turkey, within ten days!" was the imperative order. Some obeyed; others delayed. The ten days expired, and Russian bayonets enforced the command. Here are thousands of homeless wanderers, who were received kindly by the Sultan. You meet them on the street, dressed in sheep-skins with buffalo caps. They are in rags and shags. Some of them are men of noble bearing. Their crime was a disposition not to submit to Russian rule, hence a clean sweep of them out of the country. Russia undoubtedly is moving up the scale, but the Turks have good reason to stand in dread of a neighbor so unscrupulous, who waits impatiently the sick man's death.

ENLIGHTENMENT OF TURKEY.

Under outside influences Turkey has made some progress. What has been done may be seen from the following statement, given me by Rev. Isaac Bliss, of the American Bible Society. Twenty years ago the American Board of Foreign Missions had five stations, and four churches with 116 members. In 1857 the mustard seed had become quite a tree, with 18 central stations, 37 out stations, 28 churches with 800 members, 51 preaching places, 50 schools with 1500 pupils.

Step over ten more years to the present hour, and you may count 22 central stations, 138 out stations, 152 preaching places, 56 churches with 2484 members. The congregations have an average attendance of nearly 11,000 persons. There are 176 schools with

5,500 scholars, four theological seminaries, and four female seminaries. This does not include Syria, and only embraces the work done by the American Board. About 30,000 copies of the Bible are sold per annum. It is estimated that three hundred thousand Bibles are in use every day in the Turkish Empire. Mr. Bliss not long ago, in a journey through Eastern Turkey, passed twenty-three nights in the country, stopping with the peasants, and in twenty-one houses he found Bibles! In the town of Cesarea three women, employed as Bible sellers, out of 860 families found the Bible in 763!

There is great desire among the people, old and young to learn to read. There is no opposition to missionary effort, but on the contrary the people look upon the missionaries as their best friends. There is also a desire, especially among the young people, to acquire the English language. The old opposition to the instruction of women has ceased, and now there is no obstacle in the way of their elevation. This is in Eastern Turkey, the oldest country of the world—the land of Mount Ararat, of Noah, and Abraham. After centuries of degradation, almost oblivion, the light of christianity is dawning upon this region, bringing civilization in its train.

THE SULTAN.

Little can be expected from the present Sultan. He is an ignorant, passionate, stolid fellow, notwithstanding Victoria sent him the Order of the Garter last week. It is said that when he gets into a passion the furniture of his palace has to suffer. He throws whatever is at hand at the heads of his attendants, kicks over the marble tables, smashes the pier glasses, and works himself into a whirlwind of passion. How it dignifies the Garter to send it to such a man! The Sultan, I am informed, learned very little from his journey to Paris, but his ministers and attendants came back with new ideas, so that some good may result from the visit to the exhibition.

The Proof.

Some years ago, a Frenchman, who, like many of his countrymen had won a high rank among men of science, yet denied the God who is the Author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sand, called on his God. Day after day passed, and the Arab never failed; till at last, one evening, the philosopher, when he arose from his knees, asked him with a contemptuous

smile: "How do you know there is any God?" The guide fixed his burning eye on the scotter for a moment in wonder, and then said solemnly: "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and pointed to the sun, whose last rays were shedding over the lonely desert, "that foot-print is not of man."

Latter Day Signs.

"Anguish of desponding nations," Luke xxi. 25.

Twenty years since I was favored with the use of Wakefield's translation of the New Testament, for a short time. Unless my memory is at fault, he renders the passage as above. Fain would I devote more time and care in preparing a communication for the *Banner* on the state of nations than I can now. So impressive however are facts occurring, that I am impelled to say something suggested by the items placed before me by the newspapers—unconscious testifiers of the truth of inspiration. Look at this picture presented by the *N. Y. Sun*.

THE FAMINE IN EUROPE.

"While we are all, rightly enough, occupied with the distress which prevails here, among a portion of our own people, it is well for us also to turn our eyes abroad. The sufferings of the poor in England have already been frequently commented upon by the press, but a much worse state of things exists on the continent of Europe. In Paris, from 40,000 to 50,000 rations are issued daily from the soup-kitchens of the Prince Imperial, and the Emperor has ordered the establishment of more. The city, besides, distributes fuel in large quantities at the various offices of public charity, and the amount of bread supplied to families who are being assisted has been increased. Lyons, Nantes, Rouen, and Roubaix are also full of misery. At Bordeaux the number of applicants for relief is immensely beyond the usual number. The guard of the City Hall has had to be doubled, and a squad of policemen called on to defend it against the famishing multitude. At Lille, Auxerre, and Limoges, the authorities have also taken extraordinary measures for the relief of the poor.

Germany, too, shares the prevailing misery. In a single village in East Prussia, lately visited by a correspondent of a London paper, out of thirty-nine adults only six had work; the rest had none. There were twenty-seven able and willing to spin if employment were offered them, by which they could earn about seven cents a day. The

wages of the adults varied from twenty to twenty-five cents a day, but most of the families were earning nothing. In none of the houses was there a particle of food to be found, and very little clothing or furniture. Only in two houses out of all the twenty-two was there any fire, and in one of the twenty that were unheated the man was dying of consumption, and his only child ill. The thermometer had stood at 26 deg. below zero on New Year's day. A Berlin paper also says that business is at a standstill; manufacturers are discharging their workmen or reducing their pay; families are seeking the cheapest possible lodgings, and privation and suffering are everywhere to be seen.

In Russia pestilence, as well as famine, is raging. In Finland and in the department of Perm the peasantry are dying of hunger by the hundred. In Archangel the case is the same. Bread is at three prices, and soon there will be none at all. It seems scarcely possible to save the whole population from death. Sweden has also been undergoing the same afflictions for several successive years, and more than one important province is almost depopulated by successive failures of the crops.

In Algiers the misery is more dreadful, if possible, than in Russia. The Bishop of Algiers speaks of people dying by the hundreds in the highways. Children search in dung-heaps for the grain which has passed through the intestines of the horses without being digested. In some places victims of famine are so numerous that they are buried in great trenches, like the dead after a battle. Tunis is also in a most wretched state. The Arabs are dying by thousands from cold and starvation. In the city of Tunis alone 8,000 have died in two months. The streets are full of orphans from three to eight years old, naked and starving, eating the offal they find. To add to their suffering we have a winter of exceptional severity. Mothers abandon their children, or sell them to Europeans for a trifle. Private charity can do little, and the embarrassed Government not much more.

From other parts of Europe we have no accounts of unusual suffering, but there must be a great deal of it. And yet amid all this misery of the people, their rulers go on increasing their armies and augmenting taxes. France is about to call out an additional conscription, although the census shows that her population is already stationary, in consequence of the forced celibacy of the immense number of soldiers she has under arms. Prussia, in turn, feeling herself to be the most likely object to French assault, is preparing to meet her. Russia

wants Turkey, and is getting ready to take it by force. Austria, seeing all these warlike preparations, is forced to put herself likewise in a condition of defence. And so the wretched game goes on. The people are ground to the dust simply because a mistaken sense of national honor or national interest requires their rulers to waste their bread and their labor in gunpowder and fortifications. Aside from the actual consumption of money and goods which these warlike movements involve, industry is paralyzed by the fear that hostilities may break out at any moment, and labor is kept without employment.

While, therefore, we have much to endure, we have also much to be thankful for. We have no pestilence and no actual famine. If a part of our population is deprived of employment, it can only be for a short period; and the more fortunate can and will come to the assistance of those who are in extreme destitution."

Reason and common sense show us that starvation by wholesale must be attendant of this state of things. What a spectacle! When millions of men, women, and children need help, the governments, by their war preparations, are exhausting the means of help continually. And this is not all, and not the worst. While for months past, earthquakes, floods, tempests, pestilences, distress, famines, have desolated; luxury, display, and revelry have abounded. The dissipation of society in Europe and America is sickening, disgusting, appalling. Fratricide and infanticide are common crimes. Perhaps no nation equals this in the former sin! Woe to America!

The point of national anguish and despondency may not yet be reached. It seems to be near. Vast and heartrending, says the *London Times*, is the distress at the east end of the metropolis. Upwards of 40,000 persons are receiving out-door relief. Items might be multiplied. But we opine that the rich will be stricken as yet they are not. Hunger breaks down stone walls; and will the masses patiently see the feasting of men in their midst and their own children starving? Not they!

The nations are talking peace and making ready for war. Italy seems desperate. With a revenue falling far short of expenditure she too is increasing her forces. Spain the same. Britain has a war on her hands, and torment within herself. The preparations of France and Prussia are vast. The explosion is near. Come, Lord Jesus!

West Cheshire, Conn. H. HEYES.

Do not speak well of yourself, if you desire to be spoken well of by others.

The Changeful--The Unchanging.

"Jesus Christ, the same yesterday, to-day, and forever."

How beautiful thou art, O green, bright earth!
How sweet thy tones of music and of mirth! [ven;
Thou hast bright, laughing hues poured from hea-
Thou hast the cool, pale beams by moonlight given;
And stars that flash out from their jewelled skies
And smile on thee, O earth, with watchful eyes.

How beautiful! how beautiful!

Thou hast small flow'rets and green forest trees,
Old silent hills, and summer bird and breeze;
Thou hast the melody, so clear and sweet,
Of winds and waters when their voices meet;
Thou hast bright faces round the cluster'd hearth,
The infant's laugh--the songs of love and mirth.

How beautiful! how beautiful!

O earth! thou home of lovely things and fair!
Hath CHANGE a dwelling midst thy beauty rare?
Go ask you angry cloud that veils the sky;
Go ask you bud that blossoms but to die;
Go ask the storm-wreathed hills, the leafless trees--
The turbid streams--the wilds surging seas!

How mournful! Oh, how mournful!

Go ask each cherished home of happy years!
The babe's sweet laugh hath changed to troubled
tears!

The heart that clung to heart now clings no more;
Forsaken is the joyful love of yore;
Death calls the loving and the loved away,
And others fill their vacant seats to-day.

How changeable! Oh, how changeable!

And dost thou, CHANGE, bear universal sway?
Can mortals pass not from thy realms away?
There was a day of darkness and of doom,
Which raised pale dwellers from the risen tomb;
When angels trembled, and men fearless gazed;
When on the quivering earth a cross was raised!

How awful! Oh, how awful!

Upon that blood-red cross a MONARCH hung!
An ELDER BROTHER'S bleeding brow was wrung!
For man he bore the purple gauds of scorn,
His kingly crown, a diadem of thorn! [strange,
His heart, which thrilled with love, so deep, so
For man was probed! Thou wert not there, O
CHANGE!

How wonderful! how wonderful!

Ah no; HE cannot change, that Savior, King!
Whose songs triumphal saints and angels sing;
The same, when crushed to earth his cross he bears,
The same, when soul-gemmed coronet he wears,
The same, when coming in his bright array--
The same forever, yesterday, to-day!

How glorious! how eternal!

Christian Courage.

Chrysostom before the Roman emperor furnishes us with a most impressive and beautiful example of true Christian courage. The emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion,-- thou canst not banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of the faith again: "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the re-
tort; "for, in the first place, I have none
that thou knowest of. My treasure is in
Heaven, and my heart is there."

"But I will drive thee away from man,
and thou shalt have no friend left."

"Nay, and that thou canst not," once
more said the faithful witness; "for I have
a friend in Heaven, from whom thou canst
not separate me. I defy thee. There is
nothing thou canst do to hurt me."

☞ The oldest city in the world, is
Damascus. Tyre and Sidon have crumbled
on the shore; Baalbec is a ruin; Palmyra
lies buried in the sands of the desert.
Nineveh and Babylon have disappeared from
the shores of the Tigris and the Euphrates.
Damascus remains what it was before the
days of Abraham--a center of trade and
travel, an island of verdure in the desert.

☞ It is very indiscreet and trouble-
some ambition which cares so much about
fame; about what the world says of us;
to be always looking in the faces of others for
approval; to be always anxious about the ef-
fect of what we do or say; always to be
shouting, to hear the echoes of our own
voices.

☞ ELDER SWAN used to say, that if
the doctrine of universal salvation be true,
the Bible ought to read, "Wide is the gate
and broad is the way which leads to
Heaven, and everybody goes there; strait is
the gate and narrow is the way that leads to
hell, and you can't find it if you try."

☞ Fight hard against a hasty temper.
Anger will come but resist it stoutly. A
spark may set a house on fire. A fit of pas-
sion may give you cause to mourn all the
days of your life. Never revenge an injury.

"He that revengeth knows no rest,
The meek possess a peaceful breast."

☞ Some old quaint writer has said,
"Dead fish go down stream. It is only live
ones that can swim against it." Let all
Christians head up against "all ungodliness
and worldly lusts," and live "soberly,
righteously, and godly" in this present
world.

☞ The late venerable President Day,
of Yale College, on being asked what he
thought of the modern spiritualism, so-
called, replied, "Either there is nothing in
it, or the devil is in it," a statement that
could hardly be bettered.

☞ A man should never be ashamed to
own he has been in the wrong, which is but
saying, in other words, that he is wiser to-
day than he was yesterday.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 16.

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For the Gospel Banner.

Typical Institutions.—No. 1.

THE PASSOVER AND ITS ANTITYPICAL PARALLELS.

Will the reader please to carefully read over the full account of the institution of the passover as it is given by Moses in Exod. xii. 1-28, and he will note the following particulars:—

1. The passover lamb was to be a male of the first year.

2. It was to be pure—"without blemish."

3. It was to be taken out of the flock, and separated from it on the tenth day of the month.

4. In the evening of the fourteenth day; on the fourth day of its separation, it was to be slain.

5. It was to be roasted with fire—whole—not a bone of it was to be broken.

6. Its blood was to be sprinkled upon the door posts and lintels of their houses.

7. The whole congregation of Israel were to eat it in the evening. They were to eat it in haste, with loins girded, sandals bound on, and staff in hand. The unclean and polluted, and strangers and foreigners were prohibited from eating of it; unless they had conformed to the law and been circumcised.

8. It was to be eaten with unleavened bread, and with bitter herbs.

9. They were to eat it in the house, and none were to go out until the morning.

10. They were not to save any for next day's use.

The above points I purpose now to notice, and will endeavor to exhibit their antitypical parallels.

1. The passover lamb was to be a male of the first year: hence of virginal purity.

So Jesus, God's lamb, was in his youthful prime—undefiled, and of virginal purity. He began the work which his Father gave him to do at the same time of life that the priests under the law began to perform their sacerdotal duties.

2. It was to be without blemish, i. e., free from physical deformity or disease.

So Jesus, the lamb of God's choice, was free from both physical and moral deformity. In Heb. ix. 14, it is said, "he offered himself without spot to God." And in chap. vii. 26, he is declared to be "holy, harmless, undefiled; separate from sinners." And the apostle Peter declares, "He did no sin, neither was guile found in his mouth," 1 Pet. ii. 22.

3. It was to be taken out of the flock on the tenth day of the month, and set apart for sacrifice.

So Jesus, of the tribe of Judah, and of the house and lineage of David; a lamb of the flock of Israel; was chosen of God, and separated from the flock, as the lamb which was to be slain for a passing-over of our sins. John, the harbinger, beheld Jesus approaching, and pointing him out to his disciples, said, "Behold, the Lamb of God which taketh away the sin of the world," John i. 29. This was immediately after he had been set apart and separated by his baptism. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Wherefore in all things it behooved him to be made like unto his brethren," Heb. ii. 14, 17.

4. The chosen lamb was to be slain on the fourteenth day of the month in the evening, being the fourth day after it was chosen out of the flock, and set apart for sacrifice. "And the whole assembly of the congregation shall kill it between the two evenings," Exod. xii. 6. A lamb is an inoffensive, patient, uncomplaining creature.

So Jesus, God's chosen lamb, having been set apart for sacrifice, was in the fourth year of his separation from the flock of Israel, and at the time of the celebration of the passover was violently seized and hailed before both Jewish and Gentile tribunals, and by them condemned to suffer death.

The chief priests, scribes, and elders, with the whole council conspired against him; the multitude of the people clamored for his death. Mark xv. 1, 3. In John xix. 14, 16, it is written; "And it was the preparation

of the passover, and about the sixth hour; and Pilate said unto the Jews, Behold your king! But they cried out away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your king? The chief priests answered, we have no king but Cesar. Then delivered he him therefore unto them to be crucified."

The apostle Paul writing to the church at Corinth says, "Christ our passover is sacrificed for us," 1 Cor. v. 7. Jesus, "the lamb of God," was patient, unresisting, inoffensive and uncomplaining. He said that he came to do not his own will, but the will of him that sent him. Again he said, "the cup which my Father hath given me shall I not drink it?"

Isaiah prophetically testified that "He was led as a lamb to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth." And this was literally fulfilled. When taken before the high priest, and accused by false witnesses, he rebutted not their testimony and answered not a word; so that the high priest wondered. When he was scourged, spit upon, smote with a reed, and with the palm of the hand, and mocked, he made no resistance—"when reviled, he reviled not again," but was entirely passive in the hands of his tormentors.

5. It was to be roasted with fire—whole—and not a bone of it to be broken.

Note.—Justin Martyr in his controversy with Trypho the Jew, says that the paschal lamb put down to roast bore the semblance of being transixed on a cross; one spit being run lengthwise through the body from tail to head, and another transversely through the shoulders, thus stretching out the fore legs like the arms of a person crucified. Trypho did not deny this being the case.

Compare this with the fiery ordeal which Jesus our passover lamb was subjected to, when he began to feel the full weight of that load upon him, and which he was to bear in his body to the tree. Contemplate his agony in Gethsemane! See him bathed in that bloody sweat!—hear his agonized petition, "Father, if it be possible, let this cup pass from me!" But added, submissively, "not my will, but thine be done." And when suspended on the cross, bearing the sins of many, hear his bitter cry, "My God! my God! why hast thou forsaken me?"

As not a bone of the paschal lamb was to be broken, so neither was a bone of Jesus broken. In John xix. 32 is the following testimony. "Then came the soldiers and brake the legs of the first, and of the other, which was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs." Thus was the scripture fulfilled; "A bone of him shall not be broken." The Psalmist also prophetically testifies as follows; "He

keepeth all his bones, not one of them is broken."

In the manner of the death of Jesus, by the cross, we see that it was prefigured by the passover lamb, when it was being prepared for those for whom it was provided.

6. The blood of the slain lamb was to be sprinkled upon the door posts and lintels of their houses. "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." Exod. xii. 13. Thus they were saved from death by the blood of the lamb.

But even that blood shedding would not have saved them from the impending destruction, if it had not been accompanied by faith and obedience. That they believed God's message, they gave evidence by doing that which he commanded through Moses.

To this point the antitypical parallelisms have been confined to Jesus; but here we find that the congregation of Israel became participants of the benefits of the paschal sacrifice—so also the congregation of believers, or Israel according to the faith, become participants of the benefits of the sacrifice of Jesus, and the antitypes of the congregation of fleshly Israel.

As the blood of the passover lamb, though shed, would have been of no avail in averting the impending wrath which was hanging over Egypt, unless the Israelites had shown that they believed the gospel of salvation from death, through the blood sprinkling, which was preached to them, by being obedient to the word preached, and sprinkling the blood according to the command:—so neither can any man be benefited by the sacrifice of Christ, God's slain lamb, nor be delivered from the "sentence of death which has passed upon all men to condemnation," only by believing that gospel of salvation which Jesus sent his apostles to preach among all nations in his name, and testifying their faith by their obedience to that which he commanded; (viz.) being baptized "into the name of the Father, and of the Son, and of the Holy Spirit." Then so sure as the destroying angel passed over Israel, who had placed themselves under the protection of the blood of sprinkling—shall they also "be saved from wrath through him;" for he has given positive assurance that "He that believeth and is baptized, shall be saved."

Thus through the "sprinkling of the blood of Jesus Christ," the obedient believing penitent is saved from that eternal death which came upon man through disobedience, and becomes an heir of life through Christ, who has said, "because I live, ye shall live

also"—and a participant in the blessings of the new covenant, "through the blood of sprinkling, that speaketh better things than the blood of Abel." Hence such are exhorted to "draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." See Heb. x. 22; xii. 24; 1 Pet. i. 2.

7. The whole congregation of Israel were to eat it in the evening.

As was the type, so the antitype.

The whole congregation of those redeemed by the blood of sprinkling, and who have been "cleansed from all pollution of flesh and spirit" in "the laver of regeneration," and who are endeavoring "to perfect holiness in the fear of the Lord," are the *only* proper persons to keep that feast, and eat of it, which commemorates the antitypical passover lamb which was sacrificed for them.

"Eat it in the evening." Evening is the close of day, and indicates darkness. The night of Israelitish oppression had been of long continuance and very dark, but the time of their visitation had come, it was just on the verge of a brighter day to them. It was in the evening of their dawning day, that the antitypical lamb was offered up, and that new memorial institution was inaugurated, which was to be held in commemoration of the sacrifice of the true "passover lamb," which was sacrificed for us, "through all the long night of the darkness of Gentile times, until the dawn of the millennial glory, when a new dispensation shall be ushered in under the auspices of the once slain lamb, then transformed into the "lion of the tribe of Judah." 1 Thess. v. 4-6; Rom. xiii. 11, 12.

When the memorable evening had come, Jesus gathered around him the twelve apostles, and intimated to them that it was with strong desire he had desired to eat that passover with them before he suffered. He then partook with them of it for the last time; and then "having taken a loaf he gave thanks and brake, and gave to them saying, take, eat, this my body, broken for you, do this in remembrance of me." And in like manner he took a cup of wine, saying, "drink you all of it, for this is the new covenant in my blood, which is shed for many, for the remission of sins." Such is the new commemorative institution, which the whole congregation of those redeemed by that blood are required to observe until he returns.

A few passages from one of the discourses of Jesus will be appropriate here. Jesus said; "Labor not for the meat which perisheth, but for that meat which endureth

unto everlasting life, which the Son of man shall give unto you," John vi. 27; also see verses 53-57. He also taught that "man does not live by bread alone, but by every word of God;" and the believer is exhorted to live by faith of the Son of God.

(1.) They were to eat it in haste—with loins girded—shoes on their feet, and with staff in hand.

So those who are desirous of "fleeing from the wrath to come," and of journeying towards that better land concerning which God hath said, "I will give it you," under the protection of the covering name of Jesus, as the Israelites left Egypt under the protection of the thick cloud which covered them as with a shield, are exhorted to "make haste, and delay not to keep his commandments." Ananias said to Saul of Tarsus, "And now, why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and Peter addressing a multitude of anxious inquirers said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." "Behold! *now* is the accepted time—*now* is the day of salvation."

The Israelites were not only to eat in haste, but in a standing posture, and fully equipped for a journey. So says the apostle Paul to those who had undertaken the journey to the heavenly Canaan; "Stand, therefore having your loins girt about with the truth and your feet shod with the preparation of the gospel of peace;" having the head protected with the helmet of salvation, and *over all* the shield of faith, etc. Hence their business is, as "strangers and pilgrims," to travel on under the guidance and direction of God's word, toward the "city of habitations," where they can enjoy rest and comfort, after the toils of the journey.

"Let us go forth therefore to him without the camp, bearing his reproach. For here we have no continuing city, but are seeking one to come," Heb. xiii. 13, 14.

(2.) The polluted and the unclean, and strangers and foreigners, were not permitted to eat of it, unless they had undergone the cleansing process required by the law.

The Apostle writing to the Hebrews, ch. xiii. 10, says: "we have an altar whereof they have no right to eat who serve the tabernacle." Why? manifestly because by continuing the temple service according to the Mosaic law they showed that they rejected the Messiah and his offering. Consequently they were in unbelief, and in their sins. Hence they had no right to eat of that bread, and drink of that cup, which memorialized our "passover lamb."

Neither had those who returned to the beggarly elements in which they were formerly held in bondage; for such by their action

had apostatized from the faith, and "counted the blood whereby they had been sanctified an unholy thing;" therefore they have no right to eat of it. Those also who have sought *justification in any other way* than that which God by his Spirit in Jesus and his apostles have enjoined, are also forbidden. The apostolic law bearing on the case is; "Let us draw near (to this altar) with a *true heart, in full assurance of faith*, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22.

8. It was to be eaten with unleavened bread, and with bitter herbs.

Leaven is the symbol of corruption; it corrupts whatever is tainted by it. "A little leaven leavens the whole lump." The apostle Paul makes it the symbol of "malice and wickedness." And that which is unleavened the symbol of "sincerity and truth." 1 Cor. v. 8. And in like manner Jesus made leaven the symbol of hypocrisy. He said to his disciples, "beware of the leaven of the Pharisees, which is hypocrisy." They wished to appear to the people, as righteous, God-fearing, law-abiding, and benevolent men, but their actions belied their professions. "They bound heavy burdens, and laid them on men's shoulders," which they would not lend a finger to remove. They "devoured widows' houses." For pretence of piety "they made long prayers,"—"standing at the corners of streets, that they might be seen of men." When they gave alms they caused a "trumpet to be sounded before them," that the people might see how benevolent they were. No wonder then that Jesus cautioned his disciples to beware of its pernicious influence.

Evil associations, and "evil communications" are corrupting in their tendency. A person may think, well, so far as I am concerned, I can associate with men of corrupt minds, without my mind being debauched—and hear their "evil communications" without my manners being corrupted. But is it so? silently, and almost imperceptibly, like leaven, it works, and by and by, the profane and indecent language which at first was so offensive to the ear ceases to shock its sensibilities, and does not appear so bad—and the evil, and unrighteous actions of society, which were looked at with abhorrence, ceases to appear so heinous and abhorrent, and may be passed over with a smile or a jest, or a remark that it was a smart trick, etc. This breaking down of moral sensibilities, shows the working of the evil principle, therefore beware of it. Conscience under its influence becomes seared—the fine sensibilities of a refined, pure nature become blunted—and vice in

its multifarious forms, ceases to appear the repulsive, hideous thing it once appeared.

Witness the operation of this principle at Corinth; it had worked to such a degree that one ceased to perceive that it was a crime to commit incest with his father's wife—and others had become so leavened, that they sanctioned his course, and defended him. Others had become so carnalized by this leavening principle, that they gloried in men, rather than in the truth; in others its evil influence had sapped the foundations of their faith and hope, by leading them to deny the resurrection. No wonder then the apostle cautioned them, saying, "Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame," 1 Cor. xv. 33, 34. Whenever and wherever in a congregation of disciplined ones, is found, evil-speaking, evil-surmising, whisperings, backbiting, it is an indubitable evidence that if they were ever purged from their old sins,—that they have been in contact with, and corrupted by the leaven of malice and wickedness. In such a case the apostolic exhortation is applicable—"Purge out the old leaven—that you may be a new (unleavened) lump," 1 Cor. v. 7. None of those principles of evil were seen in Jesus; and they are equally out of place among those who are named with his name.

(1.) The unleavened bread which they were to eat with the paschal lamb, seems to symbolize their separation from the corrupt practices and idolatries of the Egyptians, and having through the sacrifice of the lamb and the sprinkling of its blood been delivered from death, they had become God's chosen and peculiar people; and so were required to eat the unblemished lamb, which symbolized their new state, with pure untainted bread.

So those who receive Christ Jesus the Lord as their Savior and Redeemer, by faith and obedience; are the antitypes of fleshly Israel; for "having forsaken the corruption that is in the world through lust," and "having fled for refuge to lay hold on the hope set before them," they are clearly the antitypes of Israel who forsook Egypt and journeyed towards Canaan in hope of realizing the promise which was made unto their fathers.

As the physically unblemished lamb was to minister to the sustenance, and physical well-being of those, who were saved from death by the sprinkled blood; so the morally pure, and uncorrupted antitypical lamb also ministers to the sustenance and spiritual well-being of those who are cleansed from moral defilement by its shed blood, through their faith and obedience, and henceforth they are to be fed with "the sincere, (i. e. pure, unadulterated,) milk of the word, that they may grow thereby." Moreover, Jesus

said, "He that eateth me shall live by me." "I am the bread of life." "My flesh is meat indeed, and my blood is drink indeed." "Except ye eat the flesh, and drink the blood of the Son of man you have no life in you." The Jews said, "how can this man give us his flesh to eat." On a subsequent occasion he showed his disciples, how they could "eat his flesh and drink his blood;" not literally, but symbolically. It was when he partook with them for the last time of the paschal supper, while they were yet sat at table, Jesus took a loaf (unquestionably one of the unleavened loaves provided for the passover,) and gave thanks, brake and gave to them, saying, "take, eat, this is my body." Thus the symbol was put in place of the thing symbolized; and so by faith they were to eat it, discerning the Lord's body. So taking a cup of pure, unfermented wine, which he calls the "fruit of the vine," he does in like manner, and says drink you all of it, for this is my blood shed for you. Again the symbol being placed for the thing symbolized, "As often as you eat this bread and drink of this blood, ye do show forth the Lord's death till he come."

The unfermented bread and wine were fitting symbols, to represent to us, the uncorruptness and strict purity of him who "offered himself without spot to God" on our behalf. The Israelites were strictly enjoined to remove all leavened and corrupting substances from their dwellings, and under no pretence whatsoever were they to pollute themselves with anything that was leavened, during the continuance of this feast. And this was to be observed by them as a memorial for ever, throughout all their generations. If they acted contrary to this ordinance, they were to be *cut off* from the congregation.

The things of that institution typified those of the new institution. As those were to be *ceremonially* pure—so these are to be *really* pure. As Jesus our Lord was free from all pollution of flesh and spirit—so those who are his are to "to purify themselves from all pollution of flesh and spirit, perfecting holiness in the fear of the Lord." "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven; neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth."

And here I would ask the brethren with all candor and seriousness whether it is right and proper, when they come together to memorialize him who died for us, to do it in leavened bread, and fermented wine? What! memorialize the spotless, immacu-

late Son of God, with symbols which denote corruption, malice, wickedness, and the wrath of God!!! Think of it! And when you take the leavened or corrupted bread in hand, and say as did Jesus, "this is *my body*," ask yourselves wherein it symbolizes the uncorruptness of Christ, and his purified people. And so of the fermented wine.

(2.) It was also to be eaten with bitter herbs.

The bitter herbs were evidently symbolic of the bitterness of their servitude and bondage in Egypt; "And they made their lives *bitter* with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigor," Exod. i. 14. Whenever, therefore, they kept this ordinance throughout their generations, they would be reminded of the cruel bondage, and hard service, with which Pharaoh and the Egyptians made their fathers serve, until in anguish of soul they uttered a bitter cry, which cry the God of their fathers heard, and sent them a deliverer. It also seems to typify under the present dispensation, that if we would be made partakers with Christ of the benefits produced by his death, we must also be made partakers of his sufferings. "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you; But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy," 1 Pet. iv. 12, 13. So also the apostle Paul in Phil. iii. 10, speaks of "the fellowship of his sufferings;" and in 2 Tim. ii. 12, says, "If we suffer with him, we shall also reign with him."

Jesus said, "blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven," Matt. v. 10-12. Now it is no more pleasant or congenial to our natures, to be undeservedly reproached and evil intreated, than it is agreeable to the palate to have the bitter mingled with the sweet. But since Jesus drained the bitter cup even to the dregs; so it is the christian's lot in this life to have the bitter mingled with the sweet, then let him not complain, but bear it patiently. The time is coming when the bitter shall be removed, then oh! how sweet.

8. They were to eat it in the house, and none were to go out until the morning.

And so all through the darkness of this long Gentile night, the whole congregation of the spiritual Israel are enjoined to keep the feast which commemorates the sacrifice

of the antitypical lamb. "In the house." What house? The "house of God, which is the church of the living God, the pillar and support of the truth," 1 Tim. iii. 15. "But Christ as a Son (was faithful) over his own house, whose house are we, if you hold fast your begun confidence, and the rejoicing of the hope, firm to the end," Heb. iii. 6. Such are also styled by the apostle Paul, "The household of God"—"the household of faith," etc. Here his name is recorded, and they are called by his name.

The safety of the Israelites consisted in obeying the injunction, "not to go out until the morning." And so it is equally imperative that the members of Christ's household go not out of the house, where, abiding they are under the protection of the blood of sprinkling, and his covering name.

In "the morning" the danger was passed; and so in this case, when the darkness of this long night is over, and they awake to behold the darkness dispelled, by the bright beams of the "sun of righteousness," how glad will they be, to find that the danger is passed, and they are safe. Yes, safe in the haven of rest, no more to be tempest-tossed on the billowy ocean of life.

10. None of the lamb was to be saved for another day's use.

So our passover lamb is for the use, and sustenance of the congregation of faithful Israel—the household of faith,—during *this night only*. For when they arise in the morning, their eternal salvation will have been secured. May all the holy brethren conform their lives to the requirements of his word, so as to obtain "the salvation which is in Christ Jesus, with eternal glory." Z.

The Ancient of Days.

In an article upon the vision of the four beasts we took no notice of the "Ancient of Days," for the reason that Daniel had given us no interpretation of the phrase, and we did not conceive that it devolved upon us to undertake what Daniel had left undone. But we perceive in an article on "Theology," an interpretation of the "Ancient of Days," which does not commend itself to our judgment, and therefore we propose to complete our exposition of the vision of the four beasts, with a few remarks upon the Ancient of Days. We have said that Daniel does not interpret the phrase; we may say more—from any thing contained in the Scriptures down to the time of Daniel, there is no reason to suppose that he or any other of God's prophets knew the import of the language. To be sure Daniel might have *inferred* from the vision of Nebuchadnezzar, and we think correctly, that the Ancient of Days was the God of heaven,

for just consecutive to the smiting of the image upon the feet, the God of heaven sets up a kingdom, whilst according to Dan. vii. 20-22, the little horn prevails against the saints until the Ancient of Days comes, when judgment is given to the saints, and they possess the kingdom—undoubtedly the same kingdom of God of the image. Daniel might have justly inferred more than this. He might know, and doubtless did know, that this God of heaven would be God's Son, and David's Son, agreeable to the covenant made with David, for no subsequent promise invalidates that which has been given before.

Let us inquire whether the *inferences* Daniel might have made would be vindicated by the subsequent revelations that God gave to man. We say *inferences*, because God has never again used the words in question. Yet the Bible being based upon the plan of self-interpretation, these *inferences* may become possibly the strongest and most satisfying of all evidence. Whatever advantages Daniel possessed over us, we possess one advantage over him, in that we have received *all* God's communications. In these subsequent communications there are hints and clues which we think will help us to the right understanding of who the Ancient of Days is; only we must be careful to put just conclusions upon these hints—avoid far-fetched uncouth theories. Let us not twist the Scriptures awry, but keep them as natural and simple as possible. *Construction is the great enemy of the truth.*

To begin with our *hints* or marks, "the hair of his head was like pure wool." He who was dead, and is alive for evermore, of Rev. i. had also hair white like wool. This can be no other than Jesus Christ, the faithful and true witness—the "first and the last." He who said, "before Abraham was I am." Who else could the "Ancient of Days" apply to? unless to the old serpent. But Christ was before the old serpent, for the world was made by him. "A fiery stream issued and came forth from before" the Ancient of Days. Christ comes "in flaming fire." See 2 Thess. i. In Daniel, the body of the beast is given to the burning flame. In Thessalonians Christ takes vengeance in flaming fire. From these *hints* then we deduce a pretty strong inference that Christ and the Ancient of Days are one, and the same. But who then is meant by "one like the Son of man" of the 13th verse? There is but one conclusion that we can come to. The likeness of the Son of God is "the brightness of God's glory—the express image of his person," (Heb. i. 3,) Christ, God's Son, by whom he spoke in the last days. Again, he of Rev. i, whose hair was white like wool, is said to be "like the Son

of man." Thus we have the marks of both the "Ancient of Days," and the "like the Son of man" of Daniel, reproduced, and blending in one personage, Christ. Then Christ was both the Ancient of Days and the Son of God, and *he came to himself*. We have no mind of our own. We follow wherever the Scriptures lead us, and accept all their teachings as fast as we learn them. It matters not how absurd *apparently* these conclusions may be, we accept them. The Scriptures come to us with *authority*, and we seek to be passive—teachable. Christ coming to himself may be considered absurd. The Jews thought it absurd for Christ to say, "I and the Father are one," and "before Abraham was I am." What is the explanation or harmony of this apparent absurdity? Christ Jesus was the Ancient of Days by virtue of his prior existence before Abraham, when he had glory with the Father before the world was. Temporarily, he forsook his Father's glory, took upon himself the nature of the seed of Abraham, humbled himself and became obedient to death, and then as the Son of man and Son of God, he who was the equal of the Father is seen by Daniel, whose point of vision is heaven, God's throne, coming with the clouds of heaven—the clouds that received him when he went to heaven—coming to the Ancient of Days—the Father—who gives him dominion and glory—the glory which he had before the world was—and a kingdom; all which is in harmony with the nobleman of Luke xix. 12, who went into a far country to receive a kingdom and to return. He is represented as returning in verse 22, and called the Ancient of Days at the time that the saints possessed the kingdom. The Son wears all the titles of the Father—God, Lord, Almighty, etc.; why should an exception be made in the case of the "Ancient of Days?"

Having as briefly as possible submitted our idea of the Ancient of Days, we consider it our duty to make a few remarks upon the theory of the article *Theology*, in *Banner* for Feb. 1st. The writer considers the Ancient of Days to be the ancient paths, or system of salvation given to the Jews to walk in, and from which they stumbled to a way not cast up. This is based upon Isa. xlvii. 6, and Jer. xviii. 15. Is the Jewish system of salvation to be restored again, and grace and truth to be set aside? We know the writer makes the apostasy of the Christian era the stumbling from the ancient paths. Again, if ancient paths be what is personified as the Ancient of Days, what does the garment white as snow of these ancient paths signify? what is the white hair of ancients' system of salvation? what

does the throne like the fiery flame of these ancient paths signify? what the wheels as burning flame? What are we to understand by one like the Son of man coming to these ancient paths? Did the Son of man stumble from the ancient paths to a way not cast up? And the Son of man was brought near before these ancient systems, etc., to obtain dominion, and glory, and a kingdom, etc. These are the fruits of an undigested, crude theory, too precipitately placed before the public. Now we are found fault with for noticing these things, but we claim that in the course we pursue we have no sinister motive. For years we have had but one object in view. We have followed that persistently. That object is to defend the Scriptures against their greatest enemy—*construction*. To keep them simple, natural. Let us never depart from the letter, unless as a last resource. Some people industriously throw away the word in shovelfulls, and think they are digging for hid treasure; and what do the foolish people find—mortal resurrectionism; no future for the Jews; no punishment for the wicked, except they perchance live when Christ comes. The Scriptures mean what they say, to an extent that the brethren don't seem to allow. What they do not mean precisely what they say a sufficient justification for the departure is apparent, and the explanation is given either direct, or by marks which need not mislead the wayfaring man, however much they may mislead the wise and prudent. We put it to our readers, if any one comes with a doctrine, with an interpretation, or construction, and that doctrine or construction should be wrong, how is the author even to discover his error, if no one points out that error? He will rest himself in the belief that he has discovered a great and important truth, from the fact that every body has apparently assented to it. Let us all love one another with a pure heart fervently. Let us manifest this love, not by saying how much we love one another, but by taking an anxious concern for the spiritual welfare and best interests of one another. Let us stretch forth a willing hand to help one another from error, both in doctrine and practice, and then we shall rest not in the doctrines and commandments of men, but in the living God, and the wholesome words of his blessed volume. MORE ANOX.

Epitome of Calvinism.

1. A man gets religion when he doesn't want it.
2. When he gets it, he does not know it.
3. If he knows it, he has not got it.
4. If he has it, he cannot lose it.
5. If he loses it, he never had it.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

March 15th, 1868.

Jesus and Nicodemus.

AN EXPOSITION OF JOHN iii. 1-13.

Verses 3-6.—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh, is flesh; and that which is of the Spirit, is spirit.”

In the preceding verse Nicodemus acknowledged that Jesus was a teacher come from God, consequently that his teachings or message was both important and authoritative. As soon as he had confessed this, Jesus arrested his attention by the statement of an important truth, which was altogether new to this teacher of Israel,—viz., that it is necessary to be born again in order to see the kingdom of God. There is no doubt as to Nicodemus being acquainted with what the prophets had written on the glorious reign and kingdom of the Messiah, that he was looking for its speedy advent, and their deliverance from the Roman yoke. He probably knew that the time was about fulfilled, spoken of by Daniel the prophet, which should elapse before the coming of the Messiah the prince. He also knew from Daniel's interpretation of Nebuchadnezzar's vision of the image, (chap. ii,) and also from the explanation given to Daniel's vision of the four beasts, (chap. vii,) that they were then under the dominion of the kingdom represented by the legs of iron, and the fourth beast with great iron teeth. And though he might not understand the details with respect to the iron-clay feet of the image, and the horns of the beast, yet there was one thing very prominent in both visions, that the kingdom of God was the next in order. He knew that this kingdom would belong to the Son of man or Messiah—that it would be an all-conquering power

—that it would be the last universal empire, and have no successor,—and that it would be characterized by peace, prosperity, and glory in a pre-eminent degree. Nicodemus being acquainted with these things, and probably having a vague idea that Jesus might be the Messiah spoken of by Moses and the prophets, and as pointed out by John the Baptist, he came to converse on these topics, and thus satisfy his own mind. Jesus “who knew what was in man,” anticipated this by announcing a startling truth, and one not understood by Nicodemus—“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

This was a poser to the ruler of the Jews. Hence his question, “how can a man born when he is old?” Moses and the prophets had not taught the doctrine in this form. Nicodemus was completely confounded—he did not understand. He was expecting in common with many of his countrymen, to participate in the blessings of that glorious kingdom, which was announced by John as being at hand. But this “teacher from God,” and probably “the king of Israel” himself, here positively asserts that no one can see this kingdom unless *born again*. Nicodemus confesses his ignorance. By one simple statement Jesus has humbled the proud Pharisee—“the teacher of Israel.” He is now in the position of a learner. In answer to his question, he is told this *new* or *second* birth is two-fold in its character; “Verily, verily, I say unto thee, Except a man be born of *water* and the *Spirit*, he cannot enter into the kingdom of God.”

This *new birth* is not understood by sectarians in general any better than by Nicodemus. He understood by being born again, or born from above, as the margin reads, a literal or natural birth. Sectarians refer this birth to a change produced on the mind by the direct agency of the Holy Spirit, and to be obtained in answer to prayer. This is claimed to be the baptism of the Holy Spirit. But the Scriptures do not sustain any theories of this kind. We must explain in agreement with the rest of the word, or our exposition will not be correct. The *new birth* includes

two items—1st. *Being born of water*; 2nd. *Being born of Spirit*. Let us consider these separately.

1. *Being born of water*. This we understand to be an immersion in water. This was no uncommon thing among the Jews; indeed they required proselytes from heathenism to submit to this rite. They called it being "born of water," indicating to them a complete change of sentiment on the part of the baptized. It is probable that Nicodemus did not understand Jesus as alluding to baptism at all when he first stated, that unless a man be born from above, he could not see the kingdom of God; and when Jesus spoke of the necessity of being born of water and Spirit as we have it in verse 5, he might have understood him to refer to immersion, because he as a teacher must have been well acquainted with the former part of the phrase. Unless this was the case we can see no point or force in the answer which Jesus gave to the question—"How can a man be born when he is old?" etc.

We presume that as a ruler of the Jews Nicodemus was well acquainted with all the prominent events of the time. A delegation from the authorities in Jerusalem waited upon John to ascertain what was his character and mission. And after he had told them positively that he was not the Christ, they asked—"Why baptizest thou then, if thou be not the Christ, nor Elias, neither that prophet?" They looked upon John's conduct in thus making disciples by immersion as an innovation upon the established order of things, and they thought they had a right to look into the matter. John had made a powerful impression upon the people. He completely aroused their attention. The historian Matthew says—"Jerusalem, and all Judea, and the region round about Jordan, were baptized in Jordan, confessing their sins." The grand subject of his message was *repentance*; and for this reason, "Because the kingdom of heaven is at hand;" or rather, as we think, rendered more in harmony with John's message—"Reform; because the royalty of the heavens has approached." John said, "I am the voice of one crying in the wilderness, make straight

the way of the Lord." That he did by calling upon men to repent, and by baptizing them for the remission of sins. He called their attention to the fact that he himself was not the Messiah whom they were expecting, by pointing them to Jesus, as "the Lamb of God, who taketh away the sins of the world." Said he, "This is he of whom I said, after me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come immersing in water."

Jesus too had been immersed by John, had entered upon his public life, and was gathering disciples around him. And the way he made them was by teaching and baptism. This was before John was cast into prison. Some came to John, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizes, and all come unto him." And the historian relates in chap. iv. 1-8, that the Pharisees had heard that Jesus made and baptized more disciples than John. John said of him,—"He must increase, but I must decrease." Nicodemus was not ignorant of these things. He might have been one of those very Pharisees "who had rejected the counsel of God against themselves, by not having been baptized" by John; if so, he had a chance now to become a disciple of Jesus, by publicly acknowledging his claims as the king of Israel, by being baptized, or "born of water." To reject baptism was to reject the king, and consequently would merit an exclusion from the kingdom. Nicodemus and the Jews in general knew that in order to become a disciple of either John or Jesus, that immersion must be submitted to. And after persecution set in, it was no light matter to confess Jesus, for it brought with it excommunication, and all its evils.

Incidental allusions in other passages show that our Savior was teaching the doctrine of immersion here. In Titus iii. 5, we read of "the washing of regeneration." The original word for *washing* is *λουτρον*, *loutron*, a bath; the word for *regeneration* is *παλιγγενεσια*, *palingnesia*, a new birth; so that it literally reads—"the bath of a new birth."

A person enters a bath for purpose of cleansing—but as this is a religious rite, it is not for “the putting away of the filth of the flesh, but the answer of a good conscience toward God;” and yet the terms of cleansing and purification are used, as though moral guilt could be washed away by the baptismal waters. By this process the church is said to be purified or cleansed. “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the bath (*loutron*) of water by the word.” Eph. v. 25, 26. Paul himself, who wrote these words, passed through the same bath of water, and was cleansed from all his sins. See Acts xxii. 16; ix. 18. No disciple in primitive times was exempt. All passed through the bath of water into the Christ, and into the Church. This was the legal and only authorized means by which any one could be born into the family of God, and obtain the name of the Anointed one. We say *this was the legal and only authorized way in apostolic times*. How is it now? Are all “born of water” now who claim the name of Christ? Alas, no! “The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” True, this was said of Israel, but it is no less appropriate to what claims to be the church of these last days.

Those who are “born of water” are represented as “new born babes,” and as such are exhorted to “desire the sincere milk of the word, that they may grow thereby” as being begotten and born of God—as children of God—as “little ones which believe in me”—as little children—dear children,—terms which imply a new birth or change of state.

But a birth of water, or baptism, must be preceded by a begettal. Jesus has placed faith before baptism. Baptism without a belief of the gospel is nothing. The gospel or good news relates to the kingdom of God. If a person is ignorant of the things pertaining to this kingdom, he cannot have the requisite faith. One is necessary to the other. The word of faith is contained in the Scriptures. This is called “the word of truth, the gospel of your salvation.” This word must

be read or heard and understood before faith can be produced. Hence Peter says,—“Having been begotten again, not from corruptible, but from incorruptible seed, through the living and enduring word of God.” * * * Now this is that word which has been announced as glad tidings to you,” (*Diaglott.*) 1 Pet. i. 23, 25. And James also says—“Of his own will begot he us with the word of truth, that we should be a kind of first-fruits of his creatures,” James i. 18. No one then can be said to be begotten by the word of truth, except he believes “the things concerning the kingdom of God, and the name of Jesus Christ,” A knowledge of the record which reveals these things is necessary to produce faith. When faith is thus produced, unless abortion takes place, a proper birth will occur. As well might we expect a foreigner, who had never heard of the United States, to become a citizen, as for one to see or enter the kingdom of God, who is ignorant of, or destitute of faith in the glad tidings concerning it. Such a person could not possibly be born of water. He might be immersed a thousand times, but that would not atone for want of faith. “Without faith it is impossible to please God.”

This begettal by the word of truth, and birth of water, indicate a change of mind and of state. This is manifested by turning to God, and bringing forth fruits meet for repentance, and also by being brought nigh by the blood of Christ. Formerly aliens, now fellow-citizens—once strangers and foreigners, now of the household of God. Formerly without Christ, “having no hope, and without God in the world”—now *in* the Anointed one, possessing the hope of eternal life, and adopted as children of God. “Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ,” Gal. iii. 26 27. This change of state is connected with baptism—a burial in water, and an emergence therefrom. “Being *then* made free from sin ye became the servants of righteousness,” Rom. vi. 18. It begins with the mind being renewed by knowledge, and is continued by “growing in grace, and in

the knowledge of our Lord and Savior Jesus Christ,"—even "by speaking the truth in love, and growing up into him in all things, which is the head, even Christ." All this is necessary to perfection of character, and prerequisite to being "born of the Spirit."

For want of space we must leave the further prosecution of the subject till our next issue.

EDITOR.

"Jewish Fables and Carnal Restoration."

"Bro. Bywater has been effectually redeemed from the 'Age to Come' theory, and is doing all he can to save others from its influence. The doctrine of the coming of Jesus in his kingdom as presented by Father Miller is the Scriptural view, and is also the more purifying and elevating. This hope purifies the heart, and leads to self-denial, and a strict walk with God, without which our religion is vain contention about *Jewish fables*: and *carnal restoration* has not been productive of any good among our people. These views are now giving place to things more excellent."—J. V. Limes—"Voice of the West."

What are the "Jewish fables?" Why if the above be true the "restoration of the kingdom to Israel," as the apostles believed and preached! And what is "*carnal restoration*?" which has been so unproductive of good among the Adventists, and is "now giving place to things more excellent?" why is it the restoration of Israel in the mortal state to their own land, so that the kingdom may be restored in their midst. If these things are "fables" what and where is the truth? Is it a fable that Jesus was "born king of the Jews?" Matt. ii. 2. Is it a fable that he claimed to be the Messiah, "the King of Israel," expected by the Jewish nation? Is it a fable that the confession of this truth was the cause of his death? John xviii. 33-40. Is it a fable that his title, or accusation, was written in Hebrew, Greek, and Latin, and affixed to his cross, so that Jews, Greeks, and Romans, might know why he suffered death? Is it a fable that the Jewish nation have been cast out of the land because of the rejection of their king, and that they shall see him no more, till they say, "Blessed be he who cometh in the name of the Lord?" Is it a fable as Peter preached to the Jews, that "God shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of ALL things, which God hath spoken

by the mouth of all his holy prophets since the world began?" Acts iii. 20, 21. Is it a fable that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers?" Rom xv. 8. And is it a fable "that blindness in part has happened to (fleshly) Israel, until the fulness of the Gentiles be come in. And so all (fleshly) Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins?" Rom xi. 25-27. We ask again—If these are *fables*, where is the truth? Surely Jesus could not have been the innocent and guileless person which the apostles represented him to be, if he was not "the King of the Jews" in reality. His disciples believed and confessed him to be such and he never deceived them. Believing him to be the one "of whom Moses in the law, and the prophets did write," they also believed that the kingdom which he preached, was to be the restored theocracy of the Jewish nation—the kingdom spoken of by their own prophets. The apostles themselves, to whom he committed the preaching of the gospel of the kingdom, had no other understanding than that of a restored Jewish nationality. Just before he was taken up from them, they asked him—"Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. If their views were wrong—if they were carnal, as Millerites say—why did not Jesus correct them? They had been preaching with Jesus before his death for two or three years the glad tidings of the kingdom, with these views uppermost in their minds, and if they were wrong—if they were merely "*Jewish fables*"—it is very strange indeed that Jesus did not undeceive them. We have better and higher views of the blessed Savior than to ascribe such double dealing and foolishness to him. No; neither Jesus nor his apostles published "*Jewish fables*," but the truth of God. They had the true idea, but desired to know the time of the restoration of the kingdom to Israel. This was not for them to know. They had other work to do. They had to preach the gospel

of this kingdom, as a witness to the nations—and by that gospel to take out of the nations a people for the name of the Lord.

It makes us feel sad to think that such opposition to "the truth as it is in Jesus" should be manifested by such men as Elder Himes, and others of like faith,—men who evidently have "a zeal for God, but not according to knowledge." Like the ancient Jews, who would not submit themselves to God's mode of justification, they have made a theory of their own, and preach it in lieu of God's plan. This will not stand the test. If Paul were here he would denounce such as perverters of the Gospel of Christ—as preachers of "another gospel," which has in reality no power to save. Here we are at the very door of the coming kingdom, and many are zealously proclaiming the glad tidings concerning it; but alas! such a mixture of crude, incongruous ideas are preached and believed by some as the gospel, that when the kingdom comes, it will be altogether a different thing from what was anticipated by them. We believe that the faith is *one*—that the hope is *one*—that the kingdom is *one*. We believe that Jesus will yet sit on David's restored throne, as "King of the Jews." We believe that the kingdom will be restored to Israel, and that Jesus and the twelve apostles will rule over them. We believe that Israel will be restored in their fleshly state; will acknowledge Jesus as their king; will be forgiven the sin of rejecting him, and will become the *subjects* of this glorious kingdom, occupying the position of the *chief* among the nations. We believe that *all* who have received the good news concerning this kingdom whether Jew or Gentile, and have lived worthy of it, will then as the *true spiritual* Israel of God, *inherit* the kingdom, and be "kings and priests," and with Christ reign on the earth, over Israel in the flesh, and the rest of the nations, for one thousand years. If these things are "*Jewish fables*," we love them, and contend that they give a hope which will purify the heart, and lead to self-denial, when properly understood and appreciated.—J. V. Himes to the contrary notwithstanding.—Editor.

"American Christian Review."

A reader forwards a clipping from the *Review* of Feb. 18th, containing a query from one P. H. Adams, and answer by the editor, with reference to the *Diaglott*. It appears that the editor, since Bro. J. K. Speer left him and the denomination, has changed his mind in regard to the *Diaglott*. It *now* has no merit as a translation, but "bears clear evidence of *bad design*," though he knows that *more than once*, both in print and by letter, he has given it his unqualified approval. (See notices of the press on cover of *Banner*.) Why this change? Has it not been caused more by the editor becoming enlightened with reference to our religious views, and his disagreement with Bro. Speer, than from a critical examination of the work? From the specimen of his critical ability as given in the slip sent, we have no confidence in it. It is hard to believe that the editor is honest, hence we have no disposition to argue or contend with him on any point whatever.—Editor.

For the Gospel Banner.

Questions relating to the Judgment.

"For what purpose did Jesus Christ enter the Holy Place, as expressed by Paul, 'now to appear in the presence of God for us?'"

If a man is in Christ, and all his sins forgiven, and he remains in him faithfully as a sin covering, for what purpose is he to be judged in a future time? Can he be judged for past sins?

Is Christ now an advocate and intercessor? If so, for what purpose does he intercede, and what does he accomplish?"

In answer to the above we reply,—

Justification by faith alone, and justification by works, are both true when put in their proper places; thus, justification from past sins, committed before believing and obeying the gospel, is by faith alone. The believer then who has obeyed the gospel in baptism, is freed from his old sins, never more to account for them. They are forever covered out of sight. Rom. iv. If this was not so, he would cease to be a child belonging to God's family, and pass out of Christ every time he falls into sin; and would need to be baptized over again when he repents, there being no revealed way of getting into Christ, except by baptism. This, however, is not the case. The child may be disobedient, but having become a child, he cannot sever that relation, so as to stand in the same rank with one who never was a child of God. Having then been justified from

his old sins, (Rom. iii. 24, 25.) he is now put on probation, in some respects similar to Adam, after he was placed under law—to form character. He is now from this time forth to *work* out his salvation. His faith in the gospel and baptism cannot justify him from *subsequent* sins, hence he finally is to be justified or condemned by his works. James ii. His faith is to *work* by love to God and God's begotten ones, for love is the mainspring of good works.

This principle of justification or condemnation by works *after* becoming cleansed from his old sins, is further illustrated by our Savior, as recorded in the parable of the sheep and goats, Matt. xxv. 31—and many parallel scriptures.

We said, the believer when he has obeyed the gospel in baptism is placed on probation, in some respects as Adam was; but he has a depraved nature to contend with, (which Adam had not,) a law of sin in his flesh, with which he is to maintain a continual warfare; hence we find that God has instituted or arranged a system of salvation adapted to his present condition. Being *weak* he is often overcome and needs mercy, or he would be forever lost. Therefore God in his love and mercy has provided a High Priest to officiate for him, as an advocate and intercessor, who himself was once "tempted in all points like as we are;" and therefore can be touched with the feeling of our infirmities. And "having such a High Priest," Paul says, "let us come boldly to the throne of grace that *we* may obtain mercy," Heb. iv. 16. What Paul need mercy! what for? His infirmities, (incidental sins;) so does every child of God need mercy for his infirmities, and had we no advocate or intercessor not a soul of us could ever be saved.

But Jesus intercedes for those only who apply. He can never advocate forgiveness unless every known error or sin is repented of and forsaken. If we think the Lord will overlook our errors and sins on the whole, because we have believed the gospel, and have a standing among his people, and therefore do not apply for mercy and forgiveness for any and every known wrong we may commit, or failure of duty, we remain un-forgiven.

But what is effected by Christ's intercession when he offers up our prayers for mercy? (Typified by the incense offered by the high priest in the Mosaical system.) They are accepted, and mercy or forgiveness obtained.

But how can this be harmonized with the scriptural doctrine of a future judgment, or account to be rendered at Christ's judgment seat? The reader having accepted of the

foregoing as correct will of course see that the account to be rendered is a stewardship account, covering the time from his being inducted into the Christ by baptism, to the end of his probation. The necessity of a judgment for the household arises from the mixed characters of which the Church is composed; for as before shown it is by no means true that because a man is in Christ, he therefore is living blameless before God.

There are in the Church, as a whole, as shown in the Scriptures, unfaithful members; "those who walk after the flesh," "carnal," "seditious," those who "defile the temple of God," "fornicators," those who "lust after evil things," those in fatal errors, "heresies, debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults, uncleanness, lasciviousness," as well as those who "counted the blood of the covenant wherewith they were sanctified an unholy thing," (still recognized as God's people.) Heb. x. 30—and "cursed children," and a host of other evil-workers.

There is also another class of works that ought to be mentioned here, and those are, such as are of doubtful character as to whether they are right in the sight of God or not, and such as in ignorance may be believed to be right while they really are wrong, and out of harmony with the Scriptures. These, from the very nature of the case, must be held in abeyance until the judgment. For the intention to do right cannot be acceptable to God while doing wrong, especially when we have the means of being informed. And there are sins which are *not* unto death, and sins which *are* unto death. 1 John v. 16, 17.

Neither are there any who are absolutely "faithful," or they would need no mercy, nor advocate or intercessor. The most faithful sometimes in an unguarded moment err, and with Paul need mercy. But it may be asked if they obtain mercy and forgiveness, how can they be called to account at Christ's judgment seat? The answer is this. That judgment is for reward as well as for punishment. Judgment may be rendered in favor, as well as against the individual. But the whole household must render an account of their stewardship before being accepted or rejected at that tribunal. Those who render an account showing that they have been comparatively faithful, (for as before shown none are absolutely so,) or have obtained mercy for failures, will be accepted and rewarded according to their faithfulness; while those who have been unfaithful, and have not repented and come to God and obtained mercy, will be rejected and punished. Or to state it in other words, those who have done good will render an account of that

good, and those who have done bad, will render an account of that bad, and each will receive in body according to that they have done whether good or bad.

Thus we see both the propriety and necessity, that the whole household should appear before the judgment seat of Christ, that every one may be judged according to their works.

He who has been our advocate and intercessor, who has been touched with the feeling of our infirmities, is also to be our judge, for the Father has given all judgment unto the Son; and this because he is the *Son of man*, John. v. 22, 27. How often we have tried to fathom the depths of this passage,—the reason given why the Father has made him judge; but now all is plain. It is befitting that our Father who has shown us such infinite mercy in cancelling our old sins without works, and giving us a probation for life, a period in which to work out our salvation, should also in judgment remember mercy, and he has made him who has partaken of our fallen nature to be our judge.

If the above views are correct, then whatever militates against them is not correct; and if we heretofore have so understood the resurrection as to exclude this judgment, and account-giving of the household, has not therefore our understanding of it been at fault? It is of no practical importance whatever to us, in itself considered, whether the dead are immortal the moment they emerge from the grave or whether the resurrection to immortality and eternal life is a process, involving a little time, (for judgment before perfection,) but it is of vast importance if there is to be such a judgment, that we know it, and live in view of it. May we ever bear these things in mind, and so live that we may be accepted in that day.

This then is the hated, much-abused, and misrepresented view of the judgment, that we have been held up as heretics of the nineteenth century for believing. But is there really anything so fatally erroneous about it? Reader, if you have heretofore opposed these views I beg of you to pause and reconsider the whole ground of your opposition. But are these really the views you have thought to be so erroneous and wicked? or have you been led by the distortions of the over-zealous to misapprehend the matter. If you find this to be the case, you will cease your opposition and embrace the truth.

O. MORSE.

Rochester, N. Y., Feb. 15th, 1868.

☞ He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

An Heathen Testimony to the truth of Christianity.

The following letter from Pliny to the Emperor Trajan, on the persecution of the Christians, will be read with interest by those who have not seen it before, as it is an unconscious witness to the truth of the facts stated in the New Testament, concerning the practices and virtues of the primitive Christians. We shall give Pliny's letter first, and then Trajan's reply.

"It is my custom, sir, to refer to you all things about which I am in doubt. For who is more capable of directing my hesitancy, or instructing my ignorance? I have never been present at any trials of the Christians; consequently I do not know what is the nature of their crimes, or the usual strictness of their examination, or severity of their punishment. I have moreover hesitated not a little, whether any distinction was to be made in respect to age, or whether those of tender years were to be treated the same as adults; whether repentance entitles them to a pardon, or whether it shall avail nothing for him who has once been a Christian to renounce his error; whether the name itself, even without any crime, should subject them to punishment, or only the crimes connected with the name. In the mean time, I have pursued this course towards those who have been brought before me as Christians. I asked them whether they were Christians; if they confessed, I repeated the question a second and a third time, adding threats of punishment. If they still persevered, I ordered them to be led away to punishment; for I could not doubt, whatever the nature of their profession might be, that a stubborn and unyielding obstinacy certainly deserved to be punished. There were others also under the like infatuation; but as they were Roman citizens, I directed them to be sent to the capital. But the crime spread, as it wont to happen, even while the prosecutions were going on, and numerous instances presented themselves. An information was presented to me without any name subscribed, accusing a large number of persons, who denied that they were Christians, or had ever been. They repeated after me an invocation to the gods, and made offering, with frankincense and wine before your statue, which I had ordered to be brought for this purpose, together with the images of the gods; and moreover they reviled Christ; whereas those who are truly Christians, it is said, cannot be forced to do any of these things. I thought, therefore, that they ought to be discharged. Others, who were accused by

a witness, confessed that they were Christians, but afterwards denied it. Some owned that they had been Christians, but said they renounced their error, some three years before, others more, and a few even as long ago as twenty years. They all did homage to your statue and the images of the gods, and at the same time reviled the name of Christ. They declared that the whole of their guilt or their error was, that they were accustomed to meet on a stated day before it was light, and to sing in concert a hymn of praise to Christ, as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery, or adultery, nor violate their word, nor refuse, when called upon, to restore anything committed to their trust. After this they were accustomed to separate, and then to reassemble to eat in common a harmless meal. Even this, however, they ceased to do, after my edict, in which, agreeably to your commands, I forbade the meeting of secret assemblies. After hearing this, I thought it the more necessary to endeavor to find out the truth, by putting to torture two female slaves, who were called 'deaconesses.' But I could discover nothing but a perverse and extravagant superstition, and therefore I deferred all further proceedings until I should consult with you. For the matter appears to me worthy of such consultation, especially on account of the number of those who are involved in peril. For many of every age, of every rank, and of either sex, are exposed to danger. Nor has the contagion of this superstition been confined to the cities only, but it has extended to the villages, and even to the country. Nevertheless, it still seems possible to arrest the evil, and to apply a remedy. At least it is very evident, that the temples, which had already been almost deserted, begin to be frequented, and the sacred solemnities, so long interrupted, are again revived; and the victims, which heretofore could hardly find a purchaser, are now every where in demand. From this it is easy to imagine what a multitude of men might be reclaimed, if pardon should be offered to those who repent." (*Plin. Epist.*, x. 97.)

Trajan replies, "You have pursued the right course, my dear Pliny, in conducting the case of those Christians who were brought before you. Nor is it possible to adopt one uniform and invariable mode of proceeding. I would not have you seek out these persons; if they are brought before you, and are convicted, they must be punished; yet with this proviso, that he who denies that he is a Christian, and confirms this denial by actually invoking our gods, however he may have been suspected in time

past, shall obtain pardon upon his repentance. But informations without the accuser's name subscribed, ought not to be received in prosecutions of any kind; for they are of the worst tendency, and are unworthy of the age in which we live." (*Ibid.* x. 98.)

For the Gospel Banner.

The Kingdom has Come.

It appears that Mr. Graves of the *Tennessee Baptist* has made a translation of Matt. iii. 2, which reads as follows: "Repent, for the kingdom of heaven *has come*." Mr. Franklin of the *Review* challenges him to translate "Thy kingdom come," so as to have it read, "Thy kingdom *has come*." Whether Mr. Graves will gratify the editor of the *Review* is yet to transpire. Mr. Graves stands on the banks of the Jordan and prays, "Thy kingdom *has come*;" while Mr. Franklin runs up to Jerusalem, three years in the future, and prays, "Thy kingdom *has come*." They are agreed that the kingdom *has come*, but differ a little as to space of time, and distance of place.

But really Mr. Franklin admits the correctness of Mr. Graves' translation. He says, "the kingdom was among them in an incipient, embryo state." This sustains Mr. Graves, for he only declares that the "kingdom *has come*," without affirming any thing as to its *size*. Mr. Franklin prays that the kingdom has come in its "embryo state," and Mr. Graves prays that it has come in its "developed state." These editors are specimens of the errors of the ecclesiastical heavens. The Baptists and Reformers are agreed that the kingdom now exists on earth, and that it was established either by John or the apostles. Neither party claims that Jesus established any kingdom while he was on earth. The Baptists say that it was established *before* Jesus began to preach. The Reformers assert its establishment *after* Jesus left the earth. Both have the kingdom on earth, and the king in another country. They grant that the kingdom is on the earth, but deny that it can be seen, and yet claim that those born again can see it. They say the kingdom is spiritual, and within the believers, and yet teach that men and women are immersed into it. Impossible! What immerse oneself into himself? They rob Jesus of the honors designed by the Father to be bestowed on him when he shall be seated upon David's throne.

How will Mr. Graves and his reviewer, Mr. Franklin, translate Acts xiv. 22? It reads, "we must through much tribulation enter into the kingdom of God." Messrs. Graves and Franklin have prayed the king-

dom in existence, at least in their theories. If the kingdom had come, how was Paul induced to put it future, from the dates fixed by these doctors of "immortal souls?" Let them try their learning on this; "Who shall judge the quick and the dead at his appearing and his kingdom," 2 Tim. iv. 1. Paul had not heard of the kingdom, if it had come. If it had come Paul was out of it, for he had not been judged, nor had the dead been raised to judgment.

But why should they not pray as they feel? It will not change the purpose of Deity to establish David's kingdom, and place Jesus on the throne. I would therefore earnestly pray, "*Thy kingdom come.*" Dan. ii. 44; Amos ix. 11; Acts xv. 16; Luke i. 32, 33; Matt. vi. 10; Acts xiv. 22; Luke ix.

J. K. SPEER.

Worms, and their Work.

It is a somewhat singular fact that worms have come to be esteemed a principal foundation of the immortality of man. Who has not marked the unction with which the advocate of the natural immortality of man has appealed to the "worm" as an end of all debate; as an annihilator of annihilationalists? But we anticipate.

We find an example of the work of worms in Exodus xvi. 20: "It [the manna] bred worms and stank." We apprehend the manna was quite effectually corrupted and destroyed.

We further read of the work of worms in Deuteronomy xxviii. 39: "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them." Here is destruction again.

Job speaks of the worm: "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister." (ch. xvii. 14.) Where? In the grave, in the dust, (v. 13, 16.) And in ch. xix. 26, he speaks of the destruction of his body by them. In ch. xxi. 26 he says of the dead, that "the worms shall cover them"; and further in ch. xxiv. 20 that they "feed on him"—the dead.

Isaiah, in his parable, showing the utter abasement in his death of the king of Babylon, says: "Thy pomp is brought down to the grave—the worm is spread under thee, and the worms cover thee." In ch. li. 8 the same prophet says of the opposers of God's people: "The moth shall eat them up like a garment, and the worm shall eat them like wool." Destruction once more; for in ch. l. 9 it is said "the moth shall eat them up!" Moths and worms have never been esteemed preservatives of garments and wool.

Jonah's gourd fell before the worm (ch. 4.

7.) as did the impious king who "gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts xii. 23.)

Thus we everywhere find the worm to be the agent of corruption and destruction: that it is ever the opposite of this is not so much as hinted. And yet because it is said of "*the carcases* of the men that have transgressed against" God, that "*their worms shall not die,*" it is assumed that "the carcases" are living men, in possession of immortal souls, or spirits, and that the "undying worm" represents their eternal preservation in hopeless torment and misery!! Can any one believe this? Why not accept the reasonable and natural conclusion, that "the worm that shall not die" is the agent of utter and irretrievable destruction? This would correspond with "worms' work" elsewhere, and also with the doom of the transgressor as elsewhere announced.—*Voice of the West.*

"Behold, He Cometh!"

Lo! we lift our heads with gladness, and cheer our hearts with song,
For the triumph and the glory shall dawn on us ere long.

In faith we cry, Come quickly, Lord, and claim us for thine own,
And where on earth thy cross did stand, oh! come and fix thy throne.

And though the strife grows keener still, and foes increase in strength,
Lo! the day of our redemption is drawing nigh at length.

With loving expectation each waiting heart is stirred,
And the joyful cry, "He cometh!" shall soon by all be heard.

Awake, awake! the night is spent, the day is dawning fast,
For the clouds on the horizon are breaking up at last.

Now the night winds, sad and mournful, have slowly died away,
And our joyous songs are greeting the coming of the day.

Awake, awake! lift up your heads, redemption draweth nigh!

Lo! the tokens of the coming day are spreading in the sky.

The Sun of righteousness shall rise with healing in his wings;

And unto every watching heart he sweet deliverance brings.

Awake, awake! the promises are now to be fulfilled,
And in hope's glad fruition shall each rising doubt be stilled.

Now shall our dim eyes brighten, so long clouded by our tears,

For he who maketh all things new, our Lord and Christ, appears.

—Rainbow.

Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also; for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, Ed.]

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For the Gospel Banner.
Theology.

The great apostasy; or, the darkening of the sun and moon, and the falling of the stars.

CHAPTER IV.

"Prove all things; hold fast that which is good,"
1 Thess. v. 21.
"Until the restitution of all things which God hath spoken," Acts iii. 21.

There is another theory extant, which makes the sun represent those political powers dominating over the prophetic earth. But such a theory is as unnatural, and as untenable, as the literal, and would probably never have been propagated, had its author adhered more strictly to his own rules in relation to the use of symbols and representative words. For he very justly remarks, that, "the nature of symbolic writing requires that the signs and the things signified be *analogous*, but different."—*Eureka*, vol. ii., page 264.

In speaking of Rev. vi. 12, he remarks:—"The sun became black as sackcloth of hair." As the sun is the great source of the electrical glory and power of the solar system, it is said in scripture, to *rule the day*. The moon and stars become visible to us by the reflection of his beams. Their light or glory is borrowed; and when he is darkened, they also are in eclipse. The sun is therefore a very appropriate symbol of the supreme or sovereign power of a political universe."—*Eureka*, vol. ii., page 271:

If the sun is an appropriate symbol of the sovereign power of a political universe, I must confess I fail to see wherein the fitness lies. It is true there may be a degree of likeness;—for instance, when the sun is in total eclipse some analogy may be discovered between it and all those imperial minds destitute of and so hostile to the invigorating and illuminating rays of Divine light. But it cannot be that the analogy is to be seen altogether in the sun's abnormal or exceptional condition; for in this condition its

functions are temporarily suspended:—it ceases to be to us a sun in one of its most important offices—to wit, that of giving light. And it is but reasonable to suppose that the Divine Being intended the analogy to extend pre-eminently to its functionary conditions, and not altogether to her abnormal state. Besides, if it were possible that uninspired and uncircumcised potentates could with propriety be represented by an eclipsed sun, it seems no more than reasonable that we demand to be told when it was that they passed into this state? for an eclipse cannot transpire where there is nothing to eclipse. Hence before an eclipse could happen to any crowned head, or they be fitly represented by an eclipsed sun, it is highly essential that they first radiate as Urim in the Divine Ephod; in other words, *first be enlightened by TRUTH'S DIVINE LIGHT*. Inasmuch therefore, as the crowned heads he has so improvidently named as the thing represented by the sun, have assiduously maintained towards the Divine light of truth a fearfully belligerent attitude, it is plain they have had none of its light to enable them to pass into an eclipsed state even, much less to exhibit the least analogy between them and the sun in its official conditions.

The nature of the symbol seems to forbid its application to uninspired and self-constituted monarchs, emperors, kings, presidents, or governors. For the sun being independent, or bearing to us light originating within itself, could not with any degree of propriety represent such men, because such men cannot radiate anything independently, any more than the subjects over whom they reign. As the sun darts unborrowed light, it stands supreme and independent, and on account of this, is said in scripture, "TO RULE THE DAY." This is equivalent to saying "to rule" or measure "the day," for it is only day while its rays come to us direct, and night when reflected by the moon and stars.

In Gen. i. 14-18, is given a minute specification of the functions of the sun, moon, and stars, which reads: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and to divide the light from the darkness."

From this specification it appears that the paramount object of their creation was to dispense *light* for the benefit of the inhabitants of this earth. A sun, moon, and stars affording no light, would never be able to divide the light from the darkness, nor passing time into periods of days and nights, for it would be all night and no day. Nor could they be for signs, without the important element of *light!* for how could they signify a day, or a year, or a month or moon, without direct and reflected light to produce them in the regular diurnal and annual movements of the earth? Without the light of the sun we might look in vain for the seasons in their order:—it would be perpetual winter, cold, dreary, and desolate. Without *sun-light* there could not be such a thing as moon-light, nor star-light; for as we have seen, they are borrowers of light; or, rather reflectors of the sun's light.* So that the moon and stars would be utterly inadequate to the noble work assigned them by their Creator, without the light of the sun: and the meaner offices of the sun could never have been executed until it radiated its light and life-giving rays. From these facts we learn, that the points by which the sun is characterized, or by which the sun is constituted a sun, and distinguished from and made superior to the moon and stars, is its peculiar, independent, light-diffusing nature; and that it was created expressly for illuminating purposes, since the measurement of our days, months, and years, and the production of our seasons, all depend upon its light-giving operations. The Deity in selecting objects from nature for signs, must have had an eye to fitness and propriety. For if he intended to signify by any sign, something foreign to its main functions in nature, it is plain it would be no sign at all, because of a want of analogy in those particulars by which the sign takes character, and

* None of the stars, except the planets, are borrowers or reflectors of the sun's rays.—Ed.

is known to our senses in nature. The sun, in the case before us, is the sign. But would it be prudent to argue, that, because the sun is round, therefore it must signify something round? Or, that because the sun is far away, therefore it must signify something chronologically distant? Or, that, forsooth, because there happens to be a glory in the sun, therefore the thing signified is political glory? Beside, if it signified *glory*, it would be difficult to decide whether it pointed to literary, artistic, military, physical, or political glory, or that surrounding the unassuming "silly," for it is written that Solomon in all his political or regal glory was not as glorious as one of these.

It would certainly be advantageous to the Bible student to pause and examine the sign,—whatever it may be,—to ascertain its use in nature, before seeking for the thing signified by it. In the case before us we have seen that God created the sun, not for the express purpose of giving us something round, or far away in space, nor for wondering folk to admire and glorify, but for the specific object of supplying us with an independent light-diffusing fountain adapted to the eye, and to physical development, by its adaptation to the development of the seasons, and consequently vegetable development suitable to the furtherance of life.

To recapitulate, God created the sun to develop and perpetuate life, by means of its light. While, therefore, the object of its creation was life, the means employed to develop and perpetuate life, is light. It may be very justly argued, therefore, that before it can be made clear that the sun is "a very appropriate symbol of the supreme or sovereign power of a political universe," it must of necessity be shown first, that "the supreme or sovereign power of a political universe" has the ability to *RADIATE not REFLECT*,—a light calculated to develop and perpetuate life. These are the points in which the analogy should be visible, since they are the points for which the sun was created, and without which it would have been a complete failure.

From this hurried glance at the functions of the sun, it would seem impossible that any human being could have been signified by it, though illustrious with the united glory of all crowned heads, because no such man is able to develop and perpetuate *life*, by the indispensable means of *light* radiating direct from him. The sun is a sign signifying a something capable of developing or perpetuating life through the agency of some sort of light, and not a sign of abstract glory in a crowned head. The only thing with which we are acquainted capable of giving us this light and life, is "the Law and the

Testimony." For it is a truism, that "if they speak not according to this word, it is because there is no LIGHT in them," Isa. viii. 20. For, "the entrance of thy words giveth LIGHT; it giveth understanding unto the simple," Psa. cxix. 130.

Says the author of *Eureka*, vol. ii., page 320—"In the present state, the believers, who are constitutionally in the Christ-ephod, and therefore citizens of the four-square polity which decorates it, are *Urim*, and addressed as such by Paul in Phil. ii. 15, in the words, in a crooked and perverse generation, ye, the sons of the Deity, shine as lights, or *urim*, in the world; and in Ephesians v. 8, 'ye were formerly darkness, but now light in the Lord; walk as children of light.' Being in the Lord, they are the lights and precious stones of his breastplate—the *Urim* and *Thummin* of his ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish and enables them to 'shine as lights.' When the law and the testimony are not in the understanding, there is no light there. In such only darkness reigns; and while this continues, they can be neither *Urim* nor *Thummin*, nor in Christ."

Here his ideas are in complete harmony with those we have presented. His sentiments in this quotation are fully substantiated by the Scriptures, by analogy, and by reason; and can be, therefore, safely subscribed to by the disciple of Christ. But it is certainly impossible to harmonize with this the idea of a political sun, as presented on page 271, already quoted, and that which I shall now quote from page 273; because he there creates a moon and stars by the reflection of imperial glory, and here by the reflection of the light of the law and the testimony. The quotation reads;—"The sun, moon, and stars to be extinguished in 'the great and notable day of Yahweh,' from before whose face the heaven in which they shine and the earth over which they shed their rays will flee away, are the luminaries of the Greco-Latin political universe. . . . The sun by which this is enlightened is the imperial civil power; the moon, the imperial ecclesiastical; and the stars, the subordinate powers created by the constitution and reflecting the imperial glory."

It were presumption to deny, that, "where the law and the testimony are not in the understanding, there is no LIGHT THERE;" and that "in such only darkness reigns;" and that "while this continues, they can be neither *Urim* nor *Thummin*, nor in Christ:"—and it would be wrong not to add, nor sun, nor moon, nor stars; because "the law and the testimony" contain the life-giving light

represented by the physical sun, and whose peculiar office is "to divide the darkness" of error, superstition, and heathenism, so as to develop and perpetuate life through "the day of the Lord" and beyond, in all those who bask and grow in its invigorating light. That only can be the thing signified by the moon and stars which reflects and refracts the light of "the law and the testimony" upon the surrounding darkness of superstition and error, for the office of the moon and stars seems to be to reflect the light of the sun, and not "imperial glory." "Ye are the light of the world," said Christ to his disciples—Matt. v. 14—and they were constituted "the light of the world," and moon, and stars, and *Urim*, and "lamp-stand," and "the pillar and ground of the truth," by reflecting the light of the sun—the TRUTH—the LAW and the TESTIMONY—and not by reflecting "imperial glory." The very nature of the case, when we take into consideration the high character of the sign, and wherein the analogy should exist, renders it utterly impossible to create out of "the imperial civil power of the Greco-Latin political universe," a greater luminary than a star. But as we have never learned that the light of the law and the testimony ever dwelt in his understanding, it may be justly argued that he could have been neither a star, nor *Urim*, nor in Christ, nor a constituent of the moon, nor light-stand, nor pillar and ground of the truth:—much less the very sun—the Law and the Testimony, or Divine inspiration ITSELF. And if "in those minds where the Law and the Testimony are not, darkness reigns," would it not be putting "darkness for light," to make that darkness indigenous to "the imperial civil power of the Greco-Latin political universe," the light represented by the sun? He who does so, incurs the displeasure of God, who says; "Woe unto them. . . that put darkness for light, and light for darkness, etc," Isa. v. 20, 21. But the woe may be averted by evincing the spirit of the truth; which, in the hands of its friends will be a mighty weapon of God's for the pulling down of strong holds; casting down imaginations, and every high thing taking the place of the KNOWLEDGE of God," 2 Cor. x. 4, 5,—whether that imaginary man thing be an emanation from his own mind, or from that of an avowed enemy of the truth; for God who commanded the light to shine out of darkness, hath now shined in our hearts sufficiently to enable us to see what the glorious light is, reflected from the face of Jesus Christ and his brethren, but that has been obscured by "the imperial civil power of the Greco-Latin political universe." 2 Cor. iv. 6.

It seems proper, since we have referred to the theory set forth by our esteemed brother, the author of *Eureka*, that we should make a brief allusion to at least one or two of those scriptures upon which he seems to predicate his theory, that it may be seen that it is not proved at all by the Scriptures, but only assumed or inferred.

His first reference in support of his theory is to Gen. xxxvii. 9, 10. Speaking of this quotation he remarks; "In Joseph's dream, predictive of his exaltation, and of the homage that would be paid to him by his kindred, his father is represented by the sun, as the ruling authority of the circle; his mother by the moon, and his brethren by the eleven stars." *Eureka*, vol. ii. page 291.

In connection with this he remarks, that though this language is highly figurative, Jacob readily perceived its signification, saying; "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

There is no statement here, that his father is represented by the sun. The language of Jacob gives us no assurance that he considers himself represented by it. The Divine law, and the Divine testimony, is the Divine light or sun, that made obeisance when it bowed or bent in prosecuting the four hundred years servitude of the children of Israel. Gen. xvi. 13-16. Indeed, the two dreams of Joseph, which may be regarded as legitimate photographs of the near future produced by the direct rays of inspiration's sun, can be looked upon in no other light than a most respectful and significant obeisance to Joseph; and his father, and mother, and brethren, being within the pale of the covenant, composed the church, or moon and stars, whose acts would so mysteriously bow or bend to the development of events in the fulfillment of which they believed, though without suspicion that they were to be so intimately and so soon connected with the wonderful details of its fulfillment. There is no apparent reason why Jacob might not have asked with equal propriety; "Shall I and Rachel and thy brethren indeed come to bow down ourselves to thee?" though he recognized the family circle—which was the church catholic of that epoch—to be no more than that represented by the moon and stars created by the sun, which it is reasonable to suppose he recognized to be the light emanating from the Divine law, and the Divine testimony.

He next quotes Isa. lx. 20, which reads: "Thy sun shall no more go down, neither shall thy moon withdraw herself." Here, he observes, "the sun and moon represent

the civil and ecclesiastical authority in Zion before they were abolished." If by "civil and ecclesiastical authority," he means that Divine wisdom that directed in the selection of their judges and kings, gave civil and ecclesiastical law, directed the movements of their armies, and located their throne, we should most cheerfully endorse it as true, because the law and the testimony was the ruling authority in Zion, though administered by human agencies. The Israelitish government was a theocracy;—"out of Zion the law went forth; and the word of the Lord from Jerusalem." The chapter from which this is taken, is a prophecy of the state of things in the age to come, and not of things in Zion "before the abolition of civil and ecclesiastical authority" there.

The reader should not fail to turn to, and examine the whole chapter, some of which I should quote, but for want of space and time. The substance of the quotation is in short this;—"In that age there shall be no apostatizing from the truth,—for the sun goes down when the world loses sight of the law and the testimony, or when it is obscured by a wrong system of interpretation, by tradition, by creeds, and by what not; and the sun being obscured, the moon and stars would also be in eclipse. In the age to come there will be none of this perversion of judgment, these traditions, and creeds, to obscure the mind; for the Lord will be personally present with a retinue of subordinate king-priests, whose light, or Divine law will illuminate the whole world, and become the salt by which it will be preserved from further apostasy from the truth.

In the nineteenth verse, in the language, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee the light of that age, and thy God thy glory," we are clearly shown that in that age the written word will be superceded by the incarnate Word, which it will be impossible to eclipse, even in so small a proportion as one digit, because immortal and incapable of being corrupted by any of the many leavening influences brought to bear upon the written word in the hands of mortal saints and sinners. Hence it is said in the verse following, that, under these circumstances, "Thy sun shall no more go down;"—that is; be no more clothed with sackcloth of obscurity for 1260 days or less, Rev. xi. 3—"neither shall thy moon withdraw itself into the wilderness of obscurity or forgetfulness, as she had done in times past, upon the wings of a great eagle, to remain for a time, times, and an half, or 1260 years; "for," or "because," saith the Spirit, (and it must be borne in mind that

this is a substantial reason.) "the Lord shall be thine inextinguishable light" in that day or age. The same sentiment is expressed in Rev. xxi. 23. And the city had no need of the sun or written law and testimony to shine in it. It may not be generally known, that the word here translated city, is that from which our word police is derived. This polis—city, or police body, —termed the Lamb's wife, and the New Jerusalem, is the church in the aggregate, under the second Moses, who received the law on the fleshly tables of the heart, and kept it, as may be seen by reference to verses 2, 9, 10, 14; and Gal. iv. 20-30. The old Jerusalem, which Paul represents as being in bondage, was that civil and ecclesiastical establishment whose chief of police received the law on tables of stone, and broke them. These are the two Jerusalems—the old and the new. The first was an untested, provisionary, theocratic police force, and stood eminently in need of the light of the sun. The second will be a tested, permanent, theocratic police, whose implicit faith in the light of "the testimony" prompted to unqualified subordination to "the law" during their probation state, and rendered further sunlight, or probation, unnecessary, their integrity having been sufficiently tested under "the law and the testimony," previously. The Lamb, which embraces all the police in conjunction with Christ, the chief of the force, is at this epoch the light in which the nations are to walk in order to be saved—verse 24. This shows, that, though the police will have no need of the light, yet the nations will need the enlightening and restraining influences of "the law and the testimony," which will be judiciously proclaimed, and justly though rigorously enforced, by this efficient police of the Melchisedec order.

I shall lay before the reader a short extract from *Eureka*, in connection with the last quotation, which appears to contain statements altogether incompatible with his own theory, which they were calculated to support.

Speaking of Isa. lx. 20;—"Thy sun shall no more go down," etc., the author remarks as follows;—"Here the sun and moon represent the civil and ecclesiastical authority in Zion before they were abolished. And speaking of her destruction by the Chaldeans, the Spirit in Jeremiah xv. 9, says, 'Her sun is gone down while it is yet day.' Her royalty was suppressed; yet her moon and stars continued to shine under the Persian administration. But a greater calamity was predicted in Joel ii. 10, when the earth should quake, and the heavens tremble; in other words, when 'the sun

and the moon should be dark, and the stars withdraw their shining.' This would be a total eclipse of Israel's commonwealth by the host given to the little horn of the goat, as foretold in Dan. viii. 9-12—"It waxed great to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them;" which in the interpretation given in verse 24, is explained to signify, 'He shall destroy wonderfully, and shall prosper and practice, and shall destroy great ones (*the stars*) and the people of the holy ones'—or the host. Powers on earth do not literally pluck the stars from their spheres and stamp upon them; but they sometimes make sad havoc among the sun, moon, and stars of a political organization. The Lord Jesus reproduced Daniel's prophecy in his discourse on the destruction of the city, that killed the prophets, in saying; 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven (symbolized by these orbs) shall be shaken,' Matt. xxiv. 28. These were the lights in which there were to be 'great signs and fearful sights,' indicative of the *παρουσία*, *parousia*, or presence, though invisible, of the Son of man, when the Greco-Roman army should be sent by him to destroy the city of his murderers. Matt. xxii. 7. In the same style, Peter speaks of the rapidly approaching fulfillment of the prediction, when the heavens being on fire should be dissolved, and should pass away with a great noise, and their elements melt with fervent heat. 2 Epist. iii."

The reader will perceive from the position taken in this extract, that if Christ was predicting the suppression of the Israelitish royalty in predicting the darkening of the sun, it must be true that previous to the prediction at least, that suppression or darkening had not taken place. He will perceive also, that if that royalty had been suppressed prior to the prediction, the prediction, could not possibly relate to the Israelitish royalty. But Bro. Thomas remarks; "Her royalty was suppressed;"—it is a legitimate conclusion, therefore, that Christ was not predicting the suppression of royalty.

Again;—It cannot be true that Christ was predicting the suppression of royalty because the Spirit had said many years before, through the tongue of the prophet Ezekiel, as follows; "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be

the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25-27.

If, therefore, there was a royalty to suppress at the time of his predicting the darkening of the sun, Ezekiel's proclamation declaring that there should be "no more" royalty "until" the time when Christ should take it, could not have been dictated by infinite wisdom, or it would have been properly enforced.

Again;—If her royalty was suppressed when the Greco-Roman army was sent by him to destroy the city of his murderers, her royalty could not have been darkened "immediately AFTER the tribulation of those days;" but in the very midst of the tribulation;—hence the suppression of royalty was not the fulfillment of the predicted darkening of the sun.

While Matthew says, "immediately after the tribulation of those days," Mark varies the language so as to make it certain—if any doubt should exist—that the darkening and the tribulation are neither synonymous nor simultaneous. His language is;—"But in those days, (AFTER THAT TRIBULATION,) the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken," Mark xiii. 24, 25.

If in the words "the tribulation," Christ had reference to the destruction of Jerusalem by Titus at the head of the Roman army; and if by the words "in those days, after that tribulation or destruction," he referred to some indefinite period future to the siege and sacking of that city by Titus, what propriety is there in contending that these luminaries were darkened by "the Greco-Roman army," or that "royalty" is the sun to which Christ referred?

It is unnecessary to add anything more upon this occasion to this subject, as the good sense and intelligence of the reader must enable him to discover that if the nature of symbolic and representative language requires that the sign and the thing signified be analogous, that "the nature" of such "language" also "requires" that that "analogy" exist in those natural functions of the sign in nature, that are defined in the Mosaic record, and practically demonstrated by the experience of our senses from day to day, and from year to year.

In conclusion, it may be proper to add, that since the Eureka theory does not present any analogy in the functions of these orbs, it is essentially without any analogy. And if deficient in the proper analogy, it is certainly wanting in one of those vital

points essential to its recognition as a true Bible theory, and consequently, both the theory itself, and all that portion of Eureka built upon it, fall to the ground together, unable to maintain a legitimate claim to its Eurekaian title.

G. NELLIS.
Ashtabula, Ohio.

For the Gospel Banner.

A New Chapter on Mortal Resurrection.

What does Paul mean when he says, "we know that if our earthly house of this tabernacle were dissolved?" Why tabernacle? To what does he allude? To what does our mind instinctively revert when we see the word tabernacle? Why does Peter say, "knowing that shortly I must put off my tabernacle?" Again, we ask, why tabernacle? What does Peter refer to? Paul again,—"we have this treasure in earthen vessels." Earthen vessels and earthly house what mean they? Are we to look in Johnson's or Webster's dictionary for their meanings? No! The Christian must compare spiritual things with spiritual. When we come to consult the authority from which there can be no appeal, we shall see what terrible havoc these words play with the new-fangled doctrine. The word "tabernacle" is full of fatal import, to the Christadelphian at least, as used in the above cases. We need not at great length describe the tabernacle to which we naturally revert. It was, in brief, a tent made of curtains, called also a sanctuary, or holy place for Jehovah to dwell in. This frail tenement was set up at each encampment of the Israelites in the wilderness. It was divided into two compartments—the holy and the most holy—by a veil or curtain. Such are all the features of the tabernacle under the law to which our present purpose requires us to allude. The law was typical, representative, shadowy, elementary. It contained the form of the knowledge and of the truth. What was the knowledge, and what the truth? It was the shadow; the substance was of Christ. As well as prefiguring things in the then future, it was the pattern of things in the heavens. It was a schoolmaster. What did it teach? The tabernacle under the first covenant was not the true tabernacle, but only a worldly sanctuary or holy place, pitched by men. Comparing spiritual things then with spiritual—for no scripture is of private interpretation—Paul's tabernacle and Peter's tabernacle were antitypes of the sanctuary under the first covenant. A place for God to dwell in; but at present we have this treasure in earthen vessels. Will the saints ever have this treasure in any other kind of

vessels? and when? *When*, we ask? but before we answer this important question, that we may lay a sure foundation, let us see what is this character of this antitypical earthly tabernacle. In it we *groan* being burdened—we are troubled, perplexed, persecuted, cast down, always delivered unto death, afflictions, necessities, distresses, strifes, imprisonments, tumults, labors, watchings, fastings, unknown, dying, chastened, sorrowful, poor. Oh wretched man that I am! How was it with our beloved Master? He was despised and rejected of men, a man of sorrows and acquainted with grief; he was despised and we esteemed him not. But why should we copy the whole of Isaiah liii.? Read it, and get a vivid picture of an earthly house of this tabernacle. Recall also his humble birth in a stable, his sorrowful life, and tragic death. "Who in the DAYS OF HIS FLESH"—read that again—"Who in the DAYS OF HIS FLESH, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death," &c. These things are said of Christ in Heb. v. 7. *The days of his flesh*, the days of the earthly house of this tabernacle—in which the treasure was in an earthen vessel. Christadelphian, have you the hard-heartedness to prolong his sufferings beyond the grave? Has he not suffered enough for you?

We need be at no loss now to know what was prefigured by the sanctuary under the first covenant. It represented the earthly house, tabernacle, abode, dwelling-place, temple of God, the mortal bodies of the saints in which God by his Spirit dwells. Up to this hour there is not a soul of man from Adam that has got beyond this point. Not even Enoch or Elijah. We say this advisedly. What Enoch translated that he should not see death, and Elijah carried up into heaven by a whirlwind, and yet in the earthly tabernacle! Yes, even so. "These all having obtained a good report through faith *received not the promise*, God having provided some better thing for us *that they without us should not be made perfect*." If they have got beyond the flesh, they have got beyond the veil, and Christ is not the "forerunner." Understanding what the sanctuary represented—what did the most holy represent? and what divided the two? Christ passed through the veil, that is to say his flesh. When was the typical veil rent in twain? When Christ passed beyond the veil—his flesh. Did he drag the veil into the most holy place? No, he passed through it, and ended the days of his flesh. Did not the Shekinah see the rending of the veil at the crucifixion of Christ, and did not

the true Shekinah, God the Father, at the same moment see the flesh of his Son rent, a willing sacrifice, hanging on the cross, and exclaiming "*it is finished*," and yet misguided mortals would have it not yet begun. That death is the end of the veil, or flesh, may be seen from Peter, as well as from Christ. "Knowing that shortly I must *put off my tabernacle*, even as our Lord Jesus Christ hath showed me; moreover I will endeavor that ye may be able after my *decease* to have these things in remembrance." 2 Pet. i. 14. So that the earthly tabernacle is put off at a person's decease, as in the case of Christ, who passed through the flesh into the most holy place, where instead of tears and strong crying there are pleasures for evermore; and where he again is glorified with the glory he had with the Father before the world was. And though Peter has not yet followed the *forerunner*, yet he has put off his earthly tabernacle, and pending the sound of the last trumpet, his life is hid with Christ in God, and when Christ his life shall appear then shall he also, following the forerunner, appear with him in glory. Thus does the "holy" aptly represent the present temporal state, and life bounded and terminated with the flesh. Beyond the veil or flesh the "*most holy*," representing "the things which are not seen"—all eternal.

If we have succeeded in conveying to the reader a clear and scriptural idea of the boundaries between flesh and spirit—mortal and immortal—this side flesh and mortality, the other side spirit and incorruptibility; he is proof against all such nonsense as the following from the *Marturion* for January. "If it were true that Christ was glorified and transformed into a body of Spirit, prior to his ascension into the holy place, (he means the most holy place,) then as Paul argues he could have had nothing to offer. His flesh and blood nature being left behind, our High Priest could make no offering for sin, and in that case we should all be left to perish, and not a single son of Adam could ever obtain redemption from the law of sin and death. See then, ye sticklers for an immortal emergence from the grave! ye who stigmatize us as heretics of the nineteenth century, (as we do,) see what your theory brings you to, *even to a denial of that great offering for sin that was once for all made in the presence of God for us*, even the blood of the everlasting covenant." The *Marturion* has a singular faculty of changing sides with his opponents. He would have it, that we are the deniers of the great offering for sin, when in fact it is the *Marturion's* party

that are the deniers. We cling with tenacity to the cross of Christ, and see a healing stream in the blood that trickled from his wounds, and it grieves our heart to see so many turn a deaf ear to the eloquence of that blood that speaks better things than the blood of Abel. For ourselves so long as we have a tongue to articulate, and can wield a pen, however feebly, we shall extol the one sacrifice made on Calvary for us. These foolish people would seem to think that the sacrifice made on Calvary was not made in the presence of God. Was God so far off—was heaven so distant—that God could not see so far? Narrow-mindedness is at the bottom of this silly idea. The Shekinah was some distance from the vail. Could the Shekinah not see the vail rending? Must the vail travel up close to the Shekinah, and then rend? And could God not see the rending of the body of Christ by Roman hands? Was this not done in the presence of God! Why the flesh was the vail, and all beyond was the immediate presence of God—the most Holy Place. To be sure, as the Shekinah was some distance from the vail, the Father on his throne might be some distance from the Son on the cross; but not so distant as not to be in his presence.

Again, the *Marturion*, which is anything but a true witness, says, Christ's "flesh and blood nature being left behind, he could make no offering for sin." Figure to yourself the High Priest under the law going into the sanctuary. He walks up through the sanctuary until he reaches the vail, representing the flesh; by some mysterious power does the vail stick or adhere to him, and travel up with him, through the Most Holy Place to the Shekinah? To suit the Christadelphian this is what should have taken place. But again, before we leave this ill-flavored passage, Christ had nothing to offer, if he left his mortal nature behind when he entered the Most Holy Place. This is in the first place an absurd position. How could he pass through the vail, and yet be the vail? But suppose it not an absurdity. He must enter the Most Holy Place mortal, in order to have something to offer—that must be blood. The offering on Calvary is repudiated. Who is in the Most Holy Place to kill Christ a second time? Monstrous doctrine? Christadelphians be ashamed of yourselves, and go to that cross you despise; go by that precious blood, and by your one Mediator, Intercessor, and High Priest, ask forgiveness. Perchance the thought of your heart may be forgiven you. And those who are true to the adorable emblem of Christianity, let them too pray God to arrest the progress of this—wo

hate to use the words—damnable heresy. Far be it from us that we should exult or glory because theoretically we are on the Lord's side. Like Paul we glory in nothing but the cross of Christ. We have nothing to glory in. We have not made the Scriptures, nor planned the tabernacles. The ideas are not ours, but God's. To err is human, to forgive divine. We hold out the olive branch, and trust that God will do the same. Turn then into the old paths. Turn your backs upon dishonorable resurrection, and we may yet see how good a thing it is for brethren to dwell together in unity. Glad are we to learn that the tide is on the turn. Some are returning to their first love. The leaven is working. Even in Hoboken the contest goes bravely on. The truth is mighty and will prevail. Glad are we to be able to say that one of the Hoboken saints has been laid away in his grave asleep in Jesus, who did not imbibe the sprout-doctrine, but went to sleep in the hope of a glorious, honorable, powerful, spiritual resurrection. Thank God he is safely laid away. Four have already left the Hoboken meeting on this question, and still there remain there several who are witnessing for the truth.

Who are on the Lord's side? Declare it.

MORE ANON.

For the Gospel Banner.

Punishment vs. Misery

Matt. xxv. 46. "And these shall go away into everlasting punishment; but the righteous into life eternal."—*King James' Version*.

"And these shall go forth to the anionian cutting-off; but the righteous to anionian life."—*Diaglott*.

BRO. WILSON:—I ask the use of your columns to speak somewhat in reference to this text and the doctrine therein embraced. So far as the doctrine is concerned, I care not which translation may be used; but certainly the *Diaglott* is more in accordance with the original. It gives the primary and literal meaning of *kolasin* in the text, and agrees, therefore, with other scriptures in reference to the same subject. But, before mere English scholars, we care not to dabble in the original, even were we thoroughly master of it. We accept the "authorized version," and prove from it that it does not teach "endless misery."

Commencing with 31st verse of this chap. we see that this is the *executive* part of judgment in the end of this age. "The Son of man" has "come in his glory," with "all the angels" and is seated "upon his glorious throne;" "all the nations" have been assembled before him," and he "separates the sheep from the goats." And says to the righteous, "Come, you blessed ones

of my FATHER, inherit the kingdom prepared for you from the formation of the world." He then sums up the reasons upon which, in the trial already had, they are thus placed—their cases had been decided *before*, upon trial, and now he *executes* the judgment. To the righteous, it is "Come," &c. To the wicked, "Depart from me, you cursed ones, into that aionian fire, which is prepared for the adversary, and his messengers." There is no *formal trial here*, but the *executive part of a trial* already had. There are but the two classes, the just and the unjust; "those who had obeyed, and those who had disobeyed." Read from 31st to 46th verses inclusive.

As all admit, Universalists excepted, that this is final, irreversible, eternal, and that the righteous will be eternally happy, we need not argue that point. We turn to the punishment of the wicked. They are raised up to receive their sentence, and that is, "*kolasin aionian*," primarily and literally, "*a cutting-off age-lasting*." The righteous go into "*zoen aionian*," literally and primarily, "*a life age-lasting*." The word *life* does not occur in the sentence of the wicked. They are not raised to that, but are *cut off from it*. Therefore they cannot suffer "*eternal misery*," but are "punished with an *everlasting destruction*."

The word "punishment" does not necessarily imply misery, nor at all here. For the "punishment," as defined by the great apostle, is "*everlasting destruction*;" and by others of the apostles, "the second death." When a person is "*destroyed*," there can be no "misery." When dead, no feeling of any kind, as their thoughts and "memory perish." To illustrate. A man murders his fellow. He is arraigned, tried, and convicted of the crime. What is the sentence? *Death*. It is not misery, suffering, dying; it is death. The officers of law, the rope, the hangman, &c., are the *means* used to attain the *end*; and, therefore, there is suffering or misery in bringing about the end. So with the sinner. He is tried, convicted, and sentenced to "the second death." To attain this end he is cast alive "into the lake of fire" and is "*burned up*," "*destroyed*,"—he "perishes" and "*dies*." The flames, the pains, the woes, the "gnashing of teeth," "the worm that never dieth," are means used to bring about the "destruction," "death," &c., and is *not* the punishment; for that is declared to be "*EVERLASTING DESTRUCTION*."

But, it is objected by some, that death is no punishment. Sane men never argue thus, unless biased by rotten systems and theories. It is the greatest possible punishment. "All that a man hath will he give

for his life." A Jewish king begged lustily for his life, when God ordered him to set his house in order, for "he should die and not live." And when God added but fifteen years to his days, his thankfulness knew no bounds. And what are fifteen years to an "endless eternity?" "The second death" is the loss of an endless life.

It is not the pain of dying, it is not the convulsions, the spasms, the throes of death that men fear; it is *death itself*. True, pain may be so intolerable that, when no mitigation may be expected, a man may pray for death. But, as long as there is any hope for life, without pain, no sane mind will crave death. It is the enemy of both God and man, and, in "the restitution of all things," is itself to be destroyed! Thank God! So with the sinner in the future age. Knowing there is to be no mitigation in eternal fire, he may pray for death; and God, in his mercy, as well as in his justice, destroys him.

The book of God, both O. T. and N., is full of proofs upon this point; but we shall now only select a few words applicable to this point, with only one quotation in full upon each point, with some references which we wish the reader to refer to.

1. *The wicked shall die.* Ezek. xviii. 4. "Behold all souls are mine; as the soul of the father, so also is the soul of the son mine; *the soul that sinneth IT SHALL DIE.*" This cannot mean common death in this age; for all must die here; the righteous as well as the sinner. It must, therefore, go over to the future age. And it is the *soul that is to die!* John viii. 21; Heb. ix. 27. This knocks Universalism into *pi*; for the *judgment and punishment* are *after* the common death. Rev. xiv. 13; Rev. xx. 6; Rev. xx. 13, 14. Rev. xx. 9; Mal. iv. 1, 2.

The words *die* and *death*, as defined by Webster and all standard lexicons, mean "to cease to live; to expire; to de cease; to perish;" &c., &c., and *not misery*, either limited or endless. And better than all, the Bible, defining its own terms, when speaking of future punishment, calls it an "*everlasting destruction*," "the *second death*," &c., &c.

2. *The wicked shall be lost.* Matt. xvi. 25-27,— "For whosoever will save his life, shall lose it; and whosoever shall *lose* his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and *lose* his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and *TRUEN* shall he *REWARD* every man according to his works." This carries us into the eternal state; and it teaches that, to lose our life,

our soul here, for *Christ's sake*, we shall find that life, that soul there, in the judgment day. But that, if to save our life, our soul here, by denying Christ, we shall lose that life, that soul, in the future state. 2 John 8; Phil. iii. 7-11; Psa. cxix. 176; Matt. v. 13, 20; Matt. x. 15; Luke xv. 4, 7; Luke xix. 10; 2 Cor. iv. 8.

To lose one's self, one's soul, one's life, when applied to the eternal state, cannot mean to live forever in an endless hell, in eternal misery; but by all lexicographers and the Bible, "to part or be separated from a thing, so as to have no knowledge of the place where it is." This is Webster's first definition. If true, the soul cannot suffer "endless woe" in hell. For to suffer, one must be conscious; and, if conscious, surely the soul would know where it was! it could not be lost!

3. *The wicked shall perish.* John x. 28—"And I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." "Eternal life" is a gift; if withheld from any they must "perish." "The gift of God is eternal life, through Jesus Christ our Lord." It is not then inherited; and the wicked must, therefore, perish; for they are not in Christ.

Webster defines the word to *perish*; "to die; to lose life in any manner; to die; to wither and decay; to waste away; to be destroyed; to come to nothing." Hence, all those places which speak of the wicked perishing, being destroyed, &c., cannot mean eternal life in misery! Such as John iii. 15; John x. 28; 2 Pet. iii. 9-16.

4. *The wicked shall be destroyed.* 2 Thess. i. 9, 10—"Who shall be punished with an everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints." This destruction is not in this life, but is to be when Jesus shall come in the glory of his Father, and of the holy angels, to judge the world. This time is thus described; "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. *This is the second death.*" Rev. xx. 13, 14. Universalism is, then, not true, no more than orthodoxy.

Death and hell, then, are to be destroyed. What, then, will orthodoxy do without their hell? And what will Universalism do with the destroyer? Will they be holy and happy? But those in this hell who are "dead, know not anything;" and, if "suffering the penal fires of hell," they do not know it! Worse than all for orthodoxy

their devil is to be destroyed! "That through death he might destroy him that had the power of death, that is, the devil." If old *diabolos* is to be destroyed, who will oversee their little devils? And, if all sinners are to be destroyed, how will Universalists make all men holy and happy?

See Psa. ci. 8; Matt. x. 28; 1 Cor. iii. 17; Jas. iv. 12; 1 John iii. 8; Prov. x. 29, 30; Matt. vii. 13, 14; 1 Thess. v. 1-3.

5. *But both "orthodoxy" and "Universalism" are wrong; for there will be a large class of mankind who shall never be raised from the dead.*

Prov. xxi. 16—"The man that wandereth out of the way of understanding SHALL REMAIN IN THE CONGREGATION OF THE DEAD," Isa. xxvi. 13, 14; Jer. li. 39, 59; Eph. iv. 17, 18; Rom. v. 12; 2 Cor. iv. 3; Psa. xlix. 6, 7, 14, 19, 20. These that "remain in the congregation of the dead" forever, that "sleep a perpetual sleep, and never awake," that never "see light," that are as though they "had not been," cannot certainly either "suffer the penal fires of hell," or be holy and happy!"

The doctrine of orthodoxy, of endless misery and endless woe, misrepresents the mercy and justice of the judge of all the earth. It makes God a monster, a tyrant; his acts barbarous, and dethrones both his mercy and justice. What mercy in endless woe? And, what justice? Who is to be benefited? The sinner is not to be reformed. The righteous are not benefited by it. God cannot be compensated. "The eternal wailings and woes of the damned in the penal fires of hell" are altogether inconsistent with the glorious millennium of the O. and N. Testaments; of the doctrine of "the restitution of all things," when there is to be no more pain, death, nor sin, nor suffering, nor hell, nor devil; of the time when God will have a clean and holy universe again. And "the doctrine of the universal holiness and happiness of all men," is equally absurd and unscriptural, though not so barbarous. This offers a premium for sin here, is contradictory of all that we know of God and his government, and logically pushed to its extremity here, would overturn all government, destroy social society, lead to homicide to obtain wealth, gain ends, and suicide to get rid of trouble and life here, in order to vault into heaven and immortal joys yonder! In one word, it is the legitimate, deformed offspring of an illegitimate, bigoted, malevolent "orthodoxy!" The Lord speed the death of both!

ALFRED MALONE.

☞ He who lives for himself alone lives for a mean fellow.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

April 1st, 1868.

Jesus and Nicodemus.

AN EXPOSITION OF JOHN iii. 1-13.

Verses 3-6.—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is of the Spirit, is spirit.”

CONTINUED FROM PAGE 115.

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our soul here, for *Christ's sake*, we shall find that life, that soul there, in the judgment day. But that, if to save our life, our soul here, by denying Christ, we shall lose that life, that soul, in the future state. 2 John 8; Phil. iii. 7-11; Psa. cxix. 176; Matt. v. 13, 20; Matt. x. 15; Luke xv. 4, 7; Luke xix. 10; 2 Cor. iv. 8.

To lose one's self, one's soul, one's life, when applied to the eternal state, cannot mean to live forever in an endless hell, in eternal misery; but by all lexicographers and the Bible, "to part or be separated from a thing, so as to have no knowledge of the place where it is." This is Webster's first definition. If true, the soul cannot suffer "endless woe" in hell. For to suffer, one must be conscious; and, if conscious, surely the soul would know where it was! it could not be lost!

3. *The wicked shall perish.* John x. 28—"And I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." "Eternal life" is a gift; if withheld from any they must "perish." "The gift of God is eternal life, through Jesus Christ our Lord." It is not then inherited; and the wicked must, therefore, perish; for they are not in Christ.

Webster defines the word to *perish*: "to die; to lose life in any manner; to die; to wither and decay; to waste away; to be destroyed; to come to nothing." Hence, all those places which speak of the wicked perishing, being destroyed, &c., cannot mean eternal life in misery! Such as John iii. 15; John x. 28; 2 Pet. iii. 9-16.

4. *The wicked shall be destroyed.* 2 Thess. i. 9, 10—"Who shall be punished with an everlasting destruction from the presence of the Lord, and the glory of his power; whom he shall come to be glorified in his saints." This destruction is not in this life, but is to be when Jesus shall come in the glory of his Father, and of the holy angels, to judge the world. This time is thus described; "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death." Rev. xx. 13, 14. Universalism is, then, not true, no more than orthodoxy.

Death and hell, then, are to be destroyed. What, then, will orthodoxy do without their hell? And what will Universalism do with the destroyer? Will they be holy and happy? But those in this hell who are "dead, know not anything;" and, if "suffering the penal fires of hell," they do not know it! Worse than all for orthodoxy

their devil is to be destroyed! "That through death he might destroy him that had the power of death, that is, the devil." If old *diabolos* is to be destroyed, who will oversee their little devils? And, if all sinners are to be destroyed, how will Universalists make all men holy and happy?

See Psa. ci. 8; Matt. x. 28; 1 Cor. iii. 17; Jas. iv. 12; 1 John iii. 8; Prov. x. 29, 30; Matt. vii. 13, 14; 1 Thess. v. 1-3.

5. *But both "orthodoxy" and "Universalism" are wrong; for there will be a large class of mankind who shall never be raised from the dead.*

Prov. xxi. 16—"The man that wandereth out of the way of understanding SHALL REMAIN IN THE CONGREGATION OF THE DEAD," Isa. xxvi. 19, 14; Jer. li. 39, 59; Eph. iv. 17, 18; Rom. v. 12; 2 Cor. iv. 3; Psa. xlix. 6, 7, 14, 19, 20. Those that "remain in the congregation of the dead" forever, that "sleep a perpetual sleep, and never awake," that never "see light," that are as though they "had not been," cannot certainly either "suffer the penal fires of hell," or be holy and happy!"

The doctrine of orthodoxy, of endless misery and endless woe, misrepresents the mercy and justice of the judge of all the earth. It makes God a monster, a tyrant; his acts barbarous, and dethrones both his mercy and justice. What mercy in endless woe? And, what justice? Who is to be benefited? The sinner is not to be reformed. The righteous are not benefited by it. God cannot be compensated. "The eternal wailings and woes of the damned in the penal fires of hell" are altogether inconsistent with the glorious millennium of the O. and N. Testaments; of the doctrine of "the restitution of all things," when there is to be no more pain, death, nor sin, nor suffering, nor hell, nor devil; of the time when God will have a clean and holy universe again. And "the doctrine of the universal holiness and happiness of all men," is equally absurd and unscriptural, though not so barbarous. This offers a premium for sin here, is contradictory of all that we know of God and his government, and logically pushed to its extremity here, would overturn all government, destroy social society, lead to homicide to obtain wealth, gain ends, and suicide to get rid of trouble and life here, in order to vault into heaven and immortal joys yonder! In one word, it is the legitimate, deformed offspring of an illegitimate, bigoted, malevolent "orthodoxy!" The Lord speed the death of both!

ALFRED MALONE.

☞ He who lives for himself alone lives for a mean fellow.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

April 1st, 1868.

Jesus and Nicodemus.

AN EXPOSITION OF JOHN iii. 1-13.

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nature of those who are called to the honor and glory of the kingdom, and the kingdom itself. The kingdom is not to pass away like those which preceded it, but to stand forever. Hence those who are called to inherit it must not "die like men," but be immortal. Paul says—"Flesh and blood cannot inherit the kingdom of God." By "flesh and blood" we are to understand men in their present fleshly nature. If then those who are "rich in faith, and heirs of the kingdom which God has promised to them that love him," ever become inheritors of that kingdom, a change must take place in their physical condition. "That which is born of flesh, is flesh; and that which is born of the Spirit, is spirit." What then is this change, or birth, as it is called? And when is it experienced?

Men in the present state are liable to all the ills that flesh is heir to—sickness, disease, accident, death. The righteous are not exempt from these things; nay, in addition to these they have to suffer more or less on account of their faith. It is "through much tribulation we must enter the kingdom of God." But "tribulation worketh patience; and patience, experience; and experience, hope." And *hope* expects the unseen things. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him," James i. 12. That "crown of life" can only be received when "born of the Spirit."

One example is given us in the Scriptures of a change from a flesh and blood nature to a spiritual nature, and this will assist us in answering the question. We find that example in Jesus Christ our Lord. He by "the grace of God tasted death for every man,"—thus "once suffering for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (or made alive) by the Spirit." This quickening or energizing power brought him up from the dead on the third day. What God does by his Spirit is said to be done by himself. "This Jesus hath God raised up, whereof we all are witnesses," Acts ii. 32. "Whom God hath raised from

the dead," iii. 15. "Whom they slew and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead," xi. 40, 41. Christ then, was born from above, when his dead body was made alive by the Spirit of God, "now no more to return to corruption;" for to John he said, "I am he that liveth, and was dead; and behold, I am alive for evermore." Rev. i. 18.

This resurrection, or quickening of the dead Jesus, on the third day, is called a birth; therefore we must understand the phrases "to rise from the dead," and to be "born from the dead" as equivalent terms. Jesus is said to be "the first-begotten (or first-born) of the dead;" "the head of the body, the church; who is the beginning,—the first-born from the dead; that in all things he might have the pre-eminence," Col. i. 18. He is called, also "the first-fruits of them that slept;" "the first-born among many brethren."

We have here then the sample of what this new birth is, in the resurrection of Jesus. The saints are to be like him. If he is "the first-fruits," and "the first-born among many brethren," then they must be born too. The dead must awake to an incorruptible life, and the living be changed to immortality. This is being born of the Spirit. And as that which is born of the flesh, is flesh, and partakes of the nature of that which gives it birth; so also "that which is born of the Spirit, is spirit," or a spiritual being, and a partaker of the Divine nature.

We need not concern ourselves as to the "how these things can be?" Nor even to ask with the sceptical, and "with what body do they come?" Enough for us to know that it is revealed that those "who sleep in Jesus will God bring with him;" that is, lead out, or produce from the dead, even as Jesus was brought forth. And though sown in corruption, dishonor, and weakness, yet they will be raised from the dead *incorruptible*, glorious, and powerful. Though sown a natural body, it is raised

spiritual body. "That which is born of the flesh, is flesh; that which is born of the Spirit, is spirit." The first man, Adam, and all his posterity, are of the earth; and therefore fleshly in their nature; but the second man, the Lord Jesus, and those who are his, are from heaven, or "born from above." The quickening, energizing Spirit, which made alive, and "brought from the dead our Lord Jesus," came from heaven; and when he, "who is our life" shall appear, then all those who are "resting in hope," in the silence of hades, by that same Spirit, now resident in him, will be raised to an endless life. The Spirit or power which will raise them will come from heaven. The Spirit is the power of God; and it is just as easy for God to raise the dead—no matter how long dead—as it was to form man at first, or to do any other creative act. The only question with us should be—has he promised that he will do so? Having ascertained that he has, we may rely upon his word—for he has magnified his word above all his name. "Has he said it? and shall he not bring it to pass?" Speculative philosophy may query the power of God to reproduce the dead saints of past ages, but

*"Faith laughs at impossibilities,
And cries, it shall be done."*

We have the word of the living Jesus for it—"Because I live, ye shall live also." Of the believer who has died in him, he says—"I will raise him up at the last day." Yes, that Jesus who, without a promise, could raise the widow's son and Lazarus by a word, when a sojourner in mortal flesh, will surely be able to honor his word, solemnly given to his disciples, now that he has become "the Son of God with power."

The hope of living again has supported saints of all ages. Job looked forward with joy to the time when in his flesh he should see God for himself. David could sing, "God will redeem my soul from the power of the grave: for he shall receive me." Some suffered many trials and persecutions, that they might obtain a better resurrection. And Paul wrote, "If by any means I might attain to that resurrection out from among the dead ones."

But this birth of Spirit cannot be confined to the resurrection. An equivalent change will be experienced by the living saints. "This mortal must put on immortality." Jesus said to Martha, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, (at the last day,) shall never die." And then he went to the grave of Lazarus, and demonstrated that he had the resurrection power. (John xi.) The living saints are to be changed, "in a moment, in the twinkling of an eye." And what change is it that will take place? A change to immortality,—the putting on of a deathless nature. The dead are to be raised incorruptible, and if incorruptible, therefore deathless; and the living mortal saints must become deathless too, in order to be like them, so that both together they may be caught away to meet the Lord, and be forever with him. Paul describes this change as follows—"who shall change or transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able to subject all things to himself," Phil. iii. 21. Thus the living saints also will be "born of Spirit," and at the same time that those who sleep in Jesus will awake to an incorruptible existence. "We know," says John, "that when he shall appear, we shall be like him, for we shall see him as he is," 1 John iii. 2. To be thus "born of the Spirit," Jesus declares to be necessary to enter the kingdom of God. This is being "born again," or from above. This is the true regeneration by the Holy Spirit—the redemption of the body. There is no need of this change in order to become *subjects* of the kingdom—for these will be gathered in the mortal state out of every nation under heaven; but there is an absolute necessity for it, in order to become sharers with Jesus in the royal and priestly honors to which he has been called by the Father.—EDITOR.

☞ "Blessed be the God and Father of our Lord Jesus, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

"The Blood of the Cross."

There is much importance attached to the shedding of blood. "Almost all things were by the law purged with blood; and without shedding of blood is no remission," Heb. ix. 22. And the importance and superiority of the *one great sacrifice* for sin offered on Calvary, over all the sacrifices of former dispensations, is derived from the fact that the victim was God's Son, and his life therefore of infinite value. Hence Peter could say truly to his brethren—"ye were not redeemed with corruptible things, as silver and gold * * * but with the *precious blood of Christ*, as of a lamb without blemish and without spot," 1 Pet. i. 18, 19. The blood of the Anointed one was so *precious* that it was paid as the ransom price for the church of the living God. "The Son of man gave his life a ransom for many," Matt. xx. 28; and Paul states that the church "has been purchased with his own blood," Acts xx. 28. The *price* was paid—the *blood* shed—the *sacrifice* offered, *when* "Christ died for our sins;" *when* he "was delivered for our offences, and was raised again for our justification."

"The blood of the cross," then is the blood of Jesus which was shed on the cross, and which made peace, reconciling both Jew and Gentiles unto God. And because Paul preached justification, and "redemption through his blood, even the forgiveness of sins," he suffered persecution, and had to bear the loss of all things. But what does he say? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. vi. 14. The crucifixion of Jesus resulted in the pouring out of his blood, or the giving up of his life. Hence we read that "Christ *died* for us"—"he *laid down his life* for us"—"Christ loved the church, and *gave himself* for it," &c; all of which terms refer to the one great offering or sacrifice of himself on the cross.

Our attention has been called more especially to this subject by the prominent place which we occupy in the *Marturion* for March—nearly one-half of said number be-

ing occupied with remarks on our late article, entitled—"Did Jesus die for us—When and Where?" The editors charge us with not understanding their position in relation to the death of Jesus, and also with misrepresenting them. We think we understand the doctrine which they advocate, and are not aware of having misrepresented. The doctrine we cannot endorse, because we esteem it unscriptural, and therefore erroneous. They seem to derive considerable comfort, however, from the fact, as they state it, that "many of the brethren have arrived at the same conclusions, unknown to, and independent of each other,"—viz., that the "one offering," or "Great Expiation for sin" was not made on the cross, but in heaven itself. We see nothing strange in this discovery. One error generally begets another. These "many brethren" first accepted the "mortal resurrection" doctrine, and then it was easy for them to glide into this error. But we do say that the editors misrepresent us,—and they know it too,—when they say that we "rush frantically unto the arms of the old mother of harlots and abominations of the earth, and accept her dogma of ascension to heaven at death, involving immortalism with its absurdities." We shall neither waste time nor paper in reviewing their remarks, nor in defending ourselves. Such language may please *their* readers, but *ours* know that it is not true. Because we said, "Jesus *offered himself* to God as a lamb without spot; and we have proof that this sacrifice was accepted in the fact that God raised him from the dead, and exalted him to his right hand,"—the *Marturion* says, "so then it would appear after all that Jesus actually entered heaven the moment he expired on the cross." Well, we must acknowledge our dullness, and the remarkable astuteness of our reviewer, if he can logically draw such a conclusion from the aforesaid language.

We also see from this number of the *Marturion* that Dr. Thomas does not agree with the editors' theory, but gives them sixteen reasons for not endorsing it, and in proof that the one Great Offering was made

on the cross. They have little to say directly in reply to him, but say much indirectly by reviewing us. They do say, however, that if they could endorse the Dr's position, they would retract all they have written on the One Offering, and what they have said on mortal resurrection, and the necessity of rendering account and being made manifest at the Judgment seat. So it seems that this new theory is but the entering wedge for dissension among the new sect of Christadelphians. The bold assumptions and the positive position taken on this and the kindred subject of mortal resurrectionism, making their acceptance and belief essential to salvation, is fraught with mischief, and calculated to do a vast amount of injury to the cause of truth. May all who love “the truth as it is Jesus” be preserved from error, is the earnest prayer of the Editor.

“The Fall and Rising again of Many in Israel.”

A reader wishes that we would offer a few remarks on Luke ii. 34,—which reads as follows:—

“And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.”

There are *three* persons mentioned in this passage. 1st, *Simeon*, a righteous and pious man, who was waiting for the Consolation of Israel, and to whom it had been revealed that he should not die till he had seen the Lord's Messiah. 2nd, *Mary*, the mother of Jesus, who had brought her son to Jerusalem, and had entered the temple to present him to the Lord, as her first-born son, according to the law of Num. xviii. 15, 16. 3rd, *The child Jesus*.

Simeon, under Divine impulse entered the temple; and as Joseph and Mary brought in the child, Simeon took him in his arms, and praising God, said, “Now, O sovereign Lord, dismiss thy servant according to thy word, in peace, because my eyes have seen thy salvation, which thou hast made ready in the presence of all the people; a light of nations for enlightenment, and a glory of thy people Israel,” verses 29–32. This was prophetic language, and it caused the parents

of Jesus to wonder. Then Simeon blessed them, and speaking particularly to Mary, foretold the future destiny of Israel as connected with her remarkable child, and also what should happen to herself.

But what are we to understand by “the fall and raising again of many in Israel?” and why is it said that *this child is set* or placed for this purpose, and for a sign which shall be spoken against?

We find what seems to be a parallel passage in Isaiah viii. 14–16—“And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared and be taken. Bind up the testimony, seal the law among my disciples.” The Lord of hosts is the one spoken of here as the “stone of stumbling and rock of offence.” And that Jesus, the child of Mary, and Son of God, is the “stumbling stone,” is evident from what Paul says in Rom ix. 32, 33. Speaking of the nation of Israel he says, “They stumbled at the stumbling stone;” and in 1 Cor. i. 23, “We preach Christ crucified, unto the Jews a stumbling-block.” Peter also says—“the stone (Jesus) which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient,” 1 Pet. ii. 7, 8. The Jews by rejecting Jesus as their king, fell on this stone, and were broken, as we read in Matt. xxi. 44, and “wrath came upon them to the uttermost.” These the “natural branches” of the olive tree were broken off, that the Gentiles might be grafted in. This was “the fall” of many in Israel.

But Simeon spoke not only of the *fall* but of the “*rising again* of many in Israel. What does this *rising again* mean? It is the antithesis of the word *fall* in this passage. Their *fall* was the destruction of their commonwealth—the abolition of their religious institutions—the burning of the temple, the sacking of the city, and their dispersion among the nations. All this too was according to the prophetic word. What

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then can *rising again* mean but the restoration of the people thus scattered to their own land, the re-establishment of the nation according to the word of the Lord by Isaiah, "I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and they that return of her with righteousness," Isa. i. 26, 27. This *rising again* is referred to by Paul when he says—"Have they stumbled that they should (forever) fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Rom. xi. 11, 12. And he goes on to show that this fall is not a permanent one, but that God will graft them into their own olive-tree again if they abide not in unbelief; and that this blindness which has in part happened to Israel's only till the fulness of the Gentiles be come in, and then "all Israel will be saved," when the Deliverer, (the Lord of hosts—once the child of Mary,) shall come out of Zion, and shall turn away ungodliness from Jacob. This *rising again* is a *political resurrection*—"the restitution of all things which God has spoken by the mouth of all his holy prophets, since the world began." The reader is referred to Ezek. xlvii, for a prophetic description of this *rising again* of the nation to political life and distinction—the union of the two nations and kingdoms of Judah and Israel—the re-establishment of one nation and kingdom, under "my servant David who shall be their prince forever"—and the setting up of God's sanctuary and tabernacle in their midst for evermore.

Much more might be said on this subject, but we shall leave our readers to pursue this train of thought for themselves, hoping that the few ideas hastily thrown out may assist them in the investigation.—EDITOR.

☞ Oh that the salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad, Psa. liii. 6.

"Some Things the Scriptures do Teach."

The following from the pen of Bro. Mark Allen, is an examination of certain texts brought forward by Bro. O. Morse, in support of his views of the judgment, as published in *Banner* for Jan. 15th. The article has been laid over for want of room till now. He copies the propositions first, and then criticises the texts introduced to support them.

The propositions are as follows:—

1. That the Lord shall judge his people.
2. That Jesus is ordained of God the judge of *quick* and *dead*; and that this judgment is to be at his coming.
3. That every one of the household of faith, whether faithful or unfaithful must give account of himself at Christ's judgment, and account must be rendered in person.
4. That some of the servants of Christ will be *accepted* and rewarded when that account is rendered, and some will *not* be accepted, but will be rejected, and cast off as unworthy of a reward, and punished.
5. That "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work," Eccl. iii. 17.

The 1st proposition we admit, and accept the references which he gives us as proof that the Lord will judge HIS PEOPLE, viz., Deut. xxxii. 35; Psa. i. 3, 5; and Heb. x. 30. We will turn and see who are the people, and what the judgment referred to. In Deut. xxxii. 8, 9, we read, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is HIS PEOPLE; JACOB IS THE LOT OF HIS INHERITANCE." Any one who will take the trouble to read this chapter will perceive that the judgments spoken of is retributive judgments, to come upon the house of Jacob, for their transgressions, and had no reference whatever to the post resurrectional *union* judicial trial of the saints. The 50th Psalm also relates to the same thing, judgments and vengeance to come on Israel, as is apparent from the language used:—"Hear, O my people, and I will speak; O ISRAEL, and I will testify against thee; I am God, even thy God," Psa. l. 7. The letter to the Hebrews, whoever was its author, was, as its name indicates, addressed to people of the Hebrew nation, and reference is made especially to things pertaining to that nation, and in the tenth chapter allusion is made to

these passages to show that apostates from the truth could hope for nothing, on account of them being Hebrews; but that a sorer punishment awaited them than that denounced by Moses, and that they could have nothing better to look for than that fiery indignation to consume the adversaries, or enemies, which is denounced upon them in the passages referred to, and which are noticed by the writer as proof of what he asserts. If those who quote passages of scripture, to establish doctrine would take the trouble to examine the context before committing themselves to paper, they would be many a time saved the mortification of seeing a beautiful creation of their ingenuity tumbling about their ears when least expected. It must be clearly apparent to the candid reader that the passages presented have no relation whatever to the heretical theory adopted and advocated by Mr. Morse.

To sustain the second proposition, "That Jesus the Christ is to be the judge of the quick and dead, and that this judgment is to take place at his coming," Mr. M. presents Acts x. 42; 1 Cor. iv. 5; Rev. xi. 18; 2 Tim. iv. 1; all of which we will examine. In the first passage the article is not used in the Greek original, and properly translated it would read "a judge of the living and dead." We are taught in other places, that the saints are to be associated with him in judgment. See 1 Cor. vi. 2, 3; Psa. cxlix. 5-9. QUERY: How can they be associated in the judgment, if they are subjects of the judgment? The passage referred to in 1 Cor. iv. teaches, that the saints are not to judge anything, or to take part in the judgment before the proper time, "till the Lord comes, who will bring to light the hidden things," etc.; but this does not prove that the judgment will take place immediately upon the coming of the Lord, or that it may not be delayed until a thousand years after. But it will be contended that the next two passages referred to, do most emphatically teach this. Let us see if this be true. Rev. xi. 18 is first in order. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Mr. Morse assumes that all this takes place immediately at the sounding of the seventh trumpet, but this is only an assumption, and entirely unwarranted by the grammatical construction both of the common translation and of the original. It does not follow that events here spoken of all take place immediately after the sounding of the seventh trumpet, but that a series of events take place in their proper order, which are narrated as follows, "And the seventh angel

sounded, and there were great voices in the heavens, saying, the kingdom of the world has become our Lord's, even the kingdom of the Anointed One, and he shall reign for the ages of the ages. And the four and twenty elders sitting on their thrones in the presence of God, fell on their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, the one who art, and who was, because thou hast taken thy great power and reigned. And the nations were angry, and thy wrath came, and the time of the dead ones to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, little ones, and great ones, and to destroy those destroying the earth." We have followed closely the original in the above quotation, and if any one will read it attentively as we have rendered it, or even in the common version they will see that there is a series of events to take place in order, *after and not at* the sounding of the seventh trumpet, which will occupy a period of time, the duration of which is no more indicated by the language here, than is the length of time to elapse between the crucifixion, and second coming of Christ indicated by the expression, "The sufferings of Christ, and the glory which should follow," 1 Pet. i. 11. But in the 20th chapter of the Apocalypse we are most plainly taught, that "the time of the dead to be judged" is not certainly for a thousand years after the coming of Messiah, to reward and reign with his saints. See Rev. xx. 11-15. But we suppose the passage on which the most reliance is placed is 2 Tim. iv. 1. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead *at* his appearing and his kingdom." The whole argument stands or falls upon the little preposition *at* which has no business in the text at all, as we shall show by a translation of the original. "I solemnly charge thee, before God and Jesus Christ, who shall judge living ones and dead ones, and by his appearing and by his kingdom." There is nothing in the original answering to *at*. The original construction is *και την επιφανειαν αυτου, και την βασιλειαν αυτου, και την βασιλειαν αυτου, και την βασιλειαν αυτου, και την βασιλειαν αυτου*, and the appearing of him; *και την βασιλειαν αυτου, και την βασιλειαν αυτου*, and the kingdom of him. The apostle solemnly charges Timothy before God, and before Jesus Anointed, the one who is to judge the living ones and dead ones; and he also charges him by the appearing and the kingdom of Christ, that he should preach the word. The apostle said nothing about his judging the living or the dead *at* his appearing or kingdom; that is the bungling work of king James' translation. The

apostle simply asserts that the one before whom he charges him, is the one to judge the living and the dead at some future time, not at his appearing and kingdom. If any reader is dissatisfied with the foregoing translation and explanations, I would refer such a one to the *Diaglott*, and if that is not satisfactory, to the best Greek scholar that can be found, and let inquiries be made if an *AT* can be found in the original.

We have no particular objections to offer to proposition third—"That every one of the household of faith, shall stand before the judgment seat, (tribunal,) of Christ to give an account for himself, and that account must be rendered in person." We can conceive of their appearing before the tribunal in no other way than in person. But admitting this we are not prepared to admit what is covertly set forth in proposition

4th. That some of those who are raised up at Messiah's coming will be rejected and cast off. Did we accept such a doctrine as this we should be compelled to reject the words of Christ, who has said, that those accounted worthy to obtain that age to come, and that resurrection, the one out from the dead ones, *cannot* die any more, because they are like angels, and are sons of God, being sons of the resurrection," Luke xx. 35, 36. And also that other declaration of Jesus. "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into judgment," John v. 24. We receive the apostle's teaching, "that we must all appear before the tribunal of the Anointed one," not to be judged worthy of life or death, as all who have part in that resurrection, which is out from the dead ones, are judged, or accounted *worthy of life*, before they are raised up, consequently *they cannot die any more*; But, "that each one through [or throughout,] the body," (*δια του σωματος, dia tou somatos*, not the body of flesh; but the one body, of which all are members,) "may receive of the things done, according to what was performed, whether good or bad." That to be received is for work done; if it be good, or well done, they will receive a reward, if bad, or ill done, they will suffer loss, yet they themselves will be saved. "For," says the apostle, "other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he

hath built thereupon, he shall receive a reward. If any man's work be burned he shall suffer loss; but he himself shall be saved so as by fire." This ought to be plain enough, and is plain enough, for all who are stable, and content with the simplicity which is in the truth, and not forever carried about by "every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

In conclusion, we would say that we receive the teaching of Eccl. iii. 17, as set forth in proposition 5th, "That God will judge the *tzadik*, the just, and the *nasha*, the unjust, for there is a time there for every purpose, and for every work." There is a time to judge the just or justified one, he is justified by his faith, and is judged or accounted worthy of the age to come, and the resurrection from the dead ones, before he is raised up, and rises to life and glory, and receives a reward for his work done. But the time to judge the unjust is after the thousand years' reign of the blessed holy ones, "on whom the second death hath no power."

MARK ALLEN.

Woburn, Feb. 9th, 1868.

Jerusalem Trodden Down of the Gentiles.

Jerusalem, as it now stands, bears no mark of being anything save a city of the Gentiles. There is nothing Jewish about either the inhabitants or their dwellings. It is as truly Gentile in its aspect, and customs, and buildings, in its bazaars, and thoroughfares, and costumes, as Alexandria or Cairo. In passing through it no one feels this is Israel's capitol; nay, no one would be led to say this is a city of Israel at all. It does not retain one Jewish feature, save in those parts which cannot change—its rocks, its valleys, its hills. These are the same as in other ages, and they are the only unchanged memorials of the wondrous city—beautiful for situation, the joy of the whole earth.

Yes, Jerusalem, as it now stands, is a Gentile city. Its walls, and towers, and gates, and streets, are all in the hands of the stranger. One cannot pass along its streets, or look down from some height upon its desolations, without feeling that the "times of the Gentiles" have not yet run their course. Jerusalem is the standing proof of this transference of dominion from Jew to Gentile; the great exhibition of Jewish degradation and Gentile supremacy in the earth. These times of the Gentiles have lasted long; they may be said to have begun in the age of Nebuchadnezzar; they may, perhaps, be fast running out; but they are not yet ended; and the evidence of this (even were there no other) is *Jerusalem*.

The Turkish empire may be feeble and ready to crumble into fragments; still its sovereign is the lord of Jerusalem. The Egyptian Viceroy may be a hated tyrant, ruling over his own Arabs with an iron rod; still he bears sway in Jerusalem. The kingdoms of Europe may be divided among themselves, some of them hardly able to maintain their own throne and crown; still the Consul of the weakest of them exercises more authority in Jerusalem than all the Jews together. The Arab, the Egyptian, the Greek, the Latin, all have some kind or amount of influence in Jerusalem; the Jew alone has none. The various nations of East and West have their political representatives in Jerusalem; the Jew alone has none. Without power, or influence, or weight, he is exposed to the oppression of every Gentile, whom covetousness, or malignity, or pride, may stir up against him. He has no protector, no friend, no impartial judge.

It is not, however, of the *Jew* himself, but of *his City* that we mean to speak. On him, no doubt, the rod of the Gentile has lain, in all its weight and sharpness, for ages; on his hands and feet have the fetters of the stranger been fastened; but still it is specially of his city, his metropolis, that the Lord speaks, when he uttered the prediction, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." It was specially of the city and its temple that he had been speaking in the commencement of the chapter, and hence it is especially on its doom that he dwells. It was the magnitude of its buildings that had called forth the admiration of the disciples, as if its greatness could never be affected by time, nor its glory turned into shame; so it is specially the desolation of this their magnificent metropolis that he predicts—destruction to be perpetuated by Gentile hands; destruction not such as that wrought by Nebuchadnezzar or Antiochus,—from which the city was, in the course of a generation, to rise with renewed splendor,—but destruction to be prolonged for ages—ages during which Israel was to be scattered like the leaves over all the earth; and Israel's city was to be not merely in the hands of, but under the feet of, the Gentile oppressor.

All the four Gentile monarchies have, in their turn, trodden down Jerusalem. First came the Babylonian, then the Persian, then the Greek, and then the Roman; and the representatives of these may be said, at the present day, to have their feet upon the city. Every part of it they have trampled down, and on every part of it they are still trampling. Hence, it is that every vestige

of ancient Jerusalem has been obliterated. Its stones, indeed, are there, vast and massive, but they are tossed hither and thither, and some of the finest and greatest occupy the obscure corner of a wall, or are buried under some modern structure, as if these only relics of former greatness that survive were to be used for the treading of Gentile feet, or the foundation of Gentile walls and towers. No place of honor has been assigned by the Gentile to these stupendous fragments. He has treated the very stones of the Temple as only fit to be trodden on or cast out of sight.

Ancient Jerusalem has completely passed away, or rather, we should say has been buried under ground; and it is upon the top of this city that the modern Jerusalem stands. Hardly has any city been so completely ruined as has Jerusalem by the various Gentile nations that have held it in subjection. In token of the utter ruin to which they had reduced it, it is said that the Romans ploughed it up, or, at least, made their plough to pass over it, as an emblem of its complete and hopeless overthrow. Thus it may be said that each Gentile possessor has acted. They have driven their ploughs remorselessly over its ruins till every trace of the beautiful city has been obliterated, so that it stands before us not like Samaria, a city that has fallen into ruins, and sunk, as it were, by its own weight; but as a city which has been first laid in ruins by some hostile hand, and then had these ruins tossed hither and thither, mingled and remingled in wasteful confusion, till nothing has been left which might tell either of the splendor of its early greatness or of the grandeur of its sad decay. Across its ruins first went the plough of Rome in the first century. In after centuries came the so-called Christian occupants, the Greeks and Latins, who defaced it with their wretched superstitions. Then came the Saracen, and drove his plough across these ruins once more. Then came the Crusader, and ploughed up the ruins once more. Then, again, came the Turk, and re-ploughed the whole. Since that, during the last three or four centuries, all Gentile nations may be said to have been doing this same work. The Gentile does what he pleases with the dust of Jerusalem. The Jew looks on, but can only sigh. He sees the Gentile turning the very foundations of his city upside down, and casting out the memorials of the once glorious Jerusalem; but he cannot utter a word. He is no doubt, the descendant of David, the representative of its rightful lords, the true heir of the city and the land; but he dare not interpose. The Gentile is his lord, and he

may do with himself, with his city, and with his dust, all that caprice, or cruelty, or pride may dictate. "Jerusalem is trodden down of the Gentiles." When looking on such a scene, or hearing the report of such desolations, with what point, as well as power, do the words of Scripture come home to us, "Behold I am bringing evil upon Jerusalem and upon Judah, that whosoever heareth of it, both his ears shall tingle... and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." (2 Kings xxi. 12, 13.)

The foot of the Gentile is everywhere, both in Jerusalem itself and in that region which surrounds it; that girdle of hills and valleys that formed at once its ornament and its bulwark. Look where you will, and you will find the traces of Gentile lordship, if not of Gentile oppression.

Suppose we take our seat upon the slope of the Mount of Olives, which commands so full and so fair a prospect of the city. Look behind, before you, around you, beneath you, you see the traces of this down-treading. Look behind you, and there upon the top of Olivet you have two things: first an Arab village filled with poverty and filth, whose inhabitants hate the Jew and worship the Impostor of the East. Then you have what is called the Church of the Ascension, pretending to mark the spot from which the Lord ascended, but desecrating the scene by its Gentile mockeries of superstition, and holding up before the eye of the Jew and in full view of Jerusalem an amount of abominable idolatry, such as even Babylon of old did not surpass.

Look beneath you, where the valley of the Kedron winds along, and there, just at the extremity of Gethsemane, and hard by that bridge by which the Lord must so often have crossed on his way to Bethany, you see another Latin or Greek erection—the tomb of the Virgin—as if the Apostate Gentile Church had seized upon the holiest spots for parading its mummeries before the eye of the Jew.

Lift up the eye, and you see the slope of Moriah, from Kedron up to the walls of the city, covered with the tombs of the Gentile. It is the Moslem burying-ground. They have chosen Moriah for their place of sepulture, as if to defile the sacred hill with ashes—as if to prevent its being recognized as a spot which Israel has ever occupied. The whole side of the hill is hidden by the white tombstones which in thousands lie scattered over that sloping platform, where not the *debris* of the city, but the dust of the temple lies buried. The bones of the Gentile unbeliever have been scattered over the most sacred spot of the city. Nay, and

it would seem, too, as if this spot had been chosen in mockery of the Jew; for, while the Gentile burying ground thus occupies the temple-hill, the eastern slope of Moriah, the Jewish burying-ground, where they and their fathers had laid their dead from time beyond memory, lies opposite, on the slope of the valley of Jehoshaphat, which ascends to the Mount of Olives. The ashes of the Jew seem cast out of their own city and precincts, and the Gentile occupies the place where they should have been.

But look a little higher still, and there, on Moriah itself, stands the Mosque of Omar, enclosing the whole area of the Temple. That Mosque alone, into which no Jew can enter, and hardly ever any Christian—were there nothing else—points to the treading down of Jerusalem by the Gentiles. The great temple of the Eastern impostor, the finest Mahometan structure in the world, save Mecca, stands upon the ruins of Israel's shrine; and that strange mass of rock, which seems to have been the spot where the Holy of holies was, and which remains to this day untouched by the tool of man, as in the days of Araunah the Jebusite, has been fixed upon by the Moslem as the place over which the spacious dome of the mosque has been built. The Gentile has not merely entered into the sanctuary and made it a desolation; he has not merely trodden it down and desecrated it; but he has erected over the holiest spot of all the great monument of his false faith—the manifestation of his hatred to the Jew, and his determination, not merely to defile their city and their temple, but to make that defilement and down-treading perpetual.

But pass beyond the Mosque, and look over the city. There you have mosque and minarets—I was almost about to say without number—all of them symbols of the great down-treading. Besides these you have the churches and convents of the Greek and Roman apostasy rising in different parts; and in these there is even bitterer enmity to the Jew than in the Moslem mosque. They have planted upon the ruins of the desolate city, and on the head of the hapless Jew, the foot of more remorseless hatred and persecution than has been done by the blind devotees of Mahomet. They are the great treaders-down of Jerusalem; nor are they less to be accounted so because they take the name of Christ into their lips, dedicate churches to his name, and build tombs in honor of his saints.

Look again over the fair city as it lies before you on the sunny slope, and see the flags of many nations waving in the wind.

At each Consulate these banners are flying; but they are all Gentile, and seem as if waving over a conquered city. The banners of all Europe are there, and distant America as well, with all varied symbols—such as the French eagle and the British lion. But in all that array of banners the Jew has no place. He has no emblem, no banner. The lion of the tribe of Judah, the wolf of Benjamin, the stag of Naphtali, or the vine-branch of Joseph—these have no place in that gay display of national emblems. For this is the day of Gentile sovereignty; and the Jew is reaping the sorrow and the degradation which he has sown. Their sin has found them out, and has been tracking them for ages. Blood is upon them! The cry of innocent blood has risen up against them. "We have no king but Cæsar!" was their shout when they rejected their own Messiah; and that Gentile supremacy which they thus chose for themselves has been manifesting itself, age after age, in a hundred various forms—oppression, persecution, contempt, extortion, bondage, denial of privilege, and rule, and honor,—even in their own city. Not only does the Jew not rule the Gentile anywhere, but he is not allowed to rule himself, even in his own land. The scepter of Judah has departed, and in its place has come the iron rod of the Gentile—the prison, the chain, the sword. And the centre of all Jewish calamity, the scene of Israel's lowest humiliation, has ever been Jerusalem, whose special doom has been to be trodden down of the Gentiles.

Different from all other desolations has been the desolation of the once holy city—a sorrow and ruin peculiar to herself. Her ruin has not been like that of Sodom, which the Lord overthrew in a morning, and covered with a veil of waters which has never since been removed. Not like Samaria, whose glorious beauty was to be a fading flower, as the hasty fruit before the summer. (Isaiah.) Not like Gaza, on which baldness was to come. (Jer. xlvii. 5.) Not like Ar or Kir of Moab, which were to be laid waste and brought to silence. (Isa. xv. 1.) Not like Bozrah, which was to be a perpetual waste. (Jer. xlix. 13.) Not like Damascus, of which we read, "I will kindle a fire in Damascus." (Jer. xlix. 27.) Not like Babylon, which was to be a desolation—a dry land, a wilderness, a land where no man dwelleth. (Jer. li. 43.) Not like Sidon, of which it is written, "I will send unto her pestilence and blood." (Ezek. xxviii. 23.) Not like Tyre, of which it was prophesied, "I will bring up the deep upon thee, and great waters shall cover thee." (Ezek. xxvi. 19.) Not like Egypt, of which it is said, "I will spread

out my net over thee with a company of many people; I will leave thee upon the land, I will lay thy flesh upon the mountains." (Ezek. xxii. 3.) Not like the doom of these nations or cities has been the doom of Jerusalem, but something altogether her own. Her sin was peculiar, and so has been her judgment. She exalted herself above the Gentiles; she has been trodden down by them. She gloried in her honors as if she were the mistress of all the kingdoms of the world; she has been placed not merely under the power, but under the very feet of the Gentiles; and the spot which of all others has been most degraded by the Gentile has been the very temple of which she boasted as the badge of Jehovah's favor, which could never be taken from her.

How true do we find it to be that as each sinner has his own sin, so has each sin its own judgment. For God does not smite at random, nor punish without special reason and meaning: but not less truly is there judgment for each sin, and condemnation for each sinner, than there is the one great cleansing from all sin—a cleansing which would have sufficed even Jerusalem if she would but have known it in her day—a cleansing which suffices, to this hour, for any sinner upon earth, whether Gentile or Jew, for there is no difference; for all have sinned and come short of the glory of God.

—Dr. H. Bonar.

For the Gospel Banner.

A. Campbell—B. Franklin.

"Immortality, in the sacred writings, is never applied to the spirit of man.

It is not the doctrine of Plato which the resurrection of Jesus proposes. It is the *immortality of the body* of which his resurrection is a proof and pledge. This was never developed till he became the first-born from the dead, and in a human body entered the heavens." A Campbell, *Christian System*, Fourth edition, 1863.

Then the immortality of the spirit is a doctrine of Plato, but not in the sacred writings. He says, Jesus entered the heavens "in a human body." This is the doctrine of *mortal resurrection*.

"There are two distinct things so closely blended together in some passages, that many persons never distinguish one from the other. These two are the *resurrection and the change, or immortalization*. A simple resurrection only brings a person back to what he was before death.

When Jesus rose he was brought back to what he was before death; but not changed, or immortalized or glorified. This is clear from those Scriptures that imply that he had flesh and blood. In the case of the Savior the two events of raising the body and changing it into a spiritual body occurred about forty days apart.

Literally, a simple resurrection is the bringing the body to a life as it was before death. In the resurrection there are two parts, the resurrection, and the change or glorification." B. Franklin, *American Christian Review*.

He teaches mortal resurrection *plainly*. Mr. Campbell and Mr. Franklin knew not what this doctrine is when they wrote these references. Still they unwittingly, I suppose, penned these words, and thereby placed themselves on the side of *mortal resurrection*. Thus, Mr. Franklin has virtually denied the immortality of the soul and spirit, and also the doctrine of life for the wicked. He does not teach that the wicked will ever gain immortality. Hence they die.

Mr. Franklin says, "The eternal life of the New Testament is equivalent to eternal happiness." If this be true how about the unending torment of the wicked? "The low and carnal view of Materialists, that eternal existence is eternal life is most grovelling." Mr. F. says that the wicked will exist eternally, but never get eternal life. This is news. This is wisdom. He says that the wicked will be unendingly tormented, and yet they never will live. "Terminate their existence and punishment is terminated," says Mr. Franklin. Indeed! Will he say that they never will have eternal life, but eternal existence. Webster says existence is life. Then the wicked will have eternal life according to Mr. Franklin, and therefore be eternally happy, since he says, "eternal life is equivalent to *eternal happiness*." Still this wise man says, that the wicked have eternal life. Do they exist in ornament without any kind of life? Is it mortal life? or is it immortal life? Which? If the first it will end; if the second they will have "eternal happiness," says Mr. Franklin. Is he a Universalist? There is no eternal life for the wicked, nor is there any eternal existence for them in torment. It is outright blasphemy to teach it. The righteous will get life, the wicked will get death. Rom. vi. 23.

Basilis, kingdom, never translated church.
Ekklesia, church, never translated kingdom.

Conclusion. That the church is *not* the kingdom.

The kingdom of Christ is not now in existence. Mr. Franklin calls the church the kingdom, so does his "son Joseph," so do all his brethren. The church is never called the kingdom, yet these guides (blind) use the one in place of the other. They do say that the kingdom is in them, yet they say it is the church, and they are in it! The kingdom is yet future and will be set up on earth soon.

J. K. SPEER.

A Protest from Sweetwater.

The following has been forwarded for publication from a citizen of Sweetwater. As we wish to deal fairly with all, we insert

the same that our readers may judge for themselves.—Ed.

Sweetwater, Ills., March 13th, 1868.

To the readers of the GOSPEL BANNER:—

Whereas, J. K. Speer has endeavored to make it appear that great men are with him on the mortal resurrection question, and has put up posters in this town to that effect, I would like to put before you one only of such posters with another extract from the same writer that he quotes from. His poster is as follows, viz.

"HUMAN BODY.

Mr. Campbell taught that Jesus entered the heavens 'in a Human body.' Do the Sweetwater Reformers believe it?—*Mortal Resurrection.*"

His quotation from Mr. Campbell is correct, but misapplied, as you can clearly see by turning to the place he quotes from and see. He quotes from the *Christian System*, page 270, fourth edition. To show that he misapplies it I will quote from the same book, same page, where he speaks of the resurrection.

"As in our watery grave, the old man is figuratively buried to rise no more, so in the literal grave, the prison of the body, we leave all that is *corrupt*; for he that makes all things new will *raise us up* in his *own likeness*, and present us before his Father's face in all the glory of immortality." (Italics are mine.)

When will men quit perversions and meet the argument fairly?

B. F. WEIPP.

For the Gospel Banner.

Resurrection.

1st. Job enquires, "If a man die, shall he live again?" then he adds, "All the days of my appointed time will I wait, till my change come." Then he says again, "If I wait the grave is mine house;" and yet again, "Oh! that thou wouldst hide me in the grave. That thou wouldst keep me secret, until thy wrath be past; that thou wouldst appoint me a set time, and remember me." Now the inevitable conclusion from the premises is, that Job expected to wait or remain in his house (the grave) till his change come. Then he says, "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

In the second place we inquire—What is the nature of and time for this change? And now we will let the beloved Paul answer, and he must be heard too. "For our citizenship is enrolled in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Now it is very evident that chris-

tians are expecting their vile bodies to be changed and fashioned like unto the glorious body of the Son of God at his coming.

Well might the apostle say, "for they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come."

Now, brethren, just see how plain this is. First, these Thessalonian brethren were waiting for the Son of God from heaven. Secondly, Job is waiting in the grave till his change comes. Thirdly, the brethren at Philippi were taught to look for the Savior from heaven,—“who shall change our vile body that it may be fashioned like unto his glorious body.” Now we will cap the climax, or rather let Paul do the work, and it does seem to me from this one testimony that the question ought to forever rest;—hear ye! “Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye.” When shall this be, Paul? At the last trump, for the trumpet shall sound, and the dead shall be raised *incorruptible*, (not mortal,) and we shall be changed.” Then we would say, wait a few days longer, Job, soon he that is the resurrection and the life will come, and the trumpet will sound. “Thou shalt call and I will answer thee;” “all that are in their graves shall hear his voice, and come forth.” Then Job and others who have done good will meet the glorious change, and spring forth from their graves incorruptible, immortal, to die no more. O glorious day! hasten on, and set the prisoners free.

Tnos. E. ADAMS.

For the Gospel Banner.

Correspondence.

DEAR BRETHREN:—In my tour to Kansas, which I commenced Jan. 7th, we spoke at Fall City, Neb., Iowa Point, Kan, enroute. We spoke for the congregation at Walnut Grove, Kan., from Thursday till first-day evening, to attentive audiences. There are 20 at this place; a few more seem to be progressing in the things of the kingdom. May they love the appearing of our Lord Jesus Christ.

On the 14th, we left for Olathe, in a heavy snow storm, to meet an appointment to discuss four propositions with Eld. Gans of the “Christian Church.” We arrived on the 16th, at even, had a conference with him and agreed to speak from 10 o’clock A. M. to 1 o’clock P. M., and two hours each evening. Having obtained “Francis Hall,” the best

room in the place, we met on the 17th, continued 7 days and evenings, having a full attendance, except once in the day time. The last evening was the fullest turn out. Eld. Gans was exquisitely satisfied to advertise the audience very often of his *honesty* and that I had done nothing; and I was pleased to tell him that he would be just an honest, and my efforts as futile, if he should not tell it. His last sentence in the discussion may throw some light without a protracted writing. It was, “Oh! it is no use. It is nothing but infidelity! He is nothing but an infidel any how!! I have nothing more to say.” I never wish to “blow my own horn.” I am satisfied to let it go to the hearers, that the cause of truth was vindicated by me, so that the intelligent say that I was dignified in the whole course. There are 10 Brethren and Sisters there, who are firm in the gospel, and expect 10 more will obey the gospel and be among those who, when, they were immersed “believed the things concerning the Kingdom of God, and the name of Jesus.” We labored one week after to very good audiences. The Lord gave us friends at Olathe who loved us in *deeds*. We spent a week near Eudora, in teaching attentive audience Immersed Bro. Cook, a Presbyterian, who attended the debate; his wife and 4 others were almost willing to do likewise. May they live to send for Bro. Henderson to baptize them.

We spent a week about Lawrence—only spoke twice in the city. It is wholly given up to Revivalism and promiscuous Union prayer meetings. Were treated with great kindness by Mr. Neal and Dr. Prentiss, who with family are Baptists and know nothing of the Abrahamic faith. Returning via Walnut Grove, spent a very pleasant week with the brethren, and reached home Feb. 29, sick.

W. P. SHOCKEY.

Light Wanted.

BRO. WILSON:—Is there any harm in springing important questions for information? if not; I want to know, whether the followers of Christ, (who are commanded to “Love not the world, neither the things that are in the world,” and to “keep themselves unspotted from the world,”) are scripturally permitted to unite with and become one of a secret order, such as Free Masonry and the like, acknowledged by themselves to be a worldly institution. Now, brethren, do not think this is holy ground, and require us to slip off our shoes to walk thereon, lest we disturb somebody’s sweet repose; but let the whole truth be unfurled, even if it divides soul and spirit, joint and marrow.

T. E. ADAMS.

For the Gospel Banner.

Correspondence.

BRO. WILSON:—I have just returned from a visit to the brethren at Antioch, Mount Morris, and Silver Creek, Ogle Co. The brethren in the above places have just passed through some trying scenes; some styling themselves gospel preachers having appeared among them, whose sole object appears to be to cause divisions in the congregations, by advocating the "heresy of the nineteenth century." According to their own statements, they expected to find there a set of "basswood men" that they could hew and shape as they pleased to suit their own notions. I am happy to state, however, that they were greatly mistaken, with some very few exceptions. It seems they expected to find the brethren off their guard, and to take the place by storm; but the brethren rallied, and procured the aid of one of our noble generals, who boldly defended the truth, and soon silenced the little pop gun, who with the aid of a few dissatisfied ones labored hard, but unsuccessfully, to prevent him from having the privilege of defending the truth. The discomfited aggressor finding he could not succeed, then tried his hand among the sectarians, but meeting with no success, left the neighborhood, probably to seek some other field. In all probability, the brethren in that, and the adjoining counties, will not be troubled with him much more. May we all be found faithful, always on our guard, ready to meet the enemy in the gate, and with the sword of the Spirit put him to flight, is the prayer of the writer.

W. M. HOWELL.

March 9th, 1868.

Queries.

EDITOR BANNER:—There are some among those who profess to believe the gospel of the kingdom, the personal reign of Christ on earth, etc., who decline to celebrate the ordinance that Jesus established, by which his death should be shown till he comes; that is, they decline doing so on the first day of the week, but instead of that, wish to have it understood that it ought only to be observed once a year. Now, with your permission, I wish to ask a few questions:

1st. When is the time they will observe that ordinance in the year 1868?

2nd. By what portions of Scripture do they prove its annual observance?

3rd. Have they any reliable information that any of the early christian churches so observed it?

Definite answers to the above questions would be pleasing to

ONE WHO WANTS TO KNOW.

For the Gospel Banner.

Christ's Promises to the Overcomer.

Rev. ii, iii, &c.

A word to the conqueror:—thou shalt indeed
Of the tree of life in Paradise feed:—
It is in God's PARADISE: promise is sure,
If thou to the end shalt faithful endure.

A word to the conqueror:—never lay down
The weapons of war, and I'll give thee a crown:
A crown of life endless: oh! this is for thee:—
From the woes of the second death thou shalt be free.

A word to the conqueror:—thou shalt enjoy
The manna now hidden.—sweet—free from alloy.
A white stone I'll give thee:—it has a new name,
Which only he knoweth who holdeth the same.

A word to the conqueror:—as unto me
The Father gave power, I will give unto thee.
Thou shalt rule o'er the nations, and they shall be broken:

Rely on the words which in truth I have spoken.

And, brother, the bright Morning Star is for thee:
And in pure white raiment thou shalt walk with me:
Thy name in the book of life writ shall remain:
Before angels and God I'll acknowledge thy name!

In the temple of God thou a pillar shalt be:
And the name of my God will I write upon thee.
The name of Jerusalem New thou shalt bear;
And my own new name for aye shalt thou wear.

Overcome! Overcome! and thou shalt sit down
In the Kingdom of glory with me in my throne!
Myself overcame: and seated am I
In His throne with my Father, exalted on high!

Be strong my beloved: in a little while gone
Shall be sorrow and death, the sigh and the groan.
Adorned as a bride shall the City descend;
Thou a citizen be and thy joys never end!

With thy brethren and Me all things shalt thou share:

Count it joy all the hardness that now thou dost bear.

The moments of trial are hastening thee home:

Remember my word: Overcome! Overcome!

West Cheshire, Conn.

H. HERZS.

Death of Rev. Isaac Leeser.

The March No. of the *Occident*, the organ of the orthodox Jews, published at Philadelphia, comes to us with the mournful intelligence of the death of its editor—Isaac Leeser—aged 61. The Jewish faith had in him an able defender of its tenets, and a powerful opponent to the spread of modern Judaism. His editorial chair will in future be filled by Mayer Sulzberger.

The *Occident* is nearly full of testimonials of respect sent in from various parts of the country.—Ed.

Error.

In the article *Latter Day Signs*, (*Banner*, March 1st, Page 103, Column 2nd.) for *Fratricide* read *Patricide*: i. e. the villainous sin of abortionism.—H. H.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord, I must preach the KINGDOM of God to other cities also: for therefore am I sent."—Jesus. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., APRIL 15, 1868. [VOL. XIV. No. 8.

For the Gospel Banner.

Judaism Revived, No. 8.

The issue between Bro. Reed and myself, so far as the first chapter of Hosea is concerned, is this;—Are the events therein predicted to be fulfilled in the order in which they are mentioned? He says they are, and hence he locates the gathering together of the children of Israel and Judah, spoken of in the last verse, in the future. If he is right in this then it was fulfilled in the days of the apostles. For it stands connected with a verse that predicts the calling of the Gentiles.

But he attaches great importance to the little word "*then*," and gives it a construction utterly unwarranted. "*Then* shall the children of Israel be gathered together," &c.,—that is, about two thousand years after the calling and reception of the Gentiles, which is the subject of several preceding verses!

Now, suppose we try the operations of this definition or use of the word *then*, and see what would be the result;—

"Then went out to him Jerusalem, and all Judea, and the region round about Jordan," &c. That is to say, about 2000 years after John the Baptist appeared on the banks of Jordan!

Again;—"Then came Jesus from Galilee to John to be baptized of him,"—that is, about 2000 years after John commenced baptizing! Thus we see the consequences of departing from the primary and obvious sense of the adverb *then*, which is, *at that time, or at the same time*. Give it this sense,—and it will bear no other—and he is bound to admit, that, according to his own rule of interpreting discursive prophecies, the gathering spoken of in the last verse of the first chapter of Hosea, is in the past, and belongs to apostolic times. He is bound to admit this much which will necessitate the spiritualizing of the text, or else take the ground that in discursive prophecies, events are grouped together without regard

to chronological order, and their fulfilment must be looked for accordingly.

Hosea wrote before the destruction of the kingdom of Israel, and of course long before the captivity of Judah. But according to Bro. Reed he takes no notice whatever of a restoration from Babylon. All that he says about the gathering together of the children of Israel and the children of Judah, belongs to the millennial age!

He virtually adopts the Swedenborg rule of interpretation that the Scriptures must be spiritualized. In his reply to my exposition of Isa. xi. he says, "the word Philistine frequently means an enemy or opposer of Israel," and to prove it he refers to Zeph. ii. 5, and also to Isa. lxii. 1-4, to prove that Edom and Moab will have an existence when the Lord comes. Now, if the reader will consult these authorities, he will find that this is all assumption. The second chapter of Zephaniah predicts the utter and entire destruction of Philistines, Moabites, Ammonites, and Assyrians, as complete as that of Sodom and Gomorrah, which came to pass more than 2000 years ago. Hence, he is compelled to spiritualize them, or contend that they will have to be raised from the dead in order to fulfill Isa. xi. *literally*. But, suppose we carry out this Swedenborg rule of interpretation, and understand Philistines spiritually; to be consistent we must understand Assyria, Pathros, Cush, Elam, Shinar, Hamath, Edom, the tongue of the Egyptian sea, and the river with its seven streams in the same way. Then to make harmony we must understand Israel and Judah spiritually! And moreover make a theological tenet dependent upon such a system of exegesis essential to salvation!

This spiritualizing process is made necessary by the conviction that if the prophecy is to be understood *literally*, then it must have been fulfilled when those nations were in existence. Here, then, he is effectually stranded. He must either adopt the spiritual or allegorical rule of interpretation or

concede the fulfilment of the prophecy in question.

When I come to sum up my arguments, I will again notice his New Testament authorities, and show their inconclusiveness. There is no express declaration in the New Testament in support of this modern system of Jewish politics. It rests upon mere inference, without a positive "thus saith the Lord" to sustain it. And yet it is set forth as a fundamental article of Christian faith, as essential to salvation as the atonement of Christ.

Let us now examine the prophecies of Jeremiah, which the Judaizers regard as demonstrative of their doctrine. And here I would remark, that every prophecy in Jeremiah, respecting the gathering or restoration of Israel and Judah to the Holy Land, was fulfilled in the return from Babylon. This may be considered by some as a bold assertion, but it is nevertheless true, and I expect to prove it. And first the attention of the reader is called to Ezra i. 1-4—"Now, in the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,—thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem." Here, then, we have it plainly stated, that the object of Cyrus' proclamation was to restore the people of God to their land, have the temple rebuilt, and thereby fulfill the prophecy of Jeremiah concerning the restoration of Israel and Judah. There is no disputing this fact. Whatever then the prophet said respecting the captivity and restoration of Israel and Judah, was fulfilled under the reign of the Persian kings.

There is another point in this scrap of sacred history, which the reader will please notice, namely, that Cyrus succeeded to the government of the whole of the then known world—"God gave him all the kingdoms of the earth." The survivors of the ten tribes, as well as those of Judah, were somewhere within the territory of his empire; and could be reached by his proclamation.

Again, God said of Cyrus that he would direct his ways,—that he should build Jerusalem, and let go his captives; not for price

nor reward, but because he was his shepherd, raised and anointed for the purpose of performing all his pleasure. Isa. xlv. 13.

With this documentary evidence before us of the mission of Cyrus, and the object of his proclamation, can any candid mind doubt that every word spoken by Jeremiah in reference to the gathering of Israel and Judah, has been fulfilled. It is the very climax of presumption to apply his prophecies on this subject to a future age.

I now proceed to prove that upon the conquest of Babylon, Israel and Judah, or a remnant of them did return to their land. I refer the reader to the whole of the fiftieth chapter of Jeremiah, which settles the question conclusively. After speaking of the Babylon, and the power by which it was to be broken, the prophet goes on to say, verses 4 and 5—"In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Also verses 17-20—"Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; behold, I will punish the king of Babylon, and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve."

In view of this testimony it is useless to examine in detail the utterances of Jeremiah in regard to the mode, circumstances, agencies, and results of the predicted restoration. It is enough that I prove that it has transpired, and fix its chronology.

It is supposed that this gathering was not sufficiently extensive to answer the predictions of Jeremiah and other prophets—that this was only from Babylon, while the last and future gathering will be from the four corners of the earth. This expression can mean no more than the inhabited part of the earth, and it was from this they were brought back. As already shown Cyrus was appointed to rule all the kingdoms of the earth, whither the Lord had driven them. Jeremiah says—"they were re-

moved into all the kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem," chap. xv. 4. No one will pretend to say that their present dispersion is on account of the sins of Manasseh.

But the Judaizer thinks he finds positive proof of his theory in Jer. xxiii. 5-8. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought the children of Israel up out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither he had driven them; and they shall dwell in their own land."

The strength of the argument here is on the phrases "a righteous branch" and "THE LORD OUR RIGHTEOUSNESS." It is assumed that they refer to Christ. If so, then he is not raised up, and will not be until the millennial age when Israel and Judah will be restored according to the Judaizers. Is the reader prepared to take this ground? It would be just as proper to assume that the "rod out of the stem of Jesse" has not yet made his appearance, as to take the position that the righteous branch here spoken of is yet to be raised up. By turning to Jer. xxxiii. 14-16 the reader will find a repetition of this prophecy in the following words:—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel and the house of Judah." What was that good thing which the Lord promised? Turn back if you please to 29th chap. and 10th verse. "For thus saith the Lord, after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to RETURN TO THIS PLACE." Now return to chap. xxxiii. 15, and onward. "In those days and at that time, will I cause the branch of righteousness to grow up to David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit on the throne of the house of Israel, neither shall the priests the Levites want a man before me to offer burnt offerings; and to kindle meat offerings and to

do sacrifice continually." After speaking of the ordinances of heaven as an illustration of the durability of the "Israel of God" the Lord says in the last verse, if they fail "then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."

Thus it appears that the branch of righteousness was to grow up when the Lord caused their captivity to return, which I have shown was from Babylon. After that, Jerusalem was to be called *the Lord our Righteousness*. This phrase is similar in import to "Holiness to the Lord" on the horses' bells, "the faithful city," &c.

The branch of righteousness was the ruler of the house of David appointed over them, after their return. Who was he? Turn to Zech. vi. 9-13 and it will be seen that this branch is Joshua, the son of Josedec, the high priest, who was to *grow up* out of his place, (among the captives from Babylon,) and build the temple of the Lord, and sit and rule on the throne as a priest. See also verse 8, chap. iii.—"Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for behold I will bring forth my servant the branch. For behold the stone that I have laid before Joshua," &c. Even these historical events, connected with the re-organization of the Israelitish nation after their return from Babylon, have been wrested from their proper place and applied to the future age! And to make them harmonize with their theory the Judaizers deny that Christ is now a priest after the order of Melchisedec, and will not be until he returns to reign!

N. FIELD.

TO BE CONTINUED.

For the Gospel Banner.

Checks to Anti-Judaism, No. 8.

"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

Hosea 1st chapter seems to give the Dr. much trouble, and he can but see his own inconsistency thereupon. His effort is, first to show that the adverb *then* means *at that time*, and hence cannot apply to the close of this age, as the event next in order, but must mean "*at the same time*." Now to show that our opponent does not believe what he here preaches, let me just criticise his position.

He takes the position that verse 10 refers to the time of the *first advent*, and that verse 11 refers to the restoration from Babylon *nine hundred years before*. Here are two events connected by the adverb *then*, which

are five hundred years apart, and that too right *backwards!* In the light of the above awkward position we have put on "much charity" to believe the Dr. candid in what he says on the subject.

If the reader will just read verses 10 and 11 together, he cannot fail to see the connection between them, and that the gathering of Israel and Judah under one shepherd is an event to *succeed* the calling of the Gentiles under this dispensation.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel."

The next effort from the Dr. is to evade the force of our remarks on Isaiah xi, and the only point that he deems vulnerable is the latter-day existence of Moab, Edom, the Assyrian, and Philistia. But did we not prove from Dan. xi. 40-44, and Micah v, the existence of these powers when our Lord comes? Did the Dr. ever deign to notice our proofs? Not at all; but he blunders over the points with the slur that we have *spiritualized* prophecy, and taken the Swedenborgian view, &c. Of course the Dr. knew that he had no argument on the point, and so just put that in to fill up *space*, and make it appear that he yet believed his position tenable.

He who denies a future to Israel and Judah in the light of the plain evidence from Isaiah xi, would not believe though one rose from the dead, and it would appear just as reasonable to deny the future reign of Christ on earth, as to deny the work which the Bible says he *shall perform*. "IN HIS (Christ's) DAYS, JUDAH SHALL BE SAVED, AND ISRAEL SHALL DWELL SAFELY."

We next come to Jeremiah, and here we find the Dr. taking a "leap in the dark," and saying strange things which is not *lawful* for man to utter.

We are *told*, but it lacks proof, that all that Jeremiah says about the restoration of Israel and Judah was accomplished by the Babylonian restoration, and so wedded is the Dr. to this notion, that he even denies that Jeremiah xxiii. 5, refers to Christ, and that Zerubbabel is meant. Let us here quote the prophecy, which of itself is enough to put to eternal silence a position so purely absurd and unreasonable.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous

Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

We are now told that this *branch of righteousness* is Zerubbabel. According to Zech. vi, as the branch is to build the temple of the Lord, and is to be a *priest* on his throne, &c. Was all this true of Zerubbabel? Most of the ancient MSS. have the word *Messiah* instead of the word *branch*, and this at once settles the question as to who is meant. There can be no question as to the person pointed out. We should think it just as consistent to deny Christ any position at all, as to deny those prophecies which refer directly to him in connection with Israel's latter day glory.

Isaiah says, "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots," Isaiah xi. 1. This passage beyond all doubt refers to Christ.

Dr. Clark gives the literal translation of the Hebrew of Jeremiah xxiii. 6, in these words, "And this is the name the Lord shall call him, Josedek." Dahler, renders the text thus,—"And this is the name by which he shall be called; the Lord, the author of our happiness." The first English translation has it,—“Our righteous Lord.”

It cannot be denied but that the text is one of the finest proofs of the Messiah's future reign, and the Dr. would have always so understood it had he not got bewildered by his Anti-Judaism.

In further proof of the false position of our opponent, that Jeremiah's prophecies concerning Israel and Judah were all fulfilled in the Babylonian restoration, we will quote from chap. xxxiii. 14-21. "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there

For the Gospel Banner.

A Review of Bro. Morse's Answers to Questions, in Banner of March 15th.

should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers."

And still another proof which is too plain to need comment, Jer. xxxi. 27-34. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them; to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

These very plain words from God's own book most triumphantly maintain our position, and at the same time show the utter weakness of puny man to thwart the purpose of God. We have not time to quote more testimony in this article, and as the Dr. has made it a rule in this debate to pass over our Bible testimony without even a notice, we shall expect to hear that the NEW COVENANT WITH ISRAEL AND JUDAH was made when the Jews came from Babylon; and Jeremiah xxxiii. was most beautifully fulfilled in Babylonian restoration.

We always thought that Babylon was a bad city, and God's angel cries, "come out of her, my people," but the Dr. seems determined to linger amid the smoke of her burning.

H. V. REED.*

* We have been requested to say that this article has been unavoidably delayed on account of the sickness of the writer.—Ed.

The following statement certainly needs some qualification. "Thus, justification from past sins committed, before believing and obeying the gospel, is by faith alone."

Is not baptism a work? Or does Bro. M. believe in the remission of sins before baptism? Do not repentance and baptism involve works just as much as confessing of sins to our Father in heaven? Please compare Acts ii. 38 and 1 John i. 9. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In reference to these two verses please observe,

1. The conditions of the remission of an alien's sins involve works just as much as the conditions of the remission of a Christian's sins. If an alien cannot transgress the law of God, and thereby become a sinner, how can he be baptized for the remission of sins? Aliens within the jurisdiction of all governments are held amenable to the laws of that government; and in case of the transgression of those laws they are punished the same as citizens.

The doctrine of pardon by faith alone is nowhere taught, except in the creeds of John Calvin, and those who endorse like views. Bro. M. should have given us at least one plain text of Scripture to sustain such an extraordinary position. Faith without works is dead before baptism just as much as after. Bro. Morse must either take the position that the sinner is justified before baptism, or admit that works are essential to the justification of an alien. If he is justified before baptism, then he is justified in his sins. Please be more explicit, Bro. Morse.

3. The conditions of pardon in one case are just as definite and explicit as the other. In this respect there is no difference. The promise of pardon is just as plain, and God is pledged to fulfil on his part, where the two classes of sinners comply with the condition on their part, in one case just as much as the other. In these respects there is no difference.

4. The evidence of pardon, when the conditions shall have been complied with, is the same in either case; and sure as the veracity of God, in both cases.

5. One may know that he is pardoned by precisely the same kind of evidence by which the other may know it. A future

judgment, therefore, is no more necessary, than that one class may know that they are pardoned, than that the other should know it.

6. The only promises of pardon are affixed to conditions, to be complied with in the present life, and not upon the issues of a future trial. Having complied with these conditions, both classes may claim the promise of pardon, and God cannot withhold it without denying himself. When these parties have complied with the conditions of pardon on their part, the exclusive responsibility devolves upon God on his part of fulfilling his own promises. He will know who are worthy, and seeing that he alone is responsible for the fulfillment of his own promises, it will not be necessary to hold a future assize to know whom to select from among the living and the dead; and upon whom to bestow the glorious rewards promised. And when thus bestowed, they will need no judgment to reveal it. When all the sleeping saints shall rise from their dusty beds clad with incorruptibility, and radiant with immortal life,—will they not know it? When with the transit of lightning's flash or the twinkling of an eye, all the righteous living shall be changed from a mortal to an immortal life, will they be dependent upon the issues of a judicial assize for knowledge of this wonderful change?

All the glorious promises of the gospel are hinged upon faith and obedience during the present life; and not upon the issues of a future trial. Now is the time of trial, then of rewards, if faithful to the end.

All the conditions were in the past, and all was absolute certainty in the future, when Paul used the following triumphant language;—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 7, 8. Such positive assurance is utterly irreconcilable with the uncertainty of a future trial. Paul does not affix such a proviso as a number of Christadelphians have recently done, viz., "Yours, in hope of life after judgment."

The trial, the conditions, and the reward, are clearly expressed in the following message of Christ to one of the churches. "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10. All the trial ends with death. The crown is sure as the promise of Christ. It cannot be jeopardized

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All parties believe, that when our Lord returns, he will be incorruptible and immortal, if therefore the sleeping saints awake in his likeness, they must awake incorruptible and immortal. If like him, when he appears, then that decision which awards to them the Divine nature must precede his appearing, and their awaking from the sleep of death. If they awake in the likeness of God surely they will know it. It does not follow because baptism is a condition of the remission of past sins, that therefore it is a condition of the remission of sins subsequently committed. The conditions in both cases are so plainly stated that no one who reads can misunderstand or confound them. God has prescribed the conditions on which he has promised to pardon PAST and FUTURE sins.

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One must work obedience to the conditions of pardon, which God has seen fit to prescribe, or suffer the penalty of his broken law. Both classes are on probation, in one respect like Adams, that is, that they are amenable to the law of God; and if they do not obey it, they must die in their sins. As Christ said to the unbelieving Jews, "Ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins," John viii. 24. The doctrine that enlightened sinners, who reject the truth, and wilfully trample upon the law of God, are not responsible, is in direct contrariety to the whole scope of Bible teachings. As to "mixed characters," "doubtful characters," Christ says, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad," Matt xii. 30. There are no doubtful characters with God. As Paul says, "Nevertheless the foundation of God standeth sure, having this seal, The

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If the judgment of the righteous is only the rendering of the reward, what the necessity of their being raised mortal? When Christ shall reveal the righteous decision of the Father, it will be through the corruptible bodies of all the sleeping saints, who will be raised incorruptible; and when made alive, it will be immortal life, revealed through an incorruptible body; for this is immortality. Hence "to them who by patient continuance in well-doing, shall have sought for glory, honor, and incorruption, he will render eternal life," when they emerge from the dead, and afterwards "glory, honor, and peace." See Rom. ii. 7, 10. Thus as associate judges (joint heirs) they will stand before the tribunal of Jesus Christ, preparatory to entering upon the joint-judgeship of the world. Rom. viii. 17; 1 Cor. vi. 8; Acts xvii. 31. Being incorruptible and immortal, they will be prepared to enter upon an incorruptible and everlasting kingdom; an incorruptible and everlasting inheritance, which "flesh and blood" could "not inherit." 1 Cor. xv. 50.

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The Gospel Banner

AND

MILLENNIAL ADVOCATE.

April 15th, 1868.

Jesus and Nicodemus.

AN EXPOSITION OF JOHN III. 1-13.

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Jesus having shown to Nicodemus the necessity of the new birth in order to enter the kingdom of God, further enlarges on its nature. Says he—"that which is born of the flesh, is flesh, that which is born of the Spirit, is spirit;" or in other words, the offspring partakes of the nature of the parents. The first, or natural birth, is a fleshly one, because derived from fleshly parents; the second or new birth, is spiritual, because the agent which produced it is the Spirit of God. So Paul teaches in 1 Cor. xv. 44-46. "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." "The first man Adam" was a fleshly being—a living, breathing animal frame—a living soul. He was of "the earth, earthy;" and as he was, so are all his posterity. Their foundation is in the dust; and without another, a new or second birth, the ground from which man was first taken, must be their final resting-place. As a stream cannot rise higher than the fountain from which it takes its rise, so neither can any of Adam's posterity, as blood and flesh beings, rise higher in nature than their progenitor. "That which is born of the flesh, is flesh;" and flesh is perishable, corruptible. All mankind are of this nature. And this is eminently sinful—tainted with corruption—liable to death. It is wholly impure, and

in it "dwells no good thing." Therefore "flesh and blood cannot inherit the kingdom of God." The kingdom will be pure, holy, incorruptible, glorious, powerful, and enduring; how then could a flesh and blood being, that is, a person with a nature derived from sinful Adam, possess it? Impossible. A change of nature, both moral and physical, is needed, and positively must take place, in order to meet the requirements of the case. *This change* is found in the new or second birth.

"That which is born of Spirit, is spirit." Nicodemus could understand the first part of the proposition well enough; but he evidently was at a loss with this, It caused him to wonder. But Jesus says to him—"Marvel not that I said unto thee, Ye must be born again." There ever has been, and ever will be a mystery about this spirit-birth to the natural man. Only those who are enlightened by the revealings of the Spirit of God can understand these things. "The natural (or fleshly) man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, for they are spiritually discerned." This new birth is one of the things of the Spirit, and no man can possibly understand, or reveal it to others, unless he himself has been taught of God. The apostle Paul, who was largely endowed with the Spirit, reveals this sublime mystery to our apprehension. "Now we have received," says he, "not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." *Which things also we speak*, not in the words which man's wisdom teaches, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." 1 Cor. ii. 12, 13. And in this same letter to the Corinthians, we are informed by this inspired apostle, that "as we have borne the image of the earthly, (Adam,) we shall also bear the image of the heavenly," (Adam.) And it will make no difference, whether dead or alive, when the time for the new birth arrives, the saints will be made like their Lord.

The time for this change or birth is at

the sounding of the last trumpet. And the change itself will be as instantaneous as the electric shock—"in a moment, in the twinkling of an eye." First, "the dead in Christ," (1 Thess. iv. 18,) will "hear the voice of the Son of God," and will "be raised incorruptible;" then second, the living saints, those who do not sleep in death, but remain to the coming of the Lord, "shall be changed." Changed to what? From mortality to immortality. "For this corruptible (dead body) must put on incorruption, and this mortal (living body) must put on immortality." 1 Cor. xv. 53: Then when this has taken place both the raised and changed saints will be caught away for a meeting of the Lord, in order to be ever with him. "Absent from the body, but present with the Lord." Yes, absent from the fleshly, mortal, corruptible body and state, and present with the Lord in a spiritual, glorious and incorruptible body—one which has been fashioned like unto his own glorious body.

This change, whether of dead, corruptible bodies to *incorruptibility*, or of living, mortal bodies to *immortality*, will be produced by the Spirit of God. "God hath both raised up the Lord, and will also raise up us by his own power," 1 Cor. vi. 14. God's power is manifested by his Spirit operating upon material things. His Spirit is the grand producing agent. Job says, "The Spirit of God hath made me." The Spirit of God at the beginning moved or incubated on the face of the great deep, and produced the present creation, and "by his Spirit he garnished the heavens." The new creation also will be the result of God's power or Spirit, in a more emphatic manner; for those who are called to glory and virtue, will be made "partakers of the Divine nature." "That which is born of the Spirit, is spirit," said Jesus; and Paul says, "it is sown a natural body, it is raised a spiritual body." And as corruptibility, dishonor, and weakness, are connected with a *natural* or fleshly body, so incorruptibility, honor, and glory belong to the *spiritual* body.

But what is a spirit-body? Not a *natural* blood and flesh body. Jesus was *that* before his crucifixion. He was "crucified from weakness, yet he lives from God's power." Was he a weak, frail, mortal, when God raised him from the dead on the third day? or was he an incorruptible and spiritual being? Paul says, that he was then "the Son of God with power," being raised up from the dead "no more to return to corruption." Rom. i. 4; Acts xiii. 34.

Some say that he was not raised incorruptible, but was made so afterwards. And in order to show some kind of reason for the assertion, in the absence of scripture proof, they have a considerable amount of twisting and turning to do. For instance,—they make the word *raise*, as used in connection with the resurrection of the dead, to signify *to build*, *to rear up*, to raise up a human being from childhood to manhood, or to raise cattle, etc. Now, it does not require much learning, or deep research, to perceive that all such meanings are far-fetched, and do not apply. Resurrection is never spoken of as a *slow process* in the Scriptures, but as an instantaneous act. According to this theory, Jesus was not *raised* when on the morning of the third day the women met him and held him by the feet, and when he said to Mary, "Touch me not, (or hold me not,) for I am not yet ascended to my Father." They say he was *made alive* from the dead, but not *quicken*ed; and that the *raising* or *resurrection* was not complete till *quicken*ed by the Spirit, after his emergence from the tomb. What foolishness is this! To *quicken* is to make alive: and to make alive is to *quicken*. The words are synonymous both in the Greek and English. We refer our readers to any Greek lexicon or English dictionary for the proof. To say that Jesus was *made alive* before he was *quicken*ed is absurd, as it is only saying he was *made alive* before he was *made alive*, or that he was *quicken*ed before he was *quicken*ed. A distinction without a difference. As Jesus was raised up, so his disciples will be. If it can be proved that he was raised up from the dead a mortal being, then his disciples who

sleep in him, will awake to mortality. But the proof is wanting. The word testifies that Jesus was raised up from the dead "no more to return to corruption," and having thus become "the first-born from the dead," he was declared to be "the Son of God with power." So also those who "shall be reckoned worthy to obtain the age to come, and the resurrection from amongst the dead ones. . . . can die no more; for they are equal to the angels; and are the children of God, being the children of the resurrection," Luke xx. 35, 36. Jesus was raised or stood up from amongst the dead ones by virtue of the power or Spirit of God, "no more to return to corruption;" and thus being born of Spirit, he was "the first-begotten," and "the first-born from the dead." But if he was raised mortal, he was not the first-born—for he himself had raised dead persons to life, before his own death. Thus incorruptibility and immortality are implied in the fact of his being "the first-born from the dead." And the assembly of the saints on Mount Zion, is called "the congregation of the first-born," or more literally, "the congregation of the first-borns," (Heb. xii. 23,) those redeemed from among men, the "first-fruits to God and the Lamb," Rev. xiv. 4. Like Jesus they become "first-borns" when they are "born of the Spirit."

With the testimony before us, we cannot receive or endorse the theory of some, that Jesus was not "born of the Spirit" till after his resurrection. As to the time when, these theorists are not all agreed—some contending that it took place on the day of his resurrection, but after his conversation with Mary; and others, that it did not occur till after he was "taken up" some forty days after. We believe that he was taken up in glory, and placed at the right hand of God; that glory and honor were given to him; that angels and authorities and powers have been made subject to him; and that he is now waiting until his foes become his footstool. But that an essential change took place in his nature after his ascension—a change from mortality to immortality, or from corruptibility to incorruptibility—or in other words, that he was "born of the Spirit," then, there is no proof in the Word

of God. We are taught that "the same Jesus that was taken up into heaven shall so come in like manner." We believe that his body now bears the marks of the instruments of torture which caused his death; and that even when he comes again that they will not be obliterated. It is said, that after his return that "they shall look upon him whom they pierced, and shall mourn for him;" and "one shall say to him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. xii. 10; xiii. 6; Rev. i. 7. When he comes he will be no phantom or shadowy thing, but a real, tangible, personal being—having "flesh and bones,"—though he will be invested with the glory and power of the Omnipotent. After his resurrection, while the two travelers to Emmaus were relating to the apostles what happened to them in the way, and how Jesus became known to them in the breaking of bread, he suddenly appeared amongst them. They were afraid, thinking that they had seen a spirit or apparition. But mark his language—"Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet," Luke xxiv. 39, 40. And to doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing," John xx. 27. The apostles conversed, ate, and drank with him after his resurrection. Luke xxiv. 30, 43; John xxi. 13; Acts x. 41. It will be the same Jesus who will come in the glory of his Father.

We have dwelt more particularly on the resurrection of Jesus, and how he appeared, and what he did after that glorious event, because he was the pattern of what the resurrected and changed saints will be; and also to show that as he became "the first-born from the dead," or was born of the Spirit, when God raised him up on the third day by his power or Spirit, so also the saints will become "first-borns" of the Spirit, when Jesus shall call for them, at his coming. But whatever may be said of this birth, it is declared to be necessary for an introduction into the kingdom of God. "Marvel not that I said unto thee, Ye must be born again."

In verse 8, Jesus shows Nicodemus that the operations of the Spirit are mysterious. We read in the common version—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

This is the only place in the New Testament where *pneuma* is translated wind; in every other place it is rendered spirit. Campbell and others, translate the word *pneuma* by *spirit* in this passage. This is the rendering we have given in the *Diaglott*, "The Spirit breathes where it will, and thou hearest its voice, but thou knowest not whence it comes or where it goes; thus it is with every one who has been born of the Spirit." This is acknowledged to be a very difficult passage to explain, and we may not be able to throw much light upon it.

"*The Spirit breathes where it will.*" It breathed on the prophets, and they were divinely inspired. It did this "at sundry times and in divers manners." It breathed on Moses, Samuel, David, Isaiah, &c.; also it breathed on Balaam, and he blessed Israel whom he designed to curse. It breathed also on his ass, and it, "speaking with a man's voice, forbad the madness of the prophet." It breathed on Saul, and he prophesied with the prophets, and became as another man; which gave rise to the proverb—"Is Saul also among the prophets?" It breathed on Jesus—nay, more, it dwelt in him—"for God gave not the Spirit by measure to him;" and by it he spoke the words of God, and performed the works of God. It breathed on the apostles, and they possessed its wonder-working gifts. And once more that self-same Spirit will breathe upon the dead saints of all ages, and they shall live.

"*And thou hearest its voice,*" or the report of it. Nicodemus had read and heard "the voices of the prophets which are read every Sabbath day," and he knew that "the prophecy came not at any time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit." And both he and the Jewish Sanhedrim were ready to acknowledge to Jesus, "no man can do these miracles that thou doest, except God be with him." The foretelling of future events, and the mighty signs and wonders done, whether by prophets, Jesus, or apostles, is the *voice* or *report* which we hear of the Spirit.

"*But thou knowest not whence it comes, or where it goes.*" Spirit operations have always been above and beyond human knowledge. *How* water could be turned into wine—or *how* five loaves and two small fishes could be so multiplied as to satisfy the hunger of five thousand persons, and yet twelve baskets of fragments remain over—or *how* a man which had been dead for four days, at the word of command, could come forth from the tomb alive—or *how*, at the last day, "the dead shall hear the voice of the Son of God, and shall live," is more

than man can explain. All these acts, and every other miracle, are wonderful, and acknowledged to be performed by the Spirit of God. But *how*, cannot be comprehended. The powerful agent which did the work was *invisible* as the wind, and was not known to be present except by the effect produced. And this will be the active agent in bringing back to life the sleeping dead. How wonderful! one here, and another there, springing into life without any visible agency—"born from above;"—truly those who are witnesses of these wonders, will not know "whence it comes, or where it goes."

"*Thus it will be with every one who has been born of the Spirit,*" or perhaps more literally still—"In this way is every one having been born of the Spirit." This we have been endeavoring to show. Those who attain to this Spirit-birth, will be produced in a manner truly marvellous to every observer. Science, philosophy, and all the learning of the schools will be at a loss to explain the mystery. So it was in the case of Jesus. When Paul spoke of Jesus and the resurrection of the dead, the Grecian philosophers mocked, and said, "What will this babbler say?" This was a doctrine they could not comprehend. Nor are the philosophers of the nineteenth century much better than they. There are many now, not only of this class of worldly wise men, but also of those who would be esteemed as the ministers of Jesus Christ, who deny this doctrine of Divine revelation. It seems so contrary to nature, experience, and all their ideas of spirit-nature and immortality, that they deny the doctrine, and denounce those who advocate it.

We are aware that some say that this passage teaches that those who are born of the Spirit can go and come as the wind, &c. Whether that be so or not, we do not see that this is taught here. We know but little of the capabilities of the future glorious and spiritual bodies of the saints; yet we know that they will be conformed to the likeness of the body of him who is now called "the Lord, the Spirit;" because "when he shall appear, we shall be like him, for we shall see him as he is."

In astonishment Nicodemus asked, "How can these things be?" The subject was new and strange to him, though he was learned in all the doctrines of the Jewish sects. Jesus in reply, asks him another question—"Art thou the teacher of Israel, and knowest not these things?"—plainly intimating to him that his situation as a teacher, required him to be acquainted with the important truths which he had been speaking of. And so, even now, it is not only neces-

sary for teachers, but for all who would obtain inheritance in the kingdom of God, not only to understand, but to become subjects of the water and spirit-birth which Jesus so forcibly inculcated.—EDITOR.

Water or Spirit—which?

Friend Whitman is not satisfied with our remarks on BAPTISM, in *Banner* of Feb. 15th, and sends the following communication, to which we can only reply very briefly, for want of room. We have numbered various points in the letter by figures, which refer to corresponding ones in our remarks. Here is the letter:—

BRO. WILSON:—I believe that Jesus is the Christ, the Son of the living God, that he was crucified—died,—was buried, and that he rose from the dead the third day—that he was with his disciples forty days; then ascended to heaven, and is sat down at the right hand of God, as high priest, or mediator, for his people. And from thence he will return to the earth; establish the throne and kingdom of David; and rule the world in righteousness with his saints. Then will be fulfilled, "in thee, and in thy seed, shall all the nations of the earth be blessed." I have no more doubt, but that Jesus will reign on the throne of his father David, in the future age, than I have that there is a city called New York. *Is this UNBELIEF?* (1)

I believe just what Peter preached on the day of Pentecost, without adding *one word* to it, or taking one word from it. I believe what he preached at the house of Cornelius, (Acts x.) viewing the 14th and 47th verses as parallel. (2) I also believe what Peter said in his letter, (1 Pet. iii. 20, 21,) "while an ark was being prepared in which a few, that is, eight persons, were carried safely through the water. And immersion, a representation of this, now saves us." The immersion recollect that saves us, is represented by the eight persons in the ark. They were in it all through the flood of water. So we must be hid in Christ, by immersion, all through the flood of sin, (or while we are on probation,) if we wish to land safe beyond the tide of sin. (3)

Does Paul say, as many of you as were immersed (*in water*) into Christ, were clothed with Christ? No. He says, immersed into Christ. Well Paul, how are we immersed into Christ, or the one body? "For indeed, (says Paul,) by *ONE* Spirit, (not water,) we were all immersed into *ONE* body," 1 Cor. xii. 13. Again, "or are you ignorant that as many as have been immersed (in water? no; but) into Christ have been immersed

into his death?" Compare Rom. vi. 4-8, and Gal. ii. 19, 20, and I cannot see why any one should think Paul meant *water* in Rom. vi. 4. (4.)

You say, "we are not required to follow the errors and failings of the apostles." What! Did the apostles err? Yes, we both agree they did in some things. Did Jesus err? No, and the apostle pointed us to Jesus as the great exemplar. 1 Cor. xi. 1. The apostles were witnesses, (Acts i. 8,) and I believe them, and do not sit in judgment upon them, for when they did err, they were honest enough to own it, so what they wrote is all I know about it. But to follow Philip, who was one of those scattered abroad when the persecution started at Jerusalem, I cannot fully understand yet. Just look at it. It seems that if Peter and John had not went down to Samaria, Philip's converts would have been in rather a bad condition, as far as a future life is concerned. For it was through the instrumentality of Peter and John that they received the Spirit; and without *it*, you know, that we are none of Christ's. Rom. viii. 9. And by *it* we are raised from the dead, in the last day. John vi. 68; Rom. viii. 11. The reception of the Spirit is necessary to salvation, and we are plainly informed that the Gentiles received the Spirit without *water*; and when *it* is received, then we belong to Christ; and if *it* dwells in us, we have the promise of life from the dead. In Acts xix, we have an account of twelve that were immersed in *water*, (or John's immersion,) who had not received the Spirit. Neither did they receive *it* by being immersed in water again, as some will assume; but by the laying on of the apostle's hands. Jesus excepted, is there a case on record in the New Testament, where the Spirit was ever received by an immersion in *water*? I think there is none. Jesus did not mention *water* in the commission. Peter does not mention *water* in either of his discourses on the day of Pentecost, when opening the way, (which is the church) into the kingdom. And at the house of Cornelius he does not mention *water* until after the Gentiles had received the Spirit. And in his letter he speaks of the *water* that Noah and his family were saved from. These are all the places where *water* is mentioned in connection with Peter. And he commands no one to be immersed in *water*. See also Acts xi. 16 another time where he uses the term *water*. Here are some reasons why I cannot follow Philip; and try to turn everything in the New Testament to his course. (5)

As to Joseph Barker, I know nothing of him; only I have seen his name, I think, once before mentioned in connection with

this subject. If his actions settles this question, and makes it false, then, I think, I can prove some of your doctrines false, by citing you to the Christadelphian party. As to Geo. Storrs, I do not view him as an infidel; but as one among the fairest investigators of the Scriptures I have ever read after. It is wrong, I think, to call him, or any one else, that has labored faithfully to spread Bible knowledge, an infidel. If he has errors, (which perhaps he has, as nearly all men have some,) it is not necessary to call him infidel. I do not know whether you exchange papers or not. You say, "there are many with him," (me.) I do not know of but very few that are with me. They are as scarce as righteous men were in the days of Noah, Lot, and Jesus. You say, "to every one that believes the gospel, we would say with Ananias to Saul," "Bro. Saul, the Lord, even Jesus," etc., (Acts ix. 17;) this is the way Ananias addressed Saul. (6)

The above are some of the objections and difficulties that are raised by different individuals, whom I find in my travels. And they are difficulties to me that I cannot surmount. And if you can, I would be glad to have you do it. I have been inclined to believe with those of the One Faith, (as they call themselves,) but if they cannot have a little patience to reconcile difficulties, and investigate the Scriptures, without calling those who differ from them, though at the same time are doing their best to learn the truth, unbelievers, or infidels, they certainly do not manifest the spirit of their Master. 1 Cor. xiii. 1-13.

W. H. WHITMAN.

Cameron, Ills.

1. No, this is good as far as it goes. When we spoke of your unbelief, it was not on the gospel of the kingdom, but more with reference to what the apostles taught as the obedience to the faith.

2. Cannot see any connection between the two passages. Presume that some other than verse 14 is meant.

3. "And *immersion* now saves us." Noah and his family were saved by their faith and obedience. Noah's faith in God's word and being moved with fear, led him to prepare an ark to the saving of his house. And when the ark was all ready, unless he and family had entered it, it could not have saved them. "The Lord said unto Noah, Come thou and all thy house into the ark." "And Noah did according to all that the

Lord commanded him," Gen. vii. 1, 6. So under the Gospel faith and obedience is necessary to salvation. Christ is the *ark* of safety, and by faith and immersion we enter into this ark, and are "saved from wrath," through him. We may believe as much as friend Whitman says he does, and more too, and yet unless another step is taken, we shall be no better off than Noah and family would have been had they not obeyed the Lord by going into the ark. The command to every believer of the gospel is—"Repent, and be immersed for the remission of sins." "He that believeth and is immersed shall be saved." This is a command, and is the law of faith. Paul preached the Gospel in order to make the Gentiles obedient to the faith, even as it is said in Acts vi. 7, that "a great company of the priests were obedient to the faith." Rom. i. 5; xvi. 26. Obedience implies a law—and that law which was connected with a belief of the gospel is the command, "*be baptized.*" *Out of Christ* there is no salvation—in Christ there is safety. Immersion is the only appointed means by which we can get into the ark of safety. Without rendering this obedience, we cannot have "the answer of a good conscience toward God." Thus it is that "immersion now saves us," a striking representation of the salvation of Noah and his family from the flood of waters.

4. True, Paul does not mention *water* here, but he does in other places. And it is not necessary that the word *water* should be mentioned in every case in order to determine whether it was used or not. The connection generally determines that. When Paul writes to the Romans that "we are *buried* with Christ by baptism into death," there is a direct allusion to the act of being put under or covered with something. And though water is not mentioned, yet the word *immersion* or *buried* suggests it as necessary to make sense. No one can be immersed into a *man* without an intervening medium. We have a good example in 1 Cor. x. 2, in the case of the Israelites, who "were all immersed *into* Moses, *in* the cloud, and *in* the sea." So with reference to Jesus Christ. When we are said to be immersed *into* him,

or into his name, *water is understood*. Immersed in water into his name. It is in the act of immersion that his holy name is named upon the believer, and it is then that he is united with that name. That act has his name connected with it, and there is no other name by which we can be saved. Salvation, remission of sins, and purification from sin is connected with baptism, because it brings the obedient believer into immediate contact with the *name* and *blood* of Jesus. Paul tells the Corinthians that they were *washed*, sanctified, and justified "in the name of the Lord Jesus, and by the Spirit of our God." Washing implies a cleansing medium. Paul himself had been washed, and this was when he was immersed. "And now why tarriest thou? Arise, and be immersed, and wash away thy sins, calling upon the name of the Lord." And because some of the Corinthians were inclined to follow human leaders, and to glory in men, he told them—"I thank God I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in my own name," etc. 1 Cor. i. 14, 15. Not in but into my own name according to the original. Now those whom he had baptized, (dipped, plunged, or immersed,) had been introduced into the name of Christ by some means. Does he thank God that he had not been the means of converting them? No! that was his mission to turn or convert men from darkness to light; but it was simply this, he thanks God that he had not baptized them, lest they should say he had baptized (in water? or spirit?) into his own name. Neither Paul, nor Peter, nor any man could baptize in spirit, and yet they were commanded by Jesus to baptize believers, and we know from the record that they followed the instructions given. Jesus himself had been baptized by John in the river Jordan, (we presume in water, though not mentioned,) and "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,)" John iv. 1, 2; therefore, when Jesus sent out his disciples, after his resurrection, to "teach all nations, baptizing them," Matt. xxviii. 19, they went forth practising immersion in water as they had previously done, and as the "one baptism" commanded.

"By or through one Spirit we were all immersed into one body;" not water, adds our friend. In what else, then, we ask, were they immersed into one body? He intimates that it was Spirit; but that cannot be. Jesus only baptized in Spirit. The apostles were ordered to baptize all the believers, and they were all baptized into Christ, and into the one body—not in the Christ, nor in the one body. What were these believers then dipped or baptized in? In WATER, the meaning of the word itself suggests—in WATER, the history of the Acts of the apostles states—in WATER, the very allusions made to the ordinance very plainly show.

5. We do not admit that the apostles or evangelists ever made one error when teaching men the way of salvation. They all were under the direct influence of the Holy Spirit, which controlled, directed, and guided them into all truth on this all-important matter. Does not friend Whitman believe this? We are sorry to say if allowed to judge from what he has written, that he does not. This is what we call unbelief—or infidelity. He repudiates Philip, and his practice, if we understand him correctly. He cannot follow Philip. Now who was Philip? One of the seven, (Acts vi. 8, 5.) "full of the Holy Spirit and wisdom." He was a preacher of glad tidings, and demonstrated the truth of his doctrine by the mighty miracles which he did. Did God thus bear witness to error, as he certainly must have done, if Philip was not teaching the truth? That cannot be. The word of truth was preached by Philip, and was believed and obeyed by the Samaritans. They were "baptized into the name of the Lord Jesus," but had not received the Spirit. Friend W. is forced to admit that water is implied here, because Spirit is ruled out. Peter and John were sent from Jerusalem to impart to these baptized believers the Holy Spirit; and they did so by prayer, and the imposition of their hands. Our friend seems to have the idea that all these baptized believers were in a bad condition, so far as a future life is concerned—that they were none of Christ's—although baptized into his name. Philip

had made a grand mistake, though guided by the truth-inspiring Spirit, in baptizing them. So also of course in the case of the Eunuch. Now we believe our friend is *honest*, but *mistaken*,—a great deal more so than Philip. He has erroneous views about the Spirit, and therefore mixes up things that differ. He does not seem to discern the difference between the Holy Spirit *influences* possessed by every obedient believer of the truth, and those Holy Spirit *gifts*, which were given by the laying on of the apostolic hands. If these *gifts* of the Holy Spirit are essential to salvation, as he intimates, then there is no salvation now, nor hope of future life, as these gifts are nowhere to be found. The Eunuch made a sad mistake when he went on his way rejoicing, after Philip had baptized him. He had *only* believed the Gospel and obeyed it. But he was without the Spirit, as Philip, the apostles, and others had it, in *gifts* and *power*. He had obeyed the words of the Spirit as spoken by Philip, but there was no apostle there to lay hands on him, that he might receive the Spirit. Neither have *we* at the present day. And yet we believe that *he* had, and *we* can have the Spirit, without an apostle's hands being imposed on us. "If any man have not the Spirit of Christ he is none of his." We cannot enlarge on this point for want of space, but may resume it at some future time. We would recommend, however, to our friend, a more careful and thorough examination of this subject. It is this that confuses his mind, and prevents him coming to a knowledge of the truth.

6. We do not wish friend Whitman to think that we are illiberal or uncharitable because we cannot call Mr. Storrs a brother, or because we deem his views of the "one essential baptism" erroneous. We do most sincerely believe, and emphatically say, that his position and course on this subject is detrimental to the truth, subversive of the authority of the apostles, and derogatory to the honor of Christ Jesus our Lord. Do not be offended because we say that *unbelief* lies at the very foundation of Storrs' system, and that his Spirit baptism is all a *delusion*.

We cited the case of Joseph Barker,—a person with whom we were once acquainted, and one from whose works we have every reason to believe that Mr. Storrs' has mainly drawn his ideas,—to show that his rejection of the authority of the apostles, and finding fault with their practice, was his first step towards atheism. Mr. Storrs may not go any further on that road—(we hope he may not)—still his position is dangerous both to himself and to those under his influence. We have no hard feelings against him nor friend W., but on the contrary would do them both good if we could, and do not know how to manifest the spirit of the Master in a better way. EDITOR.

For the Gospel Banner.

"Of no Practical Importance."

In a short article in the first number of the *Banner*, present volume, I used the words at the head of this article. Perhaps I should have been a little more explicit by saying, that I regarded the *mortal resurrection scheme* "of no practical importance,"—that we have no time to attend to "small matters," seeing the coming of the Lord is pending.

Bro. O. Morse has partly admitted that mortal resurrection is of little consequence, for he says, "It is of no practical importance whatever to us, in itself considered, whether the dead are immortal the moment they emerge from the grave, or whether the resurrection to immortality and eternal life is a process, involving a little time, (for judgment before perfection)," &c., &c. Then if it is of no practical importance, why should we neglect the more weighty matters, to attend to others of less importance. The great truth of a glorious resurrection to eternal life, "when the chief Shepherd shall appear," is a doctrine well established.

Our Heavenly Father has promised to raise us up from the dust; but how this is to be effected, and the length of time it will require, is a question that should not divide the disciples of Christ. Should we hear before many months, that some wise doctor or learned divine, is engaged in trying to ascertain the precise length of time our heavenly Father was engaged in the "building up" of our first parents, it would be a question of just as much importance to us, as the one under consideration. At least so I think.

We are all agreed that there will be a judgment when the Judge comes; and that he possesses the ability to judge right,—that he will do all things well. And now that he is about to appear, shall we, who are

looking for his coming be found at that time, in fierce contention about the way in which this judgment is to be conducted? And the length of time it will require before we gain immortality? We all are compelled to acknowledge if we accredit the words of Paul, that the *change* will be effected "in a moment, in the twinkling of an eye," and that this class will not go before those that "sleep in Jesus," but both classes will arise together "to meet the Lord in the air," and so shall we ever be with the Lord. When the Lord comes it will be for his saints, to take them away from the evil to come. If two individuals are found "plowing in the field, and one is taken, and the other left," would you not call this judging between the two? If two are sleeping side by side in the grave, and one is raised to life, and the other left, will this not be judging between the two? If so, why then so much ado about forty years' judgment.

The apostle Paul called certain characters "fools" for making the inquiry, "how are the dead raised up, and with what *body* do they come?" that is, do they come forth mortal or immortal? His answer to this question is satisfactory to me, and I do hope that after the excitement about this new discovery years off, brethren will fall back upon the great truth of a glorious immortality as soon as Jesus comes.

Bro. Coghill has said about all that can be said, or need be said, upon the question. And let me say to him, you have my sympathy; you have fought the good fight; and I think you have got the faith; and as a result, I hope to meet you, and all the faithful soon, in the kingdom of God.

J. M.

For the Gospel Banner.

Correspondence.

B. WILSON;—*Dear Bro.*;—I have been out three weeks. Spoke fifteen times at Cumming City, Neb., 30 miles above Omaha. When I arrived the Baptists had been holding meeting for two weeks; and continued during my stay from Friday till the following Wednesday. We had an attentive and full hearing all the time. On Sunday we immersed four mortal persons into the Christ; on Tuesday one more. Four of them had been immersed by the Christian church some ten or fifteen years before, but for several years had been satisfied that at that time they did not understand the Abrahamic faith. One had been immersed by the Baptists in a credulity of ghost regeneration, immortal souls, and a hope beyond the skies of a nondescript kingdom. This was sister Lippincott, who

is very intelligent in the Word. Her husband, son, and two daughters at home, likewise have been immersed by the Baptists, all since she has been teaching the things concerning the kingdom, and the name of Jesus, but are all doubtful whether they understood enough of the word to have been eligible. They attended all the time with interest. I was with them most of my stay. Had many lessons for them, and advised them to remove all doubt by learning those truths and then as intelligent souls enter the ark. God, our heavenly Father, may they too be saved! Bro. and sister W. W. Athan stood as the first-fruits pleading for the word in their humble sphere in that region. The *Prophetic Expositor*, *Millennial Harbinger*, and *Watchman*, now the *Herald of the Coming Kingdom*, aided much in this work. There is the golden number seven in the ecclesia of God to begin with. I believe there are twice seven who will obey. The sweet communion and liberality of them all, I being insolvent, my God will pay out of his unwasting treasures.

I delivered four lectures in Council Bluffs, Iowa. Bro. Smith and John Matlack are there. Cost \$15.00 for room. Few attended till Sunday eve—a fair audience. Hope good will follow. The fellowship of those two was sweet, and a few more were willing and anxious to hear. Here I saw an old acquaintance from Indian Creek, Ind., who told a friend that I was the first he ever heard preach the gospel, which was in 1843, and also the last. I found that this was a Mr. Davenport, who married a Miss Jones of my first preaching acquaintance. I do pray that Bro. Smith may be blessed with the association of six others, beside his most noble and affectionate wife. Left the lovely hospitalities of Bro. Smith and Matlack on cars for Linden, Mo., Atchison Co., where Bro. O. A. Lesh has been preaching through the winter, while laboring manually, and has awakened many to thought, on the word of life. Here again, the Baptists are asking the people to acknowledge them "to be the great power of God," by asking them to pray for them, that they may establish in some minds that God is so malignant, that by their incantations, they being called ambassadors of Christ by the Holy Ghost, can appease him to an orthodox reconciliation to poor sinners! Yet each for four evenings, a large and attentive audience is waiting. These people never heard of the gospel before. Some appear sufficiently untrammelled by sectarian spiritualism to learn God's word. There is more prospect for people to learn than I have seen for many years. In the one Hope.

WM. P. SPOCKEY.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign, for ever and ever."—Rev. xi. 15.

B. WILSON, Ed.]

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For the Gospel Banner.

Theology.

The great apostasy; or, the darkening of the sun and moon, and the falling of the stars.

CHAPTER V.

"Prove all things; hold fast that which is good," 1 Thess. v. 21.

"Until the restitution of all things which God hath spoken," Acts iii. 21.

The attention of the reader is invited now to the further consideration of what John has to disclose regarding this apostasy in the book of Revelation. Our last examination was of Rev. vi. The predictions in this chapter were of such a character as to necessarily bring us into collision with theories which were conceived to be erroneous. This rendered it necessary to allude to them briefly, and state some objections, absurdities, and consequences connected therewith. We are ready now, however, to go on again, and in doing so shall call attention to a prediction in Rev. xi. 7, which reads as follows; "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

It is impossible to go into a minute explanation of this passage and the context, in the short space we propose to devote; nor will it be required, as general principles once stated, will it be probable, enable the reader to comprehend the minutia of the entire situation indicated by this highly figurative language.

The first and most natural inquiry that presents itself in reading this verse seems to be, who are the "they" spoken of as giving and "finishing their testimony" as "witnesses;" and whose death at the hands of the beast is predicted? This is an important question, as a correct insight into this chapter may be said to depend upon a correct answer. But no uninspired man would be able to answer correctly, without a knowledge of what had been said before

it. We must go back to the commencement of the subject, and follow the writer from one idea, thought, or expression, to another, until we come to the passage before us; then, and not before, we shall be able to say who the "they" spoken of personifies. In order to answer this question properly and satisfactorily, we should commence our investigations at a point where the chronological events of one epoch join to those of another, so that we may ascertain at what period the events spoken of in our review took place; which will, of course, help greatly in determining the answer to the question before us. We shall go back then to the appearance of the angel connected with, and therefore instrumental in developing the situation, and the events that intervene. This will take us back to the beginning of chap. x. As it would occupy too much space to quote all the events that occur up to the introduction of our text, we shall content ourselves in giving occasional quotations, which will render it necessary for the reader, if he wishes to reap the fullest benefits of the ideas of the Revelator, to turn to these passages, and read them as we pass along.

The first of chap. x, reads as follows:—"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice," &c.

Before proceeding to notice the substance of the "cry" of this angel, we would show at what period in the history of the church he appeared and "cried." If the order in which these angels appear in the record is chronological order, this angel must have stepped upon the scene of action at the opening of the sixth seal. This enables us to recognize in the "mighty angel" the imperial Papal, or "little horn" power

spoken of in Daniel vii. We are confirmed in this conclusion not only by the time of his appearance but by his equipments; by his implied power; by the "cry" or announcement of the results of his appearance; by his power over the light of inspiration; by his political and ecclesiastical situation; and, lastly, by a statement of the effects resulting from his career, which, being identical with the effects of the career of Daniel's "little horn," will, of course, show this "mighty angel" to be the veritable "little horn" himself, dressed up by another prophet, in a different garb. As the ass disguised in the lion's skin was detected by the accidental protrusion of his ears; so by the protruding actions and results of this "mighty angel," his true character is discovered, though dressed in prophetic disguise.

His "cry," then, must have been about the "little book," whose doctrinal things he so much hated. At this epoch it was yet "open," as the verse states. Had it not been, he would have had no occasion to make the cry he did; for the "cry" was concerning its "close" or "sealing;" or, mystification, as verse 7 shows. The "little book" was "in his hand." This is an intimation that it was in his power to close it now, for the thing that Paul declared would continue to "let" or hinder, until it was taken out of the way, being the lack of that numerical strength essential to the development and maintenance of political rule, suitable and essential for the violent closing of the book, being no longer a hinderance, it would now place the little book entirely at his doctrinal disposal. The removal of this hinderance is intimated, in the "cloud," or as Daniel expresses it, in the "host" or multitude that "was given him." He was "clothed" or enveloped "with a cloud" or vast multitude of supporters. It is intimated again in the position of his feet. Ecclesiastically, he was upon the sea; but politically or regally, he was upon the Roman earth. The right being usually the first foot advanced when proceeding to walk, evinces that his ecclesiastical was obtained prior to his political or regal power. This angel, then, obtained his ecclesiastical standing, before securing "the earth" upon which to place his "left" or remaining "foot." But when he set his "left foot" down, it was upon Roman territory, and upon so much thereof as was occupied by three of the political characters or "horns" that existed before him, the weight of his ponderous foot crushing them out, or as Daniel expresses it, "plucking them up by the roots." Dan. vii. 8, 20, 24. This was the position he was in, ecclesiasti-

cally and politically considered, when he "cried" "that there should be time no longer." Not that time should cease, and "eternity" begin, as we were once taught and led to think; but that at this epoch "time should cease" as regards the doctrinal things in the "little book" being "longer" open to comprehension and propagation. For as long as they were comprehended and propagated, "time," WITH THEM, did continue; but when mystified and restricted, the "time" of their comprehension and consequently of their propagation was at an end. This is likewise taught, by implication, in verse 7; for in connection with the last of the preceding verse it is said; "that there should be time no longer; but, says the revealing angel, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, which he has declared to his servants the prophets." That which was to "be finished" when the seventh trump begins to sound, is evidently the thing that this "mighty angel" was successful in effecting at this eventful period. And as what was to "be finished" in the days of the voice of the seventh angel, was "THE MYSTERY" connected with the word "of God," the conclusion is a legitimate one, that the thing effected by this "mighty angel" at this epoch was the entire "mystification" of the "little book in his hand," or power. This is so emphatically the work of this "mighty angel," that he is said to have in his forehead a name written; "MYSTERY, BABYLON," or CONFUSION. Rev. xvii. 1, 5. From this it appears that this little book was predicted to be in a closed or mystified state from the sixth seal and trump to the seventh trump,—a period called by Daniel, "a time, times, and a dividing of time." Dan. vii. 25. Therefore while the sixth seal and trump mark the period when "time," in this respect, was "no longer," the commencement of the seventh trump's sounding, marks another period, when "time," in respect to the comprehension and propagation of the doctrinal things of the "little book" begins, and goes on again. These two events are described and marked by Daniel in the expressions, "I beheld, and the same horn made war with the saints, and prevailed against them;—until the Ancient of days came, and judgment was given to the saints." Dan. vii. 21, 22,—or, UNTIL BY the judgment, discrimination, or discernment of the saints, the faith, or doctrines and practice of ancient days of antiquity—of former ages, or times long since past, were restored. And again in saying, "He shall speak great words against

the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand;" *עָרַו*—a time, times, and the dividing of time," Dan. vii. 25. This apostasy therefore, and the sixth trump, have a common beginning, existence, and finale. And this finale is marked by the "finishing" or bringing to an end, the "MYSTERY" connected with the doctrines of the Divine system of salvation contained in the "little book;" or, as Daniel has it, by "the judgment" being "set" right, or properly instructed, whereby "the books" of the prophets "are opened" to our correct comprehension. Dan. vii. 10; xii. 4, 9, 10. When, therefore, "the MYSTERY of God is finished;" or "the judgment is set, and the books opened," "time" will again go on with the things doctrinal in the little book, as it went on with them before the introduction of this "Mystery." For the little book could not "prophecy AGAIN before many peoples, and nations, and tongues, and kings," in a doctrinal sense, unless that "time," which, at the appearance of this angel was "no longer," should again commence. We see therefore from this, that there is a period of time between its *prophecy*, and *prophecy AGAIN*, IN WHICH IT DOES NOT PROPHECY, or in which the things of God were not taught or known. But how long did this state of things continue? is the question now to be answered. Since this question is both natural and lawful, the revealing angel has put before us the means of knowing;—not of guessing!

It was for this express purpose that "a reed like unto a rod" was put in the hands of John. For since the Deity has deemed it essential to make known to his servants a state of things that was shortly to come to pass; by the same motive and spirit, that prompted him to reveal this apostasy, he was moved to give the precise time of its duration. But as it was to be a revelation to his "servants" only, both the revelation of the time of its continuance, and of the situation to be continued, were purposely dressed in enough ambiguity of language to confound the minds of all superficial thinkers and readers; for, as a general thing, none but his servants take that interest in its figurative and representative expressions that will lead them, to the real ideas and thoughts buried deep in this mine of wealth. We need not therefore expect to find these things upon, but a little below the surface; hence it will be necessary to ply the spade of investigation, which, under the force of proper reflection, will bring to the surface the ideas of the revealing angel.

John having been put in possession of this "reed like unto a rod," was told to "Rise, and measure the temple of God, and the altar, and them that worship therein." To look at this language in the literal sense, we should conclude with others, that it referred to the Jewish temple, etc., at Jerusalem. But when we learn from history and chronology that John received this command in A. D. 96, and that the Jewish temple and altar were burned and demolished by the Romans in A. D. 70, 26 years before he wrote, it shows it to be another temple and altar than that, to which he referred. One single thrust of the spade, will, if thrust in the right direction, show what temple he refers to. Putting our spade in at 1 Cor. iii. 16, 17; we bring up the following; "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye ARE." The church then, in its aggregation, makes up the temple to which John's angel refers. But we must not confound the temple or church of ancient or apostolic times, with a church of modern or reprobate times. "The church is the pillar and ground of the truth," 1 Tim. iii. 15. It is "the pillar" on which the "all things" (doctrinal) "spoken by God through the mouth of all his prophets," rests, or is supported from falling; and the "ground" or soil which gives it support and increase. This is the church or temple he was to measure. But as there are various senses in which it might be measured, we must decide the true one by the context. From the fact that before this in chapter vii, is recorded the numerical measurement of the temple or church, it is to be presumed that this is not the thing referred to. The measurement must be then, we think, chronological. But this does not, even yet, settle the question; for it may relate to the time of her existence before this "mighty angel," or this apostasy, is developed; or to the time of her existence subsequent to this apostasy when "the mystery of God is finished;" and, again, it may relate to the time of her non-existence, during the prevalency of the little horn against her. If we consult the next verse, and the last verse also, of this chapter, (xi. 2, 19,) they will decide it to relate to the time of her non-existence, as before stated. We will quote the latter part of verse two. "And the holy city shall they"—the Gentiles—"tread under foot forty and two months." But as it may be objected that this relates to the city of Jerusalem, and not to the church, or temple in Paul's sense, it may be well to

state that what has been said of the literal temple, will apply with equal force to the literal city. Jerusalem was destroyed, with its temple, 25 years before the writing of this book. It cannot relate therefore to Jerusalem geographically, nor to its inhabitants the Jews; for both the literal city, and the literal Jewish inhabitants thereof, had been under Gentile feet forty-two months several times told, if we consider the months like the city to be literal. And if it be contended that it was to be forty-two months from the period in which John wrote, it would not mend the matter, for they are still under Gentile feet. But it may be argued that while the city is to be understood in a literal sense, the forty-two months are figurative, and to be reduced to days, and they to be representative of as many years, according to Num. xiv. 34, and Ezek. iv. 6. But this too, will be a failure, as 1260 years put to A. D. 70, the time of their treading under Gentile feet, come in 1330; and if the 1260 begins with the time John wrote, it would make it terminate 26 years later it is true; but the fact that neither A. D. 1330, nor 1356, nor even A. D. 1867, have witnessed the liberation of either the city or its Jewish inhabitants, should determine for us that something else is here referred to. We have seen that he was to measure "the temple," so that consequently every adjustment or application of his rod, must have been to this same temple and its contents. This, perhaps, will be more apparent, if we will but notice that in the numerous chronological numbers that appear in the subsequent chapters as the result of the use of this rod, no one of them is said to relate to the temple of God! And even if they were all said to relate to that temple, yet the figures resulting from these measurements are so variable as to almost preclude the possibility of it. The question then naturally arises as to where and when John took the measurement of this temple? We reply that he never measured the temple at all, if this and the subsequent prophetic numbers do not relate to that measurement! What, then, shall we do? Shall we conclude that they are all measurements of the temple; or, shall we by our objections to such a position prove that John was recreant to his trust, and that he set himself at work plying his chronological rod upon the promiscuous objects of his fancy? We hope no one will be so thoughtless, or so willful, as to place this faithful and favorite apostle of the Lord, in such an unenviable position! Again, if we give proper weight to the grammatical force of the conjunctions *and*, *for*, and *but*, that occur between "the temple" and "the holy

city," they will thereby be blended into one, and that will be "the temple of God" with its furniture; and the forty-two months will be recognized as the result of the first application of his rod. And as we have already intimated that these measurements relate to the time of the non-existence of the church or temple,—which is now figuratively styled "the holy city,"—we direct attention again to the last part of verse 2, as containing some ideas to that effect. We quote;—"and the holy city shall they tread under foot forty-two months." To tread under foot is to tread in the dust. To tread under foot is to overrun; it is to put out of sight; for that member is the farthest from the organs of sight and memory, and denotes irreverence, and entire forgetfulness,—nay more, it denotes the death or crushing out of all that constituted them the church, the temple, and the holy city. To be trodden under foot forty-two months therefore, indicates so many months of non-existence to the church, the temple, and the holy city, and consequently as many of darkness or ignorance in regard to the scheme of redemption or salvation. These months are what were anciently called moons, because they denoted the time elapsing between one new moon and the next. This time was averaged at 30 days; hence forty-two months or moons would make forty-two times 30 days, which are 1260. These, upon the prophetic scale of each day standing for a year,—as authorized in Numbers and Ezekiel,—would make 1260 literal years. This, then, is the exact chronological measurement of the apostasy as run off by the revelator John. And as his measurement coincides with that given by Daniel, and as but one apostasy from the Christian system is predicted by the prophets, both of these measurements must relate to that one.

We pass now to notice the next verse,—which reads as follows;—"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

Since the prominent subject of this verse seems to be the two witnesses, it devolves upon us, to try at least, to ascertain who the revealing angel was here alluding to. We do not care to know who Dr. Adam Clark may think they are; nor who any other uninspired though learned man may conclude them to be. But the question is, who is John here referring to? There are two or three methods of solving this simple question.

First, then, since John was to measure *only* "the temple, the altar, and the worshippers therein," it follows that whatever

was measured with his chronological rod, must be that temple, that altar, and its worshippers, whether disguised under the title of "the Holy City," the "two witnesses," the "two prophets," or "the woman in the wilderness."

Secondly; the conjunctions *and*, *for*, and *but*, show that "the temple," "the Holy City," and the "two witnesses," are phrases used to represent, but one thing, and that is *the church*. Take, for instance, the last clause of verse 2, and the first of verse 3; which, read together, will illustrate the point. We quote as follows;—"and the holy city shall they tread under foot forty and two months. AND I will give power unto my two witnesses," etc. This seems to be equivalent to saying; "and the church shall they tread under foot forty-two months, or 1260 years; AND I will give unto my two witnesses or unto the church to prophesy 1260 years, clothed in sackcloth." It appears that the church with her doctrines was to be hid and destroyed by this sackcloth covering. While the church was destroyed by the treading down of the little horn, and her doctrines consequently prevailed against; yet it is no doubt true that the "mystery" and absurdities that befog the ancient and apostolic system are the "sackcloth" that was to cover or obscure that system during the 1260 years, or the forty-two representative months. Thus it is that the doctrines taught by the apostolic and Ephesian church lie hid from the minds of the people during 1260 years. These doctrines as taught by the apostles and churches of their times, are unfolded on the pages of the little book; and though veiled from sight by the sackcloth of error and "mystery," yet during all this time the prophesying goes on, inasmuch as the teachings of the Divine Spirit, and the teachings of the apostolic church, are recorded there. In this way they prophesy or teach during the 1260 years of the apostasy; but that teaching being "clothed" in this "sackcloth" of "mystery" fails in benefiting those who may otherwise have been enlightened and saved by it. Whatever is clothed, or covered up, is concealed. Sackcloth is both an emblem of *humility*, and of *death*. How appropriate then, the figure. The Divine scheme that perished at the hands of the little horn,—prevailed against," "worn out," "overcome and killed,"—humbled in death, represented as restored at this epoch in sackcloth, the garb of mourning and humility; and that too, the "mysterious" mantle by which the true system of salvation was smothered to death.

Thirdly;—the character of the witnesses

determines who and what they are. A witness is one that testifies or gives evidence to truth. For in all cases where witnesses are brought to testify, it is expected that they will witness to the truth, and to the truth only. These witnesses are styled "my" "witnesses." As God is the speaker, or at least the prompter of this language, it shows that these witnesses belong to him—that they are sacred to his exclusive use. In every case where he deems it essential to present testimony or evidence, these witnesses are at hand to present it. They are harmonious in their statements, and are true witnesses,—such as are able to "deliver souls," Prov. xiv. 5, 25. The occasions that demand the testimony of these witnesses, are those in which things doctrinal are to be decided. Witness number one is the Holy Spirit, whose depositions are the inspired utterances of the prophets and apostles recorded on the sacred page. The second witness we recognize to be the church, who, witnessing to the truth of inspiration, become "the pillar and the ground of the truth." Thus one witness supports the other; as they in all cases speak the same doctrinal things. This view may be illustrated and supported by many passages of Scripture; but one or two must suffice. Said Christ, "If I bear witness of myself my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. * * * * But I have greater witness than that of John, * * * for the works I do witness of me that I am the predicted Messiah. The Father himself hath borne witness of me." Let me here ask, how? As we have seen that inspiration stands forth prominently as God's first great witness, how natural that Christ should appeal to that witness in this case for proof of his Messianic identity. Though God had borne witness of him, they—the Jews he was addressing—had not recognized the voice of the prophets as being God's witnesses, as they should have done; for he says; "And ye have not his word, or testimony, abiding in you; for whom he hath sent, ye do not recognize, or believe. Search the Scriptures; for in them ye think ye have eternal life; and they are they—(the Scriptures, or the witnesses) that witness of me," John v. 31–39.

Christ on another occasion, addressing himself to his disciples, said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeding from the Father, he—this Comforter—shall testify of me; and ye, also, shall testify, or bear witness be-

cause ye have been with me from the beginning." John. xv. 26, 27.

This, to my own mind, makes it very clear that God's witnesses are his inspired word, and the church giving support, witnessing, testifying, corroborating, and announcing in unison with that Word.

In chap. xiv. 26, Christ specified who and what this Comforter is. He says; "But the Comforter, which is the Holy Spirit, * * * he shall *teach you*." The office then, of the Holy Spirit, is to prophesy or teach. In teaching it presents the testimonies of the Lord; hence it testifies or renders service as a witness, in all those teachings. Not, however, as a "*faithful witness*;" but as "*a true witness*." The difference between them being this;—"A true witness delivereth souls," Prov. xiv. 25;—the souls delivered upon the evidences—the testimony—or the witnessing of the written language of inspiration, which is the *true witness*, having been delivered upon the principles of FAITH in the TESTIMONY, sustain the relationship of the FAITHFUL WITNESS. Inspiration itself can exercise no faith, for faith is confidence or belief in the testimony of the witness; but it is the business of those to whom and before whom inspiration appears in her witnessing capacity, to receive the doctrinal things of which it testifies; and when received, that reception being scriptural faith, constitutes the possessor of that faith a *faithful witness*,—a witness full of faith,—or a witness and testifier to the faith, and the pillar and ground of the truth received from this witness of God. Such taken collectively become what David in Psa. lxxxix. 37, represents under the figure of the moon. The "seed," or faithful witness, he says, "shall be established forever as the moon, and as a *faithful witness* in heaven. Selah." The truth, therefore, is the "*true witness*," which all who have been "delivered" from error and sin on the lively principle of faith in the "testimonies" of the "*true witness*," are the *other*—or the "*faithful witness*." These then, are the two witnesses, no doubt, to which John's language refers. In order to become a "*faithful witness*," or an integral part of that "*moon*" exercising the functions of "*a faithful witness*" in our heavens, it is absolutely essential that we open our ears and eyes to the testimonies of inspiration. He who has declared that he "has magnified His Word above all his name," will not and cannot be pleased with those who are ever ready to accept the testimonies of those "*deceitful witnesses*," whose doctrinal "*lies*" are in direct antagonism to the utterances of the "*true witness*," and the cor-

roborative testimony of the "*faithful witness* in heaven." "These," as John's language has it, "are the two olive trees," or the two sources of light. The oil from the olive tree, was used in the temple service, and a lamp of this oil was kept constantly burning in the temple, night and day. Exod. xxvii. 20. They are not only the two olive trees; but the two candlesticks or light-bearers, from which the *light* of the "*true*," and the *light* of the "*faithful witness*," was disseminated abroad. These two witnesses—the sun and moon,—"*finished their testimony*," or ceased to disseminate abroad the light of the Divine system of salvation as soon as they were dressed or clothed in the sackcloth vestment of "*mystery*." The light though still there, was hid and smothered by this veil of mystery. None were able to penetrate this thick covering, and catch the rays of Divine light that lay prophesying beneath. But though they testified, taught, or prophesied during this time beneath this covering, to the truth, it produced no fruits, for the effects of this new dress thrown over them by the beast, or little horn, was to "*kill them*" as light-dispensers, or "*witnesses*" to "*the truth*."

The question propounded regarding the "*they*," is now answered, and resolves itself into this; "And when *they*—the two witnesses,—the two olive trees,—the two candlesticks,—the two sources of light or intelligence—the sun and moon,—or the two teachers,—shall have finished their testimony or witnessing to the Divine system, the little horn that ariseth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

This closes up the temple of God; and puts the Holy City in the death state, and completely dismembers the heavenly system. But that this temple is to be opened again, and this city with her ancient doctrinal accoutrements is to be developed again, is inferred from the fact that the representative numbers measure the duration of this obscured and death state. When these measured years expire, "the spirit of life from God enters them" again, "and they stand upon their feet." This is equivalent to saying that at the expiration of these chronological numbers, they exercise again the functions of witnesses for God to the "ancient" and Divine system of things. The two olive trees will then furnish light-giving oil for the two candlesticks or light-bearers to disseminate; and the sun, moon, and stars, will again yield their light for the development of life. The three days and a half alluded to in verses 9 and 11, are as really representative as the other numbers. But from the very nature of the

case they cannot represent so many years, like the 1260 days of verse 3; because the process of making war, overcoming, and killing; and of sending gifts and the quelling of fears, and the etceteras, would naturally consume by far more time than three years and a half. We propose, therefore, to first reduce the representative days to as many literal years; by which we get three and one half years, or forty-two months. These months computed at 30 days each, according to Hebrew usage, produce 1260 days, which upon the year-day theory would make 1260 years. We venture to assert, therefore, that this is the time the two witnesses lay unburied in the world's great spiritual mart; and as John's reed was to be placed upon nothing but the temple and its concomitants; and as he was adjusting his rod to the death-state only, the chronological results must be alike in every adjustment of his rod, though the *apparent results* may indicate the reverse, from being dressed in so variable disguise. These numbers relate to the closed state of "the temple," therefore; and when the 1260 years expire, we may look for the opening again of this temple. As we have before stated, they end with the last blasts of the sixth, and the first blasts of the seventh trump. For it is written, "But in the days of the voice of the seventh angel, when he shall BEGIN TO SOUND, the mystery of God, (or the mystery connected with the doctrines of God,) should be finished." Not the mystery of the gospel to which Paul alludes; for if the gospel mystery is not finished until in the days of the voice of the seventh angel, it is clear that the Gentiles would reap little if any benefit from the preaching of the gospel. But with the first blasts of the seventh trump, the "mystery of the woman,—Rev. xvii. 7,—"the mystery of iniquity," the mystery written upon the forehead of Babylon the Great, the mother of harlots, as well as upon that of Babylon the Less, composed of all her sectarian daughters,—2 Thess. ii. 7; Rev. xvii. 5,—is finished. Hence with these first blasts, "the temple of God was opened in heaven, and there was seen in his temple the *ark of HIS TESTAMENT*," Rev. xi. 19. Certainly, "the temple of God" could not have been "opened" at this time, unless it had been closed to remain so up to this very date; when, being *opened*, there was seen what could not have been seen therein during the forty-two months representing the 1260 years of its closed state, viz.,—"the ark of his *diatheke*," which, according to Greenfield's lexicon, is defined to be, "a covenant with conditions; or promises with conditions annexed; the books in which the divine laws and promises are contained." If

the books of the prophets and apostles are the ark of deposit, they are the ark in which the laws and promises of the divine scheme of salvation were deposited. But they were not "SEEN" until the seventh angel's voice was heard, because these "promises with the divine laws and conditions annexed," were secreted beneath the spiritual sackcloth thrown over the two witnesses by the "mighty angel," who, with one foot on sea and one on earth, or who with ecclesiastical and regal authority and power raised his hand to the very heavens containing the Divine sun, moon, and stars, and swore that the "time" of their obscuration or mystification "should be no longer" (delayed.) But since "in the days of the voice of the seventh angel, when he shall begin to sound," this mystery of Babylon, the *mother of confusion*, is to come to an end, in those days the "little book" containing "the books" of the prophets will be *opened*; the *judgment* will be *set*, exercised, or corrected; the *two witnesses* will lay aside their *sackcloth robes*; the *holy city* will begin to rise again upon the foundation of the apostles and prophets, the chief corner stone of which is THAT CHRIST, "of whom Moses in the law and the prophets did write;" the two olive trees will yield their light-supplying oil; the two candlesticks or light stands will disseminate their light; the *two prophets* stand upon their feet, inspired by the Spirit of life from God, and prophesy or teach to the great amazement and fear of their enemies; the sun, moon, and stars, shine with an intensity that penetrates the thick cloud of mystery that had long eclipsed them, and by their benign and vigorous rays, "the *mystery*" (of *iniquity*) is impeded and "finished," even as he hath declared to his servants the prophets,—Dan. vii. 9-11, 22, 26; xii. 4, 9; Isa. xxiii. 9; xxiv. 5, 10; xxv. 7; xxx. 26; Jer. l.; li.;—the little book prophesies again before many people; the *temple of God* is opened in heaven—a temple in which the ark of his promises, and the accompanying conditions are both seen, comprehended, believed, and obeyed.

Thus it appears that inspiration, the "true witness;" and the church or "faithful witness," made up of such holy men of faith as Paul, Daniel, Isaiah, Christ, John and other Prophets and Apostles, witness to the truth of our assertions concerning the apostate condition of the world for the past twelve hundred years. And it remains with the advocates and supporters of the prevailing systems of religion, to either admit their theories to be mythological, fabulous, and erroneous; or, by not admitting it, to prove the *Scriptures* to be mythological, fabulous, erroneous, and the writers thereof perjured

and condemned criminals! This is the pivot upon which this subject stands poised. These are the two horns of the dilemma that are ready to gore both Catholicism and Protestantism to the very heart. Reader, which horn of the dilemma will you chose? Will you by contending for the soundness of the Catholic and Protestant systems, prove the Bible with its prognostications regarding a twelve hundred and sixty years' apostasy from the divine system, to be a base and villainous lie? On the other hand if you admit the foreknowledge of God, and the veracity of "the two witnesses" that have been brought forward, you must admit that the predicted apostasy has nearly exhausted its 42 months of years—its time, times, and a half—its 1260 literal years,—and that therefore the present prevailing systems are apostate, and not Divine.

Since this seems to be the only legitimate conclusion to which we can come, from our examination; we earnestly exhort such of our readers as have to do with the bewildering mysteries of these apostate systems, to make no delay in receiving the testimonies and evidences of the "true witness," by which you may be "delivered" from the "strong delusion," that caused thousands upon thousands to "believe" the doctrinal "lies" spoken by the "deceitful witness," or the apostasy; and that by faith in the evidences offered, you may become yourself "a faithful witness," and an integrant part of the church or moon, that faithful satellite and reflector of the light of the sun, that true witness; which faith, with the obedience therewith required, will bring you into the position demanded in Rev. xviii. 4. So mote it be.

G. NELLIS.

Ashtabula, Ohio.

For the Gospel Banner.

Moses and Jesus.

On his return from the wilderness of temptation Jesus went to "Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read," (Luke iv. 16.) And the book of the prophet Isaiah was handed to him from which he read a remarkable passage concerning himself. From this circumstance we learn that Jesus had a "custom" of teaching in the synagogues from the writings of his fathers—for he was a Jew—which were read "every Sabbath-day."

From his infancy he had been acquainted with the writings of Moses and the prophets, regarding his mission in the land of his father Abraham, and at "twelve years" he was able to astonish the Jewish doctors with "his understanding and answers." (Luke ii.

47.) When he was passing under sore temptation he did not forget to draw the sword of the truth which had been revealed to the Jewish fathers. His acquaintance with what had been written of him, and his future kingdom, was so complete, that he could arrange all of his teaching in parables, so as to convey to his immediate friends such lessons as would serve to guide them, under the Spirit, into all truth, and yet keep his enemies in ignorance of his future plans and operations. (1 Cor. ii. 8.)

When the Jews were about to stone him because he had said he was the Son of God, he met them with the writings in their law, (John x. 34;) and when he found the "money-changers" in the temple, he said, "Is it not written, my house shall be called of all nations the house of prayer? but ye have made it a den of thieves," Mark xi. 16, 17. And when the Jews sought to slay him he said to them, "Do not think that I will accuse you to the Father: there is one that accuseth you, Moses, in whom ye trust. For had you believed Moses, you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe my words?" John v. 45-47.

When he had arisen he said to certain, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke xxiv. 25-27.

With these things in the New Testament scriptures, what must be thought of the man who willingly rejects the VERY SCRIPTURES from which Jesus drew his instructions? Now no man could possibly know what had been "written in the scriptures concerning Jesus," unless he should first "search them" to see. In Luke xxiv. 45-47, we are told what course Jesus took with certain men, but certainly no one will claim that all that he said is in those verses. Luke only states the fact that Jesus did "expound" certain scriptures, but he does not inform the reader by quoting all the writings examined by Jesus, but refers the reader to "Moses and the prophets" from whom he may learn just what Jesus *did* say on the occasion. How then shall we know what he did say unless we examine the authorities to whom he referred? Impossible. Nothing but blind folly will adopt a course so ruinous. Jesus, says John, (v. 46, 47,) told the Jews that they could not believe his word while they rejected the "writings of Moses," for says he, "Moses wrote of me." And on another occasion he said plainly that if they would not hear "Moses and the prophets,

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And as taught Jesus, so also taught his faithful apostles. "Paul as his manner was, went in unto them, and three Sabbath-days reasoned to them out of the Scriptures;—opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ," Acts xvii. 2, 3. On another occasion he preached out of Moses and the prophets one whole day. (Acts xviii. 23.) When he was before Agrippa he said, that he had been "saying none other things than those which Moses and the prophets did say should come," Acts xxvi. 22. Surely then it is of importance to know what Moses and the prophets did say should come, or why did Paul give all his time in expounding them? Why?

If Jesus and his apostles were ever found teaching and expounding the writings of the prophets, does it not suggest itself to the honest inquirer for truth that those ancient scriptures must surely contain rich mines of valuable and indispensable information? Now that all may see the folly of relying on the New Testament alone for the "things" which must be understood, in order to the faith necessary to justification, we will give a number of passages which, when understood, will assist to arrive at something like accuracy in the knowledge of the customs of Jesus and his apostles, to whom we must look for the proper manner of applying certain scriptures.

1. The "custom" of Jesus was to read and expound the scriptures of Moses and the prophets. Luke iv. 15, 16; xxiv. 25-27, 44-46.

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3. The people in the days of the Christ searched the writings of the prophets. John v. 29; Acts xvii. 11; xviii. 24-26; 2 Tim. iii. 14, 15; i. 5.

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With these scriptures standing against the position that the New Testament contains all that is necessary to be understood and believed, what shall be thought of those who may yet deny the sure word of Moses and the prophets?

Take away the Old Testament and you deprive yourself of the only means of understanding the purposes of the Father. Man and his destiny cannot be comprehended without an accurate knowledge of the Old Scriptures. All the religion, all the prayers, all the devotion, must go for nothing, if the "sure" writings of Moses and David with all the holy men of God are to be counted as nought. The New Testament informs us how to read the Old intelligently. Both Books must be honored and kept. Both are revelations to those who have eyes and ears.

J. K. SPEER.

For the Gospel Banner.

Resurrection.

Suppose the day of reckoning has come; admit a literal judgments-seat or court. The Judge upon the bench. The living and the dead are summoned. The dead awake mortal, (I speak of the household only;) some are good, and some are bad. The good that were dead or asleep, awake, and are clothed with immortality; in other words, the good are raised, not simply to a state of corruption and death—mortality, but higher, to that "better resurrection"—incommunicability. The good that were living are changed—clothed also, then all good and bad are conveyed away to the judgment-seat. The whole household are arraigned before the Judge. The good are clothed, the bad are *unclothed or naked*, and are ashamed, because their nakedness appears in the judgment, as they stand arraigned before God. Daniel says they awake to shame and contempt. But the good or righteous being *clothed*, "have confidence, and are not ashamed before him at his coming." See 1 John ii. 28.

What is the purpose of the judgment? The bad are separated from the good by the angels—the *unclothed* from the *clothed*. The *clothed* pass to the right, the *unclothed* to the left, where they stand in confusion, naked before God and their brethren. Hark! hear the sentence! "Depart, ye cursed, into aionian fire"—"cast them out into outer darkness"—out among the nations of the earth, where there is "gnashing of teeth." Hark again! To those on the right hand, who are clothed with incorruptibility or eternal life, the Judge says, "Come, ye blessed of my Father, inherit the kingdom prepared for you, &c." To one he says, "thou hast

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J. K. SPEER.

For the Gospel Banner.

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Suppose the day of reckoning has come; admit a literal judgments-seat or court. The Judge upon the bench. The living and the dead are summoned. The dead awake mortal, (I speak of the household only;) some are good, and some are bad. The good that were dead or asleep, awake, and are clothed with immortality; in other words, the good are raised, not simply to a state of corruption and death—mortality, but higher, to that "better resurrection"—incorruptibility. The good that were living are changed—clothed also, then all good and bad are conveyed away to the judgment-seat. The whole household are arraigned before the Judge. The good are *clothed*, the bad are *unclothed* or *naked*, and are ashamed, because their nakedness appears in the judgment, as they stand arraigned before God. Daniel says they awake to shame and contempt. But the good or righteous being *clothed*, "have confidence, and are not ashamed before him at his coming." See 1 John ii. 28.

What is the purpose of the judgment? The bad are separated from the good by the angels—the unclothed from the clothed. The clothed pass to the right, the unclothed to the left, where they stand in confusion, naked before God and their brethren. Hark I hear the sentence! "Depart, ye cursed, into aonian fire"—"cast them out into outer darkness"—out among the nations of the earth, where there is "gnashing of teeth." Hark again! To those on the right hand, who are clothed with incorruptibility or eternal life, the Judge says, "Come, ye blessed of my Father, inherit the kingdom prepared for you, &c." To one he says, "thou hast

been faithful over a few things, . . . be thou ruler over ten cities." To another, "be thou ruler over five cities." Now I ask, what passage of Scripture does this view outrage? While to say the dead are raised up to mortality, and with the living conveyed away in a mortal state to judgment, to determine whether they are worthy of being clothed, appears contrary to the teaching of Paul in the following passages—1 Thess. iv. 12 taken in connection with 1 Cor. xv. 51, 52, &c. Paul says in Thess., "the living shall not prevent (precede, *Diag.*) the dead." He then gives the reason, or explains how the event takes place, in these words, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump of God*, and the dead in Christ shall *rise* first. Then we which are alive and remain shall be caught up together, &c." Question. Are the righteous living, and the righteous dead that are raised, caught away before they are clothed? Is it answered, there is nothing so far to contradict it? Let us see. If such be the case, then the good that were dead are caught away before their resurrection is complete; for all contend, and correctly enough too, that the resurrection of the good is not complete until they are made immortal; and if the resurrection is not complete, then they are not alive, that is, they are not alive "to die no more." Now does it look reasonable that such is the case, if there is no necessity for it, even if all other passages touching the judgment can be easily understood without involving any such necessity? Not only so, but to say that they are caught away before they are clothed, is simply to say, they are caught away before they are born. Can such be possible? The new birth is not completed only through a resurrection to incorruptibility—to, a new life, that is when speaking of the dead. The birth is complete with the *living* when they are changed. It certainly cannot be said, the good are *born* when they are reorganized from the grave in mortality, for then we must admit that the bad are born also. If a birth in the one case, it certainly is in the other. But if the righteous are at once raised to incorruptibility, is not the figure of a birth complete in all its parts. The good are really born; being raised to incorruptibility they possess eternal life. The bad are all abortions—still-born—dead, or in the death state; being mortal they are subjects of corruption. While as aforesaid the good are brought forth to life, not corruptible but incorruptible. If, therefore, they are caught away mortal, (I fail to see it in any other light,) it must be after the birth has commenced, but before it is perfected. Does

this appear reasonable? It certainly cannot be. Does not 1 Cor. xv. prove that such is not the case? "Behold, I show you a mystery; we shall not all *sleep*, but we shall be *changed*." How shall we be changed, Paul? "In a moment, in the twinkling of an eye." But when, Paul? "*At the last trump*." Not one hour, a day, or forty days after, but at the last trump. "For," says Paul, "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To be raised incorruptible is simply to be the subjects of a resurrection that culminates in incorruption.

It was very natural for the Thessalonian brethren to think that the living would precede the dead; but Paul says, no, "The dead in Christ shall rise first;" and to the Corinthians, he says, "the dead shall be raised incorruptible, and we shall be changed." It is very evident, then, that the resurrection of the righteous dead must culminate before the righteous living are changed. When will this change occur? At the last trump, when the dead are raised incorruptible. Then death will be swallowed up in victory. Then may the household be brought into judgment, when an examination takes place, and some are found unclothed—without the wedding garment on, and are cast out; others of the body or the household are found clothed—wedding garment on—"born of Spirit;" hence have a right to enter the kingdom as the bride, or assistant rulers. Some of the household are found to be gold, and to fill the place of gold, are awarded positions accordingly; some are found to be silver, and are awarded accordingly; some, precious stones, and awarded according to their value. To all the good, it is said, "come, and inherit the kingdom," while to those found to be *wood, hay, stubble*—being unclothed are corruptible material—it is said, "depart ye, into aeternal fire." The judgment is not to determine whether individuals are good or bad, but which of the individuals forming part of the household are good or bad. How then is *this* determined? Ans. By their being clothed or unclothed—by their being gold, silver, and precious stones, or wood, hay, and stubble. The net is drawn in full of fish, good and bad, before the fishermen. The whole household are gathered before the Judge. The fishermen separate the bad from the good and throw them away. The Judge sends forth his angels, and they separate the bad from the good, and "cast them into the outer darkness. How do we determine bad from good fish when the net is drawn ashore? By our previous knowledge—by their appearance at sight. Thus may it be in the judgment. The previous knowledge of the

Judge before the household is gathered enables him to decide at sight who are the bad; they are naked; for Paul informs us, that if we are not clothed upon with our house from heaven we are naked; for he says, "being clothed we shall not be found naked." It is evident then that the bad and good are known by their appearance—"the Lord knoweth them that are his." Is it not evident, then, as I have before said, that the judgment is not to determine whether individuals are worthy of being clothed, but to separate the unclothed from the clothed—the bad from the good?—to say to the bad, "depart ye cursed!"—to the good, "inherit the kingdom," and to appoint unto each their several positions as rulers in the kingdom of Deity, according to their worthiness, either from their ability, or their having lived more or less faithful. Have Abraham, Isaac, and Jacob to be raised, then brought into judgment, arraigned and tried, to know whether they are worthy to be clothed—worthy to inherit the promises?

TRUTH SEEKER.

For the Gospel Banner.

The Peerless Truth vs. the Doctrines and Commandments of Men.

Christadelphians are determined if they can to monopolize the *press*. They have got the *Ambassador* in England, and the *Marturion* in Canada, and they are hankering after the *Banner*. We have no objections to their views being fairly represented in the *Banner*, but we do think they ought to return the compliment, or be satisfied with the preponderance of *press* power they already have, not to say anything about the occasional one leaf diatribes that issue from the publishing association at Detroit. Said *Christian* leaflets hurt more their authors than those against whom they are fulminated. For ourselves we forgive them all the grievous injury they designed doing us, and hope they may be forgiven elsewhere.

In *Banner* for March 1st we see another Christadelphian epistle from the pen of J. K. Speer, and in the next issue is another from O. Morse. Who will represent sprout-resurrection in the next issue remains to be seen; we care not who, if they will only come with their Bibles and give us something to do. So far as J. K. Speer's epistle is concerned, it is perfectly innocent of Bible. He sees our "great error," but it is a very singular circumstance that he does not see it in the Bible. He is true to his programme not to have any words with us, and so far as we are disposed we would be perfectly willing to adopt the same programme with reference to him, but we do not think

that men and persons should be ignored in this question, and for this reason we do not feel at liberty to let a good cause go by default. We make a few points with reference to J. K. S's communication.

First. Surely none of the readers of the *Banner*, claiming to be gifted with reason and common sense, will endorse his programme of the second coming of Christ and consecutive and concomitant events, in the absence of a single "thus saith the Lord."

Second. Of course it devolves upon the Christadelphians to prove the affirmative. We have been on the defensive all the time, and some allege we have been on the *offensive*. Though we cannot prove a negative, we make bold to account for the absence of scripture citation—the scriptures have not yet been written. The immortal soul is as much spoken about in the Scriptures as the mortal resurrection of the saints.

Third. If J. K. S. intends to represent our doctrines in the middle section of his epistle, all we have to say is that he has not made a correct representation of what we believe.

Fourth. Very nice people have made pretty severe animadversions upon us for our telling castigation of one of the silliest conceits that was ever promulgated in the name of Christianity; but these very same nice people have no Christian exhortation for J. K. S., when he slipantly sets off his "shooting stars," his "flashes of lightning," his "twenty minutes after Jesus arrives," his "saints in office before sun-down." He thinks there is no occasion for "getting out of humor." We think he is very *humorous*, but do not appreciate such *humor*.

Fifth. In regard to the programme itself, we shall make no attempt to overturn it, until some recognition of the Scriptures is made. Yet we will note one phrase which certainly suggests scripture—"in Christ's second coming he comes as a thief." This is true, but it is not all the truth concerning his coming. He comes in *power and great glory*, Mark xiii. 26, and the best of it is, that at the meeting in the air his saints will be like him. Again, he comes *without sin*, and on the authority of the Scriptures we claim, aye, and proclaim, that the saints will be like him *without sin*—and that before the judgment-seat is set up, for Christ is to come *with his saints* (from the point of meeting in the air.) "There is no condemnation to them who are in Christ Jesus." He has *put away sin*. Inside the seventy weeks He was to make an end of sins. He is to come in *glory*, and He is to be *glorified in his saints*. Another point not to be lost sight of is, "to them that look for him Christ shall APPEAR *without sin*." Note well the word "APPEAR *without sin* to them that lack

for him." APPEAR without sin! And what says John? "And when he shall APPEAR, we shall be like him." Christ is to appear without sin, and we shall be like him, for we shall see him as he is. When will the saints see him? and where? In the air, before he has touched *terra firma*. "And every one that hath this hope in him, purifieth himself even as he is pure." How can a Christadelphian purify himself? This is the explanation of the Detroit billets-doux. Christadelphians, be Christ's brethren. We exhort you, give up fighting against God and his blessed word. The odds are against you. Begin the work of purification by returning to him who will not break a bruised reed, nor quench the smoking flax. So much for J. K. S's epistle. He will see that I do not stand upon my dignity, for I have none to stand upon.

As for O. Morse's communication it is equally innocent of scripture. We would characterize it as mainly composed of fleshly reasonings, interlarded with a scripture reference here and there. Not references concerning the mortal resurrection of the saints. There is no pretence to do this. But references to subjects and doctrines wholly independent of mortal resurrectionism, and which do not require this appendage to give them vitality. The purport of O. Morse's article is to answer certain questions relating to the judgment. Who put the questions we are not informed, but as they remain unanswered, we repeat them in the hope that some may be arrested in their mad career.

"For what purpose did Jesus Christ enter the Holy Place now to appear for us?"

"If a man is in Christ, and all his sins forgiven, and he remains in him faithfully as a sin-covering, for what purpose is he to be judged at a future time?"

"Is Christ now an advocate and intercessor? if so, for what purpose does he intercede, and what does he accomplish?"

These questions cannot be answered. For example—it is simply ridiculous, if the italics of the second question be allowed, to try that man. If all his sins are forgiven, what is he to be tried for? These philosophical questions and fleshly reasonings, however, are not in our line. We want the Scriptures, and if mortal resurrectionism be true, it can be found therein. In regard to the handling of these questions by O. M., we beg to intimate to him and the readers of the *Banner*, that exhibitions of the Scripture teaching concerning justification by faith and justification by works, even if these exhibitions were accurate, (which they are not,) is no answer to them. It is therefore of no use to sprinkle his communication with such

references as Rom. iv; Rom. iii. 14, 25; or James ii; and why any Christadelphian should quote Matt. xxv. 31, we do not understand—for there judgment is pronounced *without trial*. This passage clearly proves that the Judge knows without the force of a trial, formal and judicial, the deserts of man. Unfortunate mortal saint resurrectionists! they cannot plant themselves upon a single testimony, without being served with a notice to quit. So long as we are doing good, we mean to keep them hopping around. They cannot write in harmony with their system. Example—the following from O. M., "*Jesus intercedes for those only who apply.*" What is the use of applying if forgiveness is not to be had until the trial at the judgment? "If we think the Lord will overlook our errors and sins on the whole, because we have believed the gospel, and have a standing among his people, and therefore do not apply for mercy and forgiveness for any and every known wrong we may commit, or failure of duty, *we remain unforgiven.*" Now the foregoing is all constructed upon the scripture truth that sins may be and are forgiven, *during life, the present life*. This admission is fatal to their whole scheme. Again, "what is effected by Christ's intercession, when he offers up our prayers for mercy?" (Answer.) *They (the prayers) are accepted, and mercy and forgiveness are obtained.*" Note well that this is not our answer but O. M's, and that we say amen to it, remarking that O. M. is making sad havoc of mortal resurrectionism and aionian judicial assize. O. M. again—"But how can this be harmonized with the account to be rendered at Christ's judgment-seat?" Yes, how can it? How can giving account at the judgment for sins already forgiven during life be reconciled? Oh! "*The account to be rendered is a stewardship account, covering the time from his being inducted into the Christ by baptism to the end of his probation.*" Wonderful harmony! Is it not for stewardship sins and deficiencies that "*we offer up our prayers for mercy,*" and for which Christ intercedes, and for which prayers "*are accepted, and mercy or forgiveness obtained?*" Yes, for these very sins, O. M. being witness. All other sins are washed away in the waters of baptism, O. M. again being witness. Where then is the sense of bringing up sins at the judgment-seat which had been pardoned during life? Besides, sin is remitted in the most holy place—heaven itself—and what our High Priest does is to come out of the immediate presence, and bless the people—not try them.

But our friend again reasons out the necessity of trial from the fact that the church

contains questionable characters—carnal, seditious, fornicators, those who walk after the flesh, &c. Are we to understand that before God can tell who is righteous, and who is wicked, he must summon a court, examine witnesses, weigh and balance the evidence in his mind, before he pronounces sentence? If this is the Christadelphian idea, we wish it distinctly understood that we do not serve such a God. No! if any church member "sows to the flesh, he will of the flesh reap corruption," by coming to life again mortal and corruptible, and to say that they who sow to the Spirit shall also reap corruption, is a climax of absurdity which has never been reached until the nineteenth century.

We do not know how often we have had to explain what needs no explanation if we would only make a holocaust of our fleshly crotchets. O. M. again refers to Paul's "receiving in body according to that we have done," good or bad, &c. Though we have explained this so frequently, we pledge ourselves to administer the antidote as often as the passage is misinterpreted. We do not take this trouble with the expectation of moving those who have made up their minds, but to help those who simply want to know and accept what the Scriptures teach. Now, friend Morse, it is Paul that says, "we must all appear at the judgment-seat of Christ, that every one may receive the things in body, according to that he hath done, good or bad." Paul is one of the "me" who must appear, &c. Now, friend Morse, it is the same person Paul, and in the same chapter too, (remember this,) who says, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this (earthly house) we groan," &c. Now, friend Morse, will you undertake to say, that the dissolved body will be reconstructed, and begin to groan again? If still you are not convinced that Paul means death when he speaks of dissolution, as you are an honest man, read what Peter says in his second epistle, (i. 14,) and accept what he says, if it confounds all the wisdom of no matter who. How does Peter describe his *decease*? "Knowing that shortly I must put off my tabernacle." Now if we add a single word here, we will but obscure the teaching. Every one who wishes to see the simple truth, will see that "the earthly house" is put off at *decease*. Dare any one say that it is put on again? The next thing is the house from heaven, and in that house or body Paul and Peter will appear at the judgment-seat to receive for the good they have done; whilst they who have done bad will appear in body, and receive in

body, corruptible, fleshly body, for the bad they have done. They sowed to the flesh, and of the flesh they reap corruption.

In the last section of friend Morse's communication we are misrepresented; we do not say intentionally. We are represented as hating "the much-abused and misrepresented view of judgment." We have never hated, abused, or misrepresented the doctrine of judgment. We have hated, and do still hate, as we should do, the "heresy of the nineteenth century—the mortal resurrection of the saints"—the mortal resurrection of Christ; he who saw no corruption; he who did not sow to the flesh; he who was born of the Spirit—and that which is born of the Spirit IS SPIRIT. Blessed be God! he has filled our soul with hate for so God-dishonoring, Christ-degrading a doctrine, and we rejoice to be able to report that the reaction has begun; that many are retreating from the precipice, on the brink of which they stand. We rejoice to have to report the gratifying intelligence of another crisis in the Hoboken meeting—a division, an excision, with all the appalling consequences of excommunication. In plain terms, for contending for the glorious, and powerful, and honorable, and spiritual resurrection of the saints, a goodly number have been formally excommunicated, and now there are two meetings in Hoboken. We rejoice also to be able to intimate, that though never a member of the meeting in Hoboken, we have been thought worthy of being excommunicated. This is more consideration than we expected. We are in receipt of similar news from Philadelphia and Baltimore. God be praised! Let the good work go on. Oh brethren! in these dark and evil days let us gather round the foot of the cross. Let us draw inspiration from it. Let us clutch closely our Bibles, and in due time, though we do sow in tears and disappointment, we shall reap in the morning of the resurrection in joy. Reader, will you and I be of that happy company? Never, if we sell the truth—never, if we trust in an arm of flesh—never, if we daub and bespatter the peerless truth of God. In these evil days, then, when God's blessed truth is passing through an ordeal it never has encountered before, acquit you like men. Choose you this day whom you will serve. Speak the Lord's words, "whether they will hear, or whether they will forbear." MORE ANON.

We wish to say to our correspondents, that we find it impossible to insert all the articles sent us for publication. Some are unavoidably delayed for want of room. We ask of all *patience* and forbearance, and we will do the best we can.—ED.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

May 1st, 1868.

Jesus and Nicodemus.

AN EXPOSITION OF JOHN III. 1-13.

"Nicodemus answered and said unto him, how can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John iii. 9-13.

The subject of the new birth was a cause of much surprise to Nicodemus—hence he exclaimed, "How can these things be?" His position as a ruler, and one of the leaders of the people, required that he should be well acquainted with all those vital and important questions which affected the well-being of the nation, but here was one question of vast importance of which he was altogether ignorant. Jesus therefore said to him in reply, "Art thou a master of Israel, and knowest not these things?" The original is more expressive still. It reads, "Art thou THE TEACHER of Israel?" This shows that Nicodemus occupied a very eminent station amongst the Jews; not merely a teacher, but the teacher of Israel; and yet he was ignorant of these saving truths, enunciated by this teacher, whom he acknowledged to have been sent from God. Official rank and dignity could not in anywise atone for the lack of this knowledge. The statement made by Jesus was very solemn and emphatic, and its force could not be evaded or escaped;—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Moreover, Jesus states—"We speak that we do know, and testify that we have seen; and ye receive not our testimony." Jesus here adopts the plural number, and includes with himself another person or more—"We speak," &c. Did he include his disciples,

or John the Baptist, or both? Or did he not rather refer to his Father, who was with him? We think the latter. He said on another occasion, "He that sent me is with me; the Father hath not left me alone," John viii. 29. Again he said, "the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works," xiv. 10. Nicodemus had already acknowledged the Divine mission of Jesus, in saying, "No man can do these miracles that thou doest, except God be with him;" therefore when Jesus said to him—"We speak that we do know," he spoke for his Father as well as for himself.

We have had several questions proposed to us of late bearing upon the subject of what is called "the trinity," "the pre-existence of Christ," and whether "Jesus was God's Son prior to his baptism;" and as these topics are intimately related to the one under discussion, we shall endeavor to bring a portion of the testimony to bear on them in this connection.

When Jesus said—"No man hath ascended up to heaven, but he that came down from heaven;" he asserted his Divine and heavenly origin. To the Jews he said—"ye are from beneath; I am from above: ye are of this world; I am not of this world," John viii. 23. John the Baptist said of him—"He that cometh from above is above all," John iii. 31. Again we read that Jesus said—"the bread of God is he that cometh down from heaven, and giveth life unto the world. * * * I came down from heaven, not to do mine own will, but the will of him that sent me. * * * I am the living bread which came down from heaven. * * * What and if ye shall see the Son of man ascend up where he was before?" John vi. 33, 38, 51, 62. Now all this, and much more to the same effect which might be quoted, is undoubtedly true, but must be understood qualifiedly, and as it was intended that it should be. Actually and literally Jesus did not come down from heaven—for we know he was of "the seed of David according to the flesh;" the "seed of the woman;" and was born of Mary, in the city of Bethlehem. He was brought up from birth, was nourish-

ed, and grew to maturity as other human beings do. Hence in this respect he was no more from heaven than any other man. Yet he was truly the Son of God. As Adam had no human father, but was a son of God by having the Almighty for his Maker and Father, so Jesus, who has been constituted the second Adam, and the head of the new creation, was the Son of God, "the only-begotten of the Father." When Gabriel announced to Mary that she should have a son, who should be "called the Son of the Highest," she inquired, "How shall this be?" The celestial messenger answered—"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called *the Son of God*," Luke i. 30-36.

A question has arisen in some minds as to when Jesus became God's Son. Some say that he did not really become so till he was baptized by John in Jordan, and the Holy Spirit came upon him. For our part we see no chance for any dispute on this question. We cannot reject, but are bound to accept the testimony of both Matthew and Luke, that Mary "was found to be with child by the Holy Spirit;" consequently that Jesus had God instead of Joseph for his father. Indeed, the Highest was as truly his father as David was the father of Solomon; therefore it was proper to call him the Son of God. Jesus always claimed this relationship for himself. John the Baptist testified that he saw the Spirit of God come upon him at his immersion, and he adds, "I saw, and bear record that this is the Son of God." The historians Matthew, Mark, and Luke, all record the fact, that at his baptism a voice came from heaven, saying, "This is *my* beloved Son, in whom I am well pleased," Matt. iii. 17; Mark i. 11; Luke iii. 22. The Father at that time publicly recognized and claimed Jesus for his own Son, by an audible voice, and pointed him out and anointed him at the same time by the descent of the dove-like Spirit upon him. We have no proof that he *then* became the Son of God, or that he did not sustain that character before. We do read that when he was only

twelve years of age he said to his mother—"Know ye not that I must be about my *Father's* business?" plainly intimating that he understood God was his Father.

Unless we believe Jesus to have been the Son of God from his birth, we rob him of that which constituted him the best and greatest of human beings; for God was his Father, though he was truly human—"born of a woman"—and therefore subject to the many ills to which flesh is heir. His mother gave him his fleshly nature, but his mental and moral qualities came principally from his Father-God. Hence his superiority over the Jewish doctors, even in early life, but especially after he had entered upon his mission, and had received the anointing Spirit. His enemies acknowledged "never man spoke like this man." His acquaintances were astonished at his words, and asked, "Whence has this man this wisdom?" They knew his parentage, his brothers and sisters, but they could not understand how Jesus obtained this superiority over the rest. Nor are we to attribute all this to the indwelling Spirit. He did the works by that Spirit, and he gave commandments to the apostles by that same Spirit. But a large share of the wisdom displayed during his ministry must be attributed to his own natural qualifications and attainments, and largely obtained by hereditary descent from his Divine Father. Of course the natural qualities of his mind were much intensified by the direct influence of the Holy Spirit.

The Jews could not understand Jesus when he said, "I am the bread which came down from heaven." They said—"Is not this Jesus, the son of Joseph, (as some say now,) whose father and mother we know? How is it then that he saith, *I came down from heaven?*" John vi. 41, 42. Nor can any one understand the matter any better than they, who give Jesus no higher paternity than Joseph. But as he was in reality "the Word made flesh," and "the only-begotten of the Father," he could truly say, "I am from above," and "I came down from heaven"—not bodily, but that as God was his Father, his origin was from above, or from heaven.

The Jews understood that when Jesus claimed God for his Father, that he made himself equal with God, and therefore they sought to kill him. When he declared—"I and my Father are one," they took up stones to stone him, saying, "For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God." Jesus replied—"Say ye of him whom the Father has sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" From this we learn, that to claim to be the Son of God was the same as claiming equality with the Father—and to say "I and my Father are one," was the same as saying, "I am the Son of God." Jesus was one with his Father, just as any son is one with his father. But not one in spirit-nature, however, until he became "the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Nor was he *one* in *person*, though there was a close and mysterious union between them. When Philip said, "Lord, show us the Father;" Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?" John xiv. 8-10. God was manifested in the flesh of Jesus, and he (Jesus) was declared to be "the image of the invisible God,"—"the express image of his person." The Father dwelt in him also by his Spirit. By that Spirit he spoke the words and did the works of God. Speaking to the Jews, he said—"My doctrine is not mine, but his that sent me;" "the Son can do nothing of himself;" and again to his disciples, "the words that I speak unto you, I speak not of myself; the Father that dwelleth in me, he doeth the works." This language shows the relationship and subjection of the Son to the Father.

The doctrine called the *trinity*, and which is so universally received and held as essential to salvation by professing Christians, is not only contrary to the express language of inspiration, but is an outrage upon common sense. That doctrine declares that God is *one*, and yet *three*; three persons and yet

only one person; three distinct individualities—God the Father, God the Son, and God the Holy Ghost—three self-existent, omnipotent, omniscient, and co-eternal beings, and yet not three Gods, but one God. All this is too absurd and meaningless for our comprehension. Now take the clear, plain, and positive declarations of God's word, and see how the scholastic jargon of modern theology becomes mere foolishness when contrasted therewith. Jesus, when answering one the scribes, as to which was the first commandment, said—"Hear, O Israel; the Lord our God is *one* Lord," &c. Again, addressing his Father, he said, "This is life eternal, that they might know thee the *only* true God, and Jesus Christ whom thou hast sent." Paul, writing to the Corinthians, said—"To us there is but *one* God, the Father, out of whom are all things, and we for him; and *one* Lord, Jesus Christ, through whom are all things, and we through him," 1 Cor. viii. 6; Eph. iv. 5, 6. Jesus never claimed for himself more than to be God's Son, nor did he require his disciples to believe more of him than this. To the man born blind to whom he had given sight he said, "Dost thou believe on the Son of God?" and of his disciples he inquired, "But whom do you say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Here was a confession of the truth which lies at the very foundation of Christianity, but in it there is no recognition of the trinity. Primitive disciples were not required to believe such an absurdity; but it was taught as necessary to believe that Jesus was God's Son, the Anointed one. John says he recorded the signs that Jesus did in the presence of his disciples, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," John xx. 21.

And as to the Holy Spirit, which is called by trinitarians the third person in the Godhead, and as equal with the Father and the Son,—we do not regard as a personality at all. It is always found in the neuter gender, therefore it is a thing, rather than a person—the medium or power which connects the Father with all his works, and

which was possessed in limited measure by prophets and apostles, but without measure by the Son. This influence or power is an emanation from Deity, by and through which he elaborated the universe, and keeps the same in existence, and hence is called God's Spirit. It belongs to God and is as inseparably connected with him as man's spirit is with man, and is no more a separate entity, existing apart from Deity, than man's spirit is. On this point, however, we have not room to enlarge.

But still some ask,—Did not Christ exist before he came into this world? and then quote texts which seem to imply it. But in reply we would say, that Jesus as a *person*, and as *the Son of God*, had no existence before he was begotten and born of Mary. A son can have no real existence before begetting and birth. Jesus existed in promise, and as the word of God, and as such was "in the beginning with God," but that word cannot be separated into a distinct, personal, conscious entity. "The word was *with* God, and the word *was* God." See Prov. viii; John i. 1-3. That "word became flesh, and dwelt among us," and thus Jesus was the living embodiment of the word or promises of Deity.

In conclusion, let us now look at verse 13 at the head of this article—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." The last clause is not found in the best Greek copies, and should be removed from the text, as no part of what Jesus said to Nicodemus. This would clear up a difficulty which is found in the common version, viz., that the Son of man was in heaven, and yet at the same time talking to Nicodemus. We have already considered somewhat how we are to understand that the Son of man came down from heaven; and would remark here that we do not see how the doctrine of the trinity, or of the pre-existence of Christ, can receive any support from this passage. No one will say that Jesus bodily came down from heaven. On this all agree. But some say that he personally existed in heaven before his birth. If so, *how*? Was he a real, personal

being? Then how could he be born? Are we to believe that the heathen doctrine of the transmigration of souls is taught in the Bible? By no means. Let us rather believe the Divine record that Jesus was begotten by Deity, though born of a woman, and then we can see plainly how he was from above, or came down from heaven. And when we add to this, that his earthly vessel was full to the brim with the Holy Spirit, after he entered upon public life, there is no wonder that he spoke as he did. No man was like him. No one had such an origin. No one had ever so much of the Divine Spirit. No one could say as he could, "the Father loveth the Son, and showeth him all things that himself doeth." He was in rapport with his Father, and completely in union with him, so that whatever Deity willed in heaven, found a corresponding emotion in the breast of Jesus. This union was so complete that he could say, "My meat is to do the will of him that sent me."

Some do not understand how Jesus could say that "no man hath ascended to heaven," when we read that "Elijah went up in a whirlwind to heaven," and that Enoch "was translated that he should not see death." There is no proof anywhere that Elijah ascended into the immediate presence of God. Jesus, our great High Priest and Intercessor, could only enter the Most Holy Place for us,—our representative in the presence of God. As to where Elijah is, or those who were raised at Christ's resurrection, we know not. Because it mentions heaven in connection with his removal, it proves nothing with reference to him being in the heaven of heavens. Heaven in that passage evidently does not mean any thing more than the atmosphere. A whirlwind could not carry him beyond it. All we know is, that he was taken away from Elisha, who looked up after him; and could not be found afterwards by those who went out to seek him.

We leave the subject to the consideration of our readers; and if what we have written on this conversation of our Savior with Nicodemus, may have assisted any inquirer to a better understand of the important truths therein contained, we are satisfied. EDITOR.

Query on Brass Bands.

Rno. Wilson:—Is there any scriptural objection to a believer of the gospel being a member of a *Brass Band*? Please give your views on the subject in the next *Banner*.

We know of nothing better to guide our brother in this matter than the general principles of our pure and holy religion. If a union with a "Brass Band," or any other worldly society or organization, is not in keeping with the high vocation of the disciples of Jesus, then there is scriptural objection to such union. To be a member of a "Brass Band," so far as we have any knowledge of such companies, is to be in partnership with ungodly men, and thus not only be exposed to temptation, but also responsible for acts which they unitedly perform, which an enlightened Christian mind could not approve. Such companies are called on to serve both public and private interests in various ways; some it may be laudable and proper, but others of a questionable character. Of course, the conscientious scruples of a Christian member are never consulted, and he has to submit to the majority. So it is in all worldly societies. The best advice we can give in this or in similar cases, is to follow the leadings and directions of the word. To remember that the disciples of Jesus are separated from the world, which is at enmity with God. That they are not their own, but being bought with a price—the precious blood of Christ—they are expected to glorify God, and to serve the Lord that bought them. Then, be not unequally yoked together with unbelievers. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord," &c." 2 Cor. vi. 14-18.

EDITOR.

For the Gospel Banner.

The Powers of the World to Come—what are they?

"They that are accounted worthy to attain that world, (age,) and the resurrection out from among the dead, . . . can die no more, for they are equal unto the angels, and are children of God, being the children of the resurrection."

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! therefore the world knoweth us not, because it know him not. Beloved, now are we the

sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

"Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him, (that waiteth for him,) but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God."

"And if children then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

The manifestation of God's sons, through the resurrection from the dead, and the change of those living, (for Paul says we shall not all sleep,) will be the crowning event of this world's history,—the culmination of God's promises; associated with "the revelation of Jesus, and the restitution of all things which God hath spoken by the mouth of all his holy prophets." It is in this period that the high calling of the saints will be realized in the putting on the angelic nature, and exercising angelic powers.

In order to know something of our future, and the powers to be exercised in our spiritual and immortal bodies, we can form something of a comparison, by learning from the Word what God has revealed concerning the nature of angels, their ministry, and various offices in the word of human redemption; and in the administration and government of God.

We read in Psa. ciii. 20,—*"Bless the Lord, ye his angels, mighty in strength, that do his commandments, hearkening unto the voice of his word."* Also in Psa. xci. 11—*"For he shall give his angels charge over thee, to keep thee in all thy ways."* Paul says in Heb. i. 14—*"Are they not all ministering spirits sent forth for service, on account of those being about to inherit salvation;"* and again, chap. ii. 2, we read, that *"the word spoken through angels was firm, and every deviation and disobedience received a just retribution."*

From the above passages of scriptures we learn, that the guardianship of the saints in the past and present dispensations, forms an important part of their service. This is a consoling theme to the christian. Angels are God's messengers—spirit-manifestations of Deity. It is probable that originally they were under trial like ourselves; and overcame, and developed character fitted for the high destiny to which they are at present exalted.

They have repeatedly manifested themselves to individuals, both in the old and new dispensations, and have appeared in the

form of men; sometimes in shining garments, and "to the keepers of the sepulchre with a countenance like lightning, and raiment white as snow." From a parity of reasoning we argue that the saints in their future manifestation will be possessed of like powers.

Our Savior was declared the Son of God with power, according to the Holy Spirit nature, by the resurrection from the dead. In Luke xxiv. we have recorded a very interesting and affecting interview of Jesus with two of his disciples on the day He arose. They were on their way to a village called Emmaus, talking together of the things that had happened. As they were thus talking, Jesus himself drew near and went with them. But their eyes were holden that they should not know him. "And he said unto them what manner of communications are these that ye have one to another as ye walk, and are sad? And one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Israel and hast not known the things which are come to pass in these days? And he said unto them what things? And they said unto him, concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he that should have redeemed Israel. And besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre, and when they found not his body they came saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the sepulchre, and found it even as the women had said, but him they saw not. And he said unto them, O fools! and slow of heart to believe all the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village whither they went, and he made as though he would have gone further, but they constrained him, saying, abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them and it came to pass as he sat at meat with them; he took bread and blessed and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight;" or as in the margin, ceased to be seen by them.

"We shall be like Him," says John, and therefore partakers of the Divine nature,

physically as well as morally. In the age to come, may not we also have the power on certain occasions of mingling with individuals in the flesh without being known as such, or distinguished from ordinary men, or in other words, have the power of appearing or disappearing at pleasure. The angels possess this power. The relation they sustain to God and man in the sublime scheme of human redemption; both in the past and present dispensations, necessitates this.

Psa. civ. 8—"Who maketh his angels spirits, (winds,) and his ministers a flame of fire"—showing that He in whose service they are engaged, and who directs their movements; employs them with the strength of the winds, and the rapidity of lightning. "As ministers of His, doing His pleasure,"—they move with the swiftness of the winds, and operate with the force and energy of flaming fire.

The saints in their future manifestation, having a nature equal to the angels, will they not operate on the same principle?

In addition to the physical energies and power of rapid motion, the angels have a grasp of intellect incomparably superior to those which are possessed by any of the beings belonging to this world. The vast extent of their knowledge and wisdom is derived chiefly from their proximity to the great fountain of Divine wisdom and goodness. To be as wise as an angel is a common proverb—which the woman Teokoah seemed fully to understand. from her conversation with king David; viz. "For as an angel of God, so is my lord the king, to discover good and bad; and my lord is wise according to the wisdom of an angel of God, to know all things that are upon the earth," 2 Sam. xiv. 17-20. And from the experience they have enjoyed for so many ages, they must have acquired a vast increase of knowledge and wisdom over and above that which they were originally endowed in the course of more than six thousand years.

What a field of thought is here for the believer! how the finite mind is lost in contemplating the future! what an exalted position in reserve for the faithful! In view of this should we not endeavor to emulate the divine character, that we may be vessels fitted for his future use. Supposing our whole life were a life of reproach and suffering, what is it in contrast to that "far more exceeding and eternal weight of glory" which these (comparatively) light afflictions are working out for us. "Let us then lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the

cross, and despised the shame,—considering attentively him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds.”

“Bless the Lord, ye his angels, *which excel in strength.*” Their great power is still further made evident by the mighty achievements which they have performed in executing the Divine behests. The slaying of the first-born in Egypt was performed by an angel. Two overthrew Sodom and Gomorrah, smiting its guilty inhabitants with blindness. An angel put to death in one night an hundred fourscore and five thousand of the army of Sennacherib. In the Apocalypse the herculean power and energy of angels are set forth in their holding or restraining the four winds of heaven, and in executing in a long series, the successive judgments of Jehovah upon this wicked world. In Rev. xx. one single angel is brought to view as coming down from heaven with a great chain in his hand, laying hold of and binding the dragon, that old serpent, the devil, and satan, and shutting him up in the abyss for a thousand years. In 1 Chron. xxi. we have a vision of an angel standing in mid-air with drawn sword, and uplifted arm, extended over Jerusalem, about to destroy it. Another instance we have in Rev. xiii. of their great and irresistible power, where one is seen, styled a mighty angel, with a stone like a great mill-stone, which he dashes into the sea; a fearful type of the fall of mystical Babylon. Still another is seen as recorded in the same chapter as descending from heaven having *great power*, illuminating the earth with his glory, and crying mightily, “Babylon the great is fallen,” etc.; clearly showing the majesty and power which usually attend them.

They are frequently in the Scripture designated by the name of God, and often act in His stead, bearing the Divine insignia,—as in the case of the one who appeared to Gideon, Manoah, Hagar, and others. The following passage makes this very plain—“Behold, I send an angel before thee, beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for *my name* is in him.” According to this their claims upon the church in that age were of no trifling character; and the position they occupied, and the relation they sustained between God and his people, were equally responsible as they were high. Taking this view of the angels that they are thus engaged in the varied dispensations of God’s providence, and the communications of his grace, we are better able to comprehend the import of certain expressions, such as; “And the hand of the Lord was with me;” “The Lord appeared unto me in a

dream;” “I will go down now and see,” etc. When God works through angelic instrumentality, prisons, bars, and bolts are useless, and even iron gates open of their own accord. Read the account of the deliverance of Peter through the interposition of an angel, from the hand of Herod, Acts xii. also Dan. vii. Instances of angelic ministrations might be greatly multiplied, enough however has been given to serve our purpose.

God manifests himself through angels—they are reflections of the Divine nature. And here we would remark that this feature of our subject might be turned to great practical account. If we aspire to be made like the angels in those excellent moral qualities, and practice those virtues which are so incessantly and so untiringly exercised by them. In other words to develop a character that will in due time fit us for their exalted nature.

The character of the “inheritance” promised to Jesus and his brethren, will in no respect be inferior to what is written in the scriptures concerning the angels in their several attributes, (and which in a few instances we have endeavored briefly to show) but possibly may eclipse them in a certain degree; as we would infer from Paul’s teaching in his letter to the Hebrews, first and second chapters. The reader will turn to them. “Jesus,” he says, “being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they;” and this more excellent name consists in his being God’s begotten Son. “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee; and again I will be to him a Father, and he shall be to me a Son; and again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, thy throne, O God, is for the age, a sceptre of righteousness is the sceptre of thy kingdom.” The kingdom promised to Christ is future, and belongs to the world (or age) to come, and of which Paul says “is not put in subjection to the angels;” which is equivalent to saying that the future habitable is to be put in subjection to Christ and his brethren the saints.

Christ is God’s heir—the appointed heir of all things; on account of whom the previous dispensations were arranged. God has promised him the nations for his inheritance, and the uttermost parts of the earth for his possession. Daniel in vision “saw one like the Son of man come with

the clouds of heaven, and he came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." The time will come when "the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." And again we read Psa. lxxxii. 8—"Arise, O God, and judge the earth, for thou shalt inherit all nations." Now whatever is promised to Christ, we share with him; he is our elder brother. Is he to become heir of the world? we are to become joint-heirs with him. We are to co-operate with him in subduing the nations, and in administering the world's affairs in righteousness. Being one with him,—he the head, we the members—"members of his body, of his flesh, and of his bones." In this view how can it be otherwise but that we should inherit with him the promises. Says Paul, "all things are yours—and ye are Christ's, and Christ is God's" (heir.) Yes, brethren, the time is coming, (and perhaps very soon,) when if faithful, we shall be raised to the dignity and glory of the angelic nature, no more to endure the weakness incident to this mortal life. Should we not meditate more on the exalted position we are called to in Christ Jesus? to the honor and glory of which we are heirs through him?

Jesus at the right hand of God is waiting till the year of his redeemed shall come—when he shall sit upon the throne of his glory—and we, brethren, made kings and priests sitting down with him on his throne, reigning with him on the earth, channels of blessing to the nations. Says John, "Beloved! now are we the children of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Let us then with Moses, "have an eye to the recompense of reward," keeping our garments clean, by "denying ourselves of all ungodliness and worldly lusts, living soberly and righteously and godly in this world; looking for that blessed hope even the glorious appearing of the great God and our Savior Jesus Christ." Having this hope, let us purify ourselves even as he (Christ) is pure, that we may obtain the prize of our high calling, when he comes to be glorified in his saints, and admired in all them that believe. J. O. WOODRUFF.

Let love be without dissimulation.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY.

The term theology comes from the Greek *theologia*, a compound of *Theos*, God, and *lego*, to say; consequently it properly signifies a dissertation, or teaching, concerning God. By Hebrew theology we mean those teachings and doctrines concerning God, which have been made known to the Hebrew nation by the Eternal Spirit, through the mediumship of his Prophets, and the Messiah.

In the letter to the Hebrews, written upwards of 1800 years ago, we read that "God, who at sundry times, and in divers manners, spoke in ancient times unto the fathers by the prophets, hath in these last days spoken unto us by a son, etc." Heb. i. 1. If this teaching is correct, and we are satisfied that it harmonizes with other teachings of the Bible on this subject, it is apparent that the Almighty does not manifest himself, or make known his will or mind to every human being, directly, individually and personally; but only to such as he chooses for that purpose, and we read, that for the purpose of speaking to mankind, he chose prophets, and a son. Consequently all we can know concerning the nature, attributes and purposes of the Deity, is found in the record of what those chosen persons have said or taught.

The first record we have concerning God, commences with the beginning of the book of Genesis. "In the beginning God created the heavens and the earth." The word is of Saxon origin, and is written exactly as the Saxon word good. From this, says Webster, "it has been inferred that God was named for his goodness. But the corresponding words in most of other languages are not the same, and I believe no instance can be found of a name given to the Supreme Being from the attribute of goodness. . . . except the word Jehovah, I have found the name of the Supreme Being usually taken from his supremacy, or power."

The word translated God in the passage we have quoted from is *Elohim*; pronounced *Ail-o-him*. This is the plural of *Eloha*. This word comes from *ail*, strength or power. *Elohim* occurs many times in the Old Testament, and notwithstanding it is a plural noun, it is in many cases translated God in the singular number. A few examples of the many places where it is translated in

the plural may be of interest, and help to form some idea of the use of the word. The language of the serpent to Eve gives us one example—"Ye shall be as gods, (*Elohim*.) knowing both good and evil." Gen. iii. 5. Again, "ye shall not make gods (*Elohim*) of silver, neither shall you make unto you gods (*Elohim*) of gold." Exod. xx. 23. In the Psalms we find the term applied to both men and angels, as for example, "I have said ye are gods, (*Elohim*.) and all of you children of the Most High. But ye shall die like men, and fall like one of the princes." Psa. lxxxii. 6, 7. Again, "Worship him all ye gods," (*Elohim*.) Psa. xvii.

In the New Testament we shall find this last passage quoted; and *Elohim* translated into Greek by *angeli*, angels. Heb. i. 6. In Gen. i. 26, 27, we read, "And God (*Elohim*) said, let us make man in our image, after our likeness, and let them have dominion, etc. So God (*Elohim*) created man in his own image, in the image of God (*Elohim*) created he him; male and female created he them."

There are some who take the foregoing use of a plural pronoun, in connection with the previous use of the plural noun, as proof of the doctrine of a Trinity; and we are told that it is the three persons who compose their Deity that said, "let us make man in our image." But such reasoning is simply absurd, and did they not previously beg the question of the existence of a triune God, they would not attempt to force such passages into their service. How the fact of the use of an indefinite plural pronoun for Deity, should express a Trinity any more than it does a duality, or an indefinite multitude of gods, we are unable to see. Polytheism may draw a stronger argument from this passage than Trinitarianism.

As we pass on in our investigation of the record of the beginning, we are driven to the conclusion, that the term *Elohim* is used in a different sense than the *pluralis cœlestia*, as some conceive it to be. Although the passage we have had under consideration might be reconciled with this idea, yet it would be hard to reconcile the following with any other idea than that more than one person is included in the term *Elohim*.

First we notice the language of the serpent, Gen. iii. 5. "And *Elohim* doth know that in the day ye eat thereof ye shall become as gods, *Elohim*, knowing good and evil." Next we notice the language of one called in Hebrew, *Yahveh Elohim*, in English the Lord God; "And the Lord God said, behold the man is become as one of us to know good and evil." Verse 22. From this it is clear that the term *Elohim* is properly translated in the plural, and does not refer

simply to one being, but to any indefinite number of mighty ones, who had known both good and evil, and who were the agents of the Eternal Spirit in accomplishing the great and mighty purposes of him, who "spake and it was done....commanded and it stood fast," Psa. xxxiii. 9. The question here presents itself, whom did he command if not his mighty ones, or *Elohim*? In support of what suggests itself in the foregoing, we might present many Scripture passages both from the Old and New Testaments; but a few must suffice.

In the Gospel according to John we read, "No man hath seen God at any time," i. 18. Such a statement as this, without an understanding of the term *Elohim* and its application, not only to Deity, but to angels and men, is wholly irreconcilable with what is recorded in the 17th and 18th chapters of Genesis, where we read of God as appearing to, and talking with Abraham; also in other places where God is spoken of as having appeared to and talked with others. But this seeming discrepancy may be harmonized, if we have a right understanding of this term, and of the teachings of the Scriptures concerning the manner in which the Eternal One made himself known to the ancient fathers of the Hebrew nation.

In Gen. xvii. we read, "And when Abram was ninety years old and nine the Lord appeared unto Abram and said,.....I am the Almighty God; walk before me and be thou perfect.....And Abram fell on his face and God talked with him," Verses 1-3. The account of this conversation is continued through the chapter to the 22nd verse, where we read, "And he left off talking with him, and God went up from Abraham."

In the 18th chapter we read, "The Lord appeared unto him (Abraham) in the plains of Mamre; and he sat at the tent-door;.... and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran out to meet them from the tent-door, and bowed himself toward the ground." Verses 1, 2. Afterward the three men that appeared to Abraham left him, and went towards Sodom on a special mission with reference to the wickedness of that city, and the other cities of the plain. In the 19th chapter we read, "There came two angels to Sodom at even; and Lot sat at the gate of Sodom, and seeing them he rose up to meet them; and he bowed himself with his face towards the ground."

In the continuous history continued in the three chapters referred to, which the reader will examine carefully, we find unmistakably a plurality of beings, to whom in the common version the terms Lord; God, men

and angels are applied; hence as we proceed with our investigation it becomes necessary for us to learn the signification of these different terms.

TO BE CONTINUED.

For the Gospel Banner.

Covetousness—Idolatry.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience."—Col. iii. 5, 6.

The sympathies of the different sects of the world, or of christendom, are drawn out towards the pagan world, as if idolatry was their exclusive characteristic, and confined wholly to their precincts. Idolatry is no less a prominent characteristic of the civilized, and professed christian nations, because it is not systematized as a religious festival, but it is not certain that it does not exist, and reign in the hearts of the people, because, forsooth, it is not attended with the same pomp and ceremony, or with the same ritualism.

Most of the orthodox or evangelical sects in christendom seem to vie with each other in raising funds by their monthly concerts, or other organized machinery, to send missionaries to heathen lands; the basis of the whole system is on the unscriptural doctrine, or rather, the modern fable of the *conversion of the world* to christianity, and hence, when the formal worship of idols, as it exists in heathen lands is once abolished, the great desideratum will be attained, as they think.

Let us now take a view of covetousness, which is the parent, or rather is, (according to the text,) idolatry.

The apostle Paul in 2 Tim. iii. gives a very graphic description of the characters and their characteristics, who will be conspicuous in the last days, and not the least in the list, is covetousness. The senses would be pained, indeed, if they were not mitigated by the fact, that this departure from the faith, through the strong delusion—through covetousness—the "love of money,"—of pleasure, is ominous of that bright day so long foretold by the prophets.

I have not time nor space to cite all the texts, bearing on this point, viz. the departure from the faith—not even a synopsis. A few of the many which might be adduced must at this time suffice, and 2 Tim. i. iii. and iv.

"The heads thereof judge for reward and the priests thereof *divine for money*; yet will they lean upon the Lord, and say, is not the Lord among us? no evil can come upon us," Micah iii. 11. "But they that

will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in perdition and destruction. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. vi. 10, 11.

Thus we see that the Bible writers have faithfully marked out on the great chart, [the Bible] the shoals, the quicksands, and the rocks to be shunned; and the light which emanates from it, like the lighthouse at the entrance of the harbor, is sufficient to guide us safely into the desired haven.

M. I. LEWIS.

For the Gospel Banner.

Correspondence.

In the blessings of our common Benefactor, we are still battling for the truth in the far west. On the first Sunday in this month, we had a very respectable audience at Aspinwall, Neb., three miles from home. After a lecture on "The rest for the people of God," we repaired to the water, and immersed one lady, who had made confession of the faith, Jan. 6th, a very cold night, just as we left for our Kansas trip of eight weeks, at which time she elected to waive her obedience till I returned. When I returned March 1st, I was sick, and could not attend. I felt uneasy all of that time, but gave her, or sent her many references to examine. The Lord blessed her to live to obey the faith. She was a Roman Catholic, but now rejoices in the Hope of Israel, and is freed from a Gentile hope. At even, we spoke at Nemaha City to a few. No real interest in the hope seemingly can be awakened there; only one or two seem to want to know anything about the word of the Lord. We showed the leading idea of the Bible was to establish David's throne and kingdom under the whole heaven, in the days of the kingdoms and dominions of earth, from Dan. ii. 44, &c.

We have had very dry and cool weather during April till Saturday the 11th at even, when the Lord's fountains were opened upon us, while we were preaching at this place. Oh! how blessed are his arrangements, to have the clouds weep themselves away into tears to supply man's wants in growing vegetation. We spoke four times here, and to-night are to speak *es*. Infant Sprinkling. One man demands that we go eight miles to his house and immerse him in the name of the Lord, although he was immersed years ago by the Baptists, yet he then did not know the things of the kingdom and the name of Jesus. It is J. Wyne, who has been reading the *Banner*.

Let me close by saying if any of the Faith desire to emigrate, there are fine chances to get improved homes from \$10 to \$25 per acre; unimproved, from homesteads to \$5.00 per acre. Come and see. On North Neimaha river, near Bro. Libbee's, where a mill is now erected, and is sawing lumber, will soon be grinding food, there also is a good chance. My two sons have just settled there; they and Bro. Libbee are all as yet that stand in the faith. I go there this week. Pray for us. As ever,
Wm. P. SROCKEY.

For the Gospel Banner.

SALEM, OREGON, March 20th, 1868.

BRO. WILSON;—Since writing you last, the brethren have concluded to change the time of our Conference meetings. Our next meeting will be at Scio, Linn Co., Thursday before the first Sunday in June. The second meeting of this year will be held at Bro. Fanno's seven miles west of Portland, Thursday before the first Sunday in October, 1868.

Bro. Matt still continues to preach the gospel of the kingdom. Through his labors we are gradually increasing in numbers. The sects oppose him bitterly, yet he will eventually overcome all opposition in that place. The brethren realize his worth, and as much as they are able give him substantial encouragement. Oh! how pleasant it is to visit the faithful there. They dwell together in unity, in brotherly love, and christian fellowship.

The brethren will build a church-house there this year, if they can. They have, half of the time, heretofore, been using the Campbellite church, but they are getting uneasy—afraid of something. Well may they fear the TRUTH. Already the foundations of Campbellism begin to crumble. We hope to interest the readers of the *Banner* with a more flattering report next June than we did in last September. Bro. W., we are *always* glad to get your journal. Yours, in hope of the kingdom.

LEVI HENDERSON.

A Good Example.

"A lighted lamp," writes M'Cheyne, "is a very small thing; it burns calmly and without noise, yet it giveth light unto all who are in the house." And so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance.

"Let your light so shine before men that they may see your good works and glorify your father which is in Heaven."

Spiritualism.

This blasphemous, and corrupting delusion is revealing itself in ever-increasing hideousness, so that all who have respect for the Bible, common sense and common decency, are left without excuse if they lend it any countenance whatever. At a recent celebration in Boston, the following inscription was borne aloft on one of their banners:

"Broad is the road that leads to life,
And thousands walk together there;
But error shows a narrower path,
With here and there a traveler.

As intended to travesty the versification of Watts, this is in bad taste; as casting contempt on the teaching of Jesus, it is impious; as expressive of fact, it is an enormous and ridiculous lie.

But what shall we say of another inscription, on another banner, carried in the streets of Boston, on the 31st of March, A. D. 1868:

"THE FEAR OF THE LORD IS THE BEGINNING OF FOLLY."

The outlandish violations of good taste, the sensual excesses, insane extravagances, and atheistic rudeness and recklessness of this monstrous delusion, are such as to forbid all who love the name of the Lord Jesus lending it the slightest countenance.—*Christian Standard*.

The Unprofitable Servant.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I chose?

Ah! the gift was only lent,
With the Giver's known intent,
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er,
Have not added to the store

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee,
Thou who hast done all for me.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, Ed.]

GENEVA, KANE CO., ILL., MAY 15, 1868.

[VOL. XIV. No. 10.]

From the Rainbow.

Babylonianism.

About one thousand and eight hundred years before the birth of Christ, there lived an Assyrian Queen, whose armies, commanded by her son, subdued nearly the whole of Asia and Egypt. She was called by the Assyrians, Astarte or Athor; and was subsequently known and worshipped in different countries by the names of Asphrodite, Cybele, Semiramis, Isis, and Ashtaroth, by which last name she is frequently mentioned in the Holy Scriptures. She had a magnificent temple at Zidon, served by three hundred priests. Her son was called Assarac, and was known and worshipped in other lands by the names of Adonis, Horus, Apollo, and Tammuz, which last name is mentioned in Ezekiel viii. 14. Then the Lord was revealing the abominations that existed amongst the people that professed to be his servants; and he says in ver. 13-15; "Turn thee yet again, and thou shalt see greater abominations that they do." Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then he said unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou shalt see greater abominations than these." This individual is supposed to be a son of the Nimrod of Scripture. By this Queen Astarte, the Chaldean mysteries were invented for the purpose of forming a distinct class of mankind, drawn from all the races whom she had conquered, who having resigned their individual nationality, might become altogether devoted to herself. This was her primary object. Once admitted into this class or order, they were no longer Babylonians, Assyrians, Egyptians, or Arabians, but members of a mystical brotherhood or priesthood, over whom was placed a pontiff or high-priest. This order was divided into certain classes or ranks, the higher taking the vow of celibacy; the

lower being permitted to marry. Elated by the success of her original project, the queen eventually pretended to be an incarnation of the Divine Spirit, the bride of the supreme Father, and the queen of heaven, the being who was destined to bruise the serpent's head. Henceforth, therefore, she became the object of worship in Assyria, as also did her son, whom she proclaimed to be the Son of God, the Deliverer, the Messiah, whose heel the serpent had bruised; he having been killed in one of his warfaring expeditions. The exact resemblance of the Babylonian goddess, as shown on the cylinders and terra cotta figures found at Babylon, by Sir Robert Kerr Porter, to the images of the Madonna and child, as used by the church of Rome, is truly striking. The ostensible objects of worship in this new system of religion were the supreme Father; the incarnate female, or queen of heaven; and the false Messiah, or deliverer, her son; but the last two, viz., the queen of heaven and her son, were in reality the only objects of worship, as the supreme Father was said not to interfere in mortal affairs. . . .

No doubt, this system was the commencement of the great ancient apostasy from the knowledge of God, for we must remember that this queen lived soon after the deluge. From Babylon, this apostasy spread unto the ends of the earth, and subsequently divided into three grand schisms, each having its own pontiff or high priest, each pretending to be the true; though all continued fundamentally alike, and all alienated from Jehovah, the Creator of heaven and earth. These schisms were centered in Babylon, Memphis, the capital of Egypt, and in Thibet. From "Reminiscences of Tartary, Thibet, and China, in 1844-45-46," we learn that the system continues to this day in full force, in Thibet, as originally established, and the exact similarity of the whole system in Thibet, with the religion of modern Rome is truly striking. The images

of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and the priests, the confessional, the doctrine of purgatory, and the merit of men's works, together with the absence of anything like truth on the subject of the atonement, justification, and the salvation of sinners, proclaim aloud the identity of the religion of Thibet with the religion of modern Rome.

But to return to Babylon. In this mystical brotherhood there were distinct classes; to the first, the literal meaning; and to the second, the mystic sense of the religion was communicated. In the one class, the queen of heaven was the chief object of worship as the incarnation of the Divine Spirit; but in the other, the initiated were taught that Jehovah, the Creator of the world, was a cruel tyrant, hating human happiness, that the prince of the power of the air, Satan, who was the true god taking compassion on mankind, had sent Assarac, or Tammuz, the son of the queen of heaven, who was in reality Satan's son, to be man's deliverer from the power of Jehovah, that he would free all those who worshipped him and his mother, from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the Creator; that Assarac would again become incarnate for final victory, and that his worshippers should dwell with him forever in disembodied felicity. This creed is held in Assyria, now called Kurdistan, to this day. The initiatory rite, in this system, was immersion in water, after which, the priest made the person pronounce a formula, renouncing his nationality, and devoting himself entirely to the queen of heaven; after which, he marked his forehead in mystic characters, with a mixture of salt, spittle, and water. The individual was then placed under an instructor, to whom he confessed his every thought, and when pronounced worthy by the teacher, he was admitted to the interior or higher class, and made acquainted with the mysteries of the system. He was then sprinkled with holy water, and presented with a cake called "mola," and it is very remarkable that the same name, "mola," is now applied in Italy to the wafer used in the mass. This cake he ate in honor of the queen of heaven, and swore at the same time to be faithful to her. These cakes are spoken of in Holy Scriptures, by Jeremiah vii. 18, "The women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." When warned by the prophet concerning their apostasy from Jehovah, we find the women of Israel replying—though Jerusalem

was destroyed, and the land an astonishment and curse at that time, for this very abomination—Jer. xlv. 16-19, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" *i. e.*, without the approval of our husbands. No, all were agreed. Hence we see how firmly rooted was the apostasy in their hearts, and how this Babylonish system had usurped the place of truth in that special nation which God had separated from all other people to witness for himself in the earth; and we learn the true cause of God's righteous indignation against them. The initiated were required to keep three feasts in honor of the goddess; the feast of her birth, corresponding with the 25th of March, Lady-Day; the feast of her assumption into heaven, and re-union with the Deity on the 8th of September; and the feast of her son's birth on the 25th of December.

This is a brief outline of the system by which ancient Babylon was distinguished; spiritually considered, that is, in reference to Him who is a Spirit, and requireth men to "worship him in spirit and in truth," who declares of the apostate heathen, by Paul, in the Epistle to the Romans, i. 19, "That which may be known of God is manifest in them; for God hath showed it unto them; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." My object is not only to show that the system of religion by which modern Rome is distinguished in this day is identically the same with the ancient Babylonish apostasy from the revealed will of God, but I hope clearly to prove that an actual union was effected in the fourth century after Christ, between the offices of the Bishop of Rome and the High Priest or Pontiff of the Babylonish mysteries, between apostate Chris-

tiarity and the religion of Ashtaroth; so that, thenceforth, the Roman Pontiff, instead of being the apostolic successor of St. Peter, as he professes to be, is the high priest of Astarte or Ashtaroth, of Assarac or Tammuz. Then if we thus dispel the halo which exists to so many eyes around Rome and her system, we shall settle the question. Whilst the worship of the queen of heaven spread far and wide in Asia, Egypt, and Arabia, it seems to have made no way amongst the barbarous tribes of the north, who, pouring down upon Assyria in the year 560 B. C., destroyed Nineveh and occupied Babylon. The Chaldeans found their religion at first tolerated and patronized, but subsequently opposed by the conquerors. Various rebellions followed, till at length the city was taken and sacked, and the inhabitants slaughtered by Xerxes in the year 487 B. C. Xerxes removed the capital to Shushan, in Persia, and whilst the soldiers fled to Thibet, the priesthood of the queen of heaven sought refuge in Pergamos, and finally established themselves there, making it the centre of their system, as Col. Chesney shows, in his very able and interesting work. Those who are well acquainted with the Bible will not fail to remember the remark made by the Holy Spirit, upon this city. "I know where thou dwellest, even where Satan's seat is." "He that hath an ear to hear, let him hear what the Spirit says, unto the churches." Pergamos was the headquarters of this great apostasy in St. John's day.

We now proceed to trace the actual connection between the Babylonish system and Rome. When the Etrurians emigrated into Italy, from Lydia, they brought with them a religion and rites corresponding with the Chaldee mysteries, as is clearly shown by their celebrated monuments. Their images of the queen of heaven perfectly agree with the early representations of the Romish Madonna, both in figure and costume, and several of the old Etrurian images are worshipped at this day as Madonnas. This people at a very early period after their arrival, had set up in Etruria a Pontifex Maximus, or supreme pontiff, who with them was above all law, and exercised a veto upon all proposed laws and measures which he considered displeasing to the Deity. He was head of the priesthood, and had the power of life and death over them. From the time of Numa, the Romans (Rome being in Etruria) had accepted the supreme pontiff as their civil chief. Julius Cæsar, the first emperor, was made supreme pontiff on the death of Metellus, having been previously made priest of Jupiter at the age of sixteen, and becoming heir to all the

rights, powers, and titles of Attalus the Pontiff, King of Pergamos, who had made Rome his heir by will, the Roman emperor became also the head of the Babylonian priesthood, the supreme pontiff of the queen of heaven.

In the year 218 A. D., the Roman army quartered in Syria, having rebelled against Mucrinus for having kept them encamped during the whole winter, unanimously elected the Emperor Heliogabalus the high priest of Cybele, at Hierapolis. He was shortly afterwards chosen supreme pontiff by the Romans, and thus did all the western branches of the Babylonian apostasy centre in the Roman Emperor. The first act of the new Emperor Heliogabalus (one of the greatest monsters that ever disgraced humanity,) was to declare himself a fresh incarnation of Assarac, and to proclaim himself, and his mother the queen of heaven, the alone objects of worship. He proceeded to the capital with the image of the goddess, and henceforth the Assyrian queen or Babylonian harlot Astarte took the position at Rome which had previously been occupied by Jupiter. The Emperor of Rome continued to exercise the office of supreme pontiff till the year 370, when the Emperor Gratian refused to attire himself in pontifical vestments. "He justly observed," says Mijner, "that as the whole nature of the office was idolatrous, it became not a Christian to assume it," and he not only declined to perform the duties of the office himself, but refused to appoint even a deputy; as his predecessor Valentinian had done.

Religious matters soon became so disorganized that it was found absolutely necessary to elect some one to fill the offices from amongst the people. Two individuals were recommended to the Emperor for the office of supreme pontiff; Symmachus, the prince of the senate, who had previously acted as deputy for Valentinian; and St. Damascus, then the so-called christian Bishop of Rome. This Damascus had been put forward in 366 for the Bishopric of Rome, by the Assyrian and Egyptian monks of Mount Carmel, a college of Babylonian worship, originally founded by the priests of Jezebel, long before the birth of Christ, and in actual existence at this day as a religious house in connection with Rome. His election was distinguished by the slaughter of three hundred faithful Christians who opposed the measure. In the year 378 this same Damascus was declared Pontifex Maximus or supreme pontiff, a title which the Pope of Rome retains to this hour. The imperial edict, conferring the pontificate is to be found in the Appendix to the Code of the

Emperor Theodosius, in which it is declared that the new high priest of religion should be sole judge of religious matters, and that sacred things shall only be decided by priests. This man, Damascus, now united in himself the office of a Christian Bishop, and all the rites, titles, and power of the high priesthood of Astarte, the queen of heaven, the Babylonian harlot. Satan had triumphed, the church which could not be overthrown, had now been successfully corrupted. A grand alliance was now formed. All were amalgamated, and henceforth there need be no disunion. Men had only to worship the queen of heaven under the name of Mary, and to call her child by the name of Jesus. The priests of the goddess had long been preparing the people for this measure, and had loudly proclaimed that the third person in the Holy Trinity, once revealed in Astarte, had again become incarnate in the Virgin Mary, and so widely had these views obtained, that at the Council of Nice, held some years previously, under Constantine, in the year 325, the Melchite portion of the council maintained that the three persons in the Trinity were the Father, the Virgin Mary, and their Son. At this council, the faithful remnant of Christian men, anxious to secure the recognition of the Godhead of the Lord Jesus Christ, in opposition to the Arian, refrained from attacking the Melchite section, who held the Virgin to be divine, and their success was only secured by accepting the aid of such fearful allies.

We cannot describe the lamentable results which followed such a confederacy better than by quoting Dr. Newman's own words, in his *Essay on Development*;—"The Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the morning star—a glory issuing from the eternal throne—robes pure as the heavens, and a sceptre over all. And who was the predestinated heir of this majesty? Who was that wisdom, and what was her name? The mother of love, and fear, and hope, exalted like a palm-tree in Engeddi, and a rose plant in Jericho, created from the beginning, before the world, in God's councils, and in Jerusalem was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her

Son come up to it. The church of Rome is not idolatrous unless Arianism is orthodox." (P. 403.) Truly did the beloved disciple say—"Even now there are many anti-christs, whereby we know that it is the last time." Truly did the apostle Paul write of his day—"The mystery of iniquity doth already work." There was no new scheme, but the old apostasy still at work.

.... We have referred to the monks of Mount Carmel. There had existed at Mount Carmel, long before the birth of Christ, a college of priests. The Romanists say, they were disciples of Elijah and Elisha, but let us remember those men stood alone in their day and generation, therefore, it is not likely that they should have founded a college. There is little doubt that the college belonged to the idolatrous priests of Baal and Ashtaroth, who ate at Jezebel's table. "The prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." (1 Kings xviii. 19.) We also find the names of these two idols coupled together in Holy Scripture, at a very early period in Israel's history; as for instance, (Judges ii. 13),—"They forsook the Lord, and served Baal and Ashtaroth." These names evidently signify, Baal, the supreme father or lord; and Ashtaroth, the queen of heaven. In the second century after the birth of Christ, a man named Basilides was the high priest of this order at Mount Carmel. He was a man of profound knowledge, and first astrologer of the day. All the Chaldeo leaders were magicians, as we learn from the Book of Daniel, for we find that Nebuchadnezzar sent to consult them about his dream. Basilides saw the progress of the gospel; it could not be overturned, (he thought,) but it might be corrupted. Hence he proposed, like our Broad Church dreamers of the present day, to bring about an alliance of all sects and parties, who could unite in one common form of worship, without regard to the peculiar views which each might entertain. Basilides and his followers now joined themselves to the Christian church. Thus they secured a share in the election of pastors and bishops, and the worshippers of the queen of heaven could now, by exercising judicious reserve, slowly, but surely, introduce their doctrines. Henceforth no congregation could tell whether the pastors were worshippers of the queen of heaven, or believers in the God of the Bible; and no minister could tell whether or not the deacons of the church, or the most influential persons in his congregation, were worshippers of Astarte or Jesus Christ. The same part was thus played in the second and

third centuries which was afterwards played by the Jesuits in the seventeenth century, at the period of the Reformation, who, pretending to be Episcopalians in one place, Presbyterians and Independents in other places, as best suited their purpose, disseminated their own-views without suspicion.

Is not this very much the case in our own day? Are not the present enemies of the gospel those who creep in unawares into churches and congregations, insinuate themselves, and finally overturn and upset everything, nothing new but the same old working of the mystery of iniquity? Basilides was joined in his profound scheme by Ammonius Sacchus, a Greek by birth. He had settled at Alexandria, and was the first philosopher and metaphysician of the day, deeply skilled in human nature, by intercourse with mankind and experience. He was benevolent and well meaning; but alas! here was the failure; he was altogether ignorant of divine truth, by divine teaching. At length, this mighty philosopher applied to be admitted into the christian church at Alexandria. He was received, and became the instructor of the christian youths of Alexandria. The chief characteristic of this man's teaching was its defectiveness. He had only got at the husk and knew nothing of the kernel. The most distinguished of his pupils was the celebrated Origen. He had been sent early in life to Chaldea, where he studied and became initiated in the highest mysteries of the Assyrian apostasy. On returning to Alexandria, he became head of the school, and finally bishop. During the reign of the Emperor Alexander Severus, himself a member of the Oriental apostasy, the whole weight of Origen's talents and influence was directed to aid the emperor in his design of uniting all creeds in one at Rome, and with a view to this end, he prevailed upon the emperor to add the name of Christ to the number of the gods. Origen then immediately changed his own name, originally Adamantus, adopting that of Origen, which signifies the son of Horus or Assarac. Suffice it to say that the views of Basilides were successfully advocated and enforced by the then so-called fathers of the church, Clement of Alexandria, Basil, Origen, and both the Gregories. They were entirely successful, yet these are the men of whom many falsely called Protestants boast, and from whose writings they seek to obtain testimony, instead of turning to the unerring word of the living God. We fully believe, that with the exception of Augustine, the whole of the men called Fathers, from the commencement of the fourth century downwards, were corrupt

and dangerous writers, and the seeds of all errors are moreover found in all the earlier writers after the apostles themselves.

From the moment that Origen lent himself to the Emperor Alexander Severus, in his attempt to combine all creeds in one, from that very moment the distinctive doctrines of the gospel ceased to be taught generally. . . . The atonement was no longer spoken of. The second advent of Christ and his future kingdom were denied; the resurrection of the body was explained away, and magic was maintained to be a true and lawful science. The conspiracy triumphed under the pontificate of Damascus, raised to that position by the introduction of such men and teaching as we have just referred to, into the Christian church. The worship of the Virgin was everywhere set up in the year 381, moreover Damascus is said to have immediately after enforced it throughout his dominions. Mary was everywhere worshipped as the mother of God, the queen of heaven. Sir Isaac Newton states, that at the close of the fourth century, the worship of the queen of heaven had superceded the worship of Christ throughout the Roman empire. Gibbon considers the system of virgin worship as established throughout the Roman empire in the fourth century. The Romanists themselves admit that the worship of Mary was enacted by the Council of Constantino-ple 391, and universally sanctioned by the expulsion from church of all who refused it, in the year 431, when the faith of that church was finally established at the council of Ephesus. Under Damascus the heathen temples were restored and beautified, and the rituals re-established. One point alone was insisted upon, namely, that the many-named goddesses should henceforth be called Mary. Thus the queen of heaven occupied the place of the Lord Jesus Christ in the professedly christian church at Rome. The faithful loudly opposed this, they declared their hope and expectation to be that the Lord Jesus Christ would speedily return, take to himself his great power and reign, and set up his everlasting kingdom. Damascus declared that the millenium had already commenced, and expelled from the church as heretics all who looked for Christ's second advent and kingdom. In the East, things for a time wore a better appearance.

According to Dr. Newman the school of Antioch was practically protestant, but at length arose Gregory the Thaumaturgus, and proclaimed that the queen of heaven had appeared to him and miraculously instructed him to go forth and preach her worship. He did so with all signs, lying

wonders, and magical performances. He used reserve, he spake mysteriously and eloquently; this plan succeeded, all the world went after him; he proposed to be received into the church at Alexandria, and the church not only received him, but made him bishop, though unbaptized and wholly ignorant of God's word. In one day he was baptized, confirmed, ordained, and consecrated bishop. The emperor alone was alarmed; he appointed Nestorius head of the school at Antioch, in order to check the progress of the apostasy. However ignorant on other points, we know not or care not, certain it is Nestorius has been stigmatized as a heretic, by Rome. (A common device nowadays with the enemy, respecting men whose teaching damages their craft, and is according to truth.) But at all events, he directed men's minds from the virgin to her Son. He declared that she was not the mother of God, that her Son derived only his human nature from her, and that, although blessed above other women she was but a woman still; in other words, he denied that God had become incarnate in the person of the Virgin; he denied the old Chaldean and then Romish doctrine, that the Virgin and not her Son should bruise the serpent's head. The bishops, clergy, and people were excited. The Emperor called a council, which assembled at Ephesus, and in the year 431 Nestorius was expelled from the church, and the worship of the Virgin was established in the Eastern branch of the Roman empire, as it had formerly been in the West. Solemn curses were pronounced upon all who refused to worship the goddess, and the festival of her assumption into heaven was imposed upon the falsely called church of Christ, to be observed throughout the empire on the 8th of September.

For the Gospel Banner.

Mortal Resurrection.

Bro. WILSON:—Being continually flooded with letters from "mortal resurrection" folks or "Christadelphians," pitying me for having been "led" by certain men, and, in the same breath, advising me to read and study certain other men, I take this method to answer them once for all. I am thankful for their solicitude on my behalf; but on the subject of the resurrection of the dead, I prefer not to be "led" by any un-inspired men. My time is too much occupied to answer all of these letters, and I would like to be courteous to all. Though I do not fellowship the doctrine, I would treat its adherents kindly.

This doctrine, I am aware, is becoming

somewhat popular, and is being embraced by some whom I never expected to see embrace it. I doubted, then examined, and shall forever disbelieve it. Let me give a few of my many reasons for it.

1. The word is not in the book. And, if the word be not there, neither is the idea. Words are signs of ideas. If God had intended to teach this idea, he could have chosen words as fitly to represent it, to say the least, as can these "Christadelphians."

2. Those embracing this doctrine are not satisfied with the words of the Spirit, and hence make a new name—"Christadelphians." They are not satisfied with the book of God as it stands, and hence make a new creed, in which their new doctrine is set forth.

3. It is opposed to the whole tenor of the scriptures. It teaches but one resurrection and judgment of the just and unjust, and that at the commencement of Christ's reign. If all the wicked are to be judged at the commencement of Christ's reign, how are there to be any of "the left of the nations?"* And how is building, planting, etc., to continue? and generation to go on? Are these mortally resurrected saints to continue to propagate the species? And to whom is the "everlasting gospel" to be preached? If the unconverted are all to be destroyed at Christ's coming, over whom are he and his saints to reign for the thousand years? And must very few, worthy to be saved at his coming, be all that will accrue to God for all the expenditure of prophecies, revelations, messengers, the death, resurrection of Christ, the proclamation of his gospel and all the promises and glories of the future age?

The Bible teaches that, in the future age, nations are to be born to God in a day; that the kingdom of Christ is to increase; that peace and salvation are to cover the earth as the waters do the great deep. Nature, Revelation and right reason stamp this doctrine as untrue and mischievous.

4. It is opposed to particular scriptures. The 15th chap. of 1 Cor. stamps its falsity. 22 vs. "As in Adam all die, even so in Christ shall all be made alive." All die, because all are in Adam, all partake of his nature. But the "all" here spoken of, the

* Bro. Malone is mistaken here. Christadelphians do not regard the "left of the nations" as any part of the "wicked," or "unjust," or unfaithful servants, who will "awake" to "the shame and contempt of the age," when Michael shall stand up for the children of Daniel's people. Nor do we. Only those nations who refuse submission to the King in Zion, after the everlasting gospel has been preached to them, will be destroyed. Prior to this the "wicked servants" come into judgment. At least so we read.—Ed.

all "in Christ, shall be made alive." From this scripture no man can prove the resurrection of any soul of Adam other than those "in Christ," and of their resurrection, and of none others. Other scriptures must be appealed to in order to prove the resurrection of others.

Ver. 23. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." None are raised in this resurrection other than they that are Christ's. This is "the first resurrection" of the apocalypse. Ver. 24. "Then," i. e., after this resurrection, "cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power." Ver. 25. "For he must reign, till he hath put all enemies under his feet." Ver. 26. "The last enemy that shall be destroyed is death."

The "end" does not, therefore, come whilst Christ reigns. How long is he to reign? "One thousand years." It is morally certain that none but Christ's are to be raised at his coming; and it is equally certain that, for at least a thousand years after his coming, none others are to be raised. How then are the wicked to be raised at his coming? In "the first resurrection" it will be said. "Blessed and holy is he that hath part in the first resurrection," on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Hence, none but the "blessed and holy" come forth in the first resurrection; none die "the second death," and of course none are "cursed." Therefore the 15th chap. of 1st Cor. and the Revelation that speaks of "the first resurrection" refer to one and the same thing. Hence there can be no wicked dead raised at the commencement of Christ's reign, and hence, also, the doctrine of "Christadelphians" is false.

We will now see whether these are raised "mortal" or not. I dislike this word "mortal" when applied to the resurrection of the saints. I dislike it because it is unscriptural, and therefore untrue. 1 Cor. xv. 35. "But some man will say, how are the dead raised up?" Bear in mind Paul is speaking of the dead "in Christ," and none others. Ver. 37. "And that which thou sowest, thou sowest not that body that shall be." Why? A dead mortal body is sown or buried. But an "incorruptible" "spiritual" body is raised. Ver. 42. "It is sown in corruption; it is raised in incorruption." Ver. 44. "It is sown a natural body; it is raised a spiritual body." Mark, it is not raised "a mortal body," but "A SPIRITUAL BODY." It is not to be raised

"mortal" and afterwards, say "40 years," be made a "spiritual body." No! It is "RAISED SPIRITUAL." Deny this and you deny the book of God, and dethrone the Almighty. No wonder, then, this "mortal resurrection" doctrine is denominated "the heresy of the nineteenth century."

But what of the living saints at Christ's coming? They are "changed." Ver. 51. "We shall not all sleep, but we shall all be changed." How? All the true and pure Christians are not to be dead at Christ's coming. These are to be "changed" from "mortal" to "immortal;" and the dead saints are to be "raised incorruptible." This "change" is to be "in a moment, in the twinkling of an eye." From their bed of death, the dead saints, spring up "immortal," triumphantly shouting; "O death, where is thy sting? O grave, where is thy victory?" Whilst the living "changed" ones may take up the song of the angels; "Glory to God in the highest; peace on earth and good will to men!" They are not to wait "40 years" to see whether they are to be saved or not! Such a thought is profanation!

"The second death" comes in at or just before Christ resigns the kingdom to the Father. At that time, "fire comes down from God out of heaven and devours them." At that time "the great white throne" looms up, and all the nations of "the dead, small and great, stand before God" and receive their final sentence. The wicked "shall go away into everlasting punishment; but the righteous into life eternal." These righteous must be those who, during the thousand years, embraced the "everlasting gospel," and the wicked, all those who, from the beginning of time till the end, refused the offers of mercy. At this time, "the sea gives up the dead which are in it, death and hell, the dead which are in them." "And death and hell are cast into the lake of fire. This is the second death."

This ends the great drama of trial. Those worthy of life shall live, those worthy of death shall die. God will have a clean and holy universe once again. Nor does this conflict with any doctrine in the book of God concerning resurrection and judgment. "All shall appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." "The Father hath committed all judgment to the Son." This is the executive part of judgment after trial had. Christ is now the Christian's Advocate. He is his High Priest also. He has entered "the holiest of holies," and when he has obtained the Christian's trial and acquittal, he appears to

bless, as did the high priests under the law. He is to judge the world. He *executes judgment upon the wicked*. The executive part of judgment "the Father hath committed to the Son." Therefore, in the general judgment, when all nations shall be assembled before him, he will say to the righteous, "Come, ye *blessed* of my Father, inherit the kingdom prepared for you from the foundation of the world." To the wicked, "Depart from me, ye *cursed*, into everlasting fire, prepared for the devil and his angels." The Father "*blessed*" the righteous on account of the advocacy of the Son, and this was done in their *trial*, but the Son *executes* the sentence. The Father "*cursed*" the wicked, because they would not put themselves under the advocacy of the Son, but the Son *executes* the sentence. The believer in Jesus does not come into condemnation or judgment; but hath passed from death, or judgment of death, unto life. "There is therefore, now no condemnation (judgment) to them that are in Christ Jesus." These shall not come into judgment at all, but shall stand acquitted, justified "*in that day*."

The righteous are tried in life, pass from death unto life here, and receive the sentence of their trial and judgment there, thus; "Come, ye *blessed* of my Father." The wicked are under condemnation of judgment here, and receive their sentence then, "Depart from me, ye *cursed*, into everlasting fire." So we read and so we believe. It is not necessary to be raised "mortal," to be tried "40 years" after the resurrection, to know whether we are worthy of life or of death. If we have lived faithfully, the crown of righteousness will be given us "in that day." Blessed be the Lord for this glorious hope!

A. MALONE.

Truth and Error.

Error is mortal; but truth lives on forever. While error lives, it lives on suffering only; but truth lives of itself; it is incapable of death. Error is at every one's mercy; but all the powers in the universe cannot destroy truth. Error lives by concealment chiefly; if it be tracked and discovered, it dies. Truth can live everywhere; it can bear the fullest exposure; and the brighter and fuller the light that falls on it, the more sprightly and vigorous it becomes. Many errors live in consequence of having taken the names of truth, and clothed themselves with some of truth's garments; but when truth resumes her names, and claims again her garments, error will perish. And truth will be doing

so by and by. She is beginning to look round her, and to make known her claims. She has lived much in retirement in days past, and has been too modest in her pretensions; but she is coming forth to the light,—she is presenting herself more openly and waxing bolder in her claims. She is blessed with a more numerous offspring also than heretofore, and many of her children seem resolved that their venerable parent shall have her rights. They are resolved that error shall be stripped of her stolen garments, and deprived of her stolen names, and presented to the world in her own unsightly nakedness; and that if she cannot live on her own means, she cannot live at all. They are resolved that she shall be tracked to her last hiding place, forced from her last disguises, and that truth alone, whose right is, shall live, and reign, and flourish, through all the dwellings of mankind.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

May 15th, 1868.

For the Gospel Banner.

Queries.

DEAR BRO:—I would like to have an exposition of Rom. viii. *Can one receive the Spirit, before he is born of the Spirit?* It is frequently argued by our opponents that we have to be born of the Spirit before we can possess the Spirit. See 1 Pet. ii. 2.

Also, an exposition of Zech. vi. 13 in conjunction with what Paul says in Heb. viii. 1; vi. 20; vii. 15. If he is now a priest upon his throne, is he not a king also? Yours, &c., A. D. W.

1. *On the Spirit.* If we take Rom. viii. 9 in connection with the context, it is clear that a person is *in the Spirit*, who minds or follows the teachings of the Spirit. By the teachings of the Spirit we mean those which are found in the Scriptures. We know of no other teachings. God spoke to the fathers through the prophets in ancient times, but in these last days by his Son. His Spirit was in the prophets, and in his Son. At the present time we know of no inspired man or woman. Some claim and have claimed inspiration; and therefore look for the submission of others to what they say; but we cannot respect their authority until

we see their credentials. When Moses went to the sons of Israel in the name of Jehovah, he was empowered to work miracles; when Jesus came preaching the kingdom of God, and claiming to be the Son of God and the Messiah, he showed that he possessed the mighty power of God; and when the apostles entered upon their mission, God also bore them witness, "both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit." None who claim to be inspired, or to possess the Holy Spirit now, can establish their claims as did those who wrote the Bible. Hence we reject them, and fall back upon the ancient record; which Paul says, is "able to make wise unto salvation, through the faith which is in Christ Jesus;" and which is also "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 15-17.

The apostle speaks of those to whom he wrote as being "not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." If the Spirit was in them, they were said to be in the Spirit. One depended on the other. Now how are we to understand this? Does Paul mean to say, unless the Spirit was in the Romans, as it was in the prophets, in Jesus, in the apostles, or even as it was in himself, that they were in the flesh, and therefore could not please God? By no means. For if he did, then none but those who had the spiritual gifts could live after the Spirit. Paul did not refer to this at all, as appears from what follows. "Now, if any man have not the Spirit of Christ, he is none of his." "The spirit," "the spirit of God," and "the spirit of Christ"—all terms used in this verse—are synonymous. They are not three spirits, but one. And why should any one say that the Spirit of power, is the Spirit spoken of? That did not affect the moral character of those possessing it in the least. Spiritual gifts could not impart holiness. Baalim had the Spirit; so had Saul, the king of Israel; and some in the Corinthian church, who were walking disorderly,

and were said to be carnal, also possessed spiritual gifts.

The Spirit of Christ is the Spirit spoken of; or in other words, it is the mind or disposition of Christ. This is evident from the following verse—"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Now there is no way for Christ to be in the believer, except by faith, which will produce or develop in the mind a likeness to his character. Hence we read of the "old man,"—"the body" of sin, being mortified, crucified, and put to death,—and the "new man" put on. This is simply putting off our former sinful desires and practices, and putting on righteousness and true holiness. Paul wrote, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me," Gal. ii. 20. Christ lived in him by faith, which produced a likeness to him in spirit or disposition. This is being "led by the Spirit," and is walking in the Spirit. Those who follow the teachings of the Word are said to be led by the Spirit, because that Word was given by Divine inspiration; and "holy men of God spoke as they were moved by the Holy Spirit." Such persons are in the Spirit, and the Spirit is in them, in the same way that they are in Christ, and Christ is in them. If this spirit or disposition of mind which was in Christ Jesus be found in us, we possess the Spirit of God; called also the "spirit of adoption, whereby we cry, Abba, Father;" and this spirit will bear witness with our spirit, that we are the children of God." And mark another glorious result connected with the possession of the spirit, mind, or disposition of Christ and God—"if the spirit of him that raised up Jesus from the dead dwell in you, he (God) that raised up Christ from the dead shall also quicken your mortal bodies, because of (margin) his Spirit that dwelleth in you." This agrees with what Paul wrote to the Galatians, that he "who sows to the Spirit, will of the Spirit reap life everlasting."

As to the query—Can one receive the Spirit before he is born of the Spirit?"—we answer as we have just intimated, that

the possession of the Spirit of God or of Christ is necessary and preparatory to being born of the Spirit, by a resurrection from the dead to everlasting life. But we suspect our querist refers to the exposition usually given by Campbellites,—that a person must be born of the Spirit, before being born of water. If so, we have only to say, that they reverse the order which Jesus established—1st, born of water; 2nd, born of Spirit. See John iii. 5; the first referring to immersion, and the second to the obtaining of eternal life by a resurrection from the dead, or by a translation. As we have written on this subject at large in late numbers, we shall not extend our remarks.

2. *The Melchizedek priesthood.* The particular point to which our correspondent calls attention on Zech. vi. 13 is,—“If he (Jesus) is now a priest upon his throne, is he not a king also?” It is nowhere said that Jesus is sitting upon *his* throne now. No throne has been given him but the throne of his father David. To this throne he is only an *heir* yet, and the saints *joint-heirs* with him. That throne is cast down, and the tabernacle of David is still in ruins, nor will it be set up as in the days of old till Jesus returns again to earth. Then “he will build again the tabernacle of David which is fallen down, and build again the ruins thereof, and set it up.” Then will he be both king and priest upon his throne; and those who have believed the good news concerning the kingdom and name of Jesus, and obeyed it faithfully to the end will also be kings and priests with him. But this is in the age to come. Jesus is not entered upon his reign yet, for the reason already given, but he has been chosen and anointed as the successor to David, who shall sit on his throne forever. And the word of the oath has also constituted him “a priest forever (for the age) after the order of Melchizedek.” He is now acting as high priest for his people sat “on the right hand of the throne of the Majesty in the heavens,” and because of his faithfulness to him that appointed him, he has been placed as a son over his own house. He has entered into “the true tabernacle which the Lord pitched, and not

man,” after the Aaronic type of things; and though he has been made “a priest after the order of Melchizedek,” yet it is for the age that is coming, when he will be both *king* and *priest*, as Melchizedek was. During the present dispensation the glorified Jesus is head of the Church, and is officiating as high priest on its behalf in the presence of God. But when he has finished his work in the heavens, and returns to the earth again, then he will enter upon his double office of king and priest for or during the age. That office cannot be filled anywhere else but on earth, and in connection with the throne and kingdom of David, which has been promised to him forever.

EDITOR.

Watseka, Iroquois Co., Ill.

Since our last issue we have answered a call to visit the above place. A sister residing there—Mrs. Norton—has been diligently sowing the good seed of the kingdom, amongst her circle of acquaintance, and with some success. She wrote for us to go down there and speak to the people, and to immerse. Accordingly we went, arriving there Saturday evening, May 2nd. Unfortunately we happened upon a very wet time. The day before, that is on Friday, there was a very heavy rain storm, and also from Sunday till Thursday noon, there were a series of storms, and more rain fell than we have seen fall in the same length of time for many years. This made roads bad, and interfered with the meetings. We spoke twice on Sunday in the School House, on the Truth vs. the Errors of modern religionists. The attendance was small, but a few gave earnest attention to what was said.

Sister Norton obtained the Methodist Meeting house for Monday, Tuesday, and Wednesday evenings. In order that the people of Watseka and vicinity might have an opportunity to attend our meetings, we went to the printing office, and had some Hand bills struck off, informing the public that a course of Three Lectures would be delivered in said Meeting House, commencing on Monday evening, May 4th, to which all were invited. Subject—“The Coming

Man—his Character and Mission." We had a goodly number present, many of whom had come out of mere curiosity. Some heard very attentively what we had to say about *the man* whom God has ordained to judge the world in righteousness.

On Tuesday we had a very heavy storm of wind, thunder, lightning and rain which continued till nearly up to the hour of meeting. Notwithstanding this unpropitious state of the weather more attended than was expected, and a class of persons who evidently was somewhat interested with the subject.

On Wednesday, we had agreed to attend to the immersion. The rain still poured down in torrents, and did so up to 2 or 3 o'clock in the afternoon, when there was a lull for about an hour. We took this opportunity to immerse three intelligent individuals into the name of the Anointed one, in a neighboring Creek;—viz. Mr. and Mrs. Tyler, and Mrs. West. These persons had been reading and searching for the truth for some time, and are persuaded that they have found it, and are now rejoicing in hope of the glory of God. No sooner was the immersion over than the storm returned with all its fury and continued up to the hour of meeting. We scarcely expected that any one would turn out, but we found a few who had ventured out to hear the Word.

This ended our meetings in Watsckn. We engaged with some from the country who attended our meeting Sunday, to go and hold meetings in a School house on Thursday and Friday evenings, and that they come after us on Wednesday. The storm prevented. It rained all Wednesday night, and continued till Thursday noon.

Our labors apparently being ended, we took cars at 2 o'clock P. M., homeward bound. We left our friends in good spirits, they being determined to battle for the truth, and resolved to keep the ordinances on the first of every week, by meeting together for reading the Scriptures, breaking bread in memory of Jesus, fellowship, prayer and praise. May the Great Head of the Church have them in his keeping, make them a

blessing in the midst of their friends, and finally save them in his kingdom.—EDITOR.

For the Gospel Banner.

The Death Penalty.

IS DEATH, AS WE SEE IT, THE WAGES OF SIN, AND A FINALITY TO THE WICKED?

To be mortal, is to be subject to death. To be immortal, is to be beyond the reach and power of death. Mankind are mortal, and therefore must die. Death, as we see it, is unavoidable. It overtakes us,—not because we have sinned but because we are mortal. God created man mortal, before he sinned. Death as we see it, is the unavoidable result and consequence of our mortal natures. If the frequent caution found in the Scriptures; such as, "The wages of sin is death;" "the soul that sinneth it shall die," refer only to death, as we see it, no sensible person could be induced to respect these cautions, until he saw that respect rewarded by exemption from the penalty. Holy men of ancient as well as modern times, who have paid a proper regard to these admonitions have, nevertheless, suffered the infliction, *if* death, as we see it, be the death with which we are threatened. Is it wise to confound the unavoidable results of our mortality with the avoidable results of sin; or, in other words, to substitute a death from which it is not possible to escape, for a death the sacred writers always intimate may be shunned? "The soul that sinneth, it shall die," is designed as a threat or caution to the wicked. A threat or caution is usually intended to deter or warn any one against committing offensive acts. If they are heeded, the plagues and evils threatened, will of course not be executed. We are threatened with death, provided we do not abstain from sin. But we die, though we abstain. This is rather unfair; for God should have withheld the death with which he had threatened us, or he should have told us plainly and honestly, that all the world must suffer death, as we see it, whether they sin or not. But he would have told us nothing new, in telling us this. Every person knows this from observation, without the aid of revelation. Inspiration was designed to impart a knowledge of things we do not, nor could not, know, without its aid. Everybody knows that death, as we see it, is as sure to the righteous as it is to the wicked; and, that we die, because we are mortal. But no one could have known that he must die again, unless God had revealed it to him. The inspired language of the prophet Ezekiel which says, "The soul that sinneth, it shall die," does not refer then, to a death which our observation had taught us we must en-

counter; but it refers to a death beyond the one with which we are familiar,—a death we would have remained ignorant of, until too late to shun it, were it not for the light inspiration imparts concerning it. The death threatened, is one that is left entirely optional with man to experience, just as he may choose. But there is nothing at all optional about death, as we see it; therefore we conclude that is not the death penalty threatened.

Whatever the penalty may be with which we are threatened. God has stated the conditions upon which he will forgive us. If death, as we see it, be the death penalty threatened, all who have conformed to God's published conditions, would, if God was true to his promise, be exempt from it by virtue of his pardon; but the most exact conformity to the conditions he has named, never has, and I venture to say, never will, release us from death, as we now see it. A pardon that will not remove the penalty, is of little value to the finder. For the criminal that is pardoned, is pardoned from the execution of the sentence of the law. It would certainly be regarded as a very unjust act, to execute the sentence of the law upon a man, after you had pardoned him from the infliction of that sentence. Death, as we see it, is not the one threatened in the Scriptures, because pardon or forgiveness has never exempted any one from it. The death that is threatened, is a second death, because that is pardonable, and will I am sure, be escaped by all who conform to the conditions. The Scriptures nowhere promise to pardon from death, as we now see it; but they do plainly promise to pardon from the infliction of the second death. To be raised immortal, is to be put in full possession of the benefits of the pardon; for one that is immortal cannot suffer the execution of the sentence of the law. But to be raised mortal is to be raised unpardoned, and in a nature upon which the sentence of the law can be executed. But the sinner is not raised to a life that will terminate like the present, through natural causes. But the execution of the sentence of the law upon him, will be a cutting off, or a death that he will have no difficulty in recognizing as a just infliction for his contemptuous rejection of the pardon offered.

It is impossible to discover how "the destruction of the transgressors and the sinners" can be "together;"—Isa. i. 28; Psa. xxxvii. 38;—except upon the principle of a resurrection. In that case they might die simultaneously, or "together." In no other way can the 34th verse Psa. xxxvii. be fully realized, which says;—"when the wicked are cut off, thou (the righteous,—those ex-

empt from this cutting-off infliction,) shalt see it." Paul says it is to be inflicted "IN THE DAY when God shall judge the secrets of men by Jesus Christ according to my gospel." But if death, as we see it, is the penalty of sin, and the finality of the wicked, they are neither "destroyed together," nor, "IN THE DAY,"—according to Paul's gospel. Rom. ii. 12, 16.

Job, Peter, and Jude, all speak of the wicked as being reserved to the day of destruction; they shall be brought forth to the day of wrath; TO THE DAY of judgment; RESERVED UNTO THE DAY, etc., which no doubt refers to the same day alluded to by Paul, which, if it is the day of the reign of Christ, would extend the execution of the sentence of death on the wicked, beyond death, as we now see it, and beyond the resurrection, into the day of Christ, "unto" which they are in "reserve." Job xxi. 7, 13, 19, 20, 30, 31; 2 Peter ii. 4; Jude 6; Matt. x. 15; xi. 22, 24; Luke xi. 31, 32.

It is claimed that the text, "The just by faith shall live again"—which is a new rendering of Habakkuk ii. 4,—teaches, by implication, that death, as we see it, is the penalty for sin, and a finality to the wicked, upon the principle involved in that well known maxim—"inclusio unius est exclusio alterus"—the inclusion of one, is the exclusion of another."

No person honestly searching for the truth, can object to a principle of construction or interpretation that will develop the truth. At all events, there can be no harm I presume, in making an application of this principle of "exclusion" and "inclusion," to one or two other passages of Scripture, to see if it really prove, as they say, that death, as we see it, is the penalty for sin, and a finality to the wicked. Take, for example, Ezek. xviii. 4: "The soul that sinneth, it shall die." If, then, "the inclusion of one, is the exclusion of another," the soul that does not sin, or sinning, obtains a pardon, shall not die. This would be fatal to the idea that death, as we see it, is the penalty for sin, and a finality to the wicked. But on the supposition that Scripture talks of a death subsequent to the one we see, it would be rational. Again;—"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." This is a plainly stated case. The first clause shows who shall die; and if the inclusion of the one, is the exclusion the rest; and, death, as we see it, is what Paul refers to; Paul, at least, ought not to have died; for he informs us he had mortified the deeds of the body, and would therefore have come under the list of excluded ones. But notwithstanding all his efforts

at mortifying the deeds of his body, we find the sword of Nero brought him to experience death, just like others. So we see he gained no advantage by it over those he declared should surely die if they did not mortify the deeds of the body,—if he referred to death, as we see it. But if he had his eye on another death, subsequent to this, it is plain he had a decided advantage; for while they will be resurrected mortal and die again, for not respecting the warning Paul gave them; Paul himself, will be resurrected immortal, and consequently die no more. This will be a glorious advantage. That he did not refer to death, as we see it, is plain, from the fact that he told Timothy, that the time of his death was at hand. He did not expect death, then, as we see it, but a death that is future to this; for he had told the Corinthian church about a resurrection of those who had been pardoned, with an immortal body, which none but those who are pardoned will obtain, on the principle of implication involved in the maxim, that the inclusion of one class, is the exclusion of the other. Is it not a fact, that the death, as well as the life, of which the Scriptures speak, are poised upon well-defined conditions? This cannot be said of *life*, and *death*, as now seen. We *live* and *die now*, independent of any of these conditions;—that is to say, we live, though we violate them; and we die, though we keep them. Hence the life and the death to which these conditions relate, are future to life, and death, as we now see them; for the second death and eternal life, are both conditional. If death, as we see it, is the penalty of sin; then life, as we see it, must be the reward for righteousness; for the same conditions are linked to them both; that is to say, *if* you obey you live, *if* you disobey you die, and, *if* death, as we now see it, is referred to on one side of the condition, most surely life, as we see it, must be referred to on the other. And, on the other hand, if the life referred to is subsequent to the resurrection surely the death referred to must be also.

Bro. Malone, in the *Banner* of April 1st, 1868, in his most admirable remarks upon "Punishment vs. Misery," on page 129, col. 2, section 1, says;—"The wicked shall die, Ezek. xviii. 4.—Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Upon which he remarks as follows; "This cannot mean common death in this age; for all must die here; the righteous as well as the sinner. It must, therefore, go over to the future age."

Again, on page 130, section 5, he says;—"There will be a large class of mankind who will never be raised from the dead." In

proof of which Prov. xxi. 16, is quoted, viz:—"The man that wandereth out of the way of understanding SHALL REMAIN IN THE CONGREGATION OF THE DEAD."

Now I should be glad to know how Bro. Malone harmonizes this last statement, with the idea contained in the first, that the death threatened "cannot mean common death in this age; for all die here; the righteous as well as the sinner."

If common death in this age is not the death meant, and a large class of mankind are never resurrected from the dead, when and where does this large class get the death penalty inflicted upon them?

Ashtabula, Ohio.

G. NELLIS.

The Jews in China.

The curious discovery of Jewish communities in the interior provinces of China was made about the 17th century by the Jesuit missionaries residing at Peking. Occasional mention of them had been made by early travelers, but these missionaries have given us the only circumstantial and detailed account which has been preserved. Jewish writers also speak of colonies of their countrymen in China, which, they affirm, were originally large in numbers, and are still numerous and powerful. These statements are doubtless the exaggerations of national pride rather than the results of accurate knowledge; but there are still strong reasons for believing that they are by no means wholly groundless or improbable.

The united evidence of Jewish tradition, numerous Chinese inscriptions, and the observations of travelers, render it highly probable that large and influential communities of the children of Israel have resided within the limits of the empire for a period not less than 2000 years.

Jewish writers of various periods speak of settlements of their countrymen in China with a persistency which can hardly be based upon a mere groundless assumption. There is great discrepancy in the dates assigned to these migrations, and the various accounts are generally confused and vague; but one authority states distinctly that a part of the Ten Tribes, transplanted by their Assyrian conquerors to the provinces eastward of Babylon, subsequently migrated still farther to the east, traversed the vast regions of Central Asia, crossed the great wall of China, and finally settled within its peaceful boundaries. The existence of these colonies was made known to Europe nearly 1000 years ago. The earliest record of their discovery is found in the journal of two Arabian travelers who visited China in the

year 877. The celebrated Benjamin of Tudela, who traveled through Persia, Samarcand and China in the 12th century, found scattered and isolated bands of his countrymen in all these countries. These travelers have left no record of their interesting discoveries beyond the bare statement of the fact. But the Jesuit missionaries who resided in the empire during the 16th and 17th centuries have transmitted to us a minute and detailed account of their observations. Their researches were made with great care and pains, in obedience to instructions from their superiors in Europe, and are universally received by scholars as trustworthy and authentic.

It is much to be regretted that the Father Gozani, whose opportunities were the best for obtaining accurate information concerning their written records and the manuscripts of the sacred Scriptures which they possessed, was ignorant of the Hebrew language. He was allowed free access to their sacred buildings and writings, which was denied to his more learned colleagues. A number of these were men of the highest intelligence and scholarship, whose observations, had they possessed these opportunities, would doubtless have added greatly to the accuracy of our knowledge. But the limited information which was collected by Gozani and others, so far as it goes, is clear and satisfactory. According to the tradition of these people, their ancestors came from a country of the West, called the kingdom of Juda, which Joshua their general conquered, after escaping from Egypt, and passing through the Red Sea and the Desert. They possessed the Book of Ezra, and had never heard of Jesus of Nazareth, which circumstances seem to fix the date of their settlement in China between the return of the Jews from the captivity in Babylon (445 B. C.) and the Advent of the Savior. In the opinion of the Jesuit Fathers, their arrival in the territories of the Chinese Empire took place at no less remote a period than two centuries and a half before the Christian era. It was inferred that their migration from Palestine to China had not been direct, for the corruption of their Hebrew language by the admixture of Persian words indicated a sojourn of considerable length in the intervening countries. Originally the colony discovered by Gozani numbered seventy families, distributed in the cities of Pekin, Hanchieu, Ninghiu, and Kaifung-fou. Their numbers had become reduced to ten families in the beginning of the 17th century—all residing in the last-named city, the capital of the province of Honau.

From their long residence in the country they had adopted to a considerable extent,

the language, the philosophy, and the customs of China. Some of them had lost the knowledge of the Hebrew language. They held the name and the writings of Confucius in great respect, and according to the Chinese customs paid religious reverence to the names of their ancestors inscribed on tablets of the precious metals.

In all other respects, their theology, their religious observances, their customs, were strictly Jewish. They were designated by the native Chinese "the people who pluck out the sinew"—a strong evidence of their Hebrew origin: It is mentioned by Moses that the children of Israel carefully separated a certain muscle from the animal before its flesh was eaten, and the custom is still maintained by their descendants, in commemoration of the muscle which shrank in Jacob's thigh on the occasion of his contest with the angel. According to the Jesuits, they believe in an intermediate state of probation after death, in hell, paradise, the resurrection of the body, and a final judgment. They hold the existence of superior orders of spiritual beings—angels, cherubim, and seraphim—and they entertain the expectation of a coming Messiah. In agreement with the universal custom of their countrymen, they made no attempt to win proselytes to their religion, although adhering to it with rigid and scrupulous fidelity. They maintained a strict observance of the Sabbath, desisting from their usual occupations, lighting no fires in their houses, but preparing their food on the preceding day. They circumcised their male children on the eighth day after birth. They intermarried exclusively among their own people.

Their sacred edifice, which was erected in the year 1163 A. D., resembles, in its interior arrangement, the ancient Temple of Jerusalem much more than the modern synagogue—which would seem to confirm the high antiquity of their immigration, since the worship of the synagogue was not instituted in Judea until the return of the nation from the captivity in Babylon.

The building stood in an open space or square in the heart of the city, approached by avenues lined with trees. It consisted of a nave with an aisle on each side—the nave divided into two unequal parts, the outermost of which is called the Holy Place, and the inner one the Holy of Holies. The external walls of the Holy of Holies were square, but made circular within. Here were deposited their sacred manuscripts, and the chief priest alone might lawfully enter the apartment. In their public worship a certain prescribed portion of the Holy Scriptures was read every Sabbath—the

whole being thus read once a year, according to the ancient and universal custom of their countrymen. Their mode of reading the Scriptures and the recitation of their prayers, was the usual monotonous and rapid chant which may be observed in their modern synagogues.

The chief priest was distinguished from the congregation by no peculiar dress, excepting a crimson belt or sash which passed around his body, over the right shoulder and under the left arm; and the officiating minister, in token of the reverence with which their sacred writings were regarded, covered his face with a veil when he read the lesson for the day. The sacred apartment which the Jesuit Gozani was allowed to enter, contained a table standing in the middle, on which were displayed the Holy Scriptures in thirteen rolls or volumes; which he was told, signified the twelve tribes of Israel, and one additional for Moses. These, unfortunately, he was unable to examine critically, but it appears that they were inscribed in the Samaritan, the most ancient form of the Hebrew character. He was also told that their alphabet contained 27 letters, but that 22 only were in common use. This description clearly identifies it with the Hebrew alphabet, which has 22 letters, five of which have a different form from the common one, when used at the termination of a word. The Jesuit Father Ricci, who subsequently visited the community, was told that the roll contained the Pentateuch had been in use 600 years. This may possibly have been the case, but the learned Baron de Sacy has clearly shown that none of their sacred manuscripts can be of earlier date than about the year 1620 A. D., although a single roll might have been preserved from an earlier period by accident. Those which they possessed in the year 1446 A. D., were destroyed by an inundation of the Great Yellow River; a second copy perished by fire in about 1600; and those which were seen by Father Gozani suffered considerable damage by another inundation in the year 1642.

Much interesting information concerning their occupations and social circumstances may also be gathered from numerous Chinese inscriptions which are still existing.

They seem to have preserved the habits of their native country, and to have developed the fondness for traffic which is now their peculiar characteristic in other countries; for, according to these inscriptions, they were distinguished for proficiency in merchandise and agriculture. They had cultivated learning with success. Unlike

the treatment of their countrymen in Europe, they had been held by both the people and the government in the highest esteem and honor. Many of them had risen to the rank of mandarins and had been honored with distinguished tokens of the imperial favor. Some of them had held high positions in the army and in civil office, and several had even been governors of provinces and ministers of state.

One of these inscriptions, made by imperial direction, bearing a date which corresponds with the year 1515 of the Christian era, commends the Jews for their faithful observance of their own religious customs; for their skill in trade and agriculture; for their fidelity in civil office and in the army; and it assures them of the emperor's high appreciation and esteem.

The Jewish community in Kai-fung-fou was discovered in 1610 by the father Ricci, a learned Jesuit, residing in Peking. He was visited by one of their number, who informed him of their existence and described their religion, customs and condition. Ricci showed him a Hebrew Bible, which he was able to read, although with difficulty, owing to the difference of the square letters from those with which he was familiar. The duties of Ricci at Peking confined him to his post, and for the time no further prosecution was made of the discovery. Three years subsequently he sent Gozani to the chief of the synagogue, informing him of his possession of their sacred writings, together with others similar, of later date. Gozani was received by the aged chief with great honor and attention, and on his return was charged with an invitation to Ricci to become his successor, on the mere condition of abstinence from certain meats prohibited by the Mosaic law.

The following year, Alevi, a distinguished Hebrew scholar, was sent with instructions to make a critical examination of the sacred books. The old chief was dead; his successor was ignorant and jealous—perhaps he entertained a grudge against the strangers on account of the offer made to them by his predecessor—and Alevi could not obtain permission to see the sacred books. A similar overture to that which was made to the father Ricci has recently been made to the missionaries of the American Episcopal church residing at Peking. They were visited a few months since by a deputation from the synagogue at Kai-fung-fou, who brought with them some of their sacred manuscripts, and requested to be taught the Hebrew language, the knowledge of which, it appears, they have now completely lost. The missionaries readily responded to the petition; and the Rev. Mr. Schereschewsky,

who is a recent convert from the Jewish faith, and of pure Jewish descent, is about to visit Kai-fung-fou on this interesting mission.

All information beyond these meagre details has hitherto been made impossible by the rigorous policy of China in excluding foreigners from its soil. But the obstacle seems likely to be wholly removed by the advances of the present government toward a more liberal foreign intercourse. Future explorations will doubtless increase our knowledge of these interesting colonies, and an accurate acquaintance with the swarming populations of North-Western China may possibly solve the mystery which invests the disappearance of the long-lost Ten Tribes of Israel.—*Hours at Home.*

For the Gospel Banner.

The Groans—The Desire.—Haggai ii. 7.

A remarkable letter from Italy appears in the *N. Y. Tribune* of March 3rd. Napoleon's troops again occupy Rome. This is but one of the striking facts stated. The mass of the people—so pleased a few years since at the change in their government—Italy (save a little territory for the Pope) being united under Victor Emanuel—the people are sick of their king's rule, and clamoring for a change. After seven years of trial this government of king and national parliament is declared to have produced nothing but misery to its subjects. Poor people! Ye are sick at heart. You shake off despotisms and choose a popular government. Instead of prosperity you find your situation worse than before. Victor's friends of the ultra liberals are turned into foes. One of their papers calls the Parliament "a set of fools and scoundrels, backed up by a troop of mountebanks and political rope-dancers," &c.

The writer by statistics shows the difference between the revenues and expenditures of what were called the "tyrannical governments" of Italy a few years since, and those of its "free and independent institutions" now. Comparison is vastly in favor of the former. Not asking much space in the *Banner*, I omit quoting several particulars, amazing tho' they are. The deficits of 1867 with the estimated deficit of 1868 reach the sum of \$216,000,000, though nearly all the ecclesiastical property has been sold. The people are taxed beyond endurance, and menaced with further taxation. There is a great scarcity of provisions in the country; and in Sicily people by hundreds are dying of actual starvation. The correspondent exhibits a dreadful picture of the social state of Italy. All the lower provinces are

infested by banditti. At Pavia the people attacked the students; at Padua (Jan. 31) the students broke into the churches; stripped the priests of their robes and prevented the celebration of the mass. (This, reader, is in *Italy*; not France.) Bologna, in open day, ten armed men entered the office of the receiver of taxes, stripped the clerks of their watches and jewelry, took 900 francs in coin out of the safe, disdainingly to touch the paper money, and then walked quietly away. Naples, says the writer, seems to be under an especial curse. Vesuvius threatens two villages, Typhus is raging in the suburbs; and the writer then speaks of the disasters with loss of life by landslides, &c. After describing the most terrible one, he says; "In spite of this fearful disaster, the municipality have given a number of balls," &c.

Every form of government tried by man has failed. Imperialism, monarchy, republicanism, and democracy—all are failures. Hear the following from the *N. Y. Times*: "The confusion and uncertainty at Washington are totally demoralizing the political feeling of the country. It looks as though everything were about to be shattered. There is nothing around which the public faith can combine, and gather strength. It seems as if the earthquakes and hurricanes and upheavals and rumblings of St. Thomas had been transferred to Washington; and as the country waits apprehensively for one movement after the other, there is no strong point for the national confidence which is the necessity of national life. Time was when the constitution was an immovable rock in the popular eye. Parties might rage, confusion become twice confounded, and dangers of every kind threaten; but nothing whatever could shake its solid framework. Now, however, its foundations, like those of everything else, are the object of assault, and there is unhappily ground for doubting its ability to withstand the cataclysm that threatens to upset our political institutions."

Not many years since, so late as in the time of the rebellion, some prominent journals talked as though this republic was impregnable; and that money invested in National Bonds was forever safe! But the above utterances of a prominent newspaper, conducted by a U. S. Senator, sounds different. Happy those who though poor and tossed in the present world, possess a title to the kingdom which cannot be moved! Come Desire of Nations, Thou once despised Nazarene!

H. HEYES.

West Cheshire, Conn.

Be not wise in your own conceits.

GOSPEL BANNER AND MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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For the Gospel Banner. Theology. CHAPTER VI.

"Prove all things; hold fast that which is good,"
1 Thess. v. 21.

"And I will give power unto my two witnesses, . . . and when they shall have finished their testimony, . . . their dead bodies shall lie in the street of the great city, . . . and after three days and a half the spirit of life from God entered them, and they stood upon their feet," Rev. xi. 8, 7, 8; 11.

Having presented what we believe to be the Bible theory of Revelation xi, we shall briefly allude to some of the difficulties that stand in the way of the reception of the theory set forth in the second volume of *Eureka*.

The author of *Eureka* on page 603, very justly illustrates the impropriety of regarding one part of John's subject in a figurative, and the remainder in a literal sense. He there very properly contends that if one part is to be understood figuratively, that it would be "irrational, contrary to the analogy of Scripture, and incongruous to the subject treated of," to treat the remainder as literal. This is what he says in reference to the forty-two months of verse 2. He enters into a labored argument to show the months to be, like the Holy City, representative. It would seem, after such an effort, and so nice a sense of propriety, that he could hardly be expected to overlook this principle of interpretation, and law of language, as soon as he had entered upon his exposition of the next verse! But this seems to be the case; for in defining the two witnesses he seems to have been governed greatly in his conclusions as to who they are, by the character of the work to be performed by them. This is very well. But let us quote a little from page 608. At the bottom of the page it is written:—"To these witnesses something was given—'And I will give to my two witnesses,' saith the Spirit. What was this that was given? It could be nothing else than the gift of prophesy; for it is immediately added, as the result of the gift received,

'and they shall prophesy.' Now, the nature of the gift is determined by what, as prophets, they were to accomplish. They were to devour their enemies by fire bursting forth out of their mouths; to shut heaven that it rain not; to turn the waters into blood; and to smite the earth with every plague—verses 5, 6."

On page 609 he shows very conclusively that the prophesying of the witnesses was not to be understood in the sense of speaking by inspiration, like the prophets of old moved by the direct power of the Holy Spirit; but in the sense of "teaching, illustrating, or proving truth." In proof he quotes from Paul:—"He that prophesieth, speaketh unto men to edification, and exhortation, and comfort,"—1 Cor. xiv. 3; and "he that prophesieth edifieth the ecclesia"—verse 4; therefore he saith in another place, "despise not prophesyings."

On page 611,—at the bottom—he speaks of the "devouring, the turning of water into blood, the smiting with plagues, and the killing to be effected as the result of their prophesying or teaching, to be incompatible with the precepts of the gospel. Hence he is under the necessity of creating witnesses adapted to this incompatible situation. We find therefore on page 610, ample provisions for the exigencies of the case. It consists of an ingenious arrangement of the witnesses into two classes. One class, or witness, he says is the one body—the church—a non-resistant and non-combatant body:—the other class, or witness, are those who were imbued with the principles of civil and religious liberty—a thoroughly resistant and combatant body, or in other words, a political and military body opposed to civil and religious despotism and tyranny. (See last clause of pages 610, 612, and 614.)

This is the point where he has soon lost sight of those excellent hints he had given upon the "irrationality" of mixing up for one's self a cup of confusion, by attempting to literalize expressions here and there in

the midst of figurative and representative language. Is it not just as incongruous and irrational to mix things in verses 3, 4, 5, and 6, as in verse 2? Is not the language of verse 5 and 6, as highly representative as that of verse 2? Suppose we attempt to literalize these verses; (for if we literalize the fighting, I see no reason why we should not do the same with the rain;) would it not be *irrational* to attempt it? Let me ask, did fire proceed out of the mouth of this political military witness—a *literal* fire, to *literally devour* their enemies? Did they turn literal water into literal blood? or did they possess the power to withhold the gentle genial rains of heaven in a literal sense? Would the Creator confer such power do you think, upon man, while in such a state as must have been this military witness? It is not probable nor possible. With the revengeful spirit, and warlike policy of mortals, uncurbed by the principles of justice and truth, they would have exerted that power,—had they had it,—to the utter extermination of all their enemies! How easy it would have been to withhold the rains of heaven, and thus produced a famine by which to have subdued their opponents, without incurring the expenses, and without exposing themselves to the dangers and fatigues of a military campaign!

It might as well be argued that the language of Rev. xix. 15, 21, is to be understood in the literal sense as the language of Rev. xi. 5 and 6. Similar language to that of Rev. xi. 6,—referring to “the plagues,”—is used in other chapters. In chap. xviii. 4, 8, this word is introduced as follows:—“And I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her *PLAGUES*. For her sins have reached unto heaven, and God (at *this* epoch) hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, *according to her works*; in the cup which she hath filled fill to her double. * * * * Therefore shall her *PLAGUES* come in *one day*, death, and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.”

Again in chap. xxii. 18, 19, it is written:—“For I testify” (or serve as a witness) “unto every man that heareth the words of the prophecy” (or teachings). “of this book,” (in its prophesying, teaching, or witnessing capacity,) “if any man shall add unto these things” (prophesied or taught by the witnesses,) “God shall add unto him the *PLAGUES* that are written in this book. And if any man shall take away from the words of the book of this prophecy, God

shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Here are statements that seem to be explanatory of the passages our brother has mistaken for literal events. Let us look at these passages again for a moment. It is stated in verse 5, that, “if any man shall hurt them, (the witnesses,) fire proceedeth out of their mouths, and devoureth their enemies; and if any man will hurt them he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with *all PLAGUES*, as often as they will.”

The *plagues* referred to are unquestionably the devouring mouth-fire, killing and devouring their enemies only; the spiritual drouth, or heaven rolled together as a scroll, and shut against the genial and fructifying showers of “the word of the truth of the gospel;” and “the peoples, nations, multitudes, and tongues,” or waters, from whom these showers had been withheld.

Well then, if the “Sun,” or inspiration, is the “*true witness*,” and the “Moon,” or Church, is the “*faithful witness in heaven*;” it is probable we shall have no difficulty nor absurdity in connecting those *plagues* in a scriptural sense to those who hurt the testimonies, prophesyings, or teachings of these two witnesses. For to add to or to take from the words—the prophesyings—or the teachings of the sun or the moon, would be to hurt the words or teachings of these witnesses, and to such as do this, God will add to them the *plagues* written in the book, including those mentioned in chap. xi. 5, 6. There is no act that could be committed against these witnesses that would hurt them more, than to take from or to add to their doctrinal words. As witnesses for God, they have spoken boldly and truthfully in illustration of the doctrines and purposes of God; and to add to or to take from their testimony could result no other way than the hurt of those witnesses, as it would change their doctrinal utterances so as to make them liars. The Revelator says;—“If we receive the *witness* of men, the *witness of God* is *GREATER*; for *this* is the *witness of God* which he hath testified of his Son. He that believeth on the Son of God hath the *witness* in himself; he that believeth not God hath made him a liar; because he believed not the record that God gave of his Son,” 1 John v. 9, 10. “The record” John here refers to, must be the Oracles of God,—or what the word *logia* seems to denote,—the collected books of the Old and New Testaments. In them are contained the recorded words or

language of the Holy Spirit, by which they are constituted the "true witness," and the world's great orb of mental light, the Sun. In them are contained also the recorded words and testimonies of the church, or "a great cloud of witnesses," whose faith or confidence in the testimonies the true witness presents concerning God's Son, has constituted them the "faithful witness." The true witness testifies of God's purposes regarding his Son; and the faithful witness proclaim their faith in the testimonies of the true witness. Now John declares that to disbelieve the record of either the true or of the faithful witness, would be equivalent to charging God with falsehood. He who takes from or adds to the record, shows by such act his want of faith in the testimonies thereof; and this incredulity is the thing that "hurts" these "witnesses"—not physically—but in the manner stated by John, by making them liars, and by detracting from their character for truth and integrity. This would be a serious "hurt" indeed. But the "hurt" does not stop here. It extends to those whose incredulity and perverseness has given this "hurt" to the two witnesses. Such must also in turn receive a "hurt," for the fire proceeding out of the mouth of the witnesses will give them a sensible, and therefore tangible "hurt," when it devours them. But what is this fire? Saith the Spirit, or the true witness;—"Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. v. 14. Again;—"Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 29.

Since the weapons of the witnesses are not carnal but spiritual and mighty, it obviates the necessity of calling in the aid of a corrupt military power to sustain the relationship of a witness, in order to overcome an incompatibility developed by irrationally construing these plagues to be literal.

The little horn waged a doctrinal warfare, and so "changed times and laws," by adding to, and taking from, as best it suited his purposes; and in these doctrinal "changes," additions, and subtractions, he not only hurt, but killed the doctrinal things of the witnesses; for they lay buried in the streets of Babylon, or spiritual Sodom, for a representative three and a half days, or 1260 years, at the expiration of which time the spirit of life enters them, and they witness, divested of their sackcloth clothing of "mystery," supplied by the "woman in purple and scarlet." It is evident that no fire could proceed out of the mouth of the witnesses while in the death-state. And it is equally plain that while in such a state,

their enemies could have had none of the plagues executed upon them. In harmony with this the plagues are represented as poured out at the resurrection of the witnesses, or which is the same thing, after the opening of the temple, whose closed state John was to measure. For the Record or Witness testifies as follows;—"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. * * * And after that I looked, and, behold, the temple of the tabernacle of the testimony (of the witnesses,) in heaven was opened; and the seven angels came out of the temple, having the seven plagues. *

* * * And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the plagues of the seven angels were fulfilled," Rev. xv. 1-8. Hence it is not until the expiration of the 1260 years of the Holy City's trampled condition, does the cry of Babylon's fall arise, and she receive her plagues, which "come in ONE DAY, death, mourning, and famine." when she is "utterly burned with fire" proceeding out of the mouth of the witnesses. Paul speaking of the same event, says: "whom the Lord shall consume with the spirit (words) of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii. 8.

On page 610 and 612, the military witness is styled "the earth," and is represented as co-operative with the one body or church, against the Catholic apostasy. This earth is then represented as being the one that "helped the woman," in chap. xii.

On page 623, the God of the "earth," and Antichrist are said to be identical. If so, it was a strangely inconsistent act for the earth to co-operate with the one body against its own God, and in favor of the God of its confederates! If the earth is the co-operative witness with the one body, the sixth verse presents the strange incongruity of the earth "smiting" itself "with all plagues!"

On page 614, we find the following, to wit: "The earth, the Spirit's other witness, embraced the conflict, undismayed by the power and ferocity of the foe. With fire and sword, which was their testimony practically administered, they tormented the minions of the oppressor. The prophesying of the earth that helped the woman, was not to be despised by the priests and the rulers of the nations. They devoured their enemies in war; and shut the heaven of the court, that there should be no peace in their days of the prophecy. * * * * For a period considerably over a thousand years after Rome renounced its old gods for the ghosts, dry bones, and fables of the Catholic super-

stitution. the Spirit had provided himself with *two witnessing classes*, to whose custody he provisionally committed the truth, and its judicial vindication by fire and sword. This was their combined mission in all that long series of centuries. The one witness was the military arm of the other; and both in combination were the two arms of the Spirit, holding the olive branch in one hand, and the flaming sword in the other."

But did they devour their enemies in war? did they shut the heaven of the court, that there should be no peace? Did the military witnesses co-operate with the church to smite the Catholic apostasy with plagues from A. D. 312-316 to A. D. 1572? These are questions of a grave character;—but we think quite easily answered from the Scriptures and from reason, which we propose to apply as responsive to these questions in their order.

First, then: Did they devour their enemies in war? Leaving entirely out of the question what they may have done prior to the rise of the little horn in 606, or 608, the divine witnesses testify that for a time, times, and a half, or for 1260 years subsequent to his rise, HE should make war with the *witnesses*—the *saints*—the *truth*, and that he should *devour THEM*, or in Scripture phraseology, "*overcome THEM*"—Rev. xiii. 7—and "*prevail AGAINST THEM*,"—Dan. vii. 21. According to this evidence we see no possible chance for the witnesses to devour their enemies during the time, times, and a half above alluded to; but on the contrary, they were to be themselves devoured.

Second:—Did they shut the heaven of the court? By "the court" we are of course to understand "the court of the Gentiles." If this is the court referred to, verse 2 certainly shows that this court and its heaven were open for at least forty-two representative months, representing 1260 years, otherwise this court could not for that period tread the Holy City under foot. We reply, therefore, no; but on the contrary the heaven of the court within the temple was shut by the Gentiles or the Catholic apostasy, instead; so that there was no peace for that court, during the 1260 years that the heaven of the court of the Gentile apostasy,—which was "without" the heaven of "the court of the temple," was in the supremacy.

Third:—Did this military witness co-operate with the church to smite the Catholic apostasy with plagues, from A. D. 312-316, to A. D. 1472? Whatever God sets his hand to do, is successfully accomplished. When he volunteered to combat the armies of the aliens, for the Israelites, he put them to flight with but a handful of men. For him to undertake, and fail, would argue

weakness on his part. We have only to keep this in view, when contemplating this question, to see the position in which God is placed by admitting this statement to be true! I am aware it is stated that "there was no treaty of alliance," nor mutual "understanding" between these witnesses,—(see page 612.)—but that is not the thing. It matters not whether they had an understanding or not. The point is, did God thus arrange them? Did he commit the truth to the hands of such witnesses—the one *the church*, and the other *the military power*, or police, to guard it;—*nay, to ENFORCE it?* Is this the business God set himself to accomplish? With the *olive branch in one hand*, and the *flaming sword in the other?* What are we to understand by this; if not, that God would *compel the acceptance of the first*, at the perils of *death by the latter?* This is indeed different from the whole tenor of the Bible, which proposes to save by the power, —the attracting, drawing power, or force, contained in the good things set forth in the gospel proclamation, and not by physical compulsion, incited by a literal flaming torturing hell! If, then, the olive branch, and the flaming sword, had no mutual understanding, the Spirit, whose arms they were, must have had a purpose in appropriating them to this work, as before stated. And if that purpose was to kill with the plagues thereof, such as refused the olive branch, it is altogether probable the Spirit would have been neither overcome, nor prevailed against by any obstacle however formidable, that might have presented itself in the Spirit's way. But notwithstanding the precautionary measures of the Spirit, in providing the church with a military body-guard, as well as skirmisher to prepare its way, it is attested both by history and by prophetic prognostications, that this witness, or military arm of the Spirit, was utterly inadequate to the work assigned to it, for in or about A. D. 608 the little horn of the Catholic apostasy made war against the saints or the church, or what is styled the one body, and "*prevailed against them!*" And as it is said to have prevailed against them, and to have worn out the one body, and that they were given into his hand until the lapse of a time, times, and a half, or 1260 literal years from that date, it is hard, (not to say impossible,) to understand how this military witness could co-operate with the one body or the saints, in smiting with these death-plagues the Catholic apostasy, as they themselves were the subjects of them rather, and were both smitten and killed by them, or overcome and prevailed against! If, therefore, the Spirit undertook the work of protecting the one body and the enforce-

ment of the doctrines thereof by this military arm or witness, the entire undertaking having failed, argues a want of wisdom and power on the part of the Spirit who undertook the work! But we cannot think the Spirit ever employed a military power as a witness, in the Bible sense of a witness; nor that the Spirit ever undertook to defend the one body or church, by force of arms, since the introduction of the present system of christianity! If he did, he must have acted in a strangely inconsistent manner, for we presume the Spirit that on this occasion made use of a military arm to perform such a work, must be the same Spirit that in Dan. vii. 21, 25, and Rev. xi. 2, 3; xii. 6, 14; xiii. 5, 7, predicted his own signal defeat in such an undertaking!

We answer, therefore, no; it did not! But the one Catholic body, on the contrary, made use of such a military arm or witness, and with it smote *the one body* with plagues and with death, from the year of our Lord 606-608, to the end of the time, times, and a half, or its equivalent, twelve hundred and sixty literal years.

Lastly, the three and a half days during which the witnesses lay unburied. On pages 656 and 657, the three days and a half are said to represent 105 years. We quote:— "Now, between 1685 and 1790, is a period of 105 years. This is the duration of the death state in which the witnesses were deficient of all political life; and must consequently be the sum in common years of the mystical formula 'three days and a half.' But, then, the enigma still remains to be solved, namely, *upon what principle do 'three days and a half' represent 105 years?*"

In response to this portion of the theory we would say, the witnesses of God never had any political life at any time while sustaining the relationship of the one body; and could not, therefore, experience a resurrection to political life at the expiration of 105 years.

"But, then," he says, "the enigma still remains to be solved, namely, *upon what principle do three days and a half represent 105 years?*"

Calling three and a half days, three and a half months (of Jewish time,) he reduces them to days, by multiplying *thirty* by *three*, and adding *fifteen* for the half day, which produces the 105. If the principle upon which 105 days were typified by three and a half days was an enigma before, his solution has only rendered it more enigmatical, and "the enigma still remains to be solved," for it is impossible to discover that there is any Scriptural precedent or authority for making a day represent a month, nor has

he attempted to argue any authority for so doing.

"I have appointed thee each day for a year," Ezek. iv. 6. G. NELLIS.
Ashtabula, Ohio.

For the Gospel Banner.

Report of a Discussion on Feet-Washing.

Bro. WILSON: By your consent, I will present your readers, through the *Banner*, with a brief report of a discussion held at this place, on the 17th and 18th days of April, on the subject of feet-washing, between Bro. H. R. Carter and myself. We met on the 17th, at 9 o'clock A. M. and proceeded to organize a board of moderators, and arranged preliminaries, after which, at about ten o'clock, Bro. Carter proceeded to open the discussion on the following proposition: "*Resolved*, that the Savior washed his disciples' feet at the same time and place that he instituted the communion; and that both should be practiced together." I could not get him to add the following words, viz., "*As a church ordinance.*" Yet he could not give one good reason for his objection.

As one would naturally suppose, he rather assumed, than succeeded in proving the first item of his proposition, by saying that the Supper referred to in John xiii. 2 of his Gospel was the passover. This assertion he then attempted to prove by such expressions as the following, found in that chapter.

1. "Jesus knew that his hour was come that he should depart out of this world unto the Father."

2. "Now is the Son of man glorified, and God is glorified in him.... God shall straightway glorify him."

3. Because it is said in the 30th verse, that Judas went out, Bro. C. inferred that he went out to gather the chief priests and a band of soldiers together to take Jesus; therefore, he argued, it must have been the passover.

4. Because Peter's denying Christ, is referred to in the close of this chapter; therefore it must have been at the passover that Jesus washed his disciples' feet.

5. Because it is stated in the 21st verse of this chapter, that Jesus, being troubled in spirit, testified that one of them should betray him; and as the other evangelists had recorded the same language of the Savior in connection with the passover, therefore the Supper referred to here by John, must have been the passover, and hence must have been the time that he instituted the communion.

I then took up these arguments in detail as follows, viz. :—

The first and second I considered as parallel texts of the same class, and answered them together, as such. Showing that the hour having come, and the time of his being glorified straightway, did not refer to a specific hour then present, but that it referred to an indefinite short period of time. This I proved by a reference to John xii. 23, where it is recorded that Jesus said: "The hour is come that the Son of man should be glorified." This was at the time that Jesus rode into Jerusalem on the young colt, which I proved to have been five days before the passover; yet Jesus says, "The hour is come." By a reference to the first of this chapter I showed that six days before the passover, Jesus came to Bethany, where they made him a supper, and on the next day he rode into Jerusalem.

I then took up the eleventh chapter of Mark, where he speaks of the same circumstance of Christ's riding into Jerusalem; and that on the *morrow* (or next day) when they were come from Bethany again, he cursed the fig-tree. Verses 12, 13. Hence this was four days before the passover. Verse 20. On the next morning as they passed by, going to the city, they saw the fig-tree dried up from the roots. This, then, was three days before the passover. Then by turning to 14th chapter from the first to third verses, I showed that two days before the passover he was again in Bethany, at the house of Simon the leper, where the woman anointed his head with the ointment. And here I left my argument for the time being.

Bro. C. then came up with a flat denial of all these testimonies; saying that the Savior never ate a supper in Bethany six days before the passover. But then afterwards admitted it, in order to extricate himself from another dilemma into which I drove him.

His third argument I turned entirely against him; showing conclusively, from the 27th to the 33rd verses of John xiii. that Satan had not entered into Judas by his influence prompting him to make a contract with the Jews to betray Jesus into their hands, until he (Jesus) had washed his disciples' feet, had seated himself again, and had talked to them for some time; and then giving the sop to Judas, after which Satan entered into him; for the very purpose for which he then went out, viz., that of making the said contract with the Jews. Which I proved by a reference to Luke xxii. 3, 4. And this took place, as I proved by referring to Matt. xxvi. 2-16, and Mark xiv. 1-11, two days before the passover, from which time forth he sought an opportunity to betray Jesus in the absence

of the multitude. Hence I argued that Jesus washed his disciples' feet two days before, and not at the passover.

Bro. C. then, in order to evade the force of this argument, denied that Jesus ate a supper in Bethany at any other time than six days before the passover. This, he undertook to prove, as follows; viz., that John xii. 3, testified that Mary anointed the Savior's feet, and that Matthew and Mark both testified that a woman anointed his head with the same kind of ointment, and that Jesus is, by all of them, represented as having said that it was done for his burial; therefore, he argued that there was but one, and the same anointing; as it was unreasonable to suppose that he was anointed twice for the same purpose; notwithstanding there appeared to be a little discrepancy in the records on some points, they were easily reconciled. For instance, Matthew and Mark said that a woman anointed his head, and John said that Mary anointed his feet, and that Jesus said that the ointment was poured on his body; therefore, as Mary was a woman, and a woman was Mary, it must have been Mary that anointed both his head and feet, and hence there could not have been more than one anointing.

To this I replied, that John certainly could not have been a very accurate historian to simply say that the Savior's feet were anointed, if according to Bro. C's argument, his whole body was anointed. Thus you see, he was determined to have but one anointing, even though, at one time he must have it six days before the passover, to evade the force of one of my arguments, and at another time only two days, to avoid another of my arguments.

4. With reference to his fourth argument, I showed that, notwithstanding Christ's prediction concerning Peter's denying him seems to stand in close connection with Christ's washing his disciples' feet, by the present division of chapters, John having omitted some things that the other evangelists had recorded, and that therefore we are not to presume events were always recorded in the exact order in which they occurred, and that consequently the fact of this seemingly close connection was no evidence of all these events having occurred at the same time and place. And especially as the division of chapters is of a very modern date, dating back not much further than six hundred years, it had no bearing at all on the question. This I proved by a reference to the following historians. Prideaux's collections, Vol. 1st, pages 276-278. Horne's introduction, Vol. 1st, pages 213-214. And Kitto's Cyclopaedia of Biblical literature, Vol. 2nd, pages 706-718, and

905-914. To all of which my friend paid no attention whatever.

5. His fifth argument, founded on the language of Jesus, as recorded in John xiii. 21, I also showed to be fallacious and futile. I took up the testimony of Matthew and that of Mark, and showed conclusively that it was two different events, occurring at two different times, and at two distinct places. I clearly showed that at the time referred to by John, when Jesus told them that one of them should betray him, the disciples simply looked on each other doubting (or wondering) of whom he spoke, (or which one among them should do this atrocious deed.) And not one of them, it appears had the courage to ask him any questions concerning the matter, until Peter beckoned to John that he should inquire of Jesus, who of them it was that should do this wicked deed. But not so in the case referred to by Matthew and Mark. Matthew's testimony is, that at the celebration of the passover, when Jesus told them those same words, they were exceedingly sorrowful, and began to inquire each one of them, saying, Lord, is it I? And finally Judas, lest he should be suspicioned of being the traitor, ventured to ask the question for himself also. From these facts I argued, that as at the time referred to by John they were all perfectly silent, and none of them except John, and Judas after receiving the sop, had the least idea of who was going to be the traitor; and now that they had doubtless watched each other's movements with the closest scrutiny imaginable, and not being able to discover any trace of the traitor, for the two past days, (which I had already proven to a demonstration,) it was no wonder that they should become so exceedingly sorrowful as to cause them thus to inquire concerning the traitor. Besides, I inquired what use there could have been in the Savior's giving the said sign to John concerning the traitor, if he was going to tell them almost instantaneously who he was. So that upon an impartial examination of the matter it was clear, I think, to every unprejudiced mind that it was at two different times that Jesus told them of the circumstance of one of them betraying him; even if we had no other testimony than that adduced by my friend, to prove that it was but one occurrence.

After having assumed the position that it was at the celebration of the passover that Jesus washed his disciples' feet, Bro. Carter next assumed that the Savior instituted the communion between the passover and the washing of his disciples' feet, and that thus feet-washing stood in direct connection with the communion. And then he argued from

John xiii. 14, 15, that as he (Jesus) had washed his disciples' feet, so they also ought to wash one another's feet. Then with this he coupled the first clause of Matt. xxviii. 20, "Teaching them (the baptized) to observe all things whatsoever I have commanded you." Thus making it the duty of the apostles to teach feet-washing to be observed in connection with the communion as a church ordinance. And then jumped at the conclusion that now it was our duty, as Christians, to observe it thus; without stopping to inquire first, whether they ever taught it thus.

Hence, I showed that his deductions were erroneous and false, even if his premises had been correct. For this mode of argument would even subject the apostles to censure; from the fact that we have no account anywhere that they ever taught it thus.

But he then argued that whether it is recorded that they taught it or not, we are bound to believe that they did so. For Jesus had emphatically made it their duty.

—Poor subterfuge this, indeed!

I then showed from Matt. x. 8, that if the above were a true mode of reasoning, Bro. C. as he went about preaching the Gospel of the kingdom, must heal the sick, cleanse the lepers, raise the dead, and cast out devils. And in short, he must be able to perform all the miracles that Jesus ever commanded the apostles to perform, or that we were under no obligations to believe his reasoning to be correct.

I then took up the argument in detail, and showed that the premises, as well as the conclusions, were undoubtedly false. That John in commencing his narrative of events recorded in the 13th of his gospel, instead of saying, *at*, or immediately *after*, the passover, says, "*Before* the feast of the passover;" showing to a demonstration that my friend made a sad mistake in saying that it was *at*, or in immediate connection with the passover that Jesus washed his disciples' feet. Although John did not say how long before the passover, the other evangelists did; which I showed by a combination of their testimony, was two days before the passover. John xiii. 27-30; Luke xxii. 1-4; Mark xiv. 1-11; Matt. xxvi. 2-16. While on the other hand I showed from the combined testimony of Matthew, Mark and Luke, that it was on the first day of the feast of unleavened bread, that Jesus celebrated the passover with his disciples. And the communion being introduced at the close of the passover, it was impossible to make out any connection, whatever, between feet-washing and the communion. Matt. xxvi. 16-28;

Mark xiv. 12-24; Luke xxii. 7-20. Bro. Carter in order to evade the force of this argument, asserted that the fifteenth day of the month was the proper time for eating the passover, that it was only prepared on the 14th and eaten on the 15th; but that Jesus ate it on the 14th, one day in advance of the proper time.

This I also showed to be false, by a reference to the law as given by Moses. That it was to be killed on the evening of the 14th day of the month Abib, at the going down of the sun; and to be eaten in the same night. Exod. xii. 1-8; Lev. xxiii. 5; Num. ix. 2-11; Deut. xvi. 6.

But Bro. C. still persisted in asserting that Jesus celebrated the passover one day in advance of the proper time, because the passover was a type of Christ, and in order that there might be an agreement between type and antitype it was necessary that Christ should die at the very time that the passover was to be slain.

I then replied that this was not at all necessary in order to an agreement between type and antitype, as time was never, to my knowledge, made a point in the agreement of type and antitype, and then challenged him to produce one instance of the kind, and pressed the point upon him for several speeches in succession; but he made no attempt to answer it. And hence I claimed that I had got that point also.

I then argued that feet-washing was not original with the Savior, but that the practice was in use many hundreds of years before Jesus was born of the virgin Mary, and that it was simply an act of kindness. This I proved by a reference to Gen. xviii. 4; xix. 2; xxiv. 32; xliii. 24.

But my friend objected to this view, saying, it was not the practice of one individual to wash the feet of another, until introduced by the Savior. To which I replied, by demanding of him to show how Abigail got the idea of becoming a servant to David to wash the feet of his servants, if such a practice was not in use. 1 Sam. xxv. 41. And how Mary got the idea of washing the Savior's feet with her tears. Luke vii. 38-44. And lastly, I showed from 1 Tim. v. 10, that although feet-washing was practised by Christians, it was never practised by them as a church ordinance, but as a household duty; because it was here classed with other household duties.

And here I will close my report, by informing the reader, that my friend was so dissatisfied with his efforts to sustain his proposition, that he rose up at the close of the discussion, and appointed a church meeting, as he said, to see what could be done in respect to this matter of feet-wash-

ing. Evidently he wanted to take a vote on the matter; but being so completely foiled in this, he finally dropped it there. Then some of his friends seeing that their case was gone, so far as regarded an advocate in Bro. C., they engaged another man to give a lecture of two hours' length on the subject, by the third Lord's day of this month. So no more at present. Yours for the truth,

JOSEPH MESSMORE.

Millwood, Ind., May 6th.

For the Gospel Banner.

Water Baptism vs. Spirit Baptism.

BRO. WILSON.—It does seem to be exceedingly difficult for some at the present day to believe *all* that is written in the New Testament in regard to water baptism. A writer in the *Banner* for April 15th would seem to ignore water baptism altogether, and to try to cite Paul as authority for his theory. He quotes 1 Cor. xii. 13 with evident satisfaction. Now suppose we take a look at another passage which speaks of the same Corinthian Christians. In Acts xviii, we have an account of Paul's coming to Corinth, and of his labors there. At the 8th verse we are told that many of the Corinthians hearing, believed, and were immersed. In what were they immersed? Not water, says friend Whitman. Again, Rom. vi. 5, and Gal. ii. 19, 20—(altogether irrelevant.) Now he "cannot see why any one should think that Paul meant water in Rom. vi. 4." Now I for one cannot see why any one should think that Paul meant anything else. I would here ask this friend a few questions. 1st. While it is clear that Christ conferred great powers on his apostles, where is it stated that he empowered them to immerse in the Holy Spirit? 2nd. Does not the few instances recorded of that wonderful act prove conclusively that Christ reserved *that* entirely as his own prerogative? Peter speaking of it in Acts ii. 33 says, "He (Christ) poured out in this which you both see and hear." (*Diaglott.*)

The scene at the house of Cornelius was evidently of the same nature. See Acts x. 44, 45, compared with Acts xi. 17. In this last instance it is evident that Peter, although one of the chief apostles, had nothing to do with it; as it appears he was as much surprised at it as any one present; and it is further evident, that he (Peter) did not consider that blessing, viz., the gift of the Spirit, (although the same as he and his brethren had received on the day of Pentecost,) sufficient for the placing of those Gentile converts in the body of Christ; and hence he commands them to be immersed

in the name of the Lord Jesus. Verses 47, 48. Query. Was Peter mistaken?

Friend W. says; he believes what Peter says in 1 Pet. iii. 20, 21, but how does he believe it? While he and Peter agree about Christ being the ark of safety they disagree about the way of getting in. Peter certainly in chap. iii. 20, 21, agrees with Peter in Acts x. 47, 48, although friend W. may not. As for me I am just simple enough to agree with Peter in both places. The next we will notice is Philip in Samaria; he says, "But to follow Philip, . . . I cannot fully understand yet." Again, "It seems that if Peter and John had not went down to Samaria, Philip's converts would have been in rather a bad condition." Had their future life depended on their receiving that Spirit through or by the laying on them of the apostles' hands, I would agree with friend W. But it was not so. Philip was a man full of faith and Holy Spirit, "announcing glad tidings concerning the kingdom of God, and the name of Jesus Christ," to the Samaritans, in other words "preaching the gospel," which contained all that was necessary to be believed in order to be saved; and upon their believing these "things" they were immersed. He does not deny water here; but yet they were "in rather bad condition." Were they indeed? Well, if they were, we shall find a great many others in the same "bad condition." Look at the eleven apostles as they were previous to the day of Pentecost. They certainly had not received that Holy Spirit during Christ's ministry. See John vii. 39; and yet Jesus promises every blessing to them that any saint can ever expect or desire to enjoy. For want of room I will only refer to them here. Matt. xix. 28; Luke xii. 32; xxii. 29, 30; John x. 14-19, &c.

Next Acts xix. Whoever told him that those twelve men received the Spirit "by being immersed in water again?" They were immersed in water again in consequence of their believing into Jesus; and Paul putting his hands on them, the Holy Spirit came on them, and they spoke with tongues, and prophesied; and when friend Whitman can prove his possession of that Spirit by that same sign, we may be disposed to view it more favorably. The great difficulty with friend W., and others of like belief is, they do not seem to be able to distinguish between these gifts of the Spirit which were peculiar to the apostolic days, and given for the confirmation of Christianity and the Spirit of Christ which every one must possess, or be none of his, Rom. viii. 9. Now to him that is willing to be guided by the word of truth, they are as

different as water baptism and Spirit baptism. The one is essential to salvation, the other is not—one to exist for a short time, the other to be perpetual. The baptism of the Spirit, which was given to the apostles, and first Gentile converts, and which was to be accompanied by signs, and that portion of the Spirit which was imparted to believers by the placing on of the apostles' hands, and in no other way, (Acts x. 44 excepted,) and was always manifested by the gift of tongues, or languages, which were to be a sign to the unbelievers, 1 Cor. xiv. 22, was to cease, and did cease, with the apostolic age. 1 Cor. xiii. 8. And from that time forward all that remains for the conversion of the sinner, and for the edification, sanctification, and growth in grace and knowledge of the saint, is faith, hope, and love. 1 Cor. xiii. 13. But the self-denying, self-sacrificing, self-humiliating, forgiving, loving, obeying spirit, mind, or disposition of Christ, must and will forever remain. May we all be guided by the truth.

WM. M. HOWELL.

Big Rock, Ill.

Questions on the One Faith.

1. What is the Gospel? Compare Mark i. 14; Matt. iv. 17, 23; Luke iv. 43; ix. 2, 6; viii. 1; Matt. ix. 35; vi. 33; xiii. 19; Acts viii. 12, 25; xix. 8, 10, 20; xxviii. 30-32; 1 Cor. xv. 1-3.
2. What was preached as Gospel to Abraham? Gal. iii. 8; and to the Hebrews, Heb. iv. 2, "as well as unto us," Matt. xxiv. 14.
3. What is the faith once delivered to the saints? Jude 3; Rom. iv. 12.
4. What are the names of the saints to whom the faith was delivered?
5. What is the inheritance promised to the saints? Gal. iii. 29; Rev. ii. 25; iii. 21; James ii. 5; Matt. v. 5; Psa. xxxvii. 9, 11, 22, 29. Prov. x. 30; Rom. iv. 13.
6. Through whom do we gain the inheritance? Heb. ix. 15.
7. What is the good confession? 1 Tim. vi. 13; John xviii. 33-37.
8. Of what Kingdom is Jesus the King? Acts i. 6, 7; Dan. ii. 44; Ezek. xxi. 25-27; Mark xi. 10.
9. What is the territory of the Kingdom? Ezek. xvii. 13-21; Gen. xv. 15-21; Lev. xxv. 23.
10. Over what countries will the dominion of this Kingdom extend? Psa. ii. 8; Dan. vii. 27; Isa. lx. 12; Rev. xi. 15.
11. How long will Christ reign over this Kingdom? Rev. xx. 6; 1 Cor. xv. 24, 25.
12. What city shall be the capital of this Kingdom? Isa. xlvi. 12; Ezek. xlvi. 35; Jer. iii. 17, Isa. ii. 3.

13. On what hill shall the King's palace be built? Psa. ii. 6; cxxxii. 13, 14; Micah iv. 2; Ezek. xliii. 7.
14. Of what dynasty or royal house is the King? 2 Sam. vii. 12-14; xxiii. 2-7; Psa. cxxxii. 11.
15. On what throne is the Christ to reign? Acts ii. 30; Luke i. 30-33; Isa. ix. 7.
16. Who shall assist the Christ in judging and ruling the world? Rev. iii. 21; v. 10; Dan. vii. 18, 27; 1 Cor. vi. 2, 3; Luke xii. 32, 36; xxii. 29, 30; xiii. 28, 30; Isa. xxxii. 1; Psa. cxlix. 5-9; xlv. 16; 2 Tim. ii. 12.
17. Who are the natural born subjects of this Kingdom? Ezek. xxxvii. 21-28; Matt. ii. 2; xxvii. 37; Luke i. 32, 38.
18. Who shall be its foreign born or conquered subjects? Psa. lxxii. 7-11; ii. 8-10; Eph. i. 10.
19. Will the subjects of the Kingdom be mortal or immortal? Isa. lxx. 20, 25; Zech. xiv. 17, 18; Luke i. 71-79; Rev. ii. 26.
20. Will the rulers of this Kingdom be mortal or immortal? John iii. 5; 1 Cor. xv. 50; Luke xx. 35, 36.
21. Are the Twelve Tribes of Israel to be restored to their own land; and if so, by whom, for how long, and for what purpose? Ezek. xxxvi; xxxvii; xxxiv; xxxix; Jer. iii. 12-18; xxx; xxxi; xxxiii; Isa. xlix; lxxv. 13-25; lx; lxi; lxii; Hosea iii. 4, 5; Joel iii; Obadiah 17-21; Micah vii. 9-20; Isa. xl; Psa. lxxviii. 22-23; Zech. xii; xiii. 1-4; xiv; Deut. xxx; Gen. xlix. 10; Isa. xxvii. 6; Hab. ii. 14; iii. 8-17; Exod. xxxii. 10; Jer. li. 19-23; Rom. xi. 1, 2, 12, 25, 26; Micah v. 7-15; Psa. lxxvii. 4; Luke i. 30-33; John vi. 52; x. 16.
22. What are the things concerning the Name of Jesus Anointed? Acts viii. 12; Matt. i. 1, 31; John xx. 30, 31; Matt. ii. 2; 1 Cor. xv. 3; Isa. xxx. 27; Psa. cx. 4; Prov. xviii. 10; 1 Tim. ii. 5; Matt. xxviii. 19, 20; Acts xv. 14; xvii. 31; John v. 43.
23. What is the Scripture teaching concerning the Resurrection and Judgment? 2 Cor. v. 10; 2 Tim. iv. 10; Rom. ii. 5, 6, 16; xiv. 10, 12; Luke xix. 15; 1 Cor. iv. 5; John xii. 48; 1 John iv. 17; Rev. xi. 18; 2 Cor. iv. 11; John v. 29; Dan. xii. 2; Job. xix. 26, 27.
24. What shall be the wages of sin and the doom of the wicked? Rom. vi. 23; Psa. xxxvii. 20, 10, 34; cxlv. 20; civ. 20; lxxxiii. 27; Obadiah 15, 16; 2 Thess. i. 9, 10; 2 Pet. iii. 9; ii. 12; Job xx. 5, 8; Matt. iii. 12; xxv. 46; 2 Cor. ii. 15, 16; Prov. xiii. 18.
25. Will all mankind be raised from the dead? Isa. xxvi. 13, 14; Jer. li. 39, 57; Prov. xxi. 16, Eph. iv. 17, 18; Rom. ii. 15; v. 12; 2 Cor. iv. 8; Psa. xlix. 6, 7, 14, 19, 20.
26. Is Adam the first now alive or dead? 27. When Jesus was buried was he alive or dead?
28. Is man by nature mortal or immortal? 29. Will this earth ever be destroyed? Prov. x. 30; xi. 31; ii. 21; Psa. cxiv. 1; xxxvii. 11, 22, 29; Isa. xlv. 18; Matt. v. 5; Rom. iv. 18; Rev. v. 10; Psa. ii. ii. 8; lxxii. 8.
30. What are the covenants of promise? and to whom made?
31. Is Jesus now on David's throne?  The Old Testament Scriptures are as essential as the New. 2 Pet. i. 19, 21; Luke xvi. 31; Isa. viii. 20; xxxv. 16; John v. 39, 45; Acts xv. 21; xvii. 11; xxviii. 23; Rom. xv. 4, 8; Eph. ii. 12.
- Without the One Faith it is impossible to please God. Jude 2; Heb. xi. 6; Rom. iv. 12.
-  "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," John i. 7.
- W. S. SPEER.

Lawrence, Kansas.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY.

We will now examine in detail the terms used and applied to the celestial beings that appeared to Abraham, as recorded in the narrative we have called attention to.

First, we read the Lord appeared unto Abraham when he was ninety and nine years old, and said, "I am the Almighty God." The word Lord, the reader will perceive is printed in small capital letters, which indicates that the original Hebrew word from which it is translated is *Yehowah*, Jehovah, which is the name of the Eternal One himself, and a name which we shall make the subject of more special consideration at another time.

The words rendered Almighty God, are *ail*, strength or power, and *shaddai*, plural, mighties, mighty or powerful ones. In the third verse we read, "God talked with Abraham." The word rendered God is *Elohim*, plural, gods, or mighty ones, talked with Abraham. It does not necessarily follow from this that the Eternal One himself, whom we are told no man hath seen, or can see, appeared unto Abraham personally and

talked with him. The original Hebrew word translated appeared, does not necessarily demand this, nor does the Greek word by which it is translated in the Septuagint version, but, that the Eternal One appeared or manifested himself unto Abraham, in and through his celestial messengers, or mighty ones, who perform his work, and obey his commands. We find this view confirmed by reference to the 18th chapter, where we again read, that Jehovah appeared unto Abraham, and the manifestation was after this manner. "As he sat in his tent door, three men appeared to him." Now here were three personages that appeared to Abraham, and they are called men, and also by the name of Jehovah. In the subsequent record of the visitation of Lot, there were two of them, and they are called angels. "And there came two of the angels," *shenai ha maluchim*, "to Sodom at even, and Lot seeing them rose up to meet them." The Hebrew word for angel is *malachi*, meaning a messenger; its plural is *malachim* as above. Again in the record of Abraham's trial, when he was called to offer up his son Isaac, we have another confirmation. We read that "*Elohim* did try (common version, tempt) Abraham, and said unto him, Abraham; and he said 'behold here I am.'" And Abraham was directed to take his son Isaac, and go to a place afterwards to be designated, and offer him up as a burnt offering. When Abraham had arrived at the place which *Elohim* had told him of, and had laid his son on the altar, and drawn forth the knife ready to slay him, the angel of Jehovah called unto him out of heaven, and commanded him not to lay his hand on the lad; and we read "the angel of Jehovah called unto Abraham out of heaven, the second time, and said; "By myself have I sworn, saith the Lord, etc." See Gen. xxii. 18.

Here we find that the angel, or messenger of Jehovah, was the agent employed in the transaction with Abraham. Again we find Jacob speaking of the angel that redeemed him, as follows. "And he blessed Joseph, and said, God, before whom my fathers Abraham, and Isaac did walk, the *Elohim* which fed me all my life-long unto this day. THE ANGEL which redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac." Gen. xlviii. 15, 16.

Let us now notice briefly some of the testimony concerning Moses, to whom, we read, God appeared at various times. We have the matter summed up very concisely in Num. xii. 7, 8. "My servant Moses is not so, who is faithful in all mine house,

with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of Jehovah shall he behold." Here we read that not in dark sayings but apparently the Lord was to speak with Moses, and that a similitude, or likeness [*Tenunoth*] of Jehovah he should see. The word rendered similitude, signifies an image, figure or likeness; hence it was not necessary to answer the demands of this passage of Scripture, that Moses should see the Eternal One personally, but that one bearing the likeness, or appearance of the Lord should be manifested to him. From the preceding context we learn that the personage that spake the words we have under consideration, was the same that had gone before the sons of Israel in a pillar of cloud by day, and fire by night. In the 5th verse we read, "And the Lord came down in the pillar of the cloud, and stood at the door of the tabernacle, and called Aaron and Miriam, and they came forth," and it was to them the language was addressed.

Who this personage was we shall learn by reference to the book of Exodus. In chap. xiii. 21, we read, that upon the occasion of the departure of the children of Israel out of the land of Egypt, "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." In chap. iv. 19, we read, "And the angel of God, (*malachi ha Elohim*, the messenger of the *Elohim*), which went before the camp of Israel, removed and went behind them, and the pillar of cloud went from before their face and stood behind them; and it came between the camp of the Egyptians, and the camp of Israel." In this record we find that the personage is called by the name of Jehovah, and also an angel or messenger of the *Elohim*. In the 23rd chapter we read, among other things which *Elohim* said to Moses, while speaking from the thick cloud on Sinai, this, "Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and provoke him not; for he will not pardon your transgressions, for MY NAME is in him." See also Exod. xxxii. 34.

Again we read, "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord spake unto Moses face to face, as a man speaketh to his friend." Exod. xxxiii. 9, 10, 11.

From what we have here presented it is apparent that the personage who spake to Moses face to face as a man speaketh to his friend, was the angel of the presence; the powerful one in whom was the NAME of the Eternal, who was sent before the sons of Israel to fight for them, and to guide them in the way in which the Almighty purposed they should walk. This we shall find accords with the teachings of the New Testament.

We will notice first the testimony of Stephen with reference to Moses. "This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear. This is he that was in the congregation in the wilderness with the Angel which spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us." Acts vii. 37, 38. The testimony of Stephen is, that it was the Angel that spake to Moses in Mount Sinai. Again, Paul in speaking concerning the law which was given to Moses in Mount Sinai, says, "Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by ANGELS in the hands of a mediator." Gal. iii. 19. In another place we read, "For if the word spoken by ANGELS was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 2.

In Heb. i. 13, we read with reference to angels, that "they are all ministering spirits, sent forth to minister for those who shall be heirs of salvation." This is spoken with reference to the present state of things which is subjected to them; but in ii. 5, we read, "For unto the angels hath he (God) not put in subjection the *oikoumenen teen melousan*, the future habitable whereof we speak." In the 1st chapter the writer had been speaking of the *oikoumenen* or habitable in which all the angels or *Elohim*, the powerful ones, should worship him whom the Eternal or Self-Existent had highly exalted and anointed with the oil of gladness above his fellows. The language of the psalmist which is here quoted by the writer of the letter to the Hebrews is, "Worship him all ye gods, *Elohim*." Psa. xcvi. 7. For *Elohim*, gods, we have angels in the passage referred to in Hebrews.

A question may here present itself, viz.—Why were those celestial beings who appeared in ancient times to the fathers,

sometimes called by the name of Jehovah, which is the name of the Eternal One himself? We answer first in the language of the apostle Paul, "Of him the whole family in heaven and earth are named." Second, the angel that went before and guided the sons of Jacob was called the Angel of the Presence, and we are told that the NAME of the Eternal One was in him. This is very clearly set forth by Isaiah, when speaking with reference to the manner in which the Eternal One was a savior to the sons of Israel; he says, "In all their afflictions he was afflicted, and the ANGEL OF HIS PRESENCE saved them." Isa. lxiii. 9.

Finally, all the *Elohim* or powerful ones act by the authority and command of the Eternal One, consequently they appear in his name, and for his purposes; and whatever the work to be performed, or whoever the agent to accomplish it, it was the work of the Eternal and Self-existent himself who is the King eternal, incorruptible, the only wise God. the only One having immortality, who dwells in light unapproachable, whom no man hath seen, nor is able to see, to whom he honor and might evermore." See 1 Tim. i. 17; vi. 16.

TO BE CONTINUED.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

June 1st, 1868.

An Intolerant Spirit.

For some time past we have been pained to see the manifestations of a spirit of intolerance amongst the brethren of the One Faith. We are aware that those who manifest it will not admit that they possess such a spirit, but give it another name, and say that they are only "contending earnestly for the faith," and for the purity of the truth and the Church. Now we would not be second to any one, so far as our knowledge and ability are concerned, in making known the faith of the Gospel in its native simplicity and purity, and in guarding that faith from being perverted or nullified by the teachings of men of corrupt minds; and hence would seriously object, nor could we allow any mere opinion or speculative theory to be attached to the faith. But there are

opinions which some brethren hold on various portions of the Scriptures, which are not essentially of the One Faith, or contained in the glad tidings of our salvation—*opinions* which they knew nothing of when they obeyed the law of the faith, and which are not included in "the truth as it is in Jesus." These no one has a right to preach as part of the gospel. There are many things which believers by reading and study may learn from the Scriptures which are true and glorious in themselves, which were not preached in primitive times as the gospel, and therefore not necessary to be preached to the world now, in order to salvation. Certain great principles and definite propositions were made known, and these were easily comprehended and applied. The details and minutia of the gospel scheme were left to be filled in afterwards, by a continual perusal and study of the writings of the prophets.

But this is not exactly what we started out with, and was about say. That is an intolerant spirit which proscribes brethren from fellowship with each other because they do not see eye to eye on all points—brethren who believe the same great and glorious truths concerning the kingdom of God, and the name of Jesus Anointed. Now why should this be? Why thus judge our brethren, when we are commanded to judge nothing before the time? Why say such a person is not my brother, if he teaches so and so? Now there is a fault somewhere, and it ought to be known and remedied. We think it is here. One brother advances in knowledge on some particular point, and one on another. Maybe after all that what is thought to be a point gained in knowledge, in some cases, is not correct when tested by others; but let this be as it may, it is thought to be so by those who have it. These then preach their peculiar notions *with* the gospel, and individuals never hearing anything different receive these opinions as part of the faith. Then other brethren who cannot endorse their peculiar views hear of this, and object, and on this account are not willing to recognize them as brethren. The difficulty arises from preaching *opinions with* the gospel.

Now let us illustrate by facts, and we hope that none of the brethren will be offended, because they may be alluded to. For instance, one brother says—"I cannot recognize as my brethren those who teach that there is "no resurrection of the wicked." Another writes—"I cannot fellowship those who teach the resurrection of a certain class to judgment, only at the end of the millennium." Another—"I cannot receive those who teach the mortal resurrection of the saints." Another—"I cannot recognize those persons as of the one faith who teach the immortal emergence of the saints from the grave, because they thereby deny the judgment," etc., etc.

If brethren would confine themselves more to the simple elementary principles of the gospel, taking apostolic preaching as a model they would escape all this censure, and not be chargeable with a proscriptive spirit. Shall we sit in judgment on our brother and condemn him as unfit for fellowship, because he may hold some notion which we may regard as unscriptural, but which he contends is taught in the Divine Word? By no means, unless that notion is subversive of the One Faith. Of course, nothing of this kind can for a moment be tolerated. But we have yet to learn, that to hold an opinion that the saints will rise either *mortal* or *immortal*; that the wicked will rise to judgment at the beginning or at the end of the millennium; or to not rise at all, is a sufficient cause for us to cast one another out of the Church. Rather let us forbear with one another in love, and keep down this illiberal and unchristian spirit, and where we think our brethren err, in these or other matters, try to convince them by scripture and sound reasoning. This will have a far better effect than proscription and denunciation. Remember, none are perfect; and that we have no prophet amongst us, or spiritually gifted person to whom we can appeal, except the writings of the ancient men of God; no pope to settle our disputes—therefore, we ought to receive each other as brethren, if we have reason to believe that the Lord has received us. "Finally, be ye all of one mind, having compassion one of another; love as brethren

ren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing," 1 Pet. iii. 8, 9.

"Laying on of Hands."

A sister asks—"If the healing of the sick, and such other miracles ended with the apostles' day, did not also the laying on of hands when there is a minister set apart, or any officer of the congregation?"

We shall answer this query by citing the inquirer to the practice of laying on of hands, as mentioned in the New Testament, and leave her and our readers to judge for themselves.

1st. *The impartation of the Spirit.* Acts viii. 17-19—"Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit." Acts xix. 6—"And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied."

We learn from these recorded facts that none on earth, after the ascension of Jesus, had power to impart the Holy Spirit, except the apostles. Philip, though a man "full of the Holy Spirit and wisdom," and able to perform mighty signs and miracles, so as to cause even Simon the magician to wonder, believe and obey the truth, yet he could not give this power to others. Hence Peter and John were sent down to Samaria to impart to the baptized believers the Holy Spirit. This they did through prayer and the imposition of hands. Then "they received the Holy Spirit." Up to this moment they had not received it—they had only seen its *effects* and *operations* upon others, through the instrumentality of Philip. The Spirit wrought in, by, and through him, "confirming the word with signs following." These Samaritans had *heard* the word of the truth of the gospel, *seen* the signs performed to prove its truth, *believed* the things re-

ported, and been *immersed* into the name of the Lord Jesus; but had not received the Spirit. After they were thus *saved* and made the children of God—Abraham's seed and heirs of the promises—the Spirit was given them by apostolic hands being laid on them. That was the channel through which the Spirit flowed. Apostles alone could impart the gift, and this was the mode in which it was communicated. Paul gave the Spirit to the Ephesians in the same way. These men first heard, then were "immersed into the name of the Lord Jesus," and after this when Paul laid hands upon them, "the Holy Spirit came on them;" and the proof is given that they had the Spirit—"they spake with tongues and prophesied."

No one at that time except an apostle, could give the Spirit by the "laying on of hands;" and no one from that day to this has been able to impart the like gift; consequently prophesies have failed, and tongues have ceased.

2nd. *The healing of the sick.*—We read that "laying on of hands" was used in connection with the curing of sick persons. We have a remarkable instance to this effect in the history of Jesus. In Luke iv. 40 we read—"Now when the sun was setting, all those who had any sick with divers diseases, brought them unto him; and *he laid his hands on every one of them*, and healed them." The apostles had the same power given them—"they shall *lay hands on the sick*, and they shall recover," Mark. xvi. 18. The apostles performed many cures upon sick persons, but the historian does not always give the *modus operandi*. We have one case given, however, in Acts xxviii. 8, where it is stated that the father of Publius lay sick of a fever and bloody flux, and that Paul "prayed, and *laid his hands on him*, and healed him."

3rd. *The appointing of officers in the church.* The ceremony of the imposition of hands was practiced in the primitive church when individuals were appointed to fill any particular office. In Acts vi. 1-8 we have an account of the choosing and appointment of seven men to serve the congregation at Jerusalem, in the capacity of deacons, as it is generally understood. These were chosen

by the disciples—set before the apostles—who then “prayed, and laid hands on them.” The congregation chose the men, but the apostles set them apart.

The next case is the separation of Barnabas and Saul, from the church at Antioch, for the work to which the Lord had called them. Whilst the prophets and teachers of that congregation were ministering to the Lord, and fasting, they were directed by the Holy Spirit, to separate these two persons from their number for a special work. “And when they had fasted and prayed, and laid hands on them, they sent them away,” Acts xiii. 1-3. The appointing power in this case were the prophets and teachers, under the direction of the Holy Spirit; and they signified their approval by the laying on of their hands.

The apostle Paul reminds Timothy (1 Tim. iv. 14,) not to neglect the gift which was imparted to him by prophecy, with the laying on of the hands of the presbytery. It seems that it had been foretold by some in the church that Timothy would fill some important office, and that accordingly, the apostle and the eldership appointed him to the office of evangelist. In 2 Tim. i. 6 Paul says, “stir up the gift of God, which is in thee by the *putting on of his hands.*” This gift was probably the Holy Spirit, and may have been imparted to Timothy when he was appointed as an evangelist by the laying on of hands of the eldership. Timothy had also an appointing power invested in him; hence Paul advises him to “lay hands suddenly on no man.” Titus also had the same power. The apostle says—“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, (or left undone,) and *ordain* elders in every city, as I had appointed thee,” Titus i. 5. Then he instructs him as to what kind of persons he must appoint, giving their qualifications. These are similar to what we read in 1 Tim. iii. 1-7. That Timothy and Titus appointed or set apart such persons as they deemed were qualified to be elders by the laying on of hands, we infer from the Greek word used in Acts xiv. 23, with reference to the action of Paul and Barnabas. It is there said—“when they

had ordained (*cheirotoneo*,) them elders in every church, and prayed with fasting, they commended them to the Lord on whom they believed.” *Cheirotoneo*, signifies to appoint by stretching out of the hand. Paul and Barnabas in this way appointed elders in every church. Timothy had an appointing power, and he was to “lay hands suddenly on no man,” lest he should be made a partaker of other men’s sins.

From the above citations of passages where the subject of imposition of hands is mentioned, we can plainly see that none but apostles, or individuals authorized by the Holy Spirit or by an apostle, had authority to appoint evangelists or elders by the laying on of hands. Hence the *seven* chosen to serve tables in the Jerusalem church were set apart by the apostles’ hands—Paul and Barnabas by the prophets and teachers in the congregation at Antioch, under the direct guidance of the Holy Spirit—Timothy set apart by the Apostle Paul and the presbytery laying hands on him—and Titus also was appointed by Paul. And as both Timothy and Titus were left to guide and direct the church, and to set in order the things left undone, and had an appointing power given them, and was cautioned to be careful in using it,—we infer that there was no other appointing power in those churches and we read of no apostolic succession having the power at the present time. We have often seen the farce enacted of setting apart or ordaining a person to the ministry, as it is called, but could only view it as a mere ceremony, without any clear scriptural authority. We leave the subject to the consideration of our readers. EDITOR.

For the Gospel Banner.

The Supper—Weekly? or Monthly?

BRO. WILSON:—With your permission, I wish to answer “ONE WHO WANTS TO KNOW.” He asks:

1st. “When is the time they will observe that ordinance in the year 1868?” Ans. At the full moon just before Easter Sunday. The 14th day of the first month. The night of the passover, which is the day of Jesus’ betrayal and death. Or, the 7th day of April after sun set.

2nd. “By what portion of scripture do they prove its annual observance?” Ans. By Matt. xxvi. 25-29; Mark xiv. 22-25; Luke xxii. 14-20; 1 Cor. xi. 23. You can see from the above testimony that the “Lord’s Supper” was instituted at a yearly feast, with a change made in the elements,

but not in the time. Faith in the slain lamb of God, supplies the place of the lamb in the "Lord's Supper," or, "the Christian Passover." For "Christ our Passover is sacrificed for us, therefore let us keep the feast." The Corinthians had departed from the true time and manner of keeping the feast in Paul's day. And he lays the truth before them, by saying, "the night in which he was betrayed," &c. See the connection. What night was it? The night of the Passover. When was the Passover? The 14th of the first month, or else Jesus did not keep the law. There is no plainer question taught in the Bible to my mind.

3rd. "Have they any reliable information that any of the early Christian churches so observed it?" Ans. Yes. The Asiatic churches so observed it, (according to Buck and Mosheim,) until the council of Nice. And a bitter controversy issued between them, and the Western or Roman churches; and the latter excommunicated the former for not observing it on Sunday, or first day of the week. And this day (Sunday) was settled on at the council of Nice, and became a universal law. But such testimony amounts to nothing either way, on this or any other question, in my mind, unless it harmonizes with the Bible. Of all the days in the week, I would choose any other than Sunday on which to commemorate the death and sufferings of our dear Redeemer. On that day he rose from the dead, and is a joyful day to all Christians. But the night in which he was betrayed is a mournful scene. And the fruit of the vine and unleavened bread are the symbols to be used. Not drugged wine and leavened bread, used now by nearly all churches in the land. What! take a cup, of the stuff called wine in your hand, and look up to him, who cannot look upon sin with the least of allowance, and thank him for such a cup, and say it fitly represents the spilt blood of the spotless lamb of God! Oh, God, have mercy on poor fallen humanity!

W. H. WHITMAN.

REMARKS.

The above calls for a few remarks. We think friend Whitman has completely failed to answer the 2nd question. The texts given to show the *annual* observance of the Supper do not prove it. They only show that Jesus instituted it at the Passover; and the last proof-text does not even show that—Paul simply says, "that the Lord Jesus, the night in which he was betrayed, took bread," &c. And he does not even say that it was the *night* of the Passover, though we know it was from other sources. Nor have we any evidence that "the Corinthians had departed from the true time," as above asserted, and that Paul wished to show them that it ought to be kept on the *night* of the Jewish Passover. All this is mere assumption; and yet friend Whitman says, "there is no plainer question taught in the Bible" to his mind than this. If this be true, we are not much surprised that he is in darkness on other important points.

We are surprised that any who profess to be brethren of the One Faith, should hold to and advocate such a doctrine as this—the *yearly* observance of the Lord's Supper; and yet we hear of some who do so. Nay, we have heard of one who claims to be an "Elder" of a certain congregation in Iowa, who has been lording it over God's heritage, forbidding the disciples to break bread on the first day. That truly is an assumption of power derived only from the great mother of harlots, and the sooner said congregation reverses the decree of this "Elder" the better it will be for themselves. This "Elder" might as well forbid the congregation to meet together at all on the first day, as to forbid their breaking bread in memory of Jesus. The disciples at Troas came together on the first day {for this very purpose, (Acts xx. 7.) and why should not disciples now? The Jerusalem church "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." Just as steadfastly in one exercise as the other. Are we to understand that the brethren are only to assemble once a year, on the *night* of the 14th of the first (Jewish) month, to attend to these acts of worship? Or do those who advocate this strange theory mean to say that the Jerusalem disciples "continued steadfastly" in the *yearly* breaking of bread, and in the *weekly* fellowship, teaching, and prayers?—that the Troas disciples were improperly instructed as to the *time*, coming together on the first day of the week, to do that which ought only to be observed *once a year* on the *night* of the Passover?—and that the Corinthians and the congregations of Galatia, who were also in the practice of meeting together on the first of every week; (1 Cor. xvi: 1, 2,) had also gone astray as to *time*?

As friend W. quotes Mosheim as authority for his *yearly* theory, though without giving the place where the reference can be found, we will cite him to Mosheim's "Historical Commentaries," Century I, Sec. 47, page 189, where the author commenting on Pliny's letter to Trajan* about

* See page 118, of *Banner* for a copy of this letter.

the Christians and their worship says:—"The account commences by stating in general terms, that the solemn assemblies of the Christians were held on a certain fixed day. This fixed day, as may be proved from the epistle itself, (and in another place I have so proved it,) was the same with that which we at present consider as sacred, namely, the day on which our blessed Savior rose from the dead." Mosheim also states that the Christians in Bithynia were accustomed to hold two meetings; one before sunrise, and the other about noon; and at the latter meeting it was their practice to celebrate the feast of love, and the Lord's Supper. But with reference to Christians of other countries it was not customary to hold two meetings, but says he, "they went through the whole of whatever might be enjoined with regard to public worship at one and the same meeting." Remember this practice was observed by these Christians in Bithynia, soon after the age of the apostles, when Trajan was emperor of the Roman empire, and it had been received direct and pure from the fountain head.

Mosheim also states in another place, that "The first Christians assembled for the purpose of Divine worship, in private houses, in caves, and in vaults, where the dead were buried. Their meetings were on the first day of the week; and, in some places, they assembled also upon the seventh, which was celebrated by the Jews. * * * During these sacred meetings, prayers were repeated, the Holy Scriptures were publicly read, short discourses upon the duties of Christians were addressed to the people, hymns were sung, and a portion of the oblation, presented by the faithful, was employed in the celebration of the Lord's Supper and the feasts of charity."

Justin Martyr, another eminent witness, who lived soon after the apostolic age, early in the second century, testifies to the same first-day practice. We quote from Coleman's "Ancient Christianity Exemplified:"—"Justin Martyr says, 'that they [Christians] neither celebrated the Jewish festivals, nor observed their Sabbaths, nor prac-

ticed circumcision.' In another place he says, 'that they, both those who lived in the city and they who lived in the country, were all accustomed to meet on the day which is denominated Sunday, for the reading of the Scriptures, prayer, exhortation, and communion.'"

Without multiplying quotations, we think the above are sufficient to establish the point, that the primitive Christians attended to the Lord's Supper *weekly*. That the *yearly* observance has neither scripture nor the usage of the primitive congregations to warrant it. For *weekly* communion we have positive proof in Scripture, supported by the practice of the disciples immediately after the decease of the apostles. And it also agrees with reason. This tells us, that we ought to remember Jesus in the breaking of bread, as he has appointed, more frequently than *once* a year, seeing that this act of worship is connected with, and constitutes part of the religious duties of the congregation when they meet together. We consider Acts ii. 42 decides this beyond a doubt.

Let our friend W., and others who may hold to *yearly* communion, re-examine the subject; and let those who are better instructed, and believe that the primitive church met *weekly* for worship, (of which the Supper formed one chief item,) make it a duty imperative on them to follow their example, and see to it that no one rob them of their privilege, or deter them from so doing.

EDITOR.

Questions to help Self-Examination.

What are we living for? What is the great end we aim at? Do we seek in all things to please God? Are we doing our best to benefit our fellow-men? Are we striving to promote the spread of truth? What have we done, and what are we doing to this end? What sacrifices have we made to this object since we professedly espoused the cause of Christ? Do we see much reason to mourn that we have done so much for self, or worldly ends, and so little to help others to the light of life? Do we feel that interest in the eternal life of our fellow-men which manifested itself in our Redeemer? Are we aware that Christ is not only our Redeemer but our example? Are we striv-

ing after conformity or likeness to Him, in love, patience, meekness, forgiveness of enemies, labor for the good of others, and holy obedience to our Father in heaven? Are we satisfied with ourselves while conscious that in all these particulars we come short? Do we seek His forgiving mercy for it, and pray for the Holy Spirit to help our infirmities in these things? Are our wills subjected to the will of God in all things? Are there no murmurings in our hearts, when our wills are crossed? Do we delight in doing good to others? Are we using the things God has entrusted us with to this end, as we will wish we had when our Lord returns? Have we money lying idle, or expending it only to gratify self, or to make the rich richer, while we are dealing out grudgingly to relieve the destitute, and to scatter the knowledge of the living God to those whose minds are still blinded? Do we make the friends of Jesus our chief friends and associates, or do we prefer the society of the worldly-minded and politicians? Are we making as much of our situation and advantages as Christ would make were He in our circumstances? How would we feel, if we knew we were to meet Christ now? Would we feel that we had done our whole duty in His cause? Would we not, rather, feel as if we had done too much for self and too little for Him? Do we know how soon we shall meet Him? Are we afraid of reproach or persecution? Are we afraid we shall lose some desirable situation or employment, or some of our friends, if we openly act convictions of truth and duty? Are our fears such in this respect, that we have no eyes to see a greater loss impending—viz; the loss of eternal life, and a place in the kingdom of God, on the earth restored to its Edenic state? Do our fears prevent our renouncing and rebuking error? Are we afraid, if we do this, we shall be cast out of some religious society, and be left to our own resources forgetting that when men forsake us, because of our attachment to, and defence of truth, God will take us up, and be our Father? These questions will probably be sufficient for our consideration this month. When any write us, they have solved them all, as in the sight of the heart-searching God, we may suggest more.—*Sel.*

For the Gospel Banner.

The Kingdom of God.

“Remove the diadem, and take off the crown; this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him.” Ezek. xxi. 26, 27.

This kingdom here spoken of, that the Lord says he will overturn three times, and

that it should be no more, after the last overturning, until he comes whose right it is, and he will give it him, is none other than the kingdom of David, which the angel spoke of when addressing Mary, saying, that she should “bring forth a son, and shalt call his name Jesus, he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.” Luke i. 31-33. Hence we see that Jesus is the one whose right it is, and the Lord has declared he will give it him. The very same *it* that was to be overturned three times.

Next we will notice when those overturnings were accomplished. The *first* was when the children of Israel were carried captive to Babylon. See Jer lii.

The *second* was when Herod was declared king over Judea forty years before Christ, and the Jews were made tributary to the Romans,—their kingdom still being in existence.

In the downfall of all kingdoms there are different stages in their decline until their final overthrow is accomplished. Just so it was with the kingdom of David. This brings us to the point where we will introduce the language of Jacob, in speaking of Judah, recorded in Gen. xlix. 10, where he says “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;” hence we find from this language that the ‘sceptre must remain with Judah until the coming of Shiloh, and we find that the kingdom of Judah was in existence, though in a perverted condition at the first coming of Christ.

The *third* and last overturning took place in the 70th year of the Christian era, when Titus took the city of Jerusalem and scattered the Jews throughout the world; and from that day to this the kingdom of Judah has never been in an organized condition, and according to the word of God it is to be no more, until he comes whose right it is, and he will give it him.

We next call the reader's attention to the word of God, Dan. ii, where there are four universal empires brought to view, the Babylonian, the Medo-Persian, the Grecian, and the Roman. This last kingdom, we find from Daniel's interpretation in the 41st verse was to be divided, which division has taken place;—first into eastern and western Rome, and then into ten kingdoms, which the toes of the image represented; and the Lord says, “in the days of these kings shall the God of heaven set up a kingdom which sha

never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all of these kingdoms, and it shall stand forever." Hence we find from this interpretation given by Daniel that the God of heaven will set up a kingdom in the days of these ten kings, for it is to break in pieces and consume them all, not a part of them, but all ten of them.

Are they all in existence at this time, and have they been ever since the division of Rome into ten kingdoms?

I think not, for God shows Daniel in chap. vii. 8, that there came up among the ten horns, another little horn, before whom there were three of the first horns plucked up by the roots.

I believe that the ten kingdoms will all be in existence at the time the God of heaven sets up his kingdom, for the Lord says it shall break in pieces and consume them all. How then are both these prophecies to be fulfilled? It is plain to my mind, that the Roman empire being divided into ten kingdoms, fulfills the declaration that it should be divided. Then the little horn arises among them, (which is the Papal power,) it subdues three of the first horns, which it has already done—"and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end." The judgment sat in the days of the French revolution, and Napoleon Bonaparte gave this beast the deadly wound that was healed.

In Rev. xiii. we find this same beast brought to view, and that one of his heads received a deadly wound, and that it was healed. When Bonaparte took the Pope prisoner he inflicted the deadly wound, and when he (the Pope) was reinstated the deadly wound was healed; but from that day the Pope's power has been waning, or in the language of Daniel, "they shall take away his dominion to consume and to destroy it unto the end." And when his power is consumed sufficiently for the beast to arise that is spoken of in Rev. xiii. 11, that John says had two horns like a lamb, and spoke as a dragon,—the Papal power still being in existence, and it standing to represent one of the three kingdoms which it had subdued, but its power being so weakened as to permit the beast with two horns to arise, which horns are the other two kingdoms; thus both of the prophecies will be fulfilled, and then the God of heaven will set up his kingdom in the days of the

ten kingdoms, and it will break in pieces and consume all of the ten, and it shall stand forever. Daniel says that the kingdom of God shall break in pieces and consume them all.

Now if they are not all in an organized condition when God sets up his kingdom, how can it break them to pieces? It will not do to say that seven will do as well as ten, for God speaks of ten, and any less will not fulfill the prophecy.

As farther evidence that the ten kingdoms will be in existence at the coming of Christ I refer the reader to Rev. xvii. 14, where the angel in speaking of the same ten kings says, "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings;" hence we see that the ten kings are to make war on the Lamb, and therefore they must be in an organized condition, or they never could make war.

The same kingdoms are spoken of in Rev. xix. 20, where John says he saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

Brethren, let us watch and wait for the Lord Jesus to return from heaven, leaning on his word as our guide.

GARRET TERHUNE.

From the Advent Review.

Are Demons Immortal Souls?

BRO. SMITH: I have just listened to a discourse delivered by an Elder of the Disciple church on the miracles performed by our Savior in casting out devils, and unclean spirits, in which he made the statement that the word devils used in the New Testament was translated from the Greek word *daimoon* which should be translated demons, the meaning of which (according to a variety of authority which he quoted) is disembodied spirits, or the spirits of dead men. Consequently he took the position that the devils which our Savior cast out were disembodied spirits who had taken up their abode in those persons from whom they were expelled. He also quoted, I believe, from the epistle of Ignatius to show that our Savior used the word *daimoon* (meaning disembodied spirit) in Luke xxiv. 39. He referred also to necromancy, forbidden by God, and defined it as foretelling by the spirits of the dead.

If the above statements are correct in regard to the meaning of the original word *daimoon*, it would be strong proof that there is a part of man which can think and act independent of the body. Believing that there is another explanation which can be given of the word above mentioned which would be more in harmony with the other

teachings of the word of God on this point, I would request you or some other brother to give your views on the subject in the *Review and Herald*. To me it is altogether a new way of proving the immortality of the soul. I would also like to have a true definition of the Hebrew word from which necromancer is translated.

STEPHEN T. FOWLER.

New Brunswick, B. N. A.

ANSWER.

The criticism referred to by our correspondent in the foregoing is not correct. That the Disciple Elder could produce some authority for calling demons departed spirits, is not to be questioned; for some lexicographers so define it; always, however, in a secondary sense. And by producing these, and keeping back all other definitions, he would be able to make his case appear quite strong to those unprepared to detect the sophistry. This, however, is not the principal and primary signification of the word. As to the use of the word in the New Testament, we first remark that the word devils is usually translated from *daimonion* instead of *daimon* [*δαίμων*,] the latter occurring but five times, the former sixty. *Daimonion* is defined by Greenfield, "A heathen god, deity, demon, evil spirit, devil." This is his entire definition. The word is defined by Robinson thus: "A demon, i. e. 1. Generally, a deity, a god; spoken of heathen gods. 2. Specially, a demon, genius, e. g., tutelary and good like that of Socrates, or also adverse and evil. Hence, in New Testament, a demon, devil, an evil spirit; the same as an unclean spirit, Luke viii. 29, 39. These spirits are represented as fallen angels, 2 Pet. ii. 4," &c. Both these authorities make *daimon* to mean the same; and neither of them give to either word, in any case, the signification of "departed soul." Of the word *daimonion* the entire definition given by Liddell and Scott is, "1. The Deity, or divine essence. 2. An inferior race of divine beings, demons. 3. The name by which Socrates called his genius, or the spirit he supposed to dwell in him. In New Testament especially, an evil spirit, a devil." They give the word *daimon* the definition of, "1. A god or goddess. 2. The Deity, or divine essence. 3. The souls of men of the golden age, hovering between heaven and earth, and acting as tutelary deities. 4. In New Testament, an evil spirit, devil." *Daimonion* is first defined by Parkhurst, "A deity, a god, or more accurately, some power or supposed intelligence in the grand object of heathen idolatry, the material heavens or air." After quoting from various authors quite largely on this point, he gives a second definition as follows; "II. Besides those

original *daimonia*, those material mediators, or the intelligences residing in them, whom Apuleius calls 'a higher kind of demons,' who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed unto men,'—besides these, the heathen acknowledged another sort, namely, 'the souls of men deified or canonized after death.' " Hesiod is his authority for this definition. A third definition then follows in these words; "III. And most generally, an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name, Satan, and the Devil; and who at the time of our Savior's appearance in the world, were permitted to possess, and in various and dreadful manners to torment, the bodies of men, by which means was manifestly displayed their malice to mankind; as our Savior's divine power and benevolence to human nature were demonstrated by casting them out." Under the word *daimon*, second definition, he says, "In the New Testament it is used only for an evil spirit, a fallen angel, a devil, unless, perhaps in Rev. xviii. 2."

So much for the definition of these terms. Our principal concern of course is, to know in what sense they are used in the New Testament. And it will be noticed that while only two of the authorities quoted refer to the heathen practice of deifying souls, supposed to be conscious, and then calling them demons, they are all particular to state explicitly that in the *New Testament* these terms are only used to signify fallen angels or devils.

How the word came to be applied to departed souls in any case, is not difficult to conceive. The heathen having become indoctrinated into the first teaching of Satan on this subject, "Ye shall not surely die," but "shall be as gods," Gen. iii. 4, 5, and believing such to be the condition of departed souls, of course applied to them a term expressive of it. But the fact that the term is ever used in any other sense, is fatal to the claim of the Disciple Elder that it must mean departed spirits in the New Testament. Thus, we meet with the term, *daimon*, or *daimonion*, on the sacred record. Now if the word had *no other* meaning but departed spirit, his claim would be good that it must mean so here. As it is, we reply, The word has other meanings besides deified dead men, it means also fallen angels, evil spirits, we claim that it has this meaning in the New Testament, and before you can show that it here means departed spirits, you must bring more proof than the simple fact that it was used by heathen writers to conform to their heathenish views.

All the lexicographers above quoted, we have seen are all agreed that in the New Testament the word means only an evil spirit. We may instance in Mark iii. 22, 23, one of the many passages which show in what sense our Lord used it. He was here accused by the scribes of casting out devils [demons] by Beelzebub, the prince of devils [demons.] He replied, "How can Satan cast out Satan?" Our Lord thus settles the question that all the demons he cast out were a part of the great family of Satan, that is, fallen angels, evil spirits. "Doddridge calls this a demonstration of the point, and consequently maintains that 'Satan was considered as the prince of the demons who were cast out by Christ, and are elsewhere represented as his angels.'" (*Family Expositor*, i. 337, Lond. 1799.)—*Kitto*.

Dr. Hales, (*Sacred Chronol.* Vol. iii. p. 521) thinks that the "heathen doctrine of demons" may be referred to by Paul in 1 Cor. viii. 4-6; Eph. ii. 18; 1 Tim. ii. 5-7, and adds: "The Jews, however, and the later Greek philosophers, Plutarch, &c., used the word demons in a bad sense, as denoting evil or infernal spirits. And it is so understood everywhere else in the New Testament, except the foregoing passages, according to the observation of Bishop Newton in his masterly dissertation xxii, on St. Paul's doctrine of demons, and apostasy of the latter times foretold, 1 Tim. iv. 1-3, ii. pp. 437-445."

Lardner, on the word demon (Vol. i. p. 470,) says, "But generally, for certain, in the New Testament, and ever since, among all Christian writers the word has been used to denote an evil spirit."

Concerning the views of the fathers it is of no consequence to inquire. Whatever comes from that age when heathenism was engrafting itself upon Christianity is of doubtful authority. A celebrated writer affirms that every error which has ever disgraced the Romish church can be defended from their writings, or what purport to be such; for the church of Rome has had every opportunity to cut and carve them as she wished, and has not been slow to improve it. Our Lord, as any one will see by looking at the Greek Testament, did not use the word *daimon*, but *pneuma*, in Luke xiv. 39.

The word necromancer occurs but once in the Old Testament, Deut. xviii, 11, and is made of two words, one signifying to inquire of, and the other meaning the dead; literally one who inquires of the dead. Webster says, "Necromancy, properly the art of revealing future events by means of a pretended communication with the dead. This imposture is prohibited." There is nothing

in the Bible or elsewhere to show that it was what it claimed to be.

We have said enough to show that the Bible teaching of the unconsciousness of the dead, is not shaken by the heathen doctrine of demons.

For the Gospel Banner.

"Know how Bro. Malone Harmonizes."

BRO. WILSON:—Bro. *Nellis*, for whom I entertain a high regard as a writer, and "whom I love in the truth," in the 10th No. of the *Banner*, wishes me to harmonize certain positions. I stated that the death of the wicked spoken of in the Bible "goes over to the future age," and that the wicked who have known nothing of redemption "shall remain in the congregation of the dead."

To my mind these positions need no harmonizing. They are Bible positions. But, for his sake, I will try and make him see it. Judgment, if right, is always rendered in accordance with *known law*. The Adamic law was, that he should not eat of a certain fruit, or eating he should die. The death in that case was to return Adam whence he came. "Dust thou art, and unto dust shalt thou return." This is "death as we see it." It could have been no other. Adam was placed upon trial to see whether he would prove worthy of continued life. Hence also "the tree of life" in the midst of the garden of Eden, whose fruit, had he been permitted to eat of it, would have caused him to live forever. Being unworthy he had to die, and *all die in Adam*. "By one man [Adam] *sin* entered into the world, and *death by sin*; and so *death passed upon all men*." Rom. v. 12.

The logical, inevitable conclusion from this text is, that, if Adam had not sinned he never would have died. Nor would any of his race. I care nothing about the "theological" hair-splitting about the word "mortal," and the word "immortal." True, had he been made "immortal" he could not have died. That he was so created that he *might die*, I admit. But I am unwilling to accept Bro. *Nellis'* position, without some qualification, that "death as we see it, is the unavoidable result and consequence of our mortal natures." That is, as he defines it; "It [death] overtakes us,—not because we have sinned but because we are mortal." *Death* was denounced upon Adam *because of sin, transgression, disobedience*.

Now, the death to which Adam was subjected by this law, was "death as we see it," and no other death; for, in the law, there is no hint of any other death. And hence, in pronouncing judgment, the sen-

tence of the law, the Judge said; "Dust thou art, and unto dust shalt thou return." All die that death, because all were in Adam. And, had God not graciously deigned to give Adam and his race another chance for life in another age, this would have been the end of man.

To do this he must place man on trial again, under another law, and that law must be *known, received or rejected*, either to *give life, or to denounce death*. That law, that "Gospel was preached to Abraham," was proclaimed in the law, the psalms, and in the prophets, and in the gospel of Christ. This law promises eternal life to the obedient, and denounces everlasting punishment to the wicked. Paul affirms; "I am not ashamed of the gospel of Christ; for it is the *power* of God unto salvation to every one that believeth," but to none others. "It is the savor of life unto life, and of death unto death."

Again; "As many as have *sinned without law* shall also *perish without law*." They will not be judged then, and of course will not be raised from the dead. They have died in Adam, and, never having heard of any law of redemption, will not be raised to a future life nor death. But "as many as have *sinned in the law* shall be *judged by the law*." These will be raised to die "the second death," because they have *known that law* which denounces "the second death," upon the disobedient. "He that believeth and is baptized shall be *saved*, and he that believeth not shall be *damned*."

And again; "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and come forth; they that have *done good* unto the *resurrection of life*; and they that have *done evil* unto the *resurrection of damnation*." John v. 28, 29. What "all" shall "come forth?" "All that have *done good* unto the resurrection of life." None can do good unto that resurrection, unless they *know* of that doctrine. "All that have *done evil* unto the resurrection of damnation." None can do evil unto that resurrection, unless they *know* of that doctrine. Hence, many will forever "remain in the congregation of the dead."

Now "*sin is the transgression of law*," and "where no law is there is no transgression." "And sin is not imputed where there is no law." These, together with many other scriptures which might be cited, justify me in the positions assumed. "What lack I yet," Bro. *Nellis*? Yours, in the blessed hope of immortality,

ALFRED MALONE.

"Love worketh no ill to his neighbor."

Water! Water!

That must be a request from some Baptist, as it is frequently though slanderously said, they are always calling for that element. A mistake, Mr. Editor, for once in your life; it is from Pedobaptists in regard to the scarcity of water in which to immerse the three thousand on the day of Pentecost. They aver this could not be done. Sixty years ago, Dr. Worcester, of Massachusetts, argued that the people could not have been immersed in Jordan for want of water. Dr. Olin, however, who visited it in 1840, says, "near Jericho, it is thirty-five to forty yards wide; some of the party bathed in it; some were drowned." Lieut. Lynch and his party passed down the river in metallic boats, from the sea of Gallilee to the Asphaltites. He saw eight thousand, by computation, rush down the bank, except a few ranks, and throw themselves into the river—from seventy to thirty yards wide—from two to ten feet deep.

Now for the three thousand. The Kedron rises north of Jerusalem and falls into the Dead Sea, having three bridges within the space of a mile in the northern part of the city, according to Dr. Olin. The Gibeon rises Southwest of the town, and unites with the Kedron near the Southeast corner. The upper and lower pools are on this stream; the first contains one and a half acres of ground; the lower is a most public pond or pool five hundred and ninety-two feet long, by two hundred and forty-five broad—thirty-five feet deep—equal to four acres. Pool of Siloam, fifty-three feet long, eighteen broad by nineteen deep. Pool of Hezekiah covers over an acre. Bethesda, three hundred and sixty feet long, one hundred and thirty broad, seventy-five in depth. Solomon's Pool, into which a fine stream rushes. The Sea under the Temple, which has been lately measured, seven hundred and thirty-six feet in circuit, forty-two in depth. Dr. Barclay estimates this to contain two millions of gallons. Most of these are public except the one under the Temple. These statements are taken from Books of Travel, by Drs. Robinson, Spencer, Barclay and Samson.

But admit there was plenty of water, where would your administrators come from to *immerse* so many? Immersion can be performed about as soon as sprinkling; many persons have held their watches and found that two persons in a minute can be easily immersed; twelve apostles could immerse *one in a minute*, two hundred and forty persons in four hours; but add the seventy disciples named in Luke 10th, who, after their first tour of preaching, observed the devils were subject to them, and we have

eighty-two administrators; divide three thousand by eighty-two, and each has about thirty-six candidates. We are not bound to prove they were all baptized on Pentecost. It is to be hoped that the *shrieks* for water in order to disprove immersion and sustain sprinkling, which have been reigning over the land for a century, will now cease. Pedobaptists have measured and gauged these pools, and their reports, it is ardently desired, may put a quietus to the subject.

"But the various sprinklings, washings and immersions among the Jews, all synonymous, as the foundation of Christian baptism, shows that we need not be so very particular about the right form of the ordinance." The Westminster Catechism says "baptism is an ordinance of the New Testament." Dr. Clarke says, on Heb. vi. 2 "all the terms in this verse as well as those in the former, belong to the Levitical law to be explained on that ground." All scholars know that *baptisma*, the noun used in the ordinance, is never employed to express Jewish washings, of vessels, etc.; but where these are named "divers baptisms," etc., in Mark 7th, Heb. vi. 10, *baptismos* is the word used instead of *baptisma*. A. S.—*Missouri Baptist Journal*.

For the Gospel Banner.

The Glorious Restitution.

"Whom the heavens must receive [retain] until the times of the restitution of all things, spoken by the mouth of all the holy prophets since the world [age] began." Acts. iii. 21.

When Jehovah created the earth, and man to inhabit it, and to have dominion over it, he pronounced every thing thus made very good. Gen. i. 31. No contingency has arisen, or ever can arise, that will in the least have a tendency to frustrate his design or purpose. The fall of our first parents from their original state of rectitude and innocence, and the consequent curse entailed on their numerous posterity which should descend from them, together with the corresponding one, pronounced upon the earth, both to continue but a brief period, certainly cannot change Jehovah's original purpose, which he declared by the mouth of the prophet Isaiah; "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not *in vain*; he formed it to be inhabited; I am the Lord, and there is none else." Isa. xlv. 18.

Words could not be better selected, or made more explicit, than it is here declared with regard to the perpetuity of the earth, together with a redeemed people to inhabit, as will be soon at once by reference to the

context. The oft-repeated declaration of our Sabbatarian friends, that the earth is to be entirely depopulated for a season, so that even the *immortal saints* are to be caught away during the great conflagration, while it is purified and fitted for the ultimate abode of the saints, this verse, and the chapter from which it is taken, together with scores of other texts too numerous to cite at this time, completely demolish their *fair fabric*, and sweep it away as with the besom of destruction.

Jehovah's covenant with the fathers Abraham, Isaac, and Jacob, and their seed, [Christ] is guaranteed by his oath, that the land of Palestine, the land which Abram walked through, is covenanted to them as the territorial domain, and this *everlasting* possession implies a previous resurrection of those who are to be its occupants. See Heb. xi. 13-19. But a kingdom is not complete with only its territorial domain, (though absolutely necessary as forming one of the constituents of it,) but it must be invested with the regal power also; the covenant with David, which includes Christ as the legal heir to his throne, is likewise made sure, as the oath of Jehovah can make it; Jer. xxxiii. 15-26; consu the whole, and the three preceding chapters, and unless a person is iron-bound with bigotry for some pet theory, which has its origin and authority *outside of the word*, he cannot for a moment come to any other conclusion, than that the ancient kingdom of Israel proper, shall be restored under the RIGHTEOUS BRANCH, who will grow up unto David; and he shall execute judgment and righteousness in the land; Jer. xxxiii. 15. Jehovah hath declared that he will make a *full end* of all the nations with whom the children of Israel are scattered, but will not make a full end of them, but will *save* them; Jer. xxx. 11. This shows conclusively, that "salvation is of the Jews," that the ancient kingdom of Israel is to be restored under the Son of David, and that it is to be inaugurated in Palestine, with Jerusalem again as its metropolis, built again on its own heaps, [or little hills, margin] after Turkish and Gentile powers shall cease to tread its hallowed ground. See Romans xi. This is the *covenant* when he shall take away their sins. It will become a mighty empire, its dominion co-extensive with the earth.

No wonder then that the disciples, after being instructed by the Savior relative to the kingdom of Israel, and the glories that would cluster around it, should ask him as he was about to ascend to the Father, "wilt thou at *this time* restore again the kingdom to Israel?" They were right in their views

with regard to the restoration of the kingdom. Christ's answer itself fully sanctioned it, if other proof was lacking, which I believe is not; for it was spoken by the mouth of all the holy prophets since the age began. They were not at that time spoiled by vain philosophy, which is extant in the modern theological schools. The time when the restitution should take place was all that was interdicted.

In view of the attendant glories of this restored kingdom, who would not earnestly pray, that "thy kingdom may come, and thy will be done on earth, as it is done in heaven." May you and I, dear reader, be duly qualified by believing and obeying the word of truth, so that we may have an entrance ministered unto us abundantly into the everlasting kingdom of God's dear Son.

Rosendale, Wis.

M. I. LEWIS.

For the Gospel Banner.

Objections to the Mortal Resurrection Theory.

Editor of the Gospel Banner:

DEAR SIR:—Permit me to offer a few objections to the Mortal Resurrection theory, (for I hold that all ought to fight all such theories.)

1st. It is nothing more nor less than total depravity, revamped, in the most aggravated form.

2nd. If all are resurrected mortal, then Christ is not the first-fruits of them that slept, for others were raised mortal before he was.

3rd. It nullifies the promises.

4th. It necessitates the resurrection of the whole human family.

5th. It contradicts several passages of scripture, viz., Matt. xxii. 29-32; Luke xiv. 14—"And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just," xx. 35, 36—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." I Cor. xv. 52-54—"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." If raised mortal we have no victory over death, but over judg-

ment. (The judgment is strained to death for a little capital.) 1 Thess. iv. 17—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." It is impossible for a mortal being to rise like an angel.

6th. Again, the theory resurrects the two classes at Christ's coming—40 years before he has a throne or judgment-seat, and if the unjust are raised at that time, Paul says, they will "ever be with the Lord."

If mortal-resurrectionists would think of the abomination that they are producing, I think for shame's sake they would hold their tongues forever. Yours, in Christ,

JILSON PAYNE.

Sweetwater, Ill.

For the Gospel Banner.

Correspondence.

BRO. WILSON:—I write to you to let you know that the good words of truth scattered by Bro. Shockey and the *Banner* has not been altogether in vain, for the Lord has blessed his labors, I trust to the saving of five more precious ones to me, who on last Sunday obeyed the Lord Jesus in being buried by baptism into his name. Their names are Mrs. Sarah E. Cook, Mrs. Mary Dow, who was just 64 years old on the very day she was baptized, Mrs. Sabina W. Cook, and Misses Sarah L. and Addah S. Cook, and there are several others who are learning the truth and will obey soon. Bro. Wm. Smith, Henderson, and Elsten are laboring with us to spread the one faith, and it is needless for me to tell you of the opposition that we meet with here. I must mention one little circumstance. At the Union Sunday School I started toward a group of little girls with my hand full of tracts from your office, and I was not a little surprised to see them run, and say, "we don't want any;" but I found out the cause, for offering the same to their parents they refused also. But I must spread what tracts I have, and wish you to send us some more, for we wish to aid in sowing the good seed. May the blessing of God be upon all who are laboring in his cause. Yours, in Jesus, Wm. Cook.

SPIRITUALISM.—Horace Greeley sums up as the result of a number of years' investigation and observation of Spiritualism, that the thing itself is inexplicable; that men and women have not been made better by it, on the contrary have grown lax in their notions of marriage, divorce and moral purity; and that the aggregate of insanity and suicide has been increased by Spiritualism. Many others will agree with him.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—REV. xi. 15.

B. WILSON, ED.]

GENEVA, KANE CO., ILL., JUNE 15, 1868.

[VOL. XIV. No. 12.]

Phos Aleethinos,

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III.—HEBREW THEOLOGY CONTINUED.

THE NAME OF THE ETERNAL.

In Exod. vi. 2, 3, we read, "And God [Elohim] spake unto Moses and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them." By referring to this passage the reader will perceive that the words, *the name of*, are printed in Italic letters, to indicate that nothing answering them is to be found in the original Hebrew, and that they are supplied by the translators in accordance with their idea of the fitness of things, or the necessity of the case. In many cases, perhaps, in the Old and New Testaments, they may not have marred the sense nor come far from the mark, but in multitudes of cases it is very apparent that the words they have supplied are not necessary, and tend to render ambiguous, or unmeaning the language of the sacred text. In this case it is apparent that the words supplied are meaningless and unauthorized by the construction of the original. The language of the Elohim that appeared and spake to Moses is, that he appeared or was manifested unto the fathers, *be ail shaddai*. *Be*, the Hebrew letter *beth* answers to the English preposition *in*; *ail* as we have shown before, signifies strength, or power; *shaddai* which is plural, signifies mighties, or almighty, consequently this would read literally, "in strength of mighties," or almighty. The declaration of him who spake to Moses was, "I appeared unto Abraham, unto Isaac, and unto Jacob, in strength of mighties, but by my name Jeho-

vah was I not known unto them." Now as we have before noticed, the Eternal spake to Moses through the angel of the presence, in whom was the NAME of the Eternal. Through this messenger of the Elohim he says to Moses, that although he had appeared to Abraham, Isaac, and Jacob, in or by the strength of Mighty Ones, (as we have shown in a former number,) yet by his NAME he was not known unto them. Having learned then by previous research, that the NAME of the Eternal was in the angel of the presence, and that it was not known unto, or comprehended by the fathers, we will proceed to an investigation of the word with reference to what is the name of the Eternal, and what its signification.

When the messenger of Jehovah appeared unto Moses at the burning bush, and informed him that he was to be sent to the children of Israel to bring them forth out of the land of Egypt, Moses asked the following question: "And Moses said unto Elohim, behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?" The answer in the Hebrew tongue is as follows; *vay yomer Elohim al-Moshee, eheyeh asher eheyeh*; literally, "and Elohim said unto Moses I SHALL BE THAT I SHALL BE." "And he said unto the children of Israel, I SHALL BE hath sent me unto thee. And Elohim said moreover unto Moses, thus shalt thou say unto the children of Israel, Yahweh, Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations."

In the Hebrew language, the ancient root form of the verb to be, is expressed by the letters *hay, wav, hay*, which may be represented by the letters *H W H*, which according to the Masoretic pointing, (the Hebrew

having no vowels,) should be pronounced *hawah*. But the more modern root form, is *hay, good, hay*, which may be represented by *H Y H*. pronounced *hayeh*, either of which, being the third person, singular, masculine, preter tense, means, he was. The first person, singular, future, is formed by prefixing to either of these the letter *ALEPH*, which may be represented by the letter *A*. Hence with the modern form it would read *AHYH* pronounced *ehyeh*. With the more ancient form *AHWH*, pronounced *eh-o-wah*, meaning in English, I shall or will be. The third person singular, future, masculine, is formed by prefixing to the root, the letter *wood*, making it with the modern form *YHYH*, pronounced *YAH-YEH*; or with the older form, *YHWH* properly pronounced *YAHWEH*, improperly pronounced *Jehovah*, meaning in English, HE SHALL OR WILL BE.

When the angel first answers the questions put to him by Moses he uses the words, 'ehyeh asher ehyeh.' This King James' translators have rendered I AM THAT I AM; but this is incorrect as we have shown. *EHEYEH* is the first person, plural, and consequently should be translated, "I Shall Be that I Shall Be." This was given in answer to the question what is his name? In continuation the angel uses the third person future, viz., *Yahweh*, "He Shall be," as the name which is to be memorial to all generations. See Exod. iii. 13-15.

In view of the foregoing teachings, we shall as we proceed with these articles, use the word *Yahweh*, instead of *Jehovah*. This latter is a wrong pronunciation of the name, which has obtained from wrong vowel points having been substituted for the true ones, on account of the reverence of Jews for the "Glorious and Fearful Name" of the Eternal one, which they never pronounce even in worship, but instead of the name *Yahweh* or *Jehovah*, they say *Adonai*, Lord, and in common conversation they say *Adoshaym*, that is, the name of the Lord, the reason of this is, that they are forbidden in the decalogue to take the name of God in vain. From these researches, we learn that the name by which the Eternal was not known unto Abraham, Isaac, and Jacob, was *Yahweh*, or 'He Shall Be.' The sons of Israel were informed by the Eternal through Moses, that great and sore evils should come upon them if they would not observe and do all the words of the law, that they might "fear this Glorious and Fearful Name, *YAHWEH THINE ELOHIM*," Deut. xxvii. 58. The son of David says, "The name of *Yahweh* is a

strong tower, the righteous runneth into it, and is safe," Prov. xviii. 10.

This "Glorious and Fearful Name," is a strong tower, because it is a refuge and a deliverance. It is the name of Omnipotence himself; the Lofty, Almighty and Eternal One. Says the Psalmist David, "God is our refuge and strength, a very present help in time of trouble," Psa. xlv. 1. Isaiah says, "In *YAHWEH* have I righteousness and strength," Isa. xlv. 24. This name was to Israel a refuge and a strong tower; to the Gentiles it was a terror and dismay; But the time is to come when "From the rising of the sun, to the going down of the same," or from one end of the earth to the other, that "NAME shall be great among the heathen," Mal. i. 11.

For the Gospel Banner.

First Principles; the Gospel.

That Jesus of Nazareth should return, and come again and do what he was looked for to do at the first, was well known by all primitive Christians. As we have no written lecture called gospel, how shall we ascertain what it is, and what it relates to? Does a proclamation of the gospel declare the day of wrath to be inflicted on the nations, or does it only relate to the good things about the kingdom, and leave out that which relates to judgment? If one proclaims the acceptable year of the Lord, can he do so without plainly telling in the language of the prophets what shall be the fate of the disobedient? As we assume it cannot be done, let us try Peter's Pentecost sermon, which is admitted to be a model discourse. If we only knew what Theophilus knew before Luke began to write to him, then we would be prepared to understand his history of events which were not intended for gospel; but that he might know the certainty of things related to him, perhaps after he obeyed the gospel, which he wished to know further about, to whom Luke, who knew them, wrote, not to tell what the gospel is, nor that he was inspired, nor yet that what he was writing was a part of the New Testament. Then it was not written to us, nor for us, nor yet in reference to us, neither yet was it to be handed down through ages to us, but simply to the man named in the preface to both histories; viz., Luke 1st, and Luke 2nd. The whole history in both books is unpretending; in simplicity Luke says what he promised to tell. How can we in this age of the world go back to the time when this was written, and know what Theophilus knew, which was a preface to him in order that he could understand the history, and

know what was meant when he read parts of discourses—the main argument being well known to Theophilus? As hard as it seems, what has been written by Luke to that man, it is positive that he knew the principal things before, but not the narrative or history, and therefore the books were written. If the Fathers had transmitted the true apostolic tradition to us in successive ages, then we might understand without difficulty; but it is not so; that sun went down, and the night of darkness came over. To get hold of the correspondence of individuals, relative to something we are not posted in, and say it is plain to be comprehended, is absurd. Then how shall we adjust the Holy Scriptures to ascertain the light preached by the apostles; or in other words what are first principles.—the gospel? Is it safe to let the prophets tell all about it? then if the apostles, in their letters and histories do not harmonize with them, and contradict, then who could be blamed for rejecting it all? Peter at Pentecost tells the Jews that the event of the Spirit being on them, was that spoken of by the prophet Joel, as they then saw and heard, which he says should come to pass in the last days, as God said by Joel. which was to be *before* the great and terrible day of the Lord, which now we will look at, claiming that what is written decides it all, and may be called *first principles*. But first let us state that no kind of judgment but the same written in the prophets was preached by the apostles, then harmony follows; “And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people.” Acts iii. 23. Then Paul at Athens, told them that a day was appointed, and would arrive that the world should be ruled by the Jewish Son of David, who was dead, but could be proved that he was alive. See Acts xvii. 31. No other idea was ever advanced only the kind of judgment here referred to, which if the prophets harmonize with it we are bound to yield to that doctrine being the truth. Then this leaves no room for quibblers to assume that what the apostles once preached they never did it again; but it is a positive fact that whatever principles were set forth in one discourse, by any of the apostles, it was so preached by all. Then we have not yet showed what that good news relates to spoken of by the prophets. Would it not be good news to have judgment inflicted on all men who love not our Lord Jesus Christ? Before introducing the witness, we want to know if we are allowed to disbelieve what is written, and be justified; or will it so come to pass, and is it neces-

sary to believe in order to a justification by faith?

“Blow the trumpet in Zion, and sound an alarm in my holy mountains. Let all the inhabitants of the land tremble, for the day of the Lord cometh; for it is nigh at hand; a day of darkness, and gloominess, a day of clouds and thick darkness, as the morning spread upon mountains. A great people and strong. There has never been the like, neither shall there be after it; even to the years of many generations. A fire devours before them, and behind them a desolate wilderness, and a flame burns. The land before them is as the garden, and behind them a desolate wilderness. Yea nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the top of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?” Joel ii. 1–11. Then in reference to the same “great day of the Lord,” when deliverance is to be effected, Joel says, “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? THEN WILL THE LORD BE JEALOUS FOR HIS LAND, AND PITY HIS PEOPLE. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and

ye shall be satisfied therewith; and I will no more make you a reproach among the heathen; But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savor shall come up, because he hath done great things." Joel ii. 15-20.

Then Joel exclaims, "Fear not, O land, be glad and rejoice, for the Lord will do great things," verse 21. Then follows many blessings enumerated, then *after* all this God will pour out of his Spirit upon all flesh. Then follows the salvation so often spoken of by all the prophets, which is all summed up by calling it the time of "restoration," of which all the prophets have told as plain as Joel; which also Peter connects with, or preached for, the glad tidings about a kingdom.

To make it plainer than we can make it we will quote Joel again, from chap. ii. 32 to iii. 2—"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold, *in those days and in that time*, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Then Joel proceeds to describe their fate which exactly harmonizes with all the prophets, which we contend was plainly told to the people in their discourses when preaching; and not only that, but was one of the important points, taught in the churches in the day of the apostles. Paul's second epistle to the Thessalonians is in reference to the approach of this day, which Paul cautions them to be careful about, and to remember that he had in time past, perhaps often, told them of what was coming, but now lets them know what is preventing its development. Then shows that a devilship must come first, which is the thing that withholds. Also Peter says, when speaking of the same things, that Paul in his epistles had spoken of these things, which would be spoken to the destruction of the wrester. Then it is clear that this wicked power is a power teaching from the scripture, but perverting it. The most important lesson in the days of the apostles was to "remember the words which were spoken before of the apostles of our

Lord Jesus Christ, *how that* they told you there should be scoffers in the last days, walking after their own desires," Jude 17, 18. Peter adds many other things when he is relating the same things, so there need be no dispute that it was a religious, false teaching, wresting scripture, that should develop into the devilship to be destroyed. Come now to Joel iii. 11-17, and it is all told plain. "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; THEN SHALL JERUSALEM BE HOLY, AND THERE SHALL NO STRANGERS PASS THROUGH HER ANY MORE."

Without citing the other prophets, which is simply to relate the same thing, we wish to inquire whether it is, or is not indispensable to a knowledge of first principles to understand these things related by Joel? We think it is, and insist that we like the first disciples ought to remember that these things were cited often with caution that the scriptures of the prophets had no secret interpretation, and to wrest them is sure destruction. It is well here to remark that this salvation relates to Israel and Judah, and is the restoring which was hoped for by all Jews. Peter at Pentecost, when referring to the "great and terrible day of the Lord," must be understood to simply mean what he says, and also it related to the glad tidings. Are not some of our brethren getting too confident as reformers, that they now have the ancient faith? when what they preach is simply an abstract of the old mother's wresting of the scriptures.

B. SWEET.

☞ "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great, and doest wondrous things; thou art God alone." Psa. lxxxvi. 9, 10.

Things coming on the Earth.

BY AN INDIAN OFFICER.

A theory is current, that the European races will be divided into three great kingdoms or families—the Latin, Teutonic, and Slavonic. This speculation may or may not be realized; but any way it will not prevent the whole acting together under Antichrist. All the descendants of the European races will be included in his confederacy against Christ. It is impossible to foresee how this union of races, with such conflicting interests can be brought about, the barriers and difficulties removed, and all be induced to act together; but God can and will do it in his own good time,—using, perhaps, the very obstacles that are in the way as means to effect it. Opposition to Jesus united the Pharisees, Sadducees, and Herodians. Their mutual differences dwarfed before their gigantic hatred of Him.

A few years ago, a leading article in the *Home News* stated that Garibaldi had made a proposal that the European nations should unite to form a confederacy; and he even named those whom he recommended to do this; singularly these were ten; and he suggested that the Emperor of the French should be the president. Subsequently, the Emperor proposed a European congress. Had he been successful in persuading the nations to join it, he would necessarily have become the arbiter of the world; this evident contingency defeated his scheme. This, or something similar, has been again and again discussed; and quite lately an advocate (M. Gagne) wrote to *La France*, and demanded that "Napoleon III be immediately proclaimed Archi-Monarch of the world, by the universal vote of peoples and kings." (Quoted in *The Revival*, 9th August, 1866.) Wild as this proposal or demand may appear, and futile as speculations on the subject may be, still they are very remarkable. The union of the kingdoms suggested by Garibaldi is too narrow to meet the requirements of the word of prophecy. This confederacy must not only embrace all Europe, but all Christendom, and also include within its limits Mohammedans and Heathens. The beast will comprise the whole world united under Antichrist and the false prophet.

THE SEVENTH HEAD.

"And when he shall have come he must continue a short space," Rev. xvii. 10. The seventh head, upon the ground that the other heads succeeded each other by conquest, and without a break of time, should do the same. History presents us with the man who did this—Napoleon I. I will not trace his rise further than is required for

my purpose, to prove that he is the seventh head. He is descended from "David II., the emperor of Trebizond, who was the rightful heir to the throne of Constantinople, but was put to death by Mahomed II. His only surviving son George Necephor Commene, fled to Mania, in Peloponnesus, in 1476."

In 1675, a descendant of his for fear of the Turks, emigrated from Mania with 3000 of his fellow-countrymen, and arrived in Genoa 1676. He obtained a grant of land in Corsica, which was therefore colonized by him and his descendants; one of whom, Caloneros Commene, changed his Greek name for its equivalent in Latin: *Kalos mecos* signifies *buona parte*. Corsica became French in 1769. This descent of the Napoleon family was attested by letters patent, issued by Louis XVI., in 1783. I have abridged the above from a work by Rev. M. Baxter, entitled, *Louis Napoleon the destined Monarch of the World*.

Napoleon was one of the greatest men the world ever produced; a most remarkable man, rising in a revolution unequalled in the history of the world, terrible for blood-shedding and infidelity. A man of a gigantic intellect and the deepest penetration; the *beau ideal* of a soldier and a statesman; devoid of any heart, unprincipled and godless in the extreme—a very fitting head of the beast. He aimed at being emperor of the world; he conquered Europe, with the exception of England. He crowned himself with his own hands as emperor of France, 2nd December, 1804; and, at Milan, in 1805, as king of Italy, with the iron crown of Lombardy. He declared Rome to be the *second* city of the empire. He is stated to have said, "Europe is but an old prostitute, who must obey my pleasure. Am I to blame because the great degree of power I have already attained forces me to assume the dictatorship of the world? There must be one universal European code, one court of appeal. The same money, the same weights and measures, the same laws, must have currency through Europe. I must make one nation out of all the European States, and Paris must be the capital of the world." (*Sir Walter Scott's Life of Napoleon Buonaparte*.) He called himself "the scourge of God;" changed the laws by introducing the code Napoleon; changed the national standard by introducing the Roman eagles. He upheld Mohammedanism; professed himself to be a Mohammedan, and he said he would subvert Christianity. (*Ibid.*) He united the Papal States to France in 1808, removed the Pope from Rome, and had some intention of assuming that title himself. He was the mas-

ter of Italy, as well as Rome, its capital. No two heads of the beast are called by the same name; the title of the seventh head must therefore be somewhat different from the sixth, which was "Emperor of the Romans." The title of Napoleon was, "Emperor of France and king of Italy," as I have already shown. His dominion was not, in one single instance, extended beyond the Roman boundaries; by which we see, that though he established an empire, it was but the same, not another beast. Its whole character was Roman. He gave his son the title of king of Rome; he himself is represented as a Cæsar; his subjects were Roman.

He formed a confederacy of the Rhine, out of the ruins of the German leagues—a type of the confederation of the ten kings who will be united under the Antichrist. He is the first who convened a meeting of the Jews with the intention of restoring them to their land, a circumstance which may be effected by his successor. He reigned only "a short space" (Rev. xvii. 10.) about ten and a half years. He was overthrown by the sword of battle, 18th June, 1815, and never recovered the blow. This may be called, as far as his empire was concerned, "a wound unto death," or "a deadly wound." After his fall, we discover the beast for the first time without a head, and in this state it has continued to the present time; for no one has assumed the title of universal emperor, though one is developing who will do so, and the time is now at hand when he will be officially manifested. The revived seventh head will be the "Monarch of the World," or the Antichrist.

THE SEVENTH HEAD REVIVED, OR THE ANTI-CHRIST.

Before proceeding, I will again mention that the head is occasionally spoken of as "the beast," of which it is the head, just because it is the head, (as the Pope may be spoken of as including the Papacy;) *e. g.* "The beast that was wounded to death with the sword." We know that it was the seventh head which was so wounded.

It is a matter of modern history, with which every one is acquainted, that in 1852 the present emperor of the French revived the Napoleonic dynasty; this is shown by the title he assumed, Napoleon III. He might have called himself Charles, or Louis, or Bonaparte; but he took into consideration even the son of Napoleon I., who never reigned at all, identifying himself entirely with that dynasty and ignoring thereby the intervening kings. This was much commented on at the time by the newspapers. That he did revive this dynasty is beyond

doubt. *Haydn's Dic. of Dates* (11th edition, p. 292) has these words, as a heading to the present royal family of France, "French empire revived." But the revival of the French empire meets the requirements of prophecy only in part. This revival is a very important and striking event towards its fulfilment. "The Federation of Europe, with the predominance of France" (now a subject of discussion,) would be a greater stride towards the "unification" of the world, and the development of the eighth head; for the natural consequence would be, that France, or rather her ruler, would hold the empire of the world in his grasp.

The name by which Louis Napoleon is prayed for in the Roman Catholic Church is LVDOVICVS. Let any one add up the value of these letters, it will be manifest at once that the total is 666 exactly. In Greek, *Lois Napoleon*; and, I believe, in Hebrew also, his name can be shown to produce the same number.

Four remarkable things are united in him:—1. He is descended from the royal family of Greece, (Dan. viii. 23.) 2. He has revived the Napoleonic Dynasty or seventh head. 3. The number of his name is 666. 4. He came to the throne through revolution, to wit, that of 1848, and *Coup d'etat*. These are the chief points which are already fulfilled; some striking inferences are not wanting.—"*Signs of our Times*"—London.

Paracletos.

The apostle John is the only New Testament writer who makes use of the Greek term παρακλητος (Paracletos.) In his writings it occurs five times. Our translators have rendered it "Comforter" four times, and "Advocate once; but neither of these terms fully expresses its import. Indeed, there is no single English word that, in my apprehension, can convey the full force of its meaning, except the term "Helper."

"Paracletos" is derived from a verb which signifies "to call near," *i. e.* to call any one near to aid you, in whatever form you may require assistance.

The substantive "Paracletos," then, literally means "one called near" to help in the time of difficulty or danger. It matters not what the nature of the aid required be—consolation, instruction, protection, or intercession, the person who so helps is a "Paracletos."

With this understanding of the term, let us examine those passages in which it occurs, and see if it better expresses their meaning.

The four passages in which it is rendered "Comforter," are of one class, and relate to

the same agency. The first in order is John xiv. 16. "I will pray the Father and he will give you another Helper, that he may abide with you forever. The Spirit of Truth," &c. The expression "*another*" intimates that the persons addressed had already had a Helper—even their Lord and Teacher; and from the character he sustained towards them, we may easily gather the nature of the assistance they were to expect from the "other Helper" promised to them; for the idea of similarity is embodied in the statement.

Now, what was the kind of help which Jesus had rendered to these twelve disciples? Was it simply the aid of consolation? Doubtless he often gave them such help; but comfort and encouragement cannot be said to be *the* help which he afforded these twelve in their wanderings with him in the land of Israel. The most prominent assistance which Jesus had given to these men was INSTRUCTION. They were his twelve scholars; he was emphatically their Teacher. To prove this statement, we need only refer to the histories of the four Evangelists. But while this is true, let us not forget the manner in which he had taught them; or, suppose that mere instruction, in the common acceptation of that word, comprised the whole of the aid he had given them. He had been to them a counsellor, a guide, a friend. As a friend, he had borne with their ignorance and stupidity, made allowance for their prejudices, and communicated instruction to them only as they were able to bear it. He who was the greatest among them was the servant of all. When therefore he promises them "another Helper," it is but reasonable to conclude that the assistance they were led to expect was of a similar kind to that which he had so often and so kindly bestowed; and that instruction would form a principal part of it.

But this we are not left merely to infer. Further on, in his address to them (v. 26,) he says, "These things have I spoken unto you, being yet present with you; but the Helper, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you." Here indeed was help—the very sort of help they needed. Their Divine Teacher and friend had informed them that he was about to be parted from them; that he, their Shepherd, was about to be smitten to death, and that they, his sheep, would be scattered. In consequence of this announcement, sorrow had filled their hearts. Who would instruct them now? Notwithstanding all his painstaking with them, they were still very ignorant, and

many of his lessons of wisdom they had forgotten; and if *He* left them, who else could fill his place? At this juncture, how welcome and appropriate, the announcement that the Father would send them another Helper—even the Holy Spirit, the Spirit of Truth, who would teach them all things, and bring to their remembrance every word he had spoken to them?

But this was not all the help they would require when bereft of the Messiah, their instructor, if they were to carry out the commission of proclaiming the good news to every creature; for who would listen to them? Were they not without the influence of rank and power? Destitute of the learning of the schools of Greece and Rome? Who then would listen to their story? But here also the promised Helper would support them. "For," said Jesus, "When the Helper is come whom I will send unto you from the Father—even the Spirit of Truth, he shall testify of me; and convince the world of sin, of righteousness, and of judgment." John xv. 26; xvi. 7, 8. They were not to be sent single-handed into the world, to carry his name before kings and rulers and nations of the earth. The same God and Father who had sent his Son into the world to teach and to die, would, when he had exalted that Son to his own right hand in the heavens, send the Holy Spirit to testify of his Messiah; and, by striking manifestation of extraordinary power, "convince the world of sin, of righteousness, and of judgment." How this promise was fulfilled, is clearly narrated in the Book of Acts. In that brief narrative we find the concluding statement of Mark's history verified, that "the apostles went forth and preached everywhere; the Lord working with them, and confirming the word with signs following."

From these passages it is apparent that the Helper which our Lord promised to send to his disciples from the Father, was something more than a "Comforter"—that the help he afforded them, though including consolation, went a great deal further; and was intended to meet all the necessities of their case.

Let us now look at the only other passage in which the word "Paracletos" is used in the New Testament writings—1 John ii 1.—"My little children, I write unto you that ye sin not; and if any man sin we have a helper with the Father—Jesus Christ, the righteous one." In our English version the term in question is here rendered "Advocate." Here our translators, as in some other instances, instead of rendering the Greek term into its exact equivalent in English, or as near an equivalent as

possible, have given what they considered its *explanation*. That is, instead of giving us the word *Helper*, and leaving us to gather from the sense of the teaching what sort of help was meant, they have given us a word which expresses what they understood to be the kind of help that is here intended. Such a mode of procedure is far from being proper, inasmuch as, should the translator misunderstand the import of the teaching, and, instead of translating the language into its equivalent terms, give us *his sense* of the teaching, he necessarily prevents all who cannot consult the original from correctly understanding its meaning. The duties of a translator and a commentator are quite distinct. In this case, however, it is fortunate that the *explanatory* term "Advocate," if not carried too far, pretty correctly indicates the help here intended. Still, let us keep by the term *Helper*, and gather from the scope of the teaching, what sort of help it is to which the parties addressed are directed.

The *Helper* here mentioned is one needed by the guilty,—“If any man *sin*, we have a *Helper* with the *Father*,” &c. The way in which Jesus Christ, the righteous one, helps believers in such a case, is by his “appearing in the presence of God” as the High Priest with the blood of atonement, and presenting it on behalf of the guilty. Such an High Priest became us, holy, harmless, undefiled, and separate from sinners; and made higher than the heavens; who needeth not daily to offer up sacrifice, first for his own sins, and then for the sins of others; for this he did once when he offered up himself.”—Heb. vii. 26, 27. The blood of atonement which he offers for sin, is not that of “calves and goats,” it is “his own blood.”—“the sacrifice of *himself*.”—chap. ix. 12, 27. This sacrifice requires no repetition, for “his *one* offering hath perfected for ever those who are sanctified,”—chap. x. 14. His priesthood is unchangeable, therefore he is able to save to the uttermost those who come unto God by him, seeing he ever liveth to make intercession for them,”—chap. vii. 25.

It is with such ideas we should take up the language of the holy apostle, and apply it to ourselves. “If any man *sin*, we have a *Helper* with the *Father*, Jesus Christ, the righteous one; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” “The blood of Jesus Christ cleanseth us from all *sin*.”

Let us, beloved, rejoice that though he whom we love is unseen—that though we cannot hear his voice, or take hold of his ready hand,—he is nevertheless now our

Helper, interceding for us in the highest heavens—sympathizing with our infirmities—“made head over all things for the church, which is his body, the fullness of him that filleth all in all.”—Eph. i. 22, 23. Be not cast down because he seems to linger long in the “holy place,” for “he will come and not tarry.” Let us patiently wait for his appearing.—W. LAING, in *Messenger of the Churches*.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

June 15th, 1868.

Eternal and Everlasting.

The words *Eternal* and *Everlasting* occur about 130 times in the Old and New Testaments. Some 46 times these words are found in connection with the word *life*; and all but in one passage (Dan. xii. 2.) are found in the New Testament. There is no difference in the signification of *eternal* and *everlasting*, as they are both translated from the same Greek word, and are used interchangeably. It is generally understood, and the dictionaries define, that *eternal* means endless, ceaseless, perpetual. That this is the true meaning in some passages we admit, as for instance when applied to the Creator, “the eternal God is thy refuge;” “from everlasting to everlasting thou art God;” “now to the king eternal, be honor,” &c.; but the same term is also connected with created things of limited duration,—as hills, mountains, habitations, doors, chains, fire, light, glory, gospel, house, priesthood, &c.; hence we conclude that these terms do not essentially imply that which is endless, or unlimited in duration. We cannot find this meaning in the original word, αιωνιος, *aionios*, the adjective form of the word αιων, *aion*, an age. The word *aionios* cannot be very well translated into English; the nearest approach that we can give is *age-lasting*—*pertaining to or enduring for an age*. As the word is derived from the noun *aion*, signifying *age*, it must have a similar signification. An age may

be of any length from that of the insect of a day to that of three score years and ten of a man—from the flower of a few months to the giant of the forest of thousands of years. The Mosaic dispensation had its *aions* or *ages*, consisting of jubilees, occurring every fiftieth year; this is sometimes called the gospel dispensation or age; and the "dispensation of the fulness of the times," is styled the age to come.

Of the same class and having a similar signification are the phrases

"FOR EVER" AND "FOR EVER AND EVER,"

which occur over 200 times in both Testaments. There are over 100 passages in the Greek New Testament where *aion* occurs in its singular and plural form. Sometimes the word is translated in the common version, *ever, for ever, never, for ever and ever, world, worlds, course, twice, eternal, and once ages*. The true and uniform rendering ought to be *age* or *ages*. And if that had been the translation given, so that the readers of the Scriptures had become familiar with its use, instead of the various significations given, there would have been a better understanding of the words of the Holy Spirit. The words *ever* and *for ever*, so frequently used, better conveyed the idea of endless duration, which the translators evidently had derived from their creeds, than if literally translated *age*, and so they warped the Word to suit their theology. But the fact is, that it matters little whether we take the word *aion* or *aionios*, the radical idea is an *age*, or the duration of an age, according to that with which it is connected or applied, whether past, present, or to come.

ETERNAL OR EVERLASTING LIFE.

The word *aionios* is found in connection with the word *life* in the New Testament some 45 times, as a qualifying term, and shows that the life spoken of is to be possessed or enjoyed in some particular age referred to—here it is called *age-lasting* life, or the *life* of the *age*. Theologians of the sectarian order generally speak of the world to come, or the state upon which the soul enters at death, as the eternal world, or

eternity, which they describe as an ocean without a shore,—an unfathomable depth,—a limitless expanse,—and duration without an end. And as, according to their Platonic notions, the soul is immortal, when it once enters upon this eternal state, happiness or misery must be enjoyed or endured without the possibility of a termination. This we are glad to know is only foolishness. The Scriptures teach a different doctrine, and one more in harmony with the Divine attributes. They tell us that man is mortal; that future life can only be obtained through a resurrection from the dead; and that incorruptibility and consequent immortality will only be possessed by those who have sought for it by a patient continuance in well-doing. "Life and incorruptibility are brought to light through the gospel." The life revealed in the gospel is the life of the age to come, and the gospel which reveals it is "the glad tidings of the kingdom of God." The kingdom is yet future. It belongs to another age—Messiah's age. The glory, and honor of that kingdom are offered to those who will accept the terms. But as man is mortal, and "flesh and blood cannot inherit the kingdom of God," it is necessary that means be provided by which he may obtain life in that age, when the kingdom will be established. Those means are found in the gospel. "He that believeth (the gospel) and is baptized, shall be saved; but he that believeth not shall be condemned," Mark xvi. 16. The salvation promised is a deliverance from condemnation, or death. This is equivalent to a promise of life. Hence we read in 1 John ii. 25, "This is the promise which he has promised us, even eternal life," or life in the age to come. And again, "He that believeth on the Son hath (by promise) *aionion* or *age-life*; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36. "The wrath of God" here spoken of is the sentence of death under which mankind is placed, by reason of sin. The believer is delivered from this curse, and "is passed from death unto life"—that is, future life, to be possessed in the age

to come. The apostle Paul says, "There is now no condemnation to them who are in Christ Jesus." "God sent not his Son into the world to condemn (judge) the world, but that the world through him might be saved. He that believeth on him is not condemned (judged;) but he that believeth not, is condemned (judged) already, because he hath not believed in the name of the only begotten Son of God," John iii. 17, 18. Jesus, God's Son, is the medium through which future life is to be obtained. Hence he styles himself as "the way, the truth, and the life;" "the resurrection and the life;" "the bread of life;" and he has given himself for the life of the world.

The words *life* and *salvation* in the gospel are equivalent terms. To have the promise of life is the same as having the promise of salvation; and *vice versa*. Hence Jesus has become "the author of eternal salvation unto all them that obey him." We have another phrase—"salvation which is in Christ Jesus with eternal glory. Here it also implies the *life* which is in Christ Jesus. There must be deliverance or salvation from death before the glory of the age can be obtained. The kingdom is promised to those who are rich in faith, and who love God, but those of this class now asleep in death must be delivered before they can possess it. This is called salvation.

Eternal life is "the gracious gift of God." If a *gift*, it is not a reward for works. This gift comes to us through our Lord Jesus Christ, "who was delivered for our offences, and was raised again for our justification." "Therefore, indeed as through one offence sentence came on all men to condemnation; so also through one righteous act sentence came on all men to justification of life," Rom. v. 18. But this justification is not imparted unconditionally. The gospel must be believed and obeyed, before justification can be obtained; then "having been justified by faith we have peace with God, through our Lord Jesus Christ." This justification is an absolution from sin, whose wages is death. It gives a title to life—not present life, but that which is to come.

There are many passages which speak of

this future life, where the simple word *life* is only used, without any qualifying word. But in nearly every case the context shows that eternal life is meant. For instance—"I am come that they might have *life*;" "if thou wilt enter into *life*, keep the commandments;" "and that believing, ye might have *life*;" "the words of this *life*;" "granted repentance unto *life*," &c. These are only a few out of many texts which clearly show that the present life is not meant at all, but *that* life which comes through him who is the "resurrection and the life"—the life of the age to come.

EDITOR.

Cheering News.

We are happy to be able to report that since our last issue the congregation at Geneva have received an important addition to their number by immersion. On Sunday, June 7th, at the close of our stated worship, an application was made by five young persons—two males and three females—the sons and daughters of members of the church, for immersion into the name of Jesus, if we should consider them entitled to the privilege. They made a very luminous and scriptural confession of their faith in "the things of the kingdom of God, and the name of Jesus," which was very highly approved, and clearly showed that they had been well instructed, and that they fully comprehended the nature of the obligations into which they wished to enter. As no one could "forbid water that they should not be immersed" into the name of the Lord Jesus, as they had requested, they were immediately conveyed to Fox River, and buried beneath its waters "with Christ by immersion into death; that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." The occasion was a source of joy to all, but especially to their parents. One of the young men is the youngest of the family,—all of whom are now in "the faith;" the other is one of a family of nine, seven of whom have been baptized at Geneva in the belief of the same things. We hope that their example may soon be followed by

others of their acquaintances, and that their noble stand for Jesus and his gospel, followed by a consistent and worthy behavior, may reflect credit upon the cause which they have espoused, and finally end in the attainment of "salvation with eternal glory."—

EDITOR.

Saul and the Witch of Endor.

We are asked for some light on the account which we find in 1 Sam. xxviii. about "the witch of Endor raising Samuel," because some of our opponents have a great deal to say about it. It is claimed that this is a positive proof that the spirit of man can and does exist separate from the body. Spiritualists and immortal-soulists in general appeal to this portion of history as proof of their position. But to our mind it proves it no more than the thousand and one communications published in Spiritualistic journals as purporting to come from deceased persons, are demonstrative of that particular point.

We deny this account of the raising of Samuel proves the conscious existence of the soul after death; and it remains for those who think that it does to show that it was Samuel's spirit or soul which was called up, and conversed with Saul. Now it was one of three things—1st. It was either Samuel's spirit; or 2nd. It was Samuel raised up from the dead; or 3rd. It was only a deception practiced upon Saul. Let us examine these three positions, with a view of ascertaining the truth.

1. *Was it Samuel's spirit that was called up?* We say, no! that was an impossibility. The spirit is not a conscious, distinct, separate entity from the body. We believe the Word to agree, and be consistent with itself. It declares that the dead "know not anything," and that there is "no knowledge in the grave." It says that when man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." No consciousness--no identity. "The spirit," or breath which sets in motion the wheels of life, "returns to God who gave it;" "in whose hand is the soul (or life) of every living thing, and the breath of all

mankind," Job. xii. 10. The Psalmist says, "In death there is no remembrance of thee," "the dead praise not the Lord, neither any that go down into silence." These texts and many more of the same import show, that when man dies, he is unconscious—without knowledge or memory, and rests in silence; consequently has no individuality, and cannot be consulted; neither can he appear or converse with former friends in the flesh without a resurrection from the dead. Therefore we deny that it was Samuel in spirit-form that conversed with Saul, either directly or indirectly through the medium of this woman of Endor.

2. *Was Samuel raised from the dead?*

We answer, no! this witch had no power to raise the dead, nor did she even pretend it. Saul said to her—"divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." This kind of consultation was forbidden by the law, and Saul knew it; but transgressed by seeking counsel of one who had a familiar spirit. None of our opponents will contend for one moment that Samuel was raised up from the dead, and appeared that night to either the witch or Saul. Samuel was then lying in his tomb at Ramah, some distance from Endor, and there is no evidence that he was disturbed. When Saul asked the woman what she saw, she said—"I saw gods ascending out of the earth." But Saul did not see him for himself—he had to depend on what the woman said, as to his form, &c. Nor can we suppose that Jehovah would give such a woman power to raise Samuel from the dead; or admitting the popular doctrine to be true, that Samuel is alive in a disembodied state; would he allow one who was transgressing the law by her practices, when it is distinctly declared that he himself would not answer, "neither by dreams, nor by Urim, nor by prophets," to have control over one of his own prophets, who had passed into *haides*. Therefore we conclude, that Samuel was not present, either bodily or otherwise, on that occasion.

3. *Was deception practiced upon Saul?*

We answer, yes! Saul did not see Samuel; he depended on the woman's description,

who without doubt was now fully aware who he was, and what he wanted. We cannot suppose that she was ignorant of what had transpired during Saul's reign, and of what Samuel had said to him regarding his disobedience, and the appointment of a successor. These were public acts, and known to all Israel. Saul evidently was driven to desperation, knowing that he was forsaken by the Lord, and that the hosts of the Philistines were gathering in all their strength against him. So in his despair he seeks for information and relief to one who professed to have intercourse with the dead, through familiar spirits. And when asked whom he wished to have brought up, is it any wonder that he should say, "bring up Samuel?" Accordingly when the woman professed to see *gods* coming up out of the earth, and Saul wished a description of the form of one, she described one which corresponded with the appearance of Samuel—an old man covered with a mantle. This description though vague and very general, was sufficient for Saul—he "perceived that it was Samuel" by what she said, and by his recollection of how he appeared when alive. Perhaps he had also a vivid remembrance of the words of the old seer, when he said to Saul—"thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel"—and when as Samuel turned away from him, he laid hold of the skirt of his mantle, and tore it. 1 Sam. xv. 26, 27.

In order to show that this was a deception practiced upon one who was now willing to be deceived, and to believe a lie, we shall quote from "Theology of the Bible," an examination of the Hebrew and Greek of this narrative.

"1 Sam. xxviii. 8; Heb., And sought for himself Saul and put on garments other, and went he and two men with him, and they came to that woman of [for, by] night, and he said, divine now *l*, for, or, to, me by *aub* and cause to be brought up *l*, for, or, to, me whom I shall say to thee; the Gr. is *mantousai*, divine,—inquire into futurity—now for, or, to, me *en*, through, by means of, the *engastrimutlo*, ventriloquist, and lead upwards, or, bring up. for, or, to, me whomsoever I may say to thee; In v. 9

the Heb. has the same words—those *abut* and those *idoni*; v. 10; Heb., And swore Saul to her by Jehovah saying, liveth Jehovah if happen to thee calamity on account of discourse, speech, or, word, this; v. 11; Heb., And said that woman, whom shall I bring up for, or, to, thee; and he said, Samuel bring up for, or, to, me; v. 12; Heb., And *tra*, [from *rae*,] looked at, viewed, beheld (with a purpose, says Ges.) that woman Samuel, [she pretended to see him,] and exclaimed,—cried out—in, or, with, voice great, and spake that woman to Saul, saying, *lme*, for what [why] hast thou deceived me, *u*, and, or, indeed, or, for, thou Saul; [If the ventriloquist pretended not to have known Saul before this, it was of course a pretence; for in 1 Sam. ix. 2 we are told, E. V., 'from his shoulders and upward (he was) higher than any of the people;'] v. 13; Heb., And said to her this king, fear not, but what beheldest thou; and said that woman to Saul, a god beheld I coming up from, or, out of, this *arts*—ground; v. 14; Heb., And he said to her, what (the) for of him; and she said to him, (a) man old coming up, and he wrapped in an upper garment; [this shows that Saul had seen nothing;] and understood Saul that Samuel he, and he bowed down face to *arts*—ground, and prostrated himself; see Ges. under *qdd*; [of course he could see nothing; and the witch ventriloquist had it all her own way in the supposed conversation that followed; she had the voice of ventriloquism (which she could make appear to come from the ground) for Samuel, which Saul supposed to be Samuel's voice.] The word in v. 13 is *aleim*, in the plural; it is always in the plural in the Heb., but is always rendered God; and Saul's question in v. 14 shows that the singular is meant here. After explaining this witch of Endor affair in one of my public readings, a professional brother who was present, an accomplished scholar, and a communing member of the church, asked me to walk with him to his house, saying, he would look at Jerome's version in Latin. I did so, and on looking at Jerome he found the word used by him was *intellexit*,—he understood. He then said I had taken a stumbling-block out of his way; that he had got along with this matter by supposing it might have been a special interposition of God. He asked me if I had ever seen or heard of the explanation I had given. I had not. He asked me what induced me to look at the Heb. of the verses. I told him, as was the case, by the disagreeing ways in which Orthodox marginal note makers to the Bible use attempt accounts of it. Of course the witch's exclamation, when she pretended to

see an old man coming up, was a part of her jugglery. In v. 14 the E. V. has the ambiguous word *perceived*; I dare say some readers understand by this *saw*. One of the marginal notes is by the Rev. John Brown, the other by the Editors of Brown's edition of the Bible, with notes by the Editors. Brown assumes it to be true that the witch actually saw somebody or something coming up. To the E. V. words in v. 12, 'And when the woman saw Samuel,' he says in his marginal note; "a devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him any, to countenance consulting of devils. Samuel's soul had not to come out of the earth." "The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere juggle." The witch's pretended alarm is thus gravely given as proof that it was no juggle; and that she saw a devil, one of Orthodoxy's devils. The Editors, in their marginal note, say; "that the appearance of the departed saint could not have been effected by the powers of the evil spirit or his minister, and that if real it must have taken place in consequence of the especial interposition of God. That the sorceress was unprepared for his actual appearance, and had intended at first only to practise on the king some such juggling trick as she was in the habit of employing to frighten the ignorant rustics, is obvious from the shriek of terror which his presence extorted from her." Thus these Editors say, that if the appearance was real, the witch saw Samuel; and they then, as does Brown, say, that the witch's exclamation called by them 'shriek of terror,' shows that she saw more than she was prepared for. Who but men blinded by a theory could from such an exclamation from a cunning ventriloquist necromancer, (pretending to communication with the dead, and having the power to support her pretension by making her ventriloquist voice appear to come from under the ground,) and under such circumstances, argue, and actually draw the preposterous conclusion, that she actually saw a devil, as Brown has it, or Samuel, as our Editors have it, saving their 'if real.' But Saul wanted to see into futurity as to himself; and it was the province of these pretended talkers with the dead, to get something from dead persons about futurity. The witch of course knew his object; and so by her ventriloquist voice she makes Samuel say to Saul, v. 19; Heb., . . . 'and to-morrow thou and sons of thee with me;' To this our Editors say; this "seems properly to denote not so much thou shalt be with me in paradise, as, thou

shalt be as I am now in hades—the region of the dead."—Ed. As to our Editors' notion 'the especial interposition of God,' I refer the reader to Exod. xxii. 18, before given; and to 1 Sam. xxviii. 6; Heb., And asked Saul at Jehovah and not answered him Jehovah; and to 1 Chron. x. 13; Heb., And did Saul on account of the perfidy of him which he did treacherously to Jehovah over and above (the) word of Jehovah, which he kept not, but even to *shaul*, ask, at *aub* to inquire of her. In the light of these verses how idle is the conceit of our Editors of an 'especial interposition of God.' Whence does the E. V. get its phrase 'familiar spirit,' adopted by Brown also? Neither the Lat., nor the Douay, nor the Ital., has such a phrase. Had they any knowledge of what the Gr. word was, or the Heb. word? If they had their use of the phrase 'familiar spirit' is a deception. Where was the scene of this necromancy of the witch? Samuel was buried in Ramah. Did they go to his grave? From what other place could he be brought to the witch's sight; Did they not find her in her own house, and was not the scene there?

Let no one after this appeal to this case in order to prove the separate conscious state of the dead. Neither the practices of witches, wizards, sorcerers, necromancers, of past ages, nor those of spiritualistic mediums of the nineteenth century, establish the doctrine. The revealed truth of God with respect to the mortality of man, the state of the dead, and a future state, where life and incorruptibility can only be obtained and enjoyed through a resurrection from the dead, remains forever true, and cannot be overthrown.—EDITOR.

The Situation of Europe.

There has been for the last ten months a comparative quiet in European political affairs. Garibaldi's repulse in Italy serves to delay the hostile complications which then threatened. But the lull of battle has not been unimproved in preparations for new and terrific outbreaks.

From an article in the April number of *Lippencott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful, and impressive writers in Europe, we have a statement of the present status of public affairs on the eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France "to hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies: no, it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to form part of the movable National Guard, which Marshal Neil significantly declared to be "destined to have a great future," are all available. They can be drilled within a few months, and they can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and hence to Marseilles. Gun-makers are busy manufacturing those Chassopot rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle-guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the government will be prepared to receive tenders for the supply of 2,588,800 powder-boxes.

Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers, and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Konstadt Westnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said

to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismark strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalid Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots.

The truth is, that the love of aggrandizement—a passion certainly not unknown to our forefathers, but at no period so deep-seated, so wide-spread as it appears now—has become the common malady of all the nations of Europe. And for this the establishment of the second empire must be held responsible. The attempt of Napoleon to lord it over the continent, the better to keep under the French people, awakened that feeling of indignant anxiety, and wounded pride which make all Germany sing once more, "No wave shall turn a Frenchman's mill, no drop of our own river," and supplanted Bismark with the lever he wanted. The prodigious aggrandizement of Prussia, besides disquieting the French people, and provoking their anger, could not fail to spur on the ambition of Russia; a new impulse given to the Pan-Slavonic agitation. But then it would have been the light of impudence for any minor state to act upon the principle of a quiet, hopeful, unsuspecting policy. Every government had to prepare for the worst—to strain its resources. And so, through a concatenation of causes traceable to the establishment of a Second Empire in France, Europe happens to have been transformed into a vast barrack, and bristles with bayonets.

Surely it is bad enough that the inevitable consequences of such a state of things should be waste of human energies, depression of trade, contraction of credit, scarcity of employment, smouldering hatred, looming bankruptcy, and general impoverishment; but that is not all. Cæsarism, no longer content with feeding on the flesh of France, is now hovering, like a bird of

prey, over the whole continent of Europe. Germans need to beware. Nothing is better calculated to favor the soaring of Cæsarism than the new-fangled doctrine of the fusion of races, when put forth to cloak a spirit of encroachment.

Struggles for independence, and struggles for empire are, of course, two very different things. It is quite right that oppressed nationalities should shake off the yoke, as Greece did, and Poland attempted to do. But the theory of the fusion of races, if understood in the sense of formation of the gigantic States, rendered as formidable as possible by the concentration of their forces in the hands of a military despot, is a snare which crafty statesmen lay for the people they are determined to enslave. And this system politicians and thinkers will do well to study in connection with the present distracted situation of Europe, not forgetting that it is the system of modern Cæsarism inaugurated by the Napoléons, and with which there may still be a different destiny for Napoleon III, than that which some predict for him in the present overclouded condition of his prestige.—*Prophetic Times.*

For the Gospel Banner.

The Mortal Resurrection Theory.

I am well aware that this subject has been pretty thoroughly criticised, examined, sifted, and I fully believe thoroughly refuted too, by those who (to say the least) are as competent, being as well versed in the original languages, as the advocates of this doctrine, if necessary to be viewed from this stand point.

Christadelphians are very fond of displaying their real or supposed knowledge of the Greek language, from Dr. John Thomas down to the merest tyro, especially before those who lay no claim to those high attainments. A more satisfactory solution of the question at issue may be obtained, (if thought necessary,) by consulting those who are as competent to expound the terms from the standpoint of philology or etymology, as this is the only point of observation which at present claims our attention, and dismiss all the *crochets* from our minds which are brought to bear on this, and the kindred theories of this new sect.

The whole boasted theory is comprised in a nut-shell. The first discourse which I ever heard on this subject was only about a year ago, at LeRoy, Wis., by D. P. Hall, acknowledged by his sect to be a representative man, and second, (I should think,) only to the great Dr. Thomas himself, the founder of this sect. Speaking on this subject, he said, "we have heretofore been taught, and

verily believed, that the doctrine of the resurrection of the dead, was the great central doctrine. To illustrate," said he, "it was like the hub of a wheel; the spokes all center in it; and the fellos being connected with the spokes, and they to the grand center—the hub—although being more remote, yet necessary to form a perfect wheel, and perform its revolutions; but now after a more thorough investigation of the scriptures, and true philosophy, which always harmonises with them, we have arrived to the inevitable conclusion, that the great center—the hub—ought to be removed from the resurrection to the judgment-seat, as this was one of 'the first principles of the doctrine of Christ.'" I give this as near as I can recollect in his own phraseology; at any rate it is substantially true? The same reasoning was exemplified by O. Morse of Rochester, N. Y., which appeared in the *Marturion*, in the Feb. no., if I mistake not, with this difference, that *mortal* resurrection is not taught directly, but by implication, or as a logical sequence of the judgment of the saints; because, forsooth, the judgment was subsequent to the resurrection, and it seemed to be absurd, and preposterous to suppose that Christ would go through "the farce" of sentencing the *promiscuous* multitude to their respective destinations. This is readily conceded to be so, on the hypothesis which they assume, viz., making the judgment-seat the great center—the great radiating point; or to use D. P. Hall's words, of removing the hub from the resurrection to the judgment-seat; but I believe the *hub* will have to be removed back to its former place, or the Scriptures must for ever remain inexplicable, and inharmonious.

I shall not attempt at this time to give an *opsis* of texts bearing on this question at issue, but simply cite a few of the proof texts which are relied upon by the advocates of this doctrine to sustain it, and rely upon the word, and the just judgment of those who are taught by it, discarding all vain philosophy. We fear not the result.

A few of the many texts which might be adduced I will for convenience place in juxtaposition, as follows, viz:—

JUDGMENT PIVOT.	RESURRECTION PIVOT.
Acts x. 42;	The whole of 1
2 Tim. i. 1;	Cor. xv. but particularly the first 3 ver.
Rom. ii. 16;	together with 20-23
1 Cor. iv. 1-5;	and 35-37.
1 Cor. xv. 37.	1 Thess iv. 13-18.

These are not perhaps a tithe of the texts relied on by either class to sustain their respective theories, but I believe they are considered the most pointed; as to establishing the doctrines on the principles of philosophy

it is folly in the extreme; it is too weak for this purpose, however much it may be valued for other theories. It is beyond the ken of mortals to understand how God could create man in the first place, much less to raise him from the dead, either to mortality or immortality.

M. I. LEWIS.

Theory against Practice.

In a certain college, in which the Rev. Dr.——, a Presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student whose name we will call Newlet.

Now, it so happened that the Rev. Doctor was seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and use of that much persecuted Greek verb, *baptizo*; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

Newlet attended regularly upon the ministration of his learned Professor, and in the course of two or three Sabbaths was pretty well dosed with the statement that *baptizo* meant to sprinkle or to pour—not to *plunge*.

But in the course of the regular lessons, in the class-room of the college, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another, that he seized a red-hot poker and *ebaptize eis ophthalmon*. Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and *sprinkled* it into his eye."

"How is that!" said the Rev. Professor. "He *sprinkled* it into his eye," repeated Newlet.

"But," said the doctor, "the word *ebaptize* does not mean *sprinkle*."

"Well, sir, it *did* mean *sprinkle* on last Sunday night," replied the mischievous fellow amid suppressed laughter from the class, who keenly relished the joke.

The Rev. doctor looked grave; was silent a moment, and then remarked, "You may translate it *plunge*, here, sir."

We are inclined to think that this is quite a good practical refutation of the learned work of Dr. Dale on "Classic Baptism."—*Baptist Visitor*.

For the Gospel Banner.

Correspondence.

Dear Brethren of the One Faith;—Several in our western field are hearing, learning and coming to the Father of our Lord. Since last news, I went to Maryville, Mo.,

at the request of Bro. W. H. H. McClain, and other friends there. His wife, sister Molly, was obedient to the faith. At that point there are but four that have come out on the Bible, others are friends to it, but will not agree to bow to the heavenly vision.

By stage we arrived at Savannah, and was met by Bro. T. E. Adams, and conveyed to his house 7 miles; where we spoke in Bro. Shirley's house five times, to attentive and interested auditors. Bro. Shirley was baptized into the faith, though he had been baptized by the ministry of the Christian church, (alias Campbellites,) yet he was sure he then had not an intelligent faith. We left four rejoicing in the hope of Israel. Several more came very near submitting to the word. We spoke two evenings in the Court House at Savannah; the "Christian church" had voted that such faith they would not allow to be preached in their temple. But few out. We left by cars for Doniphan, Kan., reached it at even. Spoke seven times—fair turn out till Sunday. There may be a few here that would, if the word were taken to them, come out. Were very parsimoniously recompensed here, but rejoice that there is a free house of worship there. By help of God we pray that some may be saved.

We spent the next week with the called-out at Walnut Grove; and our soul was rejoiced to see that they are alive to the Bible. Several discussions have been carried on by them to the credit of our cause. God will bless them if they will hold out to the end. The congregation called out Bro. Wm. Orem to serve, by preaching the word among the people. He is growing, and by patient continuance, and the aid of the Lord through the faithful, will be able to hold forth sound doctrine. I am willing for any minister of Babylon's gospel to face him, and the aid he has in the church. All is safe. Their remembrance of my necessities filled the deficit of the former week. On Tuesday morning we repaired to the water, and Bro. Orem baptized Bro. W. Tidrow—my son-in-law—who had been baptized by the "Christian church" (New-Lights,) several years ago, without then understanding "the things concerning the kingdom of God, and the name of Jesus." We praised the Lord; and went to Iowa point, met a very good audience, to whom we spoke on the "Signs of the times," Luke xxi. 32.

By stage we reached home on Thursday, stayed 22 hours, and met the Ecclesia at St. Deroine, 8 miles from home. Labored till Monday P. M. Baptized seven on a confession of the faith. Left them rejoicing in the Hope. Praise the Lord.

WM. P. SHOCKEY.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xl. 15.

B. WILSON, ED.]

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For the Gospel Banner.

Theology.

CHAPTER VII.

The great apostasy; or "the woman" lost in "the wilderness" of error, "mystery," and bewilderment.

"Prove all things; hold fast that which is good." 1 Thess. v. 21.

"The restoration of all things which God hath spoken." Acts iii. 21.

The Protestant, when pressed by the "testimonies" of the "two witnesses" and the invincible corroborations of historic facts, has tried to extricate himself from the dilemma in which these witnesses and facts place him, by *admitting* an apostasy; but it is claimed that the *Romish Church* and *not the Protestant*, are apostate. It is claimed also, that the restoration or restitution of all things which God had spoken, was commenced by Martin Luther; that what they call the reformation, was the return of the woman or church from the wilderness; that those were the times when the people proved all things; and, protesting against what was bad, held fast to that which was good.

To a superficial thinker, this may appear plausible. That Luther agitated the Romish church to a fearful extent, on the subject of the practice of trading in indulgences, etc., no one acquainted with ecclesiastical history can question. But that he or any of his coadjutors presented anything like the true doctrine of remission, mediation, or advocacy, in lieu of Papal indulgences; or, that they have done what is so confidently claimed, we must doubt; for—

1. If the agitation under Luther was the restitution of which Peter has spoken, Christ would have long since left the heavens, for he was to be retained there only until the times of restitution. Luther's restitution began in A. D. 1521; three hundred and nearly fifty years ago, and has long since been suspended or finished, and yet the heaven detains Christ!

2. If Luther developed the Divine or God-given system of salvation, he accomplished what no mortal man ever has, nor ever can accomplish, viz., to disprove the affirmation of Christ in John x. 35, which declares that "the Scriptures cannot be broken." I ask if they would NOT "be broken" if the apostasy was one year shorter or began one year earlier than has been predicted? The length of John's measuring rod is just 1260 years, no more, and no less; and Daniel's rod is of the same chronological length. Now it will not do to slip this measuring pole along a few years, for that would be dishonest. God has made a mark, and told us to place the end of the measuring rod exactly even with that mark, and the other end will of course designate the A. D. when the restitution will begin. That mark is the indelible ten horns or kingdoms of the subdivided state of the Roman Empire. It will not do to let the rod lap one year past, or in other words it will not do to place the end at any point previous to that chronological one at which the ten kingdoms were developed out of the one Roman kingdom, and just so much longer afterwards as was necessary for that little horn to form, which was to root up three of the first (ten) by the roots. If Luther brought the church out of the wilderness of the apostasy, and restituted the doctrinal things God had uttered by the mouth of all his holy prophets since the world began, by placing one end of the rod 1260 years at A. D. 1521, the other end would reach just to the mark, or just to that chronological notch, where the little horn placed his "left foot" upon the Roman "earth," by supplanting three of the original ten horns. We like to see everything demonstrated as we pass on; because our text says, "prove all things, and hold fast to that which is good." Let us therefore lay the measuring rod 1250 years with one end at the point 1521, where Luther stood, and see how far

back the other end will reach. This is done by subtracting the 1260 years of the apostasy, from the A. D. in which Luther figured. If we take 1260 from 1521 we have remaining the year A. D. 261 as the point where the other end of the measuring rod reaches. This will not do at all, for it overlaps the prophetic mark 845 years. According to Gibbon the ten horns did not form earlier than the beginning of the sixth century after Christ; and the little horn must of necessity have formed after the ten, and not 845 years before them. Six or eight years is little enough time for the development of the little horn, which is the time agreed upon by modern writers.

The correctness of any theory may be proven therefore, by an application of the measuring rod 1260 years; for 1260 years is the length of the apostasy, or the time the little horn was to prevail against the saints. And as 1260 years from 1521 takes us back 845 years before this little horn had any existence, it must be apparent that Luther did not effect a restitution of all things God had spoken; nor conduct the woman or church out of the WILDERNESS of the apostasy. Reader, remember; "the Scriptures cannot be broken." God had predicted that for 1260 years from the rise of the little horn, the things he had spoken by the mouth of all his holy prophets since the times of old, should be so wrested into fragments, and disjointed, and neutralized, as to destroy their vitality and virtue as it existed when arranged and enunciated under Divine supervision; and do you not see that if the Protestant world are holding the true and Divinely arranged system of salvation, that the Scriptures HAVE BEEN BROKEN? It shows God to be incapable of giving correct prognostications, if, when he has predicted that an apostasy should begin after the division of the fourth universal, or Roman empire into ten kingdoms, it should happen to begin three hundred and forty-five years before those ten kingdoms had an existence! But God is not an imbecile, that he should make such blunders. His predictions are not rude conjectures and guessing at chronological events! That all-wise and infinite mind that could prognosticate with such truthful precision the exact order and number of kingdoms to exist on certain territory, ought to be able also to give a precise and truthful delineation of those chronological numbers and events that were to mark so great and so universal and so fatal a departure from the divine scheme of redemption. "For the prophecy came not in old time by the will of man! but holy men of God spake as they were moved by

the Holy Spirit," 2 Pet. i. 21. And the Spirit that moved them was the Spirit of infinite intelligence proceeding from the Divine mind. Now, "there were,"—as Peter continues to say;—"false prophets also (as well as true) among the people, (then;) even as there shall be false teachers among you," 2 Pet. ii. 1. From this it appears that the world has always been troubled with its prophetic pretenders and impostures. But the Divine rule,—to which allusion has been made before,—is adequate to their detection. This rule is truly worthy of our attention, and it is proper, therefore, to repeat it here; Thus saith the Lord, therefore;—"When a prophet speaketh in the name of the Lord," (or pretends to be a true prophet or teacher,) "if the thing" (prognosticated) "follow not, nor come to pass, that is the thing" (or that is a prediction) "which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him," Deut. xviii. 21, 22.

In previous discourses we have laid before the reader the testimony of Paul, Daniel, Isaiah, Christ, and John, in relation to this apostasy; and, if, for the past 1260 years; or, if, since the days of Luther, the Divine system of religion has been known and propagated by any of the so-called Protestant or other religious organizations of Europe or America, have not Paul, Daniel, Isaiah, Christ, and John, been, by this Divine rule, demonstrated to be false and presumptuous prophets? And does not the Lord say; "Thou shalt not be afraid of them?" Reader, these prophets have predicted that for 1260 years, beginning with A. D. 606, or 608, the saints should be prevailed against; the saints should be overcome; that the little book should be opened no longer, or that the time of the retention of the true system should be no longer protracted; but that it should become mystified, and that in the days of the voice of the seventh angel when he should begin to sound, this mystery should be superceded by an intelligent understanding of what would then be the doctrines of Ancient Days; that the woman or church was to go into the wilderness, or into an apostasy, for 1260 years; that after the tribulation of those days, or after the sacking of Jerusalem, and dispersion of the Jews, the theological sun, or this divine system should be darkened, and the moon or church should not give her light—the light of this divine system,—because the stars, or teachers thereof, should fall from the position of teachers thereof, either by being put to death, or by recantation; that this dark state of the sun, moon, and stars was to be

coeval or nearly so with the times of the Gentiles; that the sign of the Son of man in heaven is the arrival of the times of restoration of the things spoken anciently by God's prophets; but, if Luther handed down to you and me the true system of religion, the saints were nor prevailed against nor overcome for 1260 years; the little book was not mystified and closed till the days of the voice of the seventh angel, when he should begin to sound; but its mystery was finished in the days of the voice of Luther, some 350 years before the days of the voice of the seventh angel, that the woman was either nor in the wilderness 1260 years, or if she was she started for it three hundred and fifty years too soon, and consequently got out three hundred and fifty years sooner than God predicted; that the sign of the Son of man has been in the heaven for 350 years past, and no one knew it; no one of the tribes of the earth have mourned about it; nor has Christ yet come. This drives us into one or the other of the following conclusions; viz:—

1. If the popular and so-called orthodox systems are indeed true, it follows that the Bible is false—the work of wicked presumptuous prophets and teachers, who have prognosticated things that have not come to pass; it is therefore a base imposition; or,

2. If the Bible is TRUE, the saints with the true system of redemption have been overcome and prevailed against for TWELVE HUNDRED and SIXTY YEARS from the rise of the little horn in A. D. 606, or 608. This being so, the true and ancient or apostolic system, as adjusted and announced by the apostles, was not known nor taught by Luther, nor any of his successors.

It is not left to us to say which position we will take; for this would be equivalent to addressing and appealing to the caprice and passions of the human mind. There is but one course for us to take; which as upright honest beings, we are in duty bound to take; and that is to promptly and cheerfully recognize the integrity of these sacred writers; for it cannot be admitted for one moment, that the infinite mind of the Deity could err so egregiously in some prognostications, and be so precise in others. Admit him to be guilty of one error in his predictions, and that one error proves him not to be infinitely intelligent and omniscient. That he claims to be so may be seen from the following passages, viz; "Remember this, and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the

end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it," Isa. xlvi. 8-11; "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them," Isa. xlii. 9.

When Daniel was brought into the presence of Nebuchadnezzar to interpret his dream, he addresses the king as follows; "The secret which the king has demanded to be revealed, cannot be revealed by your wise men, your astrologers, your magicians, nor your soothsayers; but there is a God in heaven that revealeth secrets—he reveleth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him; he is about to make known to thee, O king Nebuchadnezzar, what shall be in the latter days; * * * and he that reveleth secrets maketh known to thee what shall come to pass; * * * the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. ii. 22, 27, 28, 29, 45.

Daniel does not pretend to have made this thing known to the king through any wisdom or prognosticating power natural to himself; but honestly attributes it to power conferred supernaturally by the Deity. In the seventh chapter he has a vision himself, though in different form, in which he is shown precisely the same delineations of the political future of that territory over which Nebuchadnezzar and his son Belshazzar bore sway. And if the vision of Nebuchadnezzar was certain and its interpretation sure; there can be no doubt but that Daniel's vision is equally as certain, and its interpretation equally as sure, though it bears to us the additional announcement that in the toe or horn state of the fourth kingdom, a politico-religious character should arise, who should make successful war against the saints, or in other words crush out the system held by the saints. That Daniel's vision was certain, and its interpretation sure, may be seen by the simple adjustment of the measuring rod. If we place the end thereof at the year of our Lord 606 or 608, the other end extends down the stream of time as far as 1866 or 1868. If the first end has been rightly adjusted, the latter end cannot possibly indicate the wrong year. But there need be no great doubt as to the correctness of the adjustment, for as its opposite end reaches too

near our day, it is an easy matter to test its correctness. If we cast our eye across the broad waters to Italy, and take a glance at Rome and the Italian States, we find incontrovertible evidence of the correctness of that adjustment; for the situation reveals that this angel, who, 1260 years ago, placed his "left foot" on (Roman) "earth," has already vacated all except a mere standing spot, viz; the city of Rome. This "left foot" of his, has been in an uncomfortable tight boot for some years past; but a French regiment served as a poultice to ease the pain; but the great physician has ordered this poultice removed, and it is probable that the time is not far distant when his foot will have to come off, for the Italians will not rest until Rome is delivered of the Papal "foot," and made the capital of Italy.

The Papal States contained the *see*, land, or "earth," upon which this mighty angel—the harlot woman—the Romish church,—through her representative head, Papa or Pope, set his left foot. This French plaster which he has worn for three several years with no more than temporary relief, has been withdrawn to give room for his boot, which he is now reluctantly putting his sore foot into, preparatory to stepping off the only remaining fragment of his "earth."

It strikes the mind with awe, to contemplate the vast knowledge and power of that Supreme Being who is able to prognosticate with such wonderful precision! Our heart pulsates with emotions of adoration, and burns within us, as we contemplate the sublime revelations of the Deity;—more especially since it is our lot to contemplate and behold these predictions from that elevated point where they are a matter of the historical past! Take for instance Rev. xvii. 1, 15-17; and Rev. xviii. 1, and onward, where this mighty cloud-clad angel is again represented with fixed position upon the sea; or, as the Spirit has expressed it, "that sitteth upon many waters," which, in verse 15, are explained by the revealing angel as follows; "the waters (or sea) which thou sawest, where the whore, (or cloud-clad angel) sitteth (or upon which he has placed his 'right foot') are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest (or the ten kingdoms,) these shall hate the whore, and shall make her desolate and naked, (that is, politically,) and shall eat her flesh, (or absorb the territory or 'earth' upon which she had placed her 'left foot,') and burn her with fire." The ten kingdoms or horns did not always hold this hatred towards the woman; but on the contrary, a mutual attachment resulted in an illegal

political alliance, which constituted them fornicators. It was not till near the end of the symbolic 42 months that that hatred began which resulted in making her politically naked and desolate, and in eating her flesh or expelling her "left foot" from the land over which she exercised regal jurisdiction. This is expressed in the next verse in the following language: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words (or predictions) of God shall be fulfilled." It is impossible for those acquainted with the present Italian and Papal situation not to recognize in this prediction direct allusion to them. This situation, therefore, brings us to the farther end of John's and Daniel's measuring rod; or, as Daniel expresses it; "the time of the end" of the apostasy. The very next event to be looked for, therefore, is "the restitution of all things which God hath spoken;"—which cannot fail of bringing the true, the virgin spouse of Christ, out of the wilderness of the apostasy, clothed in the garb of white, even the pure and white or righteous theories and practices of "ancient days." The following verses in this connection, teach by implication, the ideas we have advanced. We quote as follows; "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Now the glorious light of the Divine system reflected from this returning woman or angel, begins to illuminate the earth. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, * * * And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven," etc.

The present situation of affairs in Rome and Italy, therefore, proves that the measuring rod has been pretty accurately adjusted; for we have yet two years' margin, which, according to present indications, will witness the evacuation of Rome, or the withdrawal of that "foot" from the Roman "earth" which belonged once to a "mighty," but now to a decrepid "angel." If, therefore, the rod has been rightly adjusted, have we not incontrovertible evidence that between the years A. D. 606 or 608, and the years 1866 or 1868, the true system of salvation has been "in the wilderness" of the apostasy? This being so,

Luther and king Henry VIII are proven to have been as many chronological miles in the wilderness, as were those against whom they protested! Being 350 years, or miles if you please, in the wilderness, it would have been necessary for them to have lived that number of years, in order to emerge therefrom, without breaking the Scriptures, and proving God incapable of giving accurate predictions! It follows therefore that the Protestant world have been, and consequently are now, wandering in the wilderness of error. Instead of getting out A. D. 1521, they have done no more than protest against riding in the same theological ship with the old lady, or mother church. King Henry VIII, was contemporaneous with Luther, and was the founder of the Protestant Episcopal Church, known also as the Church of England. And every one acquainted with English history knows he did not sever from the Church of Rome because he considered her doctrines unsound; but because the Pope would not divorce him from his faithful and lawful wife, Katharine of Arragon. He wanted this divorce, that he might marry Anne Boleyn; not that Katharine had proved herself incompetent or untrue; but because his unsubdued will and corrupt passions led him to fancy that he had found a more desirable companion in Anne. The Romish Pontiff refusing him the divorce, he at once acted upon the advice of Cromwell, and cutting loose from Papal authority, usurped the functions of Pontiff over the Clergy and Church of his own realm. Thus it may be seen that the Church of England or Protestant Episcopal Church, was,—in the language of Watts,—

* * * * "Conceiv'd in sin,
And born unholly and uncleann;—
Sprung from a' source adulterous.
Jehovah does not own her his.

In the significant language of inspiration, the Romish Church is styled, "the mother of HARLOTS and abominations of the earth;" "with whom the kings of the earth have fornicat:—making *drunk* or intoxicating the citizens of the world. If she is really and truly a *mother of disreputable daughters*, those daughters must of course have opened establishments of their own in due time, into which to entice those "void of understanding." Prov. vii. 7-27. As Rome is represented to be a mother of such daughters, and guilty of fornicating with kings, we shall be able to both tell their ages and parentage, by consulting the family record found in history. History shows us, therefore, that in A. D. 1530, the infant Episcopal daughter was delivered from the old Roman mother, by the skillful aid of that great midwife and surgeon, Cromwell. And as

Henry VIII. swaddled and fostered the new-born daughter, we at once recognize him to be the king, through whose adulterous intercourse with Rome this illegitimate and harlot offspring was produced. If the reader will take the trouble to compare the articles of faith, creed, prayers, forms of worship, ordination, marriage, burial, confirmation, baptism, etc., etc., of the Romish church, with those of the Episcopal, he will discover that this daughter has emphatically the voice, look, general proportions, ways, and actions of the Papal mother, so much so that it would be easy to recognize their relationship without any knowledge of the historical family record to which allusion has been made. So that the Episcopal may be identified in two ways as being one of the daughters of Papal Rome; and it is evident that instead of falling from between the Papal feet with sharp infantile cries against the theoretical and practical abuses of the mother, both the spirit of her conception, and her first catchings at the vital element, were only shrill protestations against those crafty maternal obstacles to the unbridled and excited lusts of a cruel, bloody, corrupt child of sin. With such a parentage, origin, and conception; and upon the well-known principle of like begetting like, it is not surprising that, when this infant daughter attained to puberty, she also should have illegitimate offspring. A glance at "the Doctrines and Discipline of the Methodist Episcopal Church," enables one to readily discern in that church, a daughter of the English harlot daughter establishment, having very much the voice, look, dress, form, and general demeanor of this English mother. The first page of this Discipline is made a family record; and there we find it recorded that this church was conceived in England in A. D. 1729, and was born in A. D. 1769, of the church of England. Thus it must be apparent that while the Episcopal Church sustains the relationship of an illegitimate daughter of the Romish Harlot, the Methodist Episcopal Church is an illegitimate daughter of the Episcopal harlot, (from whom she takes her *Episcopal* name,) and is, therefore, granddaughter to the Roman Harlot, having in their veins the blood of that licentious and murderous king, Henry VIII, and of that apostate and murderous harlot, the Papacy! Surely, this does not look very much as if these two Churches has escaped from the wilderness, either theoretically, or practically! Thus by consulting the record of history, we are enabled to recount one by one the harlot Churches over whom this Romish Jezebel stands related as "*the mother*,"—according to Rev. xvii. 5;—giving the exact

time of birth; delineating points in the character inherited from the Romish "mother;" and give their numbers and recognized names; but these must suffice as illustrative of the possibility of tracing the ancestry of the Protestant daughters.

Solomon beheld this Romish prostitute and "mother" with prophetic ken, as it is quite evident he refers to her and her daughters repeatedly in his Proverbs under the title of "the evil woman;" "the strange woman;" "the woman with the attire of an harlot;" etc.: who he says is "subtile of heart;" "loud and stubborn;" "of an impudent face;" ("laying in wait at every corner") to ensnare "the simple ones," and those "void of (an intelligent) understanding" of the doctrines of the Word of God.—See Prov. ii. 16-23; v. 3-14; vi. 23-32; vii. 5-27; and ix. 13-18.

From the arguments advanced, therefore, it is certainly presumptuous in Protestantism to claim that Luther developed "the restitution of the doctrinal things spoken by the prophets;"—that he opened "the little book" again "before many peoples;"—that he removed the sackcloth of error with which "the two witnesses" had been "clothed;"—that he banished the thick clouds, and caused "the sun, moon, and stars," to shine again with all the intensity of "ancient days;"—that he unfolded that system that had been "rolled together as a scroll;"—and that he developed "the brightness of his coming;" or that he brought "the woman" from the seclusion of "the wilderness!" Whatever the pretensions of Protestantism may be in regard to being orthodox in the divine system, the evidences against them are too numerous, and too absolute, to admit a doubt. As we have demonstrated, the prophetic chronological measuring rod is against them, proving, in legal phraseology, an *alibi*. Facts are against them,—(stubborn things!) and show that when Henry VIII left Rome, he appropriated to his own use and behoof those doctrinal trinkets, flummery, ribbons, bonnet, waist, crinoline, and shoes belonging to the Roman wardrobe; and consequently left home in "the attire of an harlot:"—and opened up an establishment in England of the same character as that in which he had been reared. It is probable this wayward daughter would have remained at home, and continued to turn the wages of her unrighteousness into the parental pocket, had the mother consented to humor her depraved and wicked heart with the toys she wished;—for up to the time this favor was refused, Henry VIII had lifted his voice and pen in *strong protestation against Luther!* But being "loud and stubborn," this parental veto and gall-

ing curb upon her lusts, caused her to leave the home of her childhood, in fulfillment of the latter clause of the verse, which saith, "and her feet abide not in her house," Prov. vii. 11.

It is true the Episcopalians have, since then, made a few slight changes in their doctrinal attire; but it has amounted simply to the ripping of a few seams for the taking in or letting out of the garment to suit the ever varying proportions and fancy of her mind; but, it must be recollected that the material—the cloth—is there, though the garment may have been taken and let out at different points. If she has abandoned any of the trinkets worn from the maternal roof, she still retains *the fabric* in her remodeled gown, and has therefore undergone no "moral reform," for her garments still smell rankly of Rome. The *fabric* more than the *style*, is what is obnoxious to the Deity. It must be apparent that the same fabric envelops the entire Protestant world; for the diligent "mother" provided each of her daughters with a dress from the same web from which she herself had been clothed; and in this material they perambulate the world to-day. Luther, nor Zuinglius, nor Melancthon, nor Cranmer, who were the managers of the Protestant loom, brought out no new material with which to drape them. The basis or warp of this Papal home-spun was wrought from material which had its rise in Pagan Mythology; to wit:—the inherent Immortality of the Soul; and, the Divinity of Christ. Into this warp she has interwoven a woof at once natural and appropriate, as no other could be, and this fine spun woof is made up of the consciousness of the dead;—a purgatory for the suitable punishment of the refractory saint, to which he is taken at death, preparatory to his admission into heaven;—a hell-fire that scorches and burns, (but that at the same time cannot consume nor kill the immortal soul!) for the immortal souls of the damned:—Elysian fields of pleasure for the Christian in some remote place "beyond the bounds of time and space;" and, consequently the final abandonment and destruction of this earth by fire;—the pre-existence, tri-unity, vicarious atonement, mediation or advocacy, and spiritual reign of Christ, etc. This woof, it is quite evident, could not be woven with any degree of consistency into any other warp. For, if the soul be not immortal, away goes the foundation upon which the consciousness of the dead, purgatory, unconsuming hell-fire, immediate rewards at death, and this mythological heaven, rests! For on the immortality of the soul, and on the divinity of Christ, nearly the whole catalogue of errors in their

systems is predicated and sustained. And it is evident that if the soul be not immortal, the dead could not be conscious without and until after the resurrection; hence there would be no need of a purgatory; nor could such as were mortal survive the destructive effects of the slowest and dullest flame. And by the same chain of reasoning it may be shown that the Divinity of Christ is the erroneous foundation upon which rests the doctrine of the pre-existence, tri-unity, vicarious atonement, etc., of Christ. If, therefore, the immortality of the soul, and the divinity of Christ, are mythological notions only, it follows that the rest must be. We see therefore, that the rejection of the doctrine of purgatory, or the protesting against the sale of indulgences, can amount to no more than drawing one or two threads from the woof, or as before stated, a slight alteration in the fitting of the garment, while the original fabric is still worn. Protestantism might therefore protest against the whole of this doctrinal woof, (if it were possible for her to do so, and still retain the warp,) and yet the retention of this warp alone, would completely neutralize and make void the doctrines connected with the Divine scheme of salvation. We see then, that if the warp is unsound; and that if on its soundness rests the entire soundness and strength of the woof and fabric, how important it was that Protestantism should have *protested against the warp*, instead of against a thread or two, as it were, of the woof, in order to effect a proper, and, therefore, an *efficient* "restitution" of the doctrinal things spoken by the Deity.

Figures and facts, then, are the "two" unimpeachable "witnesses" by whose mouths Protestantism stands condemned. And as what we asserted in our first and second discourses regarding them, has been most fully substantiated by Divine testimony and by facts, we shall consider ourselves at liberty to leave this subject for the present, and apply ourselves to the restitution of *all things* spoken by the Deity through prophetic mediumship. It may be proper to add, however, that it is not, with us, a matter of rejoicing, but of sorrow,—deep and corroding,—that the world should have thus "fallen away" from the vital doctrines of the Scriptures. We cordially invite them therefore, to "run to and fro" over the pages containing the "all things God hath spoken" and restitute and substitute the God-talk or true theology, for the natural theology, man-talk or mythology, upon which the masses have predicated their faith and hope for 1260 years past.

Our investigations have shown us to be in "the time of the end" of the 1260 years

of the apostasy:—a time when the books and the doctrines contained therein should be opened by the common sense method of exercising common sense, or, to use the precise language of inspiration, by the "judgment" becoming "set" (right) or taught and educated to "discern doctrine" by a proper discrimination between Theology and Mythology. We are then most emphatically, as we may say, *in a transition period*. For this is the way ordained by God for bringing "the woman" out of this terrible wilderness of error in which she lost her way in the sixth century after Christ. From that time to the present, like all lost and bewildered pedestrians, she has invariably returned to the point from which she departed, in all her efforts to extricate herself therefrom. But it is plain that by the light of the sun of inspiration, (upon which if we keep an eye,) we shall in due time emerge from this dismal dreary abode, and find ourselves in latitude and longitude recognizable and definable, with a complete change of attire for that "white" and ancient dress inodored with the fulsome fumes of Rome,

Our nearness to the end of the measuring rod, makes it evident that we have been in this transition period now for some years. There are expressions that indicate that "the woman" will not emerge from "the wilderness," by one tremendous leap, as we may say; but that it will be a process of time. This is shown in the expressions "KNOWLEDGE shall be INCREASED;" and the *TIMES of RESTITUTION.*" There must be brought to bear upon the minds of those destined to do this "running to and fro," situations and circumstances calculated to liberate them from the enthrallment of their leaders, and to impress them with that calculated to lead them step by step, in the work of restituting the true system. Such have been the situations, circumstances and influences, for the past quarter of a century or more. Hence it is, that to-day, we find not only the restitution fairly inaugurated; but absolutely so far advanced, that the footfall of the returning "woman" may be heard with distinctness in the near distance, as she advances with firm step, radiating the brilliant light of the sun of inspiration, being the faithful satellite thereof. But it must be evident that she cannot emerge therefrom until she arrives at the chronological point, where,—not half or two-thirds,—but where the *RESTORATION of ALL the doctrinal things* is effected. Inasmuch as the end of the measuring rod has not been quite reached as yet, it is but reasonable and logical to conclude that the doctrinal "things spoken by the Deity,"

have not quite all been restored as yet; and that consequently the woman or church has not quite made her appearance! There are then yet, certain vital and essential doctrines to be restituted and restored to the great scheme of salvation. The importance and vitality of these doctrines, it is not our purpose to discuss at this time. This must be shown hereafter. But it may be proper to state, however, that every doctrine incorporated in the original and Divine system of salvation is essential, as it sustains a most vital relationship to some one or more, or all, of its fellow-doctrines. Hence the importance of a "restoration of ALL things God has spoken," in order that each doctrinal thing may be allowed to have its proper bearing, influence, and weight upon the actions and thoughts of its recipients, that it may develop in them that which would have been deficient with less than "ALL things" restored, and made available. If less than ALL can compass the object of the ALL, it is proper and logical to argue that what remain are superfluous! But it would detract from the wisdom and skill of God to suppose this, as a wise and skilful workman would put no useless wheels into his machinery! Like the movements of a perfect chronometer, every doctrine moves, regulates and adjusts the movements and workings of some other, and is, therefore, essential to the proper and efficient working of the scheme. Could that chronometer indicate the hour and minute of the day with a single wheel deficient? Then may the salvation of mankind be achieved without the restitution and combination of all things God has enunciated on the sacred page. It is evident, then, that though at different periods during the 1260 years of the apostasy, a truth or two may have flashed from some secluded quarter of the earth, and others from another, that they were only the fragmentary and detached parts of the grand scheme, which, like the fragments of some powerful engine, whose neighboring parts had been dismembered and lost, would require the restoration of all the bolts, bars, rods, nuts, pins, and wheels, and their proper adjustment, before they could be made to answer the purpose for which they were originally created and designed. The folly, therefore, of attempting to establish a church upon one or two new scriptural ideas, must be apparent; for those doctrinal truths or ideas being "only detached parts of a great and perfect scheme, would no more constitute the adherents therunto the church, or effect their salvation, than would a small portion of the movements of a chronometer when thrown together or adjusted, be constituted the chronometer, or be enabled thereby to indicate

correctly measured time. How important, then, that such as "are predisposed to eternal life," or the "life" of the "age to come," should possess a knowledge of "all things" connected with the Divine scheme. To all such we extend a cordial invitation to consider with candor the subjects upon which we shall next discourse, as they are conceived to be among the "all things" pertaining to the true system, and perhaps also among the "things" yet necessary to be restored to many who are otherwise just ready to step from "the wilderness," having long since started to leave it, guided by the morning light of inspiration. G. NELLIS.
Ashtabula, Ohio.

For the Gospel Banner.

Judaism Revived, No. 9.

Any one who can comprehend an argument cannot fail to see how egregiously Bro. Reed misunderstands my reasoning on the first chapter of Hosea and last verse. He believes the gathering of Israel and Judah spoken of is yet future. I believe it took place when they returned from Babylon. Supposing the rule that he adopts in the interpretation of discursive prophecies, be correct, it would follow that it could not be brought down later than apostolic times. The little word *then* would bind him to this conclusion. I designed to show the effect of his rule of interpretation—not mine.

Again, he says, I make the righteous Branch of the house of David, Zerubbabel. I said nothing about Zerubbabel. I showed that Joshua the High Priest was called the Branch and he was to sit and rule upon his throne. So far, then as the word BRANCH is concerned it affords no authority, whatever, for applying Jer. xxiii. 5-8, to a future age. Neither does the phrase, "THE LORD OUR RIGHTEOUSNESS" sustain his application of the prophecy, as even Jerusalem is called "the Lord our Righteousness."

The ruler called the Branch of Righteousness, was to execute judgment and righteousness in the land, contemporaneously with the offering of burnt offerings and meat offerings, and sacrifices, by the restored priests and Levites. If this righteous Branch is yet to come, the priests and Levites will be restored to office, and with their restoration all manner of sacrifices!! Is the reader prepared to go to this extreme to sustain a theory at best doubtful? For the honor of Christianity I hope not. But this is just what the Judaizers teach. That the land of Canaan and Jerusalem in the age to come, will flow with the blood of hecatombs of beasts slaughtered upon Jewish altars!! It would seem useless to reason with an

individual, sect, or party, who will gravely assert that the covenant which God promised to make with the house of Israel and the house of Judah, as recorded in Jer. xxxi. 27-34, is yet to be made! The modern system of Jewish restoration advocated by John Thomas and his followers, necessitates a contradiction of some of the plainest matters of fact in the New Testament. Let the reader examine carefully the 8th and 9th chapters of Hebrews, and if after so doing, he can believe such an absurdity, he is hopelessly deluded. Paul quotes the prophecy of Jer. and shows that the covenant was then made and in full force. It was simply the gospel covenant or new testament, ratified and confirmed by the blood of Christ.

The words covenant and testament, are translations of the same Greek word—*diatheke*. There are two testaments discussed and compared in Paul's reasoning in his letter to the Hebrews—called the first and second covenants or old and new testaments. The first was made with the children of Israel at Mount Sinai, the second was made in the land of Judah with the house of Israel and the house of Judah. The first was dedicated with the blood of calves and of goats;—the second with the blood of Christ. Remission of sins is provided for under both covenants; and we are told that without the shedding of blood, there can be no remission of sins.

Now, we will for further example, suppose that this new covenant is yet to be made with the house of Israel and the house of Judah. It can never be of any force unless dedicated with blood. For Paul says there are certain conditions essential to the validity of a will or testament, and amongst them the death of the testator. No testament is of any force whatever while the testator lives. Then, before this covenant can go into effect the testator must die;—consequently Christ must hereafter die to give this covenant force! For be it remembered, that the Judaizers say, that the covenant is not yet made with Israel and Judah. It follows conclusively, according to Paul's logic, that the Judaizer is compelled to take this extreme ground, or admit that the covenant is already made, ratified, and in full force. That it went into effect when Christ died as a sin offering. And as the house of Israel and the house of Judah, were parties to the covenant, the conclusion is inevitable, that they were in the land of Canaan at that time.

Thus we see, how utterly ridiculous, is the assumption, that the prophecy of Jeremiah relative to this new covenant remains to be fulfilled!

Some of all the tribes agreed to this covenant and were saved under it. Their sins

and iniquities were remembered no more. They were addressed as the Israel of God.—The twelve tribes scattered abroad. But others rejected Christ and would not agree to the covenant, consequently were cut off from its benefits. Under that covenant Christ proposed to be their king; but they would not have him to reign over them, but denounced him as an imposter, and crucified him. Therefore, he took the kingdom from them and gave it to such as received him, and came into the covenant, both Jews and Gentiles. They were the little flock to whom he promised the kingdom. Israel according to the flesh have no part nor lot in the matter.

N. FIELD.

(To be continued—only one number more.)

Checks to Anti-Judaism, No. 9.

"He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

The effort the Dr. makes to get out of his dilemma is quite amusing indeed. In order to defeat our application of Hosea i. 10, 11, he boldly took the position that the word *then* did not mean an event to succeed, but at that time, or *the same time*. We then showed from his own definition that he had applied the word *then* to events 500 years distant from those of verse 10, and that too right *backward*. Now, the Dr. has the coolness to inform us, that he took *no position* on the word *then*, but reasoned from our statement. We are noted for charity, but the above position from the Dr. taxes the last ounce we have on hand. We "*can* comprehend an *argument*" but *evasions* we don't wish to understand.

The next point before us is the Dr's attempt to apply all those prophecies which speak of the BRANCH, to Joshua, and the only point made is, that *Jerusalem* is called "the Lord our Righteousness;" but this is a mistake in the translation, as all scholars know. Jer. xxxiii. 16 should read, "And this is the name wherewith *He* (not *she*) shall be called. The Lord our Righteousness."

On Zech. iii. 8. and vi. 11-13; the Dr. has certainly committed an inexcusable blunder. He says that Joshua is called the BRANCH, whereas Joshua is spoken *to*, of the Branch, as any novice in grammar can see. We will here quote the verse. "Hear now, O Joshua, the high priest, *thou* and *thy* fellows that sit before *thee*: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH." God here makes a promise to Joshua that he will bring forth the Branch, etc. Hence Dr. Field has made out his case by confounding the one promised with the person to whom the

promise was made. Strange logic! and worse grammar! Try again, Doctor.

Having now taken the props out from under our opponent's theory, we may just here remark that the Chaldee has, instead of "my servant the Branch," "my servant, the MESSIAH," which places the text beyond all question among the prophecies foretelling Christ. We therefore recur to Jer. xxiii. 5, 6, as invulnerable proof for the future national salvation of Israel and Judah. "Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. IN HIS DAYS JUDAH shall be SAVED, and ISRAEL shall DWELL SAFELY, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

This glowing prophecy of Messiah's latter day glory, and the restoration of God's ancient people to their own land is all frittered away into a mere fable by the Jew-haters of our times. But let it stand where God designed it should, and all is plain.

The next point urged against the application we gave the prophecy of the BRANCH is, that it will necessitate the introduction of Levites, burnt offerings, and sacrifices, in the day of our Lord's reign on David's throne. Now let us again quote the prophecy and see what it says. "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers." Jer. xxxiii. 15-21.

Now we must take one of two positions in view of the foregoing testimony;—either David and the Levites, as God's ministers, will cease to take any interest in the honor and glory of David's throne, and will let it all go by default, or there will be placed on that throne some royal personage who will so perfectly carry out God's covenant that no succession will ever be wanted by the

people of Israel. But have not the Jews desired any man to sit on David's throne since the days of their restoration from Babylon, and are they never to want a man to sit on his throne? We know this position is most false and ridiculous, and Dr. Field must land on that very position, for he denies that it has any reference to Christ. The Jews have not only wanted but have fought to have a royal line of kings, from the day they left Babylon until their dispersion, and even now thousands of them go and kiss the stones which once formed a part of the holy Temple, at which place they pray and weep for their Messiah to come and restore their city and nation. But according to Dr. Field's position they have lost all interest in their national affairs ever since they got back from Babylon!!!

The first position cannot be true, therefore it follows that God has promised a Branch to grow up unto David, who will so perfectly execute his will, and fill the land with judgment and justice, that David will never want any other man to reign in his stead, neither will the priests ask for any other succession to make offerings, for themselves or the people. Dr. Field believes that mortal nations will exist during the reign of the millennium, and that all who have not rejected the gospel, if living when Christ comes, will become subjects in the dominion, and have an opportunity to be saved. Isa. lxvi. 15-24 proves this beyond all doubt, for in the coming age *all flesh* is coming up to Jerusalem to worship, and to keep the feast of Tabernacles. See Zech. xiv. last part.

The next subject before us is the *New Covenant*. The Dr. says that the covenant is now in full force, and has already been made with the house of Israel and Judah. How does this statement agree with his positions, wherein he argued the national *extinction* of the ten tribes long before Christ was born? And further, if Jesus made this covenant with Israel and Judah when on earth, how does it happen that Jerusalem was destroyed by the Gentiles, and the nation made captives, and scattered throughout the earth? Did not that nation *reject* Christ and his message? Was he not a stumbling stone? And yet when the new covenant is made with that people they are *all to know him* "from the least of them unto the greatest of them." If this was fulfilled in the days of the Messiah why should thousands upon thousands of the Jews be put to death by the sword, and their little ones dashed against the stones. The Dr. is certainly badly muddled on the subject here, and has fallen on slippery places. The only point, however, upon which the Dr. can hang an argument, is that the covenant was ratified

by the blood of Christ, and therefore must now be in force with that people. This conclusion is not at all necessary. God made a covenant with Abraham that he would give him the land of Canaan, but it remains unfulfilled until this day, and will so remain until Jesus comes again from heaven. This Abrahamic covenant is the *New Covenant*, (or Testament,) which is now in force with the Gentiles by faith in Christ. Two parties are necessary to the final blessings of the covenants, the house of Israel and Judah, who have not accepted Christ, and are not enjoying its blessings; but says Paul—"And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins," Rom. 26-27.

When the nation of Israel embraces Christ, then will the new covenant come into force with that people, and they shall all know him "from the least unto the greatest," and God will be "merciful unto their iniquities, and remember their sins no more." But this state of things has never been fulfilled, and never will be until both houses of Israel and Judah embrace Christ, and that will not be until his second appearing, at which time they will exclaim—"Lo! this is our God, and He will save us."

During the time that the *blindness* is upon the people of Israel the Gentiles are grafted into the Abrahamic covenant, which was ratified by the blood of Christ, and are now standing *by faith*, and are joint-heirs with Christ to the blessings promised in the covenant. But when Christ returns and Israel's ungodliness is turned away, then, the covenant will come into force with the people, and God's blessings will come upon them. Hence what the Dr. says about the *future death* of Christ, in order to confirm the new covenant is simply ridiculous. The covenant was confirmed by the death of Jesus, and when they embrace Jesus it will save them from their sins, and the two nations will become *one*, and *one* shepherd will be shepherd to them all, and God's sanctuary shall be in the midst of them forevermore. In proof of the foregoing positions, read Ezek. xxxvii. 20-24; Jer. xxx. 33; Heb. viii; with Gal. iii.; and Rom. xi.

The *same* Israel that was *blinded* is yet to come to God. As a nation they have sinned, as a nation they must repent, and as a nation the new covenant is to be made with them. How the Dr. can make himself believe that he has fairly met our positions on the new covenant with the whole house of Israel we are at a loss to divine. The first covenant was *national*, and will not

the second covenant be as *extensive* as the first? Our opponent is as much blinded on the subject as the Jews themselves, but we hope that when the Redeemer comes to Zion his blindness may be taken away, for it is to be in *that day* and not before, that God will turn away ungodliness from Jacob, for that is his covenant unto them, as God himself has said. Rom. xi. 27.

If the house of Israel and Judah are now enjoying the blessings of the new covenant, as the Dr. says, will he be so very kind as to inform us how it happens that the Jewish nation *crucified* Christ, put the apostles to death, rejected the gospel, and were scattered among the nations, because of their sins; and have been *blinded* for 1800 years, and in total darkness as to Christ and his mission, and yet all the time they have been enjoying the blessings of God, and they have all known, him from the least to the greatest? Come Dr., explain this strange state of things, and oblige, H. V. REED.

For the Gospel Banner.

"Better Resurrection."

(Extract from a letter to a Christadelphian friend.)

"The word *better* as it stands in Heb. xi. 35, is an adjective in the comparative degree, from the positive *good*, and belongs to the noun *resurrection*, and expresses its quality. When I was a boy, some forty years ago, I learned from old Lindley Murray words of comparison always require *than* after them, expressed or understood; and no author on grammar since his day has ever contradicted him. *Better* then expresses the quality of the resurrection which Abraham and the others strove to obtain; and implies a comparison of its goodness with something else. The comparison is between the resurrection of those dead ones whom the women received to life again, and that which the Fathers, Prophets, and Martyrs strove to obtain. The resurrection of those women's dead, was a *good* resurrection, but then all who died in faith hoped to have a *better* one. I never claimed that this word *better* made a direct comparison between the resurrection of life and that of condemnation, nor ever used it to prove a separate resurrection of the wicked, or a resurrection of the wicked at all; but I repeat that it does carry some weight of proof of the immortal resurrection of the saints. How so? Why the resurrection of those woman's dead relatives was a mortal resurrection. And what mortal resurrection can be better than theirs. None. What then remains but the resurrection immortal."

D. F. ROCKWELL.

Palmyra, Mich.

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The Book of Life.

The names of the justified ones are represented as being enrolled in a book, called "the book of life." When the seventy disciples returned from their mission with joy, saying, "Lord, even the demons are subject to us by thy name;" Jesus said to them—"Rejoice not in this that the spirits are subject to you; but rejoice that your names have been enrolled in the heavens." Luke x. 17-20. And we also learn from Phil iv. 8, that certain of Paul's co-laborers had their names in "the book of life;" and from Heb. xii. 23, that the names of the congregation of the first-borns have been enrolled in the heavens. When does this enrolling take place? We know of no time more appropriate than when condemnation is removed—when washed, sanctified, and justified by "the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. The name of a child is not entered on the family record before it is born; nor is an alien enrolled as a citizen of any country until he has passed through the prescribed form of naturalization. So "an alien from the commonwealth of Israel, and a stranger to the covenants of promise," cannot become an enrolled citizen of the New Jerusalem, until he has been brought near by the peace-speaking blood of the Anointed one—then he is no longer a stranger, but a *fellow-citizen* with the saints, and of the *family* of God. Those who receive Jesus as the Anointed King of the Jews, obtain the right or privilege to become the children of God. Being begotten by the Word of truth—the incorruptible seed—the Gospel, and born of water, by an immersion "into the name of the Father, and of the Son, and of the Holy Spirit," they are constituted the children of God. They then become "heirs together of the grace of life," or "heirs of salvation,"

and consequently have their names recorded in the "Lamb's book of life."

A question might arise here as to whether a name when once recorded can ever be erased. We have scripture authority to say that it is possible. "He who hath the seven spirits of God, and the seven stars," sent a message to the congregation at Sardis, that the overcomer "shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels," Rev. iii. 5. This implies a possibility of one's name being blotted out. As to whether the Christian has honored his profession or not, by keeping his garments undefiled—whether he has been a loyal or disloyal citizen—a dutiful or undutiful child—will be made in a public manner, before the angels of God, at the time when the Son of man shall come in the glory of his Father, with the holy angels. Luke xii. 8, 9; Mark viii 38. That a name once written in the book of life may be blotted out is clearly proved by referring to Exod xxxii. 31-33. "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, *him will I blot out of my book.*" Sin then is the cause of this blotting out. Hence the conqueror, he who walks worthy—the victor over sin—is assured that his name will not be blotted out of the book of life, but confessed in the presence of the Father. This public recognition secures the life of the age to come, with all its attendant glory and honor, to the one thus confessed; while the blotting out is a complete extinction of all previous title to life—a cutting off from the life and privileges of the future age. To have one's name inscribed in the book of the life of the Lamb is an unspeakable privilege; but to have it blotted out after it has been once recorded will be an awful calamity. To be "blotted out of the book of the living, and not be written with the righteous," is to be deprived of an entrance into

the holy city, and of all access to the tree of life. It is to be cast out with "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, who shall have their part in the lake which burns with fire and brimstone; which is the second death," Rev. xxi. 8.

The prerogative of recording and blotting out of the book of life belongs to the Lamb. The book is therefore called "the Lamb's book of life." He inscribes the names of all those who believe and obey the gospel. Such persons are candidates for glory and honor in the kingdom of God, and it depends upon their own actions whether they "make their calling and election sure." They cannot inherit that glory in the kingdom of God unless accounted worthy of the life of age to come. To be "blotted out of the book of life" will deprive the individual of all participation in the promised good. And as "the Lord knoweth them that are his," and as he has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, (age-life,) and they shall never perish"—we may rest assured that none will be forgotten. The least and poorest of Christ's flock will be kindly remembered. Such may be neglected and despised by men; nay, may be through some error of judgment cast out as unworthy of society with their brethren; but not so with their Savior. He died for them, and shall they not live again? God has justified them, and shall they not be saved? Most certainly, if like Jesus they overcome through their faith. His promise to such a victor is, "I will not blot out his name out of the book of life; "I give to them eternal life," or life in the age to come. "They shall never perish, neither shall any man pluck them out of my hand." How consoling the thought that Jesus our Savior keeps the record, and that no one but he is able to blot a single name from his book of life!

We also read in Mal. iii. 16, 17, that "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day

when I make up my jewels," or my special treasure. From this we learn that every good deed is also recorded before the Lord, and will be noticed and properly credited in the day of accounts. Of course we must understand by this term—"book of remembrance"—as we do with "the book of life," that is only a symbol accommodated to our understandings. We cannot for one moment suppose that the "Searcher of the hearts, and trier of the reins of the children of men," he who is infinite in all the attributes of his character, actually needs books of any kind to aid his memory. This kind of language is used as best suited to our capacities, and is very easily comprehended. It matters little to us *how* the Lord remembers. We use books sometimes to aid our memories. Some things we store away in our minds; but if we wish particularly to preserve some important thing for future reference, either for ourselves or others, we write it in a book. Hence all Societies have their books of records, wherein all their proceedings are recorded—Merchants have their various books of accounts—and Cities, Counties, and States, have their public registers, etc. All these things are necessary for the proper and orderly discharge of the duties of life; and Revelation has borrowed many of its figures and symbols from common and familiar matters, in order to make Divine things more easily comprehended. This "book of remembrance" is for those who fear the Lord. All their good words and deeds, even to the giving of a cup of water to a disciple, because he is a disciple, are recorded, and will be duly remembered. No mistakes will be ever made, and nothing forgotten. Such have their names written in the "book of life," and will not be blotted out. The Lord of hosts declares,— "They shall be mine in that day when I make up my special treasure." They will receive eternal life, and their names will be confessed, acknowledged, and honored before the Father and his angels. Reader, may the happy lot be yours and ours, to be accounted worthy to have our names written among "the living in Jerusalem," and be admitted into the holy city. EDITOR.

For the Gospel Banner.

The Editor reviewed.

To the Editor of the Gospel Banner:—

BRO. WILSON:—I wish to call your attention to what I conceive to be an error in your exposition of the address of Jesus "the Christ" to Nicodemus, especially that part couched in the words, "Except a man be born of Spirit he cannot enter the kingdom of God." That which I believe to be an error consists in applying that expression to the quickening of the dead at the resurrection. I cannot see that the Savior intended that, but rather spoke it as a component part of the being *born again*, teaching by analogy from the *first to a second birth*; as no child of man can be born according to the flesh unless he is first *begotten*; so no one can be born of water, (legitimately,) unless he is first "*begotten by the word of truth*." See James i. 18; 1 Pet. i. 3; 1 Cor. iv. 15. No one can be said to be born to its father, until it is born of its mother, then it can be said to be born both of its mother *and father*. If Jesus intended to refer to the resurrection, he would have said "*born of the grave*," or "*of the earth*." No one is actually born of the *begetter*. Why transfer the giving of birth from the *mother to the begetter*? this is contrary to nature. If the "Savior had intended to refer by that expression to the reviving of the dead, then there would be *three births*, in place of two; then it would needs read—"Except a man be born again of water, *and again of spirit*," &c., but there is only one "*born again*" in the case, and that is to qualify men to be worthy of having their names written in the book of life, and so, to enter into the kingdom of God. Jesus is said to be the "*first begotten of the dead*," Rev. i. 5; and also to be the *first born* from the dead; Col. i. 18. I understand the scripture to hold forth that he who believes the gospel, (the faith of Abraham,) and is immersed in water in the name of Jesus, in obedience to that faith, is "*born again of water and the Spirit*," who according to his abundant mercy, "*hath begotten us again* unto a lively hope, by the resurrection of Jesus the Christ from the dead." "Seeing ye have purified your souls, in obeying the *truth through the Spirit*," &c.; "*being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever*," 1 Pet. i. 3, 22, 23. "*My words are spirit*," testified Jesus. "But God be thanked that though ye were the servants of sin, yet, ye have obeyed from the heart that *form of doctrine*, the word of the truth of the gospel, and manner of obedience which was delivered to

you, being then delivered from sin, ye became the servants of righteousness," Rom. vi.

I find that many writers have fallen into the view that I here oppose. I regret it; I feel sorry for it. I deprecate it on account of the evil effect it has on the minds of religious people generally, prejudicing them against hearing what is, verily, the truth, from that source.

I presume, that this view of the expression, "*Born of the Spirit*," was sprung by some one (to begin with) in order to more successfully get over the Sectarian doctrine of the work of "*the Spirit* in the conversion of a sinner," but, "*two wrongs will not make one right*."

And now my conviction is, Bro. Wilson, that you are in duty bound to review your own exposition of this subject, and see if there is something wrong in it, and having found what is wrong, to rectify it in the sight of God and men. This I submit in good faith and candor. E. DAVIS.

REMARKS.

We are called upon to review our own exposition of the above subject, find the wrong, and correct the errors we have made. We have carefully read over the above review, as well as what we have written on the subject, and must confess that we have not seen the error alluded to, or we would gladly correct it. Our reviewer claims this to be the error into which we have fallen, viz., referring the phrase, "*born of the Spirit*," to the quickening of the dead at the resurrection. He says, "*if Jesus intended to refer to the resurrection, he would have said born of the grave, or of the earth*." This we do not see. The birth is ascribed to the Spirit because that is the active agent by which it will be effected. It was so in the case of our Savior. His resurrection was effected by the power of Spirit of God, and yet he was said to be *born from or out of the dead ones*, consequently delivered from the grave by that Spirit. The *first-begotten* of Rev. i. 5 and the *first-born* of Col. i. 18, are from the same word in the original—*πρωτοτοκος*—*first-born*, and refer to Jesus as being "*the first-fruits of them that slept*." If Jesus was not born of the Spirit" when raised from the dead, when was he thus born? Why use the term *born from the dead*, in

the case of Jesus, if it is wrong to apply it to those who "sleep in Jesus," when they awake? Are not they also called *first-borns*, in Heb. xii. 23? The word is *πρωτοτοκων*, *first-borns*, and is in the plural number, though translated in the singular in the common version. We look upon the expression "born from the dead," as including the other, "born of the Spirit;" and might very properly be read—*born of or by the Spirit from the dead*—as the Spirit is the active or producing agent. Jesus said, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," evidently contrasting the two states—the fleshly or natural, and the spiritual or resurrection state. One is entered at birth by *natural* means; the other by *supernatural*, at the coming of Jesus.

We understand and fully believe that when a person believes the gospel, he has been "begotten by the word of truth," (Jas. i. 18,) or "the incorruptible seed—the word of God," (1 Pet. i. 23,) which is also called the "good seed of the kingdom" which has been sown in his heart; and also that when such a believer has been immersed in water into the name of the Lord Jesus, he has "obeyed from the heart that *form* of doctrine which has been delivered" to us, and has by so doing been "born of water." But does this cover all that Jesus wished Nicodemus to understand when he said—"Except a man be born again he cannot see the kingdom of God?" We think not. It requires more than a mere belief of the truth and immersion in order to *see* or *enter* the kingdom of God. If we believed as the Campbellites do, that the *Church* is the *kingdom*, then this might do very well; but this is a serious and fatal error. The kingdom is yet future, and is to be set up on the earth—on the territory given to Abraham and his seed, the Christ. The gospel is glad tidings about this kingdom, and its glorious king, and those who believe this word of truth with "the heart unto righteousness," and with the mouth make "confession unto salvation," become *heirs* of this promised kingdom. It is "through much tribulation we must enter the kingdom

of God;" and it is only by a "patient continuance in well-doing, seeking for (its) *glory, honor, and incorruptibility*," that the life of the age to come will be obtained. And as "flesh and blood cannot inherit the kingdom of God," it is necessary for a *physical* as well as *moral* change to take place. The *moral* change takes place in the present life, and is preparatory to the physical change. That change commences with belief and obedience, and is carried on by "purifying ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God." Thus purified and prepared the *physical* change may be looked for and will certainly come. And how can this change be better expressed than by birth? The change is physical—not moral. "That which is born of the flesh, is flesh," is evidently physical; and why should not the other expression, "that which is born of Spirit, is spirit?" No one can give the latter member of the sentence a moral application without doing violence to the words of Jesus. Hence, then, when Jesus positively stated that it is necessary for a man to be *born again*, or from above, in order to see the kingdom of God, he referred to this physical change.

We think that Jesus taught "by analogy from the *first* to a *second* birth." The *first* birth is of the flesh, and is governed by the natural law of generation—requiring a father and a mother. This produced only a fleshly being. The *second* birth is of the Spirit, and is governed by "the law of the Spirit of life." As in order to the *first* birth it requires a father to beget, and a mother to bring forth; so also in order to the *second* birth, a person must be "begotten again to a living hope, through the resurrection of Jesus Christ from the dead," before he can be born as Jesus was from the dead. The means of begetting are here attributed to the resurrection of Jesus, but as that resurrection was effected by the power or Spirit of God, the begetting may be referred back to the first cause. This "*hope of life*" having been thus produced in the mind, it becomes the moulding and preparing influence to fit the individual for the *birth* or *physical* change that he is looking for—to wit, "the

redemption of the body." The apostle John says, that when Jesus shall appear, "we shall be like him, for we shall see him as he is. And every one having *this hope* in him purifies himself as he is pure." This hope contemplates a redemption from this sinful, mortal and corruptible state, and an entrance into one where sin will be unknown, and death will never come. That redemption or change is the birth spoken of by Jesus, and we locate it at the time "when Jesus shall appear,"—at "the coming of the Lord"—at the sounding of the last trumpet, when "the dead will be raised incorruptible, and we (the living) shall be changed."

We leave the matter for the serious consideration of our readers. On reviewing the whole ground we come to the same conclusion, as before, and therefore recommend our reviewer to a closer scrutiny of the word, independent of the opinions of "religious people generally," so that he may see the untenable nature of his position, and embrace with us the true import of the language of Jesus—that to be "born again," or "from above," is a physical change from a fleshly body to a spiritual one, because "that which is born of the flesh is flesh, but that which is born of the Spirit is spirit."—EDITOR.

For the Gospel Banner.

Extract from a Letter on the Gospel.

But look up now and brighten, may your last days be better than many of your first days, so much so, that you will have found out what the faith of Abraham was, and having found it, to walk in it. To commence walking in it you must be inducted in "*the Christ*" according to apostolic injunction; then, being the *Christ's*, you will be Abraham's seed, and an heir according to the promise, and shall sit down with Abraham, Isaac and Jacob, and prophets and apostles in the kingdom of God. They that shall be accounted worthy of the resurrection and that state, (the kingdom of God, and the felicity following,) shall no more be harrassed with the ills and sorrows of this life; they shall have no more sickness nor pain, nor anything that shall cause tears. Then they shall have life more abundantly than in the first Adam, when the paradise of God shall be prepared for the reception of his saints. How pleasurable it will be to enter into its enjoyments;—"blessed are the meek, for they shall inherit the earth."

I will now refer you to some scriptures that present the subject-matter that Abraham believed, and which was accounted to him for righteousness. Gen. xii. 1-3; xiii. 14-17; xv. 5, 6, 19-21; xvii; 4-8; xxii. 17, 18; xxvi. 3-5; Gal. iii. 16-18; Heb. xi. 9, 10; Rom. iv. 13; Acts vii. 3-5; Psa. cv. 8-11. That the promise has not been verified to Abraham, Isaac and Jacob, to this present time I refer you to the passages in Acts vii. 3-5; Heb. xi. 9, 10, 39; iv. 1-11; Luke i. 32, 33, 54, 65; xiii. 28, 29. I will now refer to some texts to show that the gospel spoken of, and was preached by Jesus and his apostles, was (or is) no other than the announcement made by God to Abraham—called, "the promise," in other words, the covenant confirmed of God in the Christ to Abraham, 400 years before the law was given to Israel. Gal. iii. 8, 9; Heb. iv. 1-11, particularly 2 and 6. I might quote other scriptures, such as, that Jesus and the apostles preached the "Gospel of the kingdom of God," etc., for all such preaching was concerning the subject-matter contained in the promises made to Abraham, to wit, that his seed (Christ) should reign over the nations in righteousness, and that Abraham and his saints, as *heirs of the kingdom*, will reign with him. It was this kind of preaching that inspired the mother of James and John to ask of Jesus the favor, that they might sit on his right and left in the kingdom; and the thief to ask the petition that he did.

Now I will quote a text or two, to show that it is necessary to have the same faith that Abraham had, in order to be co-heirs with him in the fulfillment of the promise. Rom. iv. 9-18, particularly 12 and 16, Gal. iii. 8, 9, in connection with the foregoing. The same gospel, the same faith, and the same blessing even now. He that believeth *the gospel*, and obeyeth it, shall be saved,—from death unto life, when the nations are blessed in Abraham and his seed. And I remark here, that the truth spoken of in 1 Pet. i. 22, and by Jesus in John xviii. 37, refers to the promise made to Abraham, and for proof of this, I refer you to Rom. xv. 9. Jesus refers to this promise, as "*the truth*," that he as the seed of Abraham, should be "*king of the Jews*," (or of Israel,) and of the nations in the *age* to come. Heb. ii. 5,—"*To the angels hath he not put in subjection the age to come whereof we speak.*" (I supply the term *age* in the place of *world*, according to the Welsh and the original,*) when he shall take unto him his

* The writer has made a slight mistake here, so far as the original is concerned. The word is not *age*, but *oikoumenen*, habitable, or inhabited earth.—EDITOR.

great power and reign. See Rev. xi. 17; Luke xiv. 11-27. This I say was the gospel, (concerning blessing the nations in Abraham and his seed,) anterior to the life, sufferings, death and resurrection of Jesus "the Christ." These came in as links in the course of the fulfillment of the promise, that a proclamation might be made to Israel and the nations in the name of Jesus, (who had been manifested in the flesh,) during the times of the Gentiles, to take out of those nations, a people for his name, by bringing them into the obedience of "the faith once delivered to the saints," and so become heirs to the promise, and all this to recover men (that will accept of it) back from death unto life, (not to save men from hell and take them to heaven, that was not the intent,) to enjoy felicity in the paradise of God. To save the righteous and the earth from the adversary and the effects of sin and the curse. I now refer you to Psa. lxxii. and lxxxix. and all other corresponding scripture.

Bro. James, I had intended to say something about the manner of conducting religious meetings in general, and protracted meetings in particular, that it is teasing, worrying, and harrassing the simple people to no good purpose whatever, and spoiling them from being capable of learning what is right and profitable. Their ends, designs and method are entirely at fault. They have mistaken God's purpose, designs and instructions altogether. They will be woefully disappointed when the master of the house arises up and shuts the door and they stand without, crying, "Lord! Lord! open to us!" and when the master will answer, "I know you not," then they will realize the deception practiced!

* * * * * Neither do I agree with that idea of immortality, that makes it analogous to the petrifying of a piece of wood or stone. I believe that in the state after the resurrection that men will have all the parts that constituted them persons in the first life. They will think and act, they therefore will have brains and heart; they will speak and sing, therefore they will have lungs and tongue; and of course blood. The blood is the life of the lungs, as of the whole body, they will eat and drink, they therefore must needs have the whole alimentary canal. In short, immortality will consist in their not being liable to death, nor decay, nor sickness in that state. It having been pronounced over them, that they should not die any more, nor be sick, nor have pain, there will be to them no second DEATH,—therefore, they will be immortal. E. D.

☞ Examine yourselves, whether ye be in the faith; prove your own selves.—Paul.

From the Messenger of the Churches.

The Name "Christadelphian."

When the Lord sent forth his apostles to preach the gospel to every creature, he instructed them to "Teach all nations"—not what their own wisdom might dictate—but, said he, "Teaching them to observe all things whatsoever I have commanded you." It is of importance, then, to remember, that we are all, even the most gifted, but learners. The highest position to which we can attain is to be followers of the apostles, even as they were of Christ. We cannot change for the better the faith once delivered to the saints; neither can we make any improvement upon the usages appointed or sanctioned by the Lord and his apostles. The attempt to do this has been a fruitful source of nearly all the errors and corruptions that have disfigured and obscured the truth. The wisdom of God is unsearchable, and his law is perfect. Nevertheless, vain man thinks that it is imperfect, and that he can amend and improve it. This presumptuousness has shown itself in human nature from the beginning, and, notwithstanding the knowledge of its sad results in the past, the brethren of today are not entirely free from it.

Lately, some have imagined that they have discovered an oversight in Divine wisdom—a want which should have been supplied. They "hold" that "the One Body, of which Christ is the Elder Brother* and Head, should not be nameless among all the polities of the world." To remedy this supposed defect, they have assumed the name "Christadelphians," said to mean "Christ's Brethren."† They further "hold that their name is scriptural and apostolic." And it has been used in a way not conducive to keeping "the unity of the Spirit in the bond of peace." It may, therefore, not be amiss to inquire what the Scriptures say about the names applied to the first believers.

Neither the name "Christadelphian," nor the Greek expression from which it is derived,

* Christ is never spoken of in the Scriptures as sustaining the relationship of "Elder Brother," either to the One Body, or to any member of it.

† Besides the roots of the Greek words *christou adelphoi*, which, according to the analogy of *telegraph*, *epigraph*, *photograph*, etc., would give *christadelphs*, the word "Christadelphian" contains another element, the affix *an*, which materially modifies the meaning. This affix sometimes denotes a *doer*, as in *tragedi-an*. More frequently, especially with the names of places, it denotes, *of*, or *pertaining to*, as *Europe-an*, belonging to Europe; *Philadelphi-an*, belonging to Philadelphia. With the names of persons it denotes, a *follower*, as *Wesley-an*, a follower of Wesley; *Socini-an*, a follower of Socinius; *Christi-an*, a follower of Christ. Hence, "Christadelphian" properly signifies, *not* the brethren of Christ themselves, but *followers* of the brethren of Christ.

occurs in the Scriptures: can it then be Scriptural? The apostles never used it; can it then be Apostolic? Certainly not. Indeed, the assertion that it is so is sufficiently refuted by the acknowledged fact that "the name was adopted first in Ogle County, Illinois, during the (American) civil war." If it were "scriptural and apostolic" it would be of much older date than that.

In the Holy Scriptures names are by no means treated as matters of trivial importance; and they were sometimes given by God himself—as for instance, Abraham, Sarah, and Israel. (See also Rev. ii. 17; iii. 12, etc.) It was not left to the wisdom of Moses to choose the name by which the God of Israel should be made known to Pharaoh. Jehovah himself announced it, and declared that it should be his memorial to all generations. Again, when a body was prepared for him who came to do the will of God (Heb. x. 6-9), the choice of the name by which he should be known was not left to Joseph and Mary: it was appointed by God himself. We may rest assured, then, that if the "One Body" is as yet "nameless among all the polities of the world," it is so not from oversight, but because it is according to the council of His own will.*

The only proper names mentioned in the Scriptures are applied to the followers of Jesus as those of "Nazarenes" and "Christians,"† the former used by unbelieving Jews, and the latter by unbelieving Gentiles; but we do not find that either of them was adopted by the brethren themselves. Thus, when Agrippa said to Paul, "Almost thou persuadest me to be a Christian," the Apostle did not reply, I would thou wert a Christian; but he seems to have purposely avoided the word by using instead the expression "such as I am." "I would to God that not only thou, but all that hear me this day, were both almost and altogether such as I am, except these bonds."

The designation generally applied to the Lord's followers in the narratives of his life upon earth is that of "disciples," and this had the sanction of the Lord himself, as in Matt. x. 42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." In the book of Acts they

are called "brethren"* as often as "disciples," and this also was authorised by the Lord. "One is your master, even Christ, and all ye are brethren," Matt. xxiii. 8. "If thy brother trespass against thee tell it to the Church, &c.," Matt. xviii. 17. In the Epistles they are usually addressed and spoken of as "brethren." They are also, both in the Epistles and in the Acts, though much less frequently, called saints (holy ones.)

It has already been remarked that neither the name "Christadelphian," nor the Greek expression from which it is derived, is to be found in the Scriptures; and as to either being apostolic, it may be added that the apostles not only never used these, but, in regard to themselves, in their communications with those who were not brethren, there is no record of their having ever called themselves by any distinctive name whatever.

In their communications with the brethren again, the apostles (apart from their official designation) were content to claim a far humbler rank than that of "brethren of Christ." Thus, James and Jude, who, besides being apostles, were nearly related to the Lord according to the flesh, describe themselves in their Epistles only as "servants," literally bond-servants of Jesus Christ: James i. 1, Jude 1. Peter who was honored to be an eye-witness of the majesty of Christ on the holy mount, to whom were committed the keys of the kingdom of heaven, who was the first to preach, both to Jews and Gentiles, through Jesus, the forgiveness of sins, describes himself not as the "brother" of Christ, but, like James and Jude, as his "bond-servants," 2 Peter i. 1. John, who was also highly favored by the Lord, being admitted to the closest intimacy with him, who also beheld the glory of his power and coming at his transfiguration, and who was honored to convey the latest message, and to communicate the latest revelation of the Lord Jesus to his servants, speaks of himself only as a "disciple," (John xxi. 24), &c., and as a "bond-servant" (Rev. i. 1). Paul, the apostle of the Gentiles, calls himself nothing more than the "bond-servant" of Jesus, and yet he was not a whit behind the very chief apostles, and had visions and revelations.

Though designating themselves by these

* At present the "One Body" as a whole has no existence "among all the polities of the world," though its various members are in process of preparation: and it is, to say the least, premature for any one or any number of these to assume the prerogative of naming it.

† Acts xxiv. 5. Acts xi. 26, xxvi. 28; 1 Pet. iv. 16.

* It has been objected to the use of the application "brethren" that it would "identify" those using it "with all sects." Such an objection would have been equally valid in the days of the apostles, when it was customary among all Israelites to address each other as brethren; yet this custom was followed by the apostles, who seem to have had no fear of thereby confounding believers with unbelievers. See Acts iii. 17; vii. 1, 2, 28; xiii. 15, 38; xxii. 1-5; xxiii. 5, &c.

humble appellations, the apostles were not ignorant either of the glorious prospects, or the high privileges, of the heirs of salvation. Thus, Paul writes, Gal. iv. 4-7—"God sent forth his Son that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." And John says (1 John iii. 2): "Now are we the sons of God." It will be observed, however, that while thus discoursing about the privileges of those who have believed through grace, the apostles never address them as "sons of God," and doubtless in this, as in everything else, they were guided by the Holy Spirit. We know that many in that day will say, "Lord, Lord," &c., to whom it will be answered, "I never knew you;" for, "not he who commendeth himself is approved, but whom the Lord commendeth." It would seem, therefore, to be the part of wisdom for us to content ourselves, for the present, with such designations as are authorized by Christ and his apostles. "Before honor is humility." The sons of God are not yet manifested; the brethren of Christ are not yet acknowledged; but the time shall come when he will acknowledge as his brethren (Matt. xxv. 40) those who have done the will of his Father who is in heaven. And it is evidently to that time that reference is made in Psalm xxii. 22, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

Do we, however, desire to be so distinguished from those around us, that they themselves may perceive the difference? Our Lord has pointed out the way: "A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Observe, it is not by assuming names of our own invention, neither is it by setting ourselves in opposition *against all*, nor by any other marked course of conduct toward those who are without, that he says that we are to be so distinguished; but it is by our conduct *towards each other*. "By this," says he, "shall all men know that ye are my disciples, if ye have love one to another."

Paris, C. W.

GEO. I. SCOTT.

Hear what the Spirit saith to the faithful—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth."

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY CONTINUED.

THE ATTRIBUTES OF THE ETERNAL.

We have hitherto learned from a careful examination of the Scriptures, that the Eternal One did by his Mighty ones in ancient times manifest himself to some of those who were his faithful and chosen friends, and that to Moses he made known "The Glorious and Fearful Name of YAHWEH," by which he was to be known and recognized, and which is to be a memorial unto all generations. Moses desired a still further manifestation of Almighty presence, even asking that he might behold the glory of him who spake with him. We read, after YAHWEH had given him the assurance that his presence should go with him to bring the people into the promised land he spake thus to the angel of the presence who communicated with him, saying, "I beseech thee show me thy glory. And he said unto him I will make my goodness pass before thee, and I will proclaim the NAME of YAHWEH before thee; and I will be gracious unto whom I will be gracious, and will show mercy unto whom I will show mercy. And he said thou canst not see my face and live, . . . behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away my hand and thou shalt see 'my back parts; but my face shall not be seen. And the Lord descended in the cloud and stood with him there, and proclaimed the NAME of YAHWEH. And the Lord passed by before him, and proclaimed YAHWEH, (HE WHO SHALL BE,) God,* merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and . . . the children's children, unto the third and fourth generations," Exod. xxxiii. 12-23; xxxiv. 5-7.

One important point should here be kept in mind by the reader, and that is, that Being who here manifested himself to Moses was the Angel of the presence that went be-

* The Hebrew word rendered God in this place is *Ail*, singular, not *Elohim*.

fore the sons of Israel in a cloud by day, and in fire by night, in whom was the NAME of the Eternal, and by whom the law was communicated to Moses.

Concerning these matters the martyr Stephen says, "This is that Moses which was with the congregation in the wilderness, with the Angel which spake with him in Mount Sinai," Acts vii. 37, 38. Paul also says, "The law was ordained by angels in the hand of a mediator." Gal. iii. 9. We read also in the letter to the Hebrews, concerning the law, that it was "the word spoken by the angels," and steadfast. Heb. ii. 2.

We call attention to these passages in order that the minds of our readers may be divested of the idea which has troubled so many, that the Eternal One himself did leave the throne of the Universe, and come down, and visibly and personally pass before Moses, and talk with him.

The language plainly teaches us that a Celestial Being did talk with Moses, and did pass before his face, and that he was so exceeding glorious that Moses could not see his face and live. It is also apparent that it was no other than the powerful and mighty personage, in whom was the name YAHWEH, who led the sons of Israel and kept them in the way, of whom the prophet Isaiah speaking by the Spirit says, "Surely they are my people, children that will not lie, so he was their Savior. In all their afflictions he was afflicted, and the Angel of his presence saved them," Isa. lxiii. 9. Concerning whom also the Eternal announced to Moses. "Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my NAME is in him," Exod. xxiii. 20.

In this manifestation to Moses of celestial power and glory, was proclaimed the NAME and attributes of the Eternal; that he is a God merciful and gracious, long-suffering, full of goodness and truth; that notwithstanding he will forgive iniquity and transgression, yet he will by no means clear the guilty.

In this revelation we are taught that the Eternal God is possessed of the attributes of mercy, goodness, forbearance, truth, and justice. If we receive this revelation, we can for all these trust in God; but if we do not receive this, we are left with nothing; but the light of nature to guide us, and that furnishes us with no evidence that the Almighty power above us is possessed of one of these attributes.

Receiving this revelation as a true declaration of the character of the Eternal One, we

have confidence that being merciful, tender mercies will be over all his works; that being abundant in goodness, all his designs and purposes, however dark and unfathomable they may be to us, are intended to result ultimately in good to his creatures; that being possessed of forbearance, or long-suffering, he will bear long with the transgressions and errors of his children, and give abundance of opportunities and incentives to reform and turn from the error of their ways; that being possessed of truth, his word will be ever faithfully performed, that whatever the promise may be, or the covenant entered into, however long its accomplishment may be delayed, yet most surely it will be realized in his own good time; "For YAHWEH, is a faithful God, which keepeth covenant and mercy with them that love him unto a thousand generations," Deut. vii. 9. Being a God of justice we can rely upon it that he will be just and righteous in all his dealings with us, and if we transgress his commandments, walk contrary to his ordinances, and persist in a course of evil and sin, we shall not escape the punishment of such a course, but if we improve the light and opportunities he bestows upon us, and pursue the paths of rectitude and truth, we shall most assuredly meet with his approval, and be rewarded according to our works.

Having confidence then, in this revelation concerning the character, nature and attributes of the Eternal Father of the universe, and that He is God (*Ail*) and none else, and there is none like him, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, 'My counsel shall stand, and I will do all my pleasure,'" Isa. xli. 9, 10, we have an interest to learn and understand his purposes so far as they are revealed. "The secret things belong unto YAHWEH our God: but those things which be revealed, belong unto us, and to our children," Deut. xxix. 29.

From the World's Crisis.

"That Man of Sin."

With deference to the conscientiousness, the painstaking researches, and the ability of brethren who love the word of God and the appearing of Jesus, let us inquire,—Is the interpretation correct, that refers this expression and the person or character denoted by it, to the pope, to popery, or to any phase or stage of papacy proper? I am aware of the strength of previous and fixed opinions. I appreciate the tenacity with which views long held and earnestly proclaimed are apt to be maintained. But on this subject I am constrained to declare that I believe the view is incorrect, and the ap-

plication mistaken. It is a very simple question, and quite pertinent too, whether two expressions, and two figures in prophetic imagery, so strikingly contrasted as the harlot and the man of sin, denote the same character. Let us see. The harlot does denote and define the papacy. In dress, in figure, in feminine demureness, in adroit intrigue, in artful ceremonial, in gorgeous melodies and splendid decorations, and especially in spiritual sorceries, and adulterous connection with civic powers, the Romish harlot is perfectly indentifiable and conspicuous through her whole 1260 years' history of corruption and cruelty. So much by universal consent through protestant Christendom.

But now of the "man of sin." Is it likely that a wicked man and a corrupt woman, as symbols, mark or identify the same thing? Do they signify the very same identical object of sight, or subject of thought, whether person, character or system? The harlot is cruel and wicked, with all feminine enchantment of iniquity, with studied art, with caressing blandishments, with heartless hate of her victims and opposers. But after all, she rides on the civic power. She is carried by the *therion*. The church thrives through the friendship of state. The pope is upheld by the governments of earth, chained by flatteries, or intimidated by menaces. Popery, though powerful, is yet a woman.

But the apostle foresees another character, to wit, that "man of sin." What have we here, then? A masculine and mighty anti-christian power. A civil ruler wielding extraordinary and unparalleled forces and resources, and intensely the enemy of God and heaven. Not only eminent and powerful with imperial worldly honors and prerogations, but uniting in himself the imperial and ecclesiastical, the royal and pontifical. A great, impious and infidel earthly king, who has absorbed the harlot in himself, who has embodied in his own person and dynasty every element in the system she represented, that would accrue to his advantage.

The man of sin, we repeat, supersedes and absorbs the harlot. There is no longer the everlasting catalogue of papal fornications with European kings. Babylon is fallen. The man of sin rises on her ruins. He is not one whit less aspiring, less scrupulous, less intriguing, less unholy, less desolating. Nay, he exceeds and eclipses the arrogance and blasphemy, the cunning and cruelty of Rome. He is *utterly infidel*. He is anti-christ that denies the Father and the Son. He is self-styled Messiah to miserable and misguided adherents. He arrogates divine

honors. He idolizes himself, and exacts human worship. He is masculine in wickedness, for he is the man of sin. His number is the number of a man, and is 666. If the papacy was a fearfully corrupted system of religion, this is absolute apostasy. If the papacy was a formidable engine of mischief and evil, this is even greater, for it is the sequel and heading up of the mystery of iniquity. If the papacy was Satan's masterpiece for ages, this is his masterpiece at the inevitable end.

As our blessed Lord condescended to style himself the Son of man, the Holy Spirit has designated the last great, human enemy of Christ as the man of sin. As Jesus lived and labored after his baptism about three years and a half, so antichrist, or Satan's counterfeit, will probably thrive about the same space of time after his inauguration at the head of the organized apostasy. As Christ is called the Lamb of God, so antichrist is denoted as the lamb that speaks like a dragon.

Brethren, we will neither arrogate nor dogmatize, but we believe this is the solemn truth, according to the Spirit of inspiration and the word of the Eternal. Let no one say, "This is a subject of no interest to me: for the domination of Satan through an apostate world, and the judgments of the Almighty on the devil's representative, or emperor-pontiff-in-chief, are no special concern of mine, while I am mercifully, by translation, kept from that hour of temptation which shall come upon all the world, to try them that dwell on the earth." We do think it is a subject of awful, sublime, and solemn interest, and the more especially since translated saints may be actively associated or employed in the administration of the judgments.

But let us look a little further. Now as to the occasion of this special prediction of Paul, who was not an apostle only, but a prophet (though some might affirm that the latter is included in the former,) we find it arising from an agitated or aroused expectation of the immediate coming of Christ,—though we prefer the rendering which represents the alarm of the Thessalonian brethren to consist in a fear that the day had come, while they were not made partakers of its expected glory and fruition; as if through neglect or some great fault or misfortune of theirs, they were left out. The great apostle corrects their mistake, and notifies them in the plainest manner that "*he apostasia*, the apostasy, must come first, and the man of sin be revealed." This latter day evolution of evil, this elect of Satan, and recipient of the dragon's authority, this uttermost and lattermost incarnation of

pride, this infidel and antichrist, pope-and-Cæsar, "the Lord will consume with the spirit of his mouth, and destroy with the appearing of his presence." The location of this event is clearly the end of this dispensation. As if Paul had said, "Brethren, you may be assured that the period of this grand event—the coming of Christ, is to be marked by the *apostasy immediately preceding*. By that you may know it, and by the manifestation along with it of the man of sin. That very man Jesus will destroy at his coming. That very man will be 'revealed' before the day, too." That is to say, the watchful and praying saints will be able to detect and identify this person. I ask now, in all candor, how we can extend the duration of this apostasy and the career of this man of sin, over a period of 1300 years, when the apostle was obviously, I think, pointing out a particular and conspicuous token of the immediate revelation of glory? "The sanguinary domination of the great harlot is indeed thus long prolonged, but this was not to be a sign of the near advent of Jesus, as her swaying and crimson form, in the hour of her apocalyptic ride, is about to topple in an apoplectic fit from the beast that carries her. O! heartless sorceress. O! goblet-bearing equestrienne; known by the multitude, the mystery, and the cruelty of thy historic horrors; no wonder John eyed thee with amazement! But thy day of doom is nearly come.

Yet after thee cometh the sphinx, the man of sin,—Napoleon. Not leaning on a civil arm for support, as thou hast done, but inscrutable, imperial, masculine, outdoing thy iniquity, author, inventor, soldier, scientist, diplomat, and emperor, skilled in political, literary and military art, wielding both an individual and a confederated secular power, and so changing, superseding and subordinating the arts and mysteries of that system, represented by the heartless harlot with her worn-out pomp and magnificence, as to bear him to the summit of the predestined eminence.

Now we simply say and repeat, that it is this man of sin, seeking and even succeeding, through Satanic aid, to deify himself for an awful moment on earth, whose appearance marks emphatically the *close of the end*. Paul gives the photograph expressly to show the time. "His coming will be after the working of Satan," in a far more emphatic and mysterious manner, and by signs, and omens, and supernatural and infernal manifestations much more wonderful and extraordinary than ever marked the history of the papacy. When Satan sees his end approaching, he is mad and desperate, and ready to lend and concentrate every possible

element and energy to retard the consummation. So he delegates sovereignty to man. He sends out and sets up his christ, that is in every feature anti-christ. There is no doubt about it. And if that man is now nearly ready for his revelation, is sixty years old, and will appear in his real prophetic character in a few months; how solemn and stupendous is the time, and the lesson of the time! I will acknowledge that while deeply interested in the history and prophetic import of that feminine inebriate, the apocalyptic harlot, riding on her steed with seven heads, or seated in scarlet splendor in her bagnio at Rome, no circumstance of her history ever affected my mind with half the interest, as a special and pressing sign of the returning Redeemer, which I have felt in watching the rise and maturity of Napoleon as the man of sin. It is this sign and this development which the Spirit of God has specifically pointed out to foreshow the near and certain and tremendous consummation.

I am aware that many discredit, and some even ridicule, the identification here submitted. But I can not help it. Substituting a single word, we may quote the familiar adage, *Fiat veritas, calum ruat*—"Let the truth prevail, though the sky falls." To me it is a subject of the deepest interest. I have no confidence in the representation that times of persecution and trouble are over. It is not a pleasant prospect, certainly. But I pray God shield and save and keep our little ones. One thing we can do, and we will do, to wit, look and pray for the kingdom and coming of Christ. We do know that an escape by translation will be a perfect and blessed deliverance.

Will that translation occur this year? I dare not assert unqualifiedly, yes or no. One thing is clear, mighty changes are at the door; not at the gate, but at the door. Christ is in the midst of them. He may come in May or September, or sooner or later than any particular, or particularly affirmed period; I do not know. It is my desire to beware of erring in either direction, whether by *secretly delaying* this great day in my mind, as if it might not occur immediately, or influencing others to do so; or again, on the other hand, by asserting and proclaiming a time, definitely, when it will arrive. One thing Jesus has said, "In such an hour as ye think not, the Son of man cometh;" from which I am led to doubt if it will occur at an hour specially designated by man. Still if it arrive at a moment not specially set in expectation, I trust the Lord will find us ready, expecting and prepared in an instant to leave all and follow him. How welcome will be that hour and that moment

to many a poor, afflicted, suffering and weary soul, agonized with pain, tried with temptations, or tried with long and arduous labor. Lord, glorify thy name in their rest and redemption.—*C. Colegrove.*

For the Gospel Banner.

"Wicked Servants," &c.

"Christadelphians do not regard the 'left of the nations' as any part of the 'wicked' or 'unjust' or unfaithful servants who will 'awake' to the shame and contempt of the age" when Micheal shall stand up for the children of Daniel's people. Nor do we. Only those nations who refuse submission to the King in Zion after the everlasting gospel has been preached to them will be destroyed; prior to this the "wicked servants" come into judgment. At this we read.—Eu."

The above we quote from the *Banner* of May 15, 1868. Can't see it just so. Daniel does not call those that "awake" from sleep in the dust of the earth to shame and contempt "wicked servants," and in no other scripture where "wicked servants" are represented as being judged at Christ's coming is it stated that they are *resurrected* "wicked servants."* Might not Daniel have grouped two resurrections at different periods of time into one view in chap. xii. 2, as Christ undoubtedly did in John v. 29, and Paul in Acts xxiv. 15? or might he not have been contemplating only the resurrection at the end of the kingdom? And will not the Lord find living wicked servants to be judged at his coming without raising them from the dead at that time contrary to scripture? Mark viii. 38 has been forced into the service of mortal emergence or sprout-resurrection, but it so happened that to the assertion that "of him shall the Son of Man be ashamed when he cometh in the glory of his Father," &c., Christ did not add, "And I will raise him up." I know of no place to look but to the writings of Christadelphians to prove that Christ's being ashamed of any one secures him a part in the first resurrection;

* True; but that does not prove that they are not such. We think the doom that awaits them is sufficient to designate their character. We read, "Many of them that sleep in the dust of the earth shall awake; some (or these of the many shall awake) to everlasting life, and some (or these of the many shall awake) to shame and everlasting contempt." Now as the word *everlasting* evidently has a reference to the age to come, or Messiah's age, the *life* of that age is given to one class, and the *shame and contempt* of that age is given to the other class. But if the latter class are not raised till the end of the age, then they will not be ashamed before Jesus at his coming nor suffer the contempt spoken of. And as it is admitted that the "wicked servants" who may be alive at his coming, will receive retribution, why should the dead of the same class be separated from them one thousand years in judgment? As the faithful dead and the living will receive their reward together, so it is reasonable to suppose, and we think Scripture sustains the idea, that the unfaithful will be punished together.—Eu.

or as some differ in view on the meaning of the phrase *first resurrection*, I will say gives him a claim to be made alive at his coming. See 1 Cor. xv. 23. Equally forced to such service is 1 John ii. 28, for who at all familiar with the New Testament but knows that its writers wrote as if they looked for Christ's coming in their own day. Its pages are full of such expectancy. Had they realized their expectation, many then living *would have been*, as many such *will be* ashamed before him at his coming. There is no proof here for a resurrection of anybody, faithful or unfaithful. Paul in explaining the mystery of the change of the living says—"We shall not all sleep, but we shall all be changed," 1 Cor. xv. 51. The *we* that do not sleep when the time of the change arrives, did not include Paul, nor any living at the time he wrote. The same holds good with the *we* of 1 Thess. iv. 27,—*"Then we that are alive and remain shall be caught up,"* &c.; for neither Paul nor any of his cotemporaries are then alive and remain. Nay, they all sleep, yet Paul says, "We shall not all sleep." The *we* then must be all the saints; and that part of the *all*, or the *we* that do not sleep, applies only to the living faithful when the Lord comes. Now might not parity of reasoning rule out John and his cotemporaries from being ashamed before the Son at his coming, and confine such condition to those only who are found alive and unfaithful at his return. "We shall not all sleep," says Paul. None of us shall sleep say some, for all that have slept shall, some forty years or less prior to this mysterious change, have a mortal emergence; and this is not a resurrection. Oh no, for the dead are raised incorruptible. This fact they admit in words but deny in import or idea. But says Paul, "We say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep;" "for * * * * * the dead in Christ shall rise first." I see no room for mortal emergence here, if the *dead in Christ shall rise* means a resurrection. If it does not, I do not know that Christ ever had a resurrection, according to the Christadelphian theory. I have looked over the following passages—Acts ii. 24, 32; iii. 15; iv. 10; x. 40; xiii. 30, 34; xvii. 31; Rom. iv. 25; viii. 11; i. 4; vi. 9; 1 Cor. vi. 14; xv. 15; 2 Cor. vi. 14; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xii. 20; 1 Pet. i. 21; all of which are adduced to prove Jesus the Christ or Son of God; and in none of them, or any where else, can I find any allusion made to a mortal emergence, or a post-resurrectional change. Nor am I able to torture 1 Cor. xv. into a spout-res-

urrection, but am induced to think that all unfaithful servants who are unfortunate enough to suffer a natural death before the coming of the Lord will be fortunate enough to have 1000 years reprieve from the pain of the second death, while those who are so fortunate as to survive till He comes will be put to shame and meet contempt, and perhaps suffer the final penalty of sin at his coming.

D. F. R.

The End approaching—Ominous Signs.

The following is from the *Pittsburg Christian Advocate*, and whether signs or not it shows a very peculiar state of things.

"Human affairs seem to be approaching a crisis. Great events thicken around us. Decades of years now accomplish results that formerly required centuries. Sin moves with quickened steps; so too holiness. The hour is instinct with momentous deeds.

A night of crime is settling down upon the world. In our own nation it is dark and tempestuous, passionate and tragic. Drunkenness runs riot. Speculation is unsettling the foundations of public confidence. Scepticism is robbing all classes of their faith and hopes. Fraud and dishonesty darken the halls of trade. Robberies and murders are frequent. Peculation and bribery dwell in high places. The land is full of wickedness. Great cities are seats of sin, pollution, wretchedness. Not over-drawn is this life-picture of to-day.

The counterpart and corrective of all this is seen in the steps of God's Providence, admonishing men in the tempest and the earthquake. Turn seaward, and behold the the tornado engulfing vast argosies of ships. Look northward, and witness the earthquake shocks that extend far inland from the ocean; or southward, and see them accompanied by mountainous tidal waves that submerged fleets and cities. It is Jehovah who speaks to man in tremblings of the rock-ribbed earth and destroying winds. And what shall we say of cholera, travelling like a destroying angel among the nations; of other epidemics, decimating ship loads of emigrants, or falling upon communities and depopulating them; or of fires, explosions, and railroad accidents, that destroy millions of property and thousands of lives, and send thrills of sadness through widely-scattered homes? Are not these God's messengers of wrath—his visible footsteps—dissuading from evil deeds, and sent as warnings to the incorrigible? They premonish the evil-doer that God is just, as well as good, and that the day of retribution will certainly come. They are daily occurring revelations of God to show his eternal hatred of sinful deeds."

For the Gospel Banner.

Encouragement.

Child of many a sorrow now,
Patiently resigned be thou,
Endless good is thine in store:—
View the prospect just before!
Soon shall past be all the night:
Nigh to dawning is the LIGHT.
Weary not tho' still there be
The conflict with the enemy!

What tho' the brother—sister—dear;
The one *just left*, forsakes thee here?
Jesus will never thee disown:—
Oh! say not, "I am all alone."
Be to the Master ever true:
Then shall He bring thee conqueror through.
Never was rest so nigh as now:
Unto the last be faithful thou!

What matter when the fight is o'er,
If thou hadst even suffered more?
Demas went back and lost the prize:—
But faithful Paul to life shall rise!
Afflictions for a moment be;
But joy shall last eternally.
Onward, still onward, urge thy way,
Till thou shalt reach eternal day!

H. HERRS.

From the World's Crisis.

Waiting.

I'm waiting, dearest Lord, for thy return,
As the sad watcher yearns for dawn of day;
And often from my inmost soul I pray,
O let thy kingdom come.

For I am weary of the woes of earth,
I long from sin and sorrow to be free,
To meet the loved that have been torn from me,
Free from the chains of death.

And many dear ones who hold fast thy truth,
A prey to dire disease and racked with pain,
Patiently wait for thee to come again,
And give them health and youth.

And others who had given all for thee,
Lying all cold and silent 'neath the ground,
Must in those icy fetters still be bound,
Till thou shalt set them free.

I know we must be very near the dawn,
And turn my anxious eyes to eastern skies,
Watching what time the Morning Star shall rise,
Precursor of the morn.

And I have watched the tokens many years,
Signs in the heavens above me I have seen;
Behold the fig-tree don its robe of green,
Proclaiming summer near.

From nearly every land beneath the sun
The sound of war salutes my listening ear;
Nations are angry, the last conflict's near,—
E'en now the strife's begun.

Although my way with trials is replete,
My courage fails not,—I can stem the storm;
For Thou wilt still uphold, by thy strong arm,
My weary, aching feet.

And now I wait with watchful eagerness,
Till Thou thy glorious promise shalt fulfill,
Coming to reign on Zion's holy hill,
Great King of Righteousness!

MARTEA S. HORNE.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—JESUS. *"The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."*—Rev. xi. 16.

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Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY CONTINUED. MERCIES AND BLESSINGS.

In a former number we have noticed that the attributes of the Eternal, as announced to Moses, are mercy, goodness, long-suffering, truth and justice. In view of this, it is important that we endeavor to learn what mercy and goodness he purposes to bestow upon his creatures, and under what circumstances he will manifest his forbearance, with the assurance that all his purposes will be accomplished with justice and in truth. This brings us to the consideration of some of the revealed purposes of God.

Upwards of eighteen centuries ago, a descendant of that people who were led by Moses through the wilderness, named Zachariah, claiming to speak by inspiration of Holy Spirit, uttered words which most eloquently set forth the aspirations of that peculiar people, with reference to things purposed by the Eternal, as they had been revealed through their prophets. The language is as follows; "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David: as he spake by his holy prophets, To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore unto our father Abraham," Luke i. 68-73.

By this quotation we see that some of the strongest aspirations of the the Hebrew nation, were for the fulfillment of mercy promised to the fathers, which was the subject matter of a promise, covenant and oath to Abraham. By examining other New

Testament writings we notice that the same aspirations are breathed out and the same anticipations cherished.

The apostle Paul in his famous plea before Agrippa, says; "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come," Acts xxvi. 6, 7. In another place he says, "the Scriptures foreseeing that God would justify the heathen through the faith preached before the gospel unto Abraham, saying, in thy seed shall all nations be blessed," Gal. iii. 8.

It is plain that the hope of those who professed Christianity in the beginning of the Gentile dispensation, was, for mercy and goodness to come upon all nations from him whose name is YAHWEH, and that the mercy and the blessings were to come through Abraham. Let us go back to the ancient records, and see what warrant there is for such hopes and aspirations as were cherished in the days of old.

In Gen. xxii. we read that an angel spake to Abraham out of heaven saying, "by myself have I sworn, saith YAHWEH, that in blessing I will bless thee and in multiplying I will multiply thy seed, and in thy seed shall all the nations of the earth be blessed," Gen. xxii. 15-18. To have a proper understanding of the subject before us it is necessary that we should know something of the history and character of Abraham. This Abraham was a Chaldean, the son of Terah, a native of Ur in the land of the Chaldees. When Abraham was seventy-five years of age, we are told that YAHWEH called him to get out from his kindred, and from his father's house, and go unto a land which he would show him. We are not informed in what manner the Eternal made known his will to Abraham; whether by an audible voice from heaven, by the appearance of an angel, by a vision, or otherwise, but it is clear

from the history, that Abraham had all confidence in the revelation, and went forth not knowing whither he went. We next hear of him as a sojourner in the land of Canaan, in company with his kinsman Lot; we read that on account of a strife between the servants of Abraham and the servants of Lot, a separation was agreed upon, and Abraham remained in the land of Canaan, and Lot journeyed towards Sodom.

After Lot had departed, we read that "Yahweh said unto Abraham, lift up thine eyes and look from where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest to thee will I give it and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee," Gen. xiii. 14-17.

In considering this promise to Abraham, we find a number of things involved of the utmost importance to the human family. First of all, it should be borne in mind that one of the attributes of the Eternal is truth; consequently he will faithfully fulfill all his promises; therefore everything involved in this promise to Abraham must be fulfilled. It was the assurance on the part of Abraham that the Most High was thus true and faithful, that led him to place the utmost confidence in the revelations of the Deity, and to be fully persuaded that all the blessings and promises would be realized. The subject matter of the promise now under consideration is land, literal land, which Abraham could see with his eyes, stand upon, and walk to and fro in the midst of it. This land was to be given to Abraham and his seed; the length of time they were to possess that land, was expressed by the word forever.

A fact here presents itself forcibly to our minds, which is, that neither Abraham nor his seed as defined by the Scriptures* possess, or have an inheritance in that land.

Another fact which presents itself is that Abraham during his lifetime never possessed one foot of land by virtue of this promise. The promise involves the continual, or everlasting possession of the land by Abraham and his seed. A continual or everlasting possession of the land involved everlasting life, which Abraham had not but was mortal. If follows then that to have possession of that land at all, Abraham must live again, he not having as yet had any possession in it, and, that to possess it forever he must have everlasting life; consequently the reconstruction, reliving or resurrection of Abraham is involved in the promise: or in other words Abraham must be born

again, born from among the dead to realize the fulfillment of this promise.

There is one thing worthy of note in this promise, which is, that Abraham was directed to look towards the four cardinal points of the compass on land which he stood upon, for his future inheritance, and not beyond the stars. But we shall say more with reference to this feature of the case hereafter.

Subsequent to the announcement of this promise, we find repeated revelations of the mind of the Deity made to Abraham concerning his future, and that of his seed. In Gen. xv. we read that the word Yahweh came to Abraham in a vision, announcing that the Eternal was Abraham's shield and exceeding great reward, and calling to the mind the fact that Yahweh had called him out of Ur of the Chaldees, to give him that land to inherit it, to which Abraham replied by asking the question; "O Lord God, how shall I know that I shall inherit it?" (the land.) He was here commanded to offer up a certain sacrifice which he did and after the performance of his act, we are told that "In that same day, the Lord made a covenant with Abram saying, unto thy seed I have given this land, from the river of Egypt unto the great river, the river Euphrates:

The Kenites, and the Kenizites, and the Kadmonites:

And the Hittites, and the Perizzites, and the Rephaims:

And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites," Gen. xv. 18-21

Here then, we are informed that the faithful and true God entered into a covenant with Abraham with reference to that land which had previously been promised to him to give it to his seed. That the inheritance promised to Abraham and his seed was an earthly and substantial one, and not an immaterial, or ghostly one, it is apparent from the fact that its bounds are specified, and the names of the nations then possessing it are clearly mentioned.

It may be said by some, that the covenant to which we have called attention applies only to the seed of Abraham, and not to Abraham himself. In our next we will show that is not the case, but that it applies equally to Abraham individually and personally. We will conclude this article by presenting the argument of the apostle Paul whom so may look up to as a teacher of the truth. Paul in addressing those of like faith with himself says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 29. If the apostle's argument is true, then all true disciples of Jesus are looking to inherit

* "In Isaac shall thy seed be called."

that land in Asia, which YAHWEH promised to give to the seed of Abraham, and no amount of sophistry or superficial reasoning can overthrow the fact, that those, who instead of that, are hoping to come to an immaterial abode of bliss beyond the skies, are not Christians.

TO BE CONTINUED.

For the Gospel Banner.

The Death Question.

In examining Bro. Malone's arguments on the question at issue. I find he predicates his doctrine mainly upon two ideas. First, upon the sentence pronounced upon Adam; and second, that "none can *do evil*" to incur the death threatened, except such as "*know of*" certain doctrines. This will be seen by quoting from his writings. At the beginning of his article in the June 1st *Banner*, he says; "I stated that *the death* of the wicked spoken of in the Bible goes over to the future age, and that the wicked who have known nothing of redemption, shall remain in the congregation of the dead. To my mind these positions need no harmonizing. They are Bible positions. But for his sake I will try and make him see it. Judgment, if right, is always rendered in harmony with *known law*. The Adamic law was, that he should not eat of certain fruit, or eating he should die. The death in that case was to return Adam whence he came. 'Dust thou art, and unto dust shalt thou return.' This is 'death as we see it.' It could have been no other."

This is a fair and plain statement. Our Bro. of course intended to show that in Adam's case, and consequently a finality with him. In this I cannot be mistaken. But let me quote from the close of the same article, where he says;—"And again; 'Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and come forth; they that have *done good* unto the *resurrection of life*; and they that have *done evil* unto the *resurrection of damnation*.' John v. 28, 29. What 'all' shall 'come forth?' 'All that have *done good* unto the *resurrection of life*.' None can do good unto *that resurrection*, unless they *know* of that doctrine. 'All that have *done evil* unto the *resurrection of damnation*.' None can *do evil* unto *that resurrection*, unless they *know* of that doctrine.' Hence, many will forever 'remain in the congregation of the dead.'"

What are we to understand our Bro. to argue from this? Is it not this, that no one can sin except those who know of that doctrine? And that all who do not know of that doctrine will constitute the "*many*" who will forever "remain in the congrega-

tion of the dead?" This is the point he attempts to bring to our notice, and in it he has furnished a rule by which we may know who are to remain forever in the congregation of the dead, and who are raised to have the sentence of death inflicted upon them. But if we try this rule on Adam's case, we find it will not let *him* remain forever in the congregation of the dead, as Bro. Malone would have him! The rule is, those who know of the doctrine are to come forth. They who do evil to the resurrection of damnation, etc. Bro. Malone admits that Adam knew of that doctrine; and that he did evil, etc. Why, then, does he contend that death, as we see it, was the penalty in Adam's case, and a finality with him? If death, as we see it, was the penalty in Adam's case, it must be in all others; for the Scriptures reveal but one penalty for sin, and from the very nature of the case, that one must be inflicted subsequent to a resurrection; for the reasons stated by Bro. Malone in his article on "Punishment vs. Misery; and by myself, in an article on "The Death Penalty."

Bro. Malone says, "If Adam had not sinned, he would never have died." But with what *might have taken place* under certain circumstances, we have nothing to do. The question is not what might have become of us under other circumstances, but what is to be our end under circumstances that do actually exist? Bro. M. has shown very clearly that the death alluded to in Ezek. xviii. 4—"The soul that sinneth, it shall die," is not "common death in this age;" for the very sound and logical reason that all must die" now, whether they sin or not. "It must, therefore, go over to the future age," as he says. This should settle the question with us at once and forever, as to what is to be the end of the sinner. But Bro. M. says, "none can *do evil* unto *that resurrection*, unless they know of that doctrine." Hence many will forever remain in the congregation of the dead. This is equivalent to saying that none but those who have heard the Gospel can become sinners. This is indeed a curious position. But there is a way to test all disputed questions, viz; by the word of Truth. By it we shall be able to determine who are sinners, and who are not; for it is not probable it would call men by wrong names. 1 Sam. xv. 18;—"Go and utterly destroy the *sinners* the Amalekites." Had the Amalekites become sinners by hearing the Gospel? If so who preached it to them, and when? Again;—Eph. ii. 1;—"And you hath he quickened, who were dead in trespasses and sins." The Ephesian church was composed principally of converts from

paganism. The time they were dead in trespasses and sins, was, while they were Pagans, before hearing the Gospel; for the Gospel was the vitalizing power that quickened them. Hence it is evident the apostle regarded them as sinners while in paganism. Once more. Acts xxvi. 17, 18:—"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God;"—what for? Answer;—"that they may receive the forgiveness of sins." The Gentiles, then, had sins to forgive before hearing "the doctrine;" for Paul was sent among them to open their eyes by the annunciation of "the doctrines" connected with the Gospel, that they might be placed in a condition where God could forgive their accumulated sins. Again; Rom. iii. 9;—"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, *that they are ALL under sin.*" These are but a part of the Scripture texts that might be quoted to prove that God regards all the world in sin, though they may "know" nothing of "the doctrine," whatever. But these must suffice, as they substantiate the point, and show conclusively who will reap the wages due for sin.

The first act that a man is required to submit to upon learning "the doctrine,"—whether he be a Jew or Pagan,—is baptism for the REMISSION of SINS. But he could have had no sins to remit until after he put on Christ by baptism, according to the theory of some who hold to the non-resurrection of a large portion of the human family! Would it not be better to let John v. 28, 29, read as it was designed? for it speaks very plainly when it says, "The hour is coming, when *all* that are in the graves shall come forth." Does *all* mean only a part? If, as has been shown, the Bible recognizes mankind as sinners before "knowing of the doctrine," it seems to me they will be resurrected; for, "the soul that sinneth it shall die." If "common death in this age," is not meant, and the penalty is to go over to a future age, they must be resurrected, or they will never suffer the infliction of the death that was threatened. How, then, can we conclude otherwise than that Christ meant what he said when he declared that the hour would come when *ALL would come forth* from the death-state, by the hearing of his voice?

"Again," says Bro. Malone, "As many as have sinned without law shall also perish without law." They will not be judged then, and of course will not be raised from the dead. They have died in Adam, and,

never having heard of any law of redemption, will not be raised to a future life or death." In reply to this argument, let me ask Bro. M. to look carefully at this text again; for I think Paul says in the context that those who sin without law, shall perish without law at a certain time yet future. And this can never be true, unless those who sinned without law are raised to mortal life again. But let me quote the passage, Rom. ii. 12, 16;—"For as many as have sinned without law shall also perish without law, * * * (*) in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. * If this is so, the perishing is to be experienced in the millennial day, and subsequent to the advent of Christ. This establishes the fact that it is yet future; and, if it is yet future they must be resurrected. So we see the hour must come when *all* will hear the voice of the Son of man and come forth.

Bro. Malone has quoted Prov. xxi. 16, several times, to show that a large class of mankind has no resurrection. The passage reads as follows—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." This verse instead of substantiating our Bro's position, subverts and brings it to ruin. For instead of teaching that such as "know nothing of that doctrine" shall remain forever in the congregation of the dead, it teaches that the opposite class are the ones that are to remain there. It is he "that wandereth out of the way of UNDERSTANDING;" and not such as have never been in the way of understanding, that are to remain in the congregation of the dead! A man can not be said to *wander out of* the way of understanding, or doctrine, before he gets into it. The Douay Bible gives a much better rendering of this passage than our version, which reads as follows:—"A man that shall wander out of the way of the doctrine, shall" etc. This shows us that the "understanding" out of which there is danger of "wandering," is identical with "doctrine." "The man that wandereth out of the way of doctrine," then, and not the man who had *no understanding* "of that doctrine" from which to wander, is the one that is to remain in the congregation of the dead. But when will that be fulfilled? Answer:—After the resurrection, and the infliction of the death penalty. After which they will truly "sleep a perpetual sleep, and never awake." This is the time when they who turn their backs upon the truth will

* See Banner No. 10, Vol. xiv, page 106, top of column second.

die the second death, and "remain in the congregation of the dead."

Respectfully submitted to the candid consideration of Bro. A. Malone.

Yours, endeavoring not to "wander out of the way of understanding," G. NELLIS.
Ashtabula, Ohio.

From the World's Crisis.

"That Man of Sin."—No. 2.

Is it the Pope of Rome? It may seem to some of our brethren an almost presumptuous, at least an utterly needless question, for they would answer promptly and emphatically in the affirmative. But if so in a prefigurative way, is it so in an intensive, critical, culminating sense? I think not. I apprehend the earnest, definite, and especially the terminal fulfillment, is just now shortly before us. Far from me be dogmatism, for it is unholy and abhorrent. I tried to show, at least in a suggestive way, in a previous article, that Rome, the papacy, and the Romish hierarchy, are defined and identified in the harlot riding on the *therion*, or wild beast, and that the "man of sin" of St. Paul is more especially a new evolution. Does the essential fulfillment of the Apocalypse run through the whole mighty lapse of eighteen hundred years to the end? Very many believe this, and insist on it, nor do I any further object to the position, than that it is an inferior and shadowy accomplishment, while the tremendous and concentrated and more literal realization is just at and before the end of this dispensation.

Before the day of Christ, "the man of sin must be revealed," "and that wicked shall be revealed (*apokaluphthe*, *apokaluphthesetai*, and *apokaluphthenai*, for the word is used three times in succession.) Strictly the moaning of the word is, uncovered, unwrapped, unveiled, naturally implying not a long process of development, or at least of disclosure. Pertinently illustrative was the unveiling of a statue of Senator Benton, not long since, I believe, and quite recently of a large painting or portrait of Gen. Grant at the Chicago Convention. We do earnestly submit, therefore, whether this "apocalypse" or unveiling was not the subject of prophecy as a special and definite token of the immediate coming of our Divine Lord. When the first occurs, then be sure the second follows directly. "The mystery of iniquity" was beginning to work in St. Paul's time; it was fearfully energetic and baneful in Justinian's day; it grew and progressed in successive developments at A. D. 606, and at A. D. 756, on to the tenth, eleventh and twelfth centuries. This was a very long

process of apocalypse or evolution; and now was this the *specific object*, the *special revelation* designed and defined in the apostle's prophecy of "the man of sin?" Let every one be fully persuaded in his own mind.

A man utterly unused to railway traveling, and ignorant of distances, starts from Boston for Buffalo. He inquires of a fellow-passenger, "Sir, I am going to Buffalo, and I am a perfect stranger to the route; now tell me how and when I may know that I am almost arrived at my journey's end, if you please." Would the answer be—"When you have reached Albany, then you are nearly there?" Certainly not, but something like this: "Listen to the brakeman's cry at every stop; and mind, now, when he opens the door and shouts *Batavia!* then you are almost there. Be all ready, for in a few minutes afterward you will be in Buffalo."

So when the "man of sin" is revealed or unveiled, then the day of Christ is imminent indeed. Not but that there are other and notable signs. So there are, but this is a conspicuous one. This "man of sin" (*anthropos tes hamartias*) is the person, as well as character, whom the Lord will consume and destroy, not by a gradual wasting since Luther's day, a providential decay through political upheavals, or spiritual dispensations, but by the *literal intervention of Christ at his coming*. This is the work to be done, and the way in which it is to be done. It is not, I conceive, a long line of Popes, but a single antichristian man; not the last of a series, but an evolution at the end of a series; not any proper phase or constituent part of the harlot Rome, papacy, or priesthood, but a power rising and dominant after her; not an intriguing and powerful woman, but a more powerful man; not a dependent on the civil power, but a person and a dynasty independent and imperial; not papacy maintained by Cæsarism succeeding, subjecting, and appropriating the glories and prerogatives of the unseated harlot, and all the stronger and more terrible because rid of the burden so long carried.

The last head of the beast lifts up itself erect and intelligent; its ten horns are deflected backward with hostile expression toward the scarlet woman, and you have the masculine (literally) "man of sin," the centaur (horse and man in mythology, but *therionic* man in prophecy. And here let me parenthetically suggest if in the *seventh* and *seventh-healed* heads of the wild beast we find no notable historical characters known as at home on horseback, as if almost grown to their stallions.)

This man is numbered, too, and the number of his name is 666. Now it is clear, I

think, that no Pope of any age ever had the number in his name. If it is said apostates is the word that fills the number, then I answer, the apostate preeminently is the successor of the harlot; the man who heads a new religion of demons; who unfurls a banner of a new religion and new revelation; who hides and disguises his true purpose and character as much as possible, to deceive the world; who confederates to be hailed as Messiah by the intensely infidel Jews, whose re-occupation of Palestine he promotes; such is the grand apostate of the last time.

I do not know why it is that so little attention is paid to this characteristic and diagnostic signal of the man, the number 666. It is put in its place expressly as a detective. I take it as such, and would give to it all its eminent value. And when it is intimated that too much is located in the future, and that this is something that has not happened, but is only supposed to be going to happen, I answer that when I find the number 666 in an astonishing variety of ways found and filled in one man, I trust God's word for what is going to happen, and is probably right at the door.

And now I beg leave especially to say, in answer to the objection that we ought not to allow the idea of unfulfilled prophecies to come in before the coming of Christ, and obscure the expectation of waiting and watching saints; let it be remembered that the whole tenor and intent of all our representation is to make properly evident and prominent this great prospect and promise of a speedy translation of saints. It is from the terrors of this coming and unfulfilled prophecy, that Christians ought by faithful warning and a correct representation of the future, to strive and pray to be delivered. I wish this might be constantly borne in mind. If a European potentate leagues with the infidel Jews, to replace them in Palestine, while they accede to the imposed condition of a confessed Messiahship, who does not then see that the day of God has come close at hand, for the man of sin is unveiled? If there be a head of political sovereignties thus accepting before the world such an extraordinary concession of tribute, what an astounding revelation it is indeed! Or if the Romish system is so modified that a great political ruler is seen to incorporate all the tremendous hierarchical prerogatives of the papacy in his own name and person and dynasty, who does not see or can not see that the "man of sin," the *anomos*, or "wicked one," is revealed? Then you have the man without a conscience installed in his place. Antichrist has come indeed. This is a great and intensely interesting subject, and I believe worthy of great attention,

but not of the ridicule which it has received.

Now, I repeat, it is a removal of saints which goes before the inauguration of the hour of temptation through the world, and gives the signal for the great bell-stroke of coming judgment-wonders. It is the angel proclamations are heard deep and loud and clear,—“Fear God,” “Fallen Babylon,” “Worship not the beast.” A translation of saints, we say, comes first. Is not this a thrilling expectation and ecstasy of hope? Why do such as maintain that all prophecy is already fulfilled except the coming and kingdom of Christ, overlook the apocalyptic mustering of the mighty host, the beast and his armies, to war with the Lamb? Let us not premit such a stupendous item in the scenery of God's wonders; no! not this, nor any other.

Before closing, I wish to ask your attention particularly to the sixth verse of Rev. xiii. “The beast opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” Underscore this, put it in capitals, scrutinize and survey it ever so keenly and carefully, and what does it teach? What man will say and show that this has properly and truly been fulfilled? I do earnestly think it can not be done. For Rome, instead of blaspheming those that dwell in heaven, prays, or teaches to pray, to saints. And we know, brethren, from God's word, there are no saints in heaven until a translation. What then is intended? I do especially solicit an observation of the great fact brought to view in this passage, that at the accomplishment of this prophecy, there will have been a translation of saints from the earth. And the apostate, infidel antichrist, seeing a brightness in the sky, or at least some visible token of a company raised, housed, and secured in the ethereal vast above, is angry. He utters imprecations against the tabernacle of God, and those tabernacling in heaven; not some indefinite, invisible, and infinitely distant home and host in space, but earthly beings immortalized, and by the favor of God made visibly superior to earth and all the power of Satan. God, discriminating and eliminating his elect and praying people, has said in a voice of thunder, “Behold my work! and behold the cloud of glory in which the waiting disciples of the beloved Son of man are now secure.” No wonder the man of sin is exasperated.

Yes! unless exceedingly in error, the time is portentously near. I have no sympathy with the setting of a day, as some have done. Still they may know far more than I in such a matter. Some day partio^{ro}

larly mentioned may be the day, but I have not that knowledge; and to my mind the definite proclamation of such a time is taking a great responsibility, and, if a failure, will do great harm. I have no sympathy with it, without a better understanding than I have now. Yours very sincerely,

C. COLEGROVE.

The Catacombs of Rome.

It is impossible to doubt that the Catacombs belong to the earliest times of Christianity. It was only during the ages of persecution that the Christians were content to hide away the memorials of their dead in gloomy galleries deep below the earth's surface, where few eyes could ever rest on them. With liberty and security came the practice of burying within, and around, the churches, which grew up on all sides; and though undoubtedly the ancient burial places would not have been deserted all at once, since habit and affection would combine to prevent such disuse, yet still from the time of Constantine burying in the Catacombs must have been on the decline, and the bulk of the tombs in them must be regarded as belonging to the first three centuries. The fixed dates obtainable from a certain number of the tombs confirm this view; and the style of ornamentation and the form of the letters used in the inscriptions, are thought to be additional evidence of its correctness.

What then is the evidence of the Catacombs? In the first place, it is conclusive as to the vast number of the Christians in these early ages, when there was nothing to tempt men, and everything to disincite them, towards embracing the persecuted faith. The Catacombs are calculated to extend over nine hundred miles of streets, and to contain seven millions of graves! The Roman Christians, it will be remembered, are called by Tacitus "a vast multitude"—*ingens multitudo*—in the time of Nero; by the age of Valerian they are reckoned at one-half the population of the city; but the historical records of the past have never been thought to indicate that their number approached at all near to what this calculation—which seems fairly made—would indicate. Seven millions of deaths in (say) four hundred years would, under ordinary circumstances, imply an average population of from five hundred thousand to seven hundred thousand—an amount immensely beyond any estimate that has been made of the number of the Roman Christians at any portion of the period. Perhaps the calculation of the number of graves may be exaggerated, and probably the proportion of deaths to population was, under the peculiar

circumstances, unusually large; but still the evidence of vast numbers which the Catacombs furnish cannot wholly mislead; and we may regard it as established beyond all reasonable doubt, that in spite of the general contempt and hatred, in spite of the constant ill-usage to which they were exposed, and the occasional "fiery trials" which proved them, the Christians, as early as the second century, formed one of the chief elements in the population of Rome.

In the next place, the Catacombs afford proof of the dangers and sufferings to which the early Christians were exposed. Without assuming that the phials which have contained a red liquid, found in so many of the tombs, must have held blood, and that therefore they are certain signs of martyrdom, and without regarding the palm-branch as unmistakable evidence of the same—we may find in the Catacombs a good deal of testimony confirmatory of those writers who estimate at the highest the number of Christians who suffered death in the great persecutions. The number of graves, if we place it at the lowest, compared with the highest estimate of the Christian population that is at all probable, would give a proportion of deaths to population enormously above the average—a result which at any rate lends support to those who assert that in the persecutions of Aurelius, Decius, Diocletian, and others, vast multitudes of Christians were massacred. Further, the word martyr is frequent upon the tombs; and often where it is absent, the inscription otherwise shows that the deceased lost his life on account of his religion. Sometimes the view opens on us, and we see, besides the individual buried, a long vista of similar sufferers—as when one of Aurelius' victims exclaims—"O unhappy times, in which amid our sacred rites and prayers,—in the very caverns,—we are not safe! What is more wretched than our life? What more wretched than death, when it is impossible to obtain burial at the hands of friends or relatives? Still at the end they shine like stars in Heaven. A poor life is his, who has lived in Christian times!"

Again, the Catacombs furnish a certain amount of evidence with respect to the belief of the early Christians. The doctrine of the resurrection is implied or expressed on almost every tombstone which has been discovered. The Christian is not dead—he "rests" or "sleeps"—he is not buried, but "deposited" in his grave—and he is always "at peace," (*in pace*.) The survivors do not mourn his loss despairingly, but express trust, resignation, or moderate grief. The Anchor, indicative of the Christian's "sure and certain hope," is a common emblem;

and the Phoenix and Peacock are used as more speaking signs of the Resurrection. The Cross appears, though not the Crucifix; and other emblems, are employed, as the Dove and the Oock, which indicate belief in the sacred narrative as we possess it. There are also a certain number of pictures in the Catacombs; and these represent ordinarily historical scenes from the Old or New Testament, treated in a uniform and conventional way, but clearly expressive of belief in the facts thus represented. The Temptation of Eve—Moses striking the rock—Noah welcoming the return of the Dove—Elijah ascending to heaven—Daniel among the lions—Shadrach, Meshch, and Abednego in the fiery furnace—Jonah under the gourd—Jonah swallowed by the whale—and Jonah vomited out on the dry land, are the favorite subjects from the Old Testament; while from the New Testament we find the Adoration of the Wise Men—their interview with Herod—the Baptism of Christ by John the Baptist—the healing of the Paralytic—the turning of the water into wine—the feeding of the five thousand—the raising of Lazarus—the Last Supper—Peter walking on the sea—and Pilate washing his hands before the people. St. Peter and St. Paul are also frequently represented, and St. Peter sometimes bears the Keys, in plain allusion to the gracious promise of his Master. The parabolic teaching of our Lord is sometimes embodied by the artists, who never tire of repeating the type of the "Good Shepherd"—and who occasionally represent the Sower going out to sow, and the parable of the Wise and Foolish Virgins. In this way indirect evidence is borne to the historic belief of the early Church, which does not appear to have differed at all from that of orthodox Christendom at the present day.—*Rawlinson's Historical Evidences.*

For the Gospel Banner.

A Nut for Christadelphians to crack.

I wish to put a question to those who believe in the mortal resurrection theory. It is this. How can such explain the words of Paul in Rom. vi 3, 4—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Now here is a nut for Christadelphians to crack. Paul says, "Like as Christ was raised up by the glory of the Father, (or likeness of the Father,) even so we should walk in a newness of life," or the likeness of his resurrection. See verse 5. Now as Christadelphians say that Christ

did not rise immortal, then Paul should be understood to say, *walk in the likeness of the old man.* You see Paul is making a contrast between Christ's death and resurrection. The one is going down mortal, and the other is rising again immortal. Yes, but it is answered, by the supporters of this theory, we believe Christ was made immortal *after* his emergence from the grave, (some on the same day, and others 40 days after) because he said to Mary, "Touch me not; for I am not ascended to my Father;" and therefore he had all of the old passions of the blood and flesh body. Now do not mortal-resurrectionists know, that when Christ died he poured out his soul, life, or blood unto death? Therefore, when the blood went out of him he ceased to live as a man of passions. The principle of life was gone; and being raised by or in the glory of the Father,—all sexual passions gone—the fountain of life gone—he threw away animal life. God raised him in a newness of life. Hear what Paul says, in verso 7—"for he that is dead is freed from sin." Now I put the question again, if Christ poured out his animal life or blood unto death on Calvary, on what principle of life was he raised from the dead? Remember this, that he poured out his blood; and also what he said to his disciples about being "*flesh and bones,*" Luke xxiv. 39. Now according to Christ's own assertion, there was no blood in the body. If he left his blood on Calvary, he left his life. Being without blood, he was without passions, without natural life. Therefore Christ's *second* or *new* life was a spirit life. If Christ did not throw away forever his flesh and blood life, then he could not have been a sacrifice for sin, and the whole plan of redemption has failed, and we are yet in our sins.

Now one other quotation on this point, for I am bound to take the apostle's statements concerning Christ's death and resurrection. In writing to the Hebrews Paul makes use of the words—"Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained redemption for us," Heb. ix. 12. Again writing to the Colossians, having his thoughts on the act of Christ's resurrection, he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. iii. 1-4. A. MILLER.

☞ Lay hold on eternal life.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

July 15th, 1868.

Conference at Chicago.

On Saturday, July 4th and 5th, a social meeting of the Brethren of the One Faith was held at Chicago, according to notice previously given. Some 80 to 90 brethren from various localities assembled, in the Hall where the congregation in Chicago regularly meet for worship. There were brethren present from South Northfield, Aurora, Geneva, Franklin Grove, Ill., and from Wisconsin, Michigan, Indiana, and Ohio. Many who had never met before, formed pleasant acquaintances, and rejoiced to find each other possessed of the same glorious faith and hope.

The Conference was organized at 11 o'clock Saturday morning, by calling Bro. R. Appleyard to the Chair, and appointing Bro. Francis as Secretary. After singing and prayer, the meeting was addressed by two brethren on the kingdom, and God's purpose in preparing it. After singing adjourned for dinner to meet at 4 o'clock.

Met again at the appointed hour, and the meeting was addressed by a number of brethren on various topics, hymns sung, and the time profitably and pleasantly occupied till 7 o'clock, when adjournment took place till 10½ A. M., on the following day, when the brethren would meet for social worship.

At 10½ A. M., we re-assembled, and attended to breaking of bread, the apostles' doctrine, the prayers, and the collection, spending about 2 hours very profitably, when we adjourned to meet again at 4 P. M.

Met at the hour appointed, when a very interesting session was held for about 3 hours, in listening to verbal reports given by the brethren from the various localities represented, as to the past success and present condition of their churches, also to a

letter read from Bro. D. T. Halstead of Rensselaer, Ind.

From the reports given it appears that harmony, peace, and love prevail, and that a number have been added by immersion during the year. After the reports there were many spirited short addresses delivered, interspersed with singing, which apparently had a good effect on all present.

At the close of the meeting a vote of thanks was passed by the strangers visiting to the Chicago brethren for their kind hospitalities. Also, another motion was passed that the letter read to the meeting, from Bro. D. T. Halstead of Rensselaer, Ind., be inserted in both *Herald* and *Banner*. The following is the letter referred to:—

Rensselaer, Ind., July 2nd, 1868.

THOS. WILSON, Dear Bro:—Your kind note of invitation to be with you at the meeting in Chicago was duly received, and did not circumstances render it inconvenient, it would be gratifying indeed to me, to respond in person, and mutually share with you in the joys and benefits arising from such a meeting of the children of the one family, united together by one spirit, called in one hope of your calling, to share in one common inheritance, meeting together for the purpose of exhorting, encouraging, comforting, and warning each other. I know it would inspire me with new courage to hear your words of cheer. Oh how applicable the words of the apostle at this time, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching." Brethren, is it not evident that the day is rapidly approaching? Do we not feel the increasing necessity for the words of encouragement and exhortation, that we may hold fast the profession of our faith without wavering? Oh may we one and all, as children of our Heavenly Father, not only at your meeting, but in all time to come, remember, appreciate, and *do* the words of the apostle as to the object of such meeting together, "*to consider one another, to provoke unto love and good works.*" Not as the world meet together for the purpose of exhibiting their own wisdom, puffed up in their own fleshly minds, envying one another. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." If we expect to appear with him in glory, and share with

him in that kingdom and glory to which we are called, is it not *absolutely certain* that we have to put off all these works of the flesh, and put ourselves under such strict discipline of the teaching of the Spirit,—putting on as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Let us keep constantly in mind that we cannot be righteous without *doing* righteousness—that the unrighteous shall not inherit the kingdom of God—that it is the *meek* that shall inherit the earth—that if we suffer we shall also reign with him, if we deny him he also will deny us. In reference to your meeting I can truly adopt the words of the apostle,—“Though I be absent in the flesh, yet am I with you in spirit joying and be holding your order, and the steadfastness of your faith in Christ.”

I humbly but earnestly desire that I may meet you in that ever to be continued meeting of the loved ones to take place when he who is our life shall appear.

D. T. HALSTEAD.

Hell and Hell-fire.

A correspondent calls our attention to Mark ix. 43, 44, which reads as follows in the common version:—

“And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.”

We presume the object of our correspondent, though not stated, is to have this portion examined, in order to ascertain whether it supports the popular theory, so commonly taught and frequently dwelt upon, viz., *conscious being in endless misery*.

In order then to bring the subject at once before the reader's mind, we unhesitatingly declare, that the text quoted above does not prove the doctrine, and that there is not a single passage in the whole Bible which when fairly construed can be made to do so.

The candid reader will admit at once that the Scriptures must agree with themselves, and that one part must not contradict another. And yet if the above proposition be true, and is taught in the text above referred to, then many plain passages are made unintelligible and contradictory. For example, we might cite such passages as the following:—“Yet a little while, and the wicked shall not be”—“the wicked shall *perish*,” and

the enemies of the Lord shall be as the fat of lambs; they shall consume; *into smoke shall they consume away*”—“the transgressors shall be *destroyed* together; the end of the wicked shall be cut off.” Psa. xxxvii. 10, 20, 38. The ungodly are “like the chaff which the wind driveth away,” Psa. i. 4. “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with unquenchable fire,” Matt. iii. 12. “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch,” Mal. i. 4.

These texts and many more that might be quoted of the same import, positively teach the utter and complete destruction of the wicked. There is not the slightest hint given in any one of them, nor can even an inference be drawn, that those who thus *perish, consume, are destroyed, burnt up, &c.*, are to live forever in unutterable torment. These terms made use of by the sacred writers all express plainly an *end* of existence; and if we find anything in the Scriptures which is not so plainly and clearly expressed, which modern theology has pressed into its service in order to teach the horrid doctrine of an endless hell, we must bring such texts into the light of the plain and obvious ones, and then no difficulty will be experienced.

In Mark ix. 43, 44, quoted above, we do not find the doctrine of endless misery taught, but rather the reverse. The Savior was teaching his disciples that whatever peculiar or besetting sin it was which ensnared them, and was likely to work their ruin, it was to be cut off in order to save them. If it was a hand, or a foot, or an eye, which was the cause of offence, it was to be severed from the body, so that it might be saved. The reason given why this course is to be followed is a plain one. “It is better for thee to enter life maimed, (or halt, or with one eye,) than having two hands, (or two feet, or two eyes,) to go into hell, into the

the fire that never shall be quenched." We see this principle carried out in the practice of surgery. How often does it happen that individuals are deprived of some diseased member, in order to save the whole body. Perhaps mortification has set in, and the surgeon announces the fact that unless amputation is immediately performed, the person's life is in jeopardy; so in order to save life, though an important member must be sacrificed, and a painful operation endured, the offending member is cut off.

The idea which runs through the whole passage is very plainly expressed in Matt. v. 30.—"If thy right hand offend thee cut it off, and cast it from thee; for it is profitable for thee that *one* of thy members should *perish*, and not that thy *whole body* should be cast into hell." The idea is that of *perishing*. It is better for one member of the body to perish, than for the whole-body, as it inevitably must, if cast into hell.

The word rendered *hell* in the common version, is translated from *Gehenna*, the Grecian mode of spelling the Hebrew words which are translated "the Valley of Hinnom." In this valley the children of Israel formerly sacrificed their children unto Molech, and committed abominations in the sight of the Lord. King Josiah, however, caused it to be polluted, by casting into it all kinds of filth, the carcases of beasts, and the unburied bodies of executed criminals. Continual fires were kept in order to consume these, and what the fires did not destroy, the worms fed upon. Hence the origin of the expression—"Where their worm dieth not, and the fire is not quenched." It is probable that the Jews associated the idea of future punishment with this horrid place. That the reader may have a full view of what the Scriptures say about this valley, we copy the following arrangement of texts, from *Bible vs. Tradition* :—

The locality of Gehenna is recorded in Josh. xv. 8, "And the border (of the lot of Judah) went up by the *valley of Hinnom* unto the south side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the *valley of Hinnom* westward, which is at the end of the valley of the giants northward."

Josh. xviii. 16. The lot of Benjamin. "The border came down to the end of the mountain that lieth before the *valley of the son of Hinnom*, and which is in the valley of the giants on the north, and descended to the *valley of Hinnom*, to the side of Jebusi on the south, and descended to En-nogel." Jer. xix. 2.

Pollution of Gehenna, 1 Kings xi. 7, "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." 2 Cor. xxviii. 3, Ahaz "burnt incense in the *valley of the son of Hinnom*, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." 2 Chron. xxxiii. 6, "Manasseh caused his children to pass through the fire in the *valley of the son of Hinnom*;" also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger.

The desecration of Gehenna. 2 Kings xxiii. 10, "And Josiah defiled Tophet which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." That *Gehenna* was afterwards made a receptacle for filth we gather from the Rabbins. We likewise read of the desecration of the brook Kidron, that ran through the valley of Hinnom.

Gehenna was a place of punishment by burning. Lev. xx. 14, "If a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they." In the 2nd to 6th verse, the people of the land were to destroy the worshippers of Molech, which was probably done in *Gehenna*, where the image was placed. Lev. xx. 9. The daughter of any priest that profaned herself, was to be burnt with fire.

Jer. vii. 30, "The children of Judah have done evil in my sight, saith the Lord.... they have built the high places of *Tophet*, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire. . . Therefore behold the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in *Tophet* till there be no place. And the carcases of this people shall be meat for the fowls of heaven, and for the beasts of the earth; and none shall fray them away."

Let the reader here read, also, the following passages. Jer. xix. 1-13; xxxii. 35; xlvi. 8; Isa. xxx. 30-33.

In *Gehenna* the army of Sennacherib was destroyed. 2 Kings xix. 35.

Joel iii. 2, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Ezek. xxxviii and xxxix., and Rev. xvi. 16, relate to destructions apparently to occur in other places.

From histories and prophecies we perceive that *Gehenna* has been, and is to be a place of punishment; and as it has been, so it may be again, a place of punishment by fire; but it is not a place where the wicked are now being punished, nor will it ever be a place where the wicked shall be kept alive in perpetual torments. God surnamed the place *The Valley of Slaughter*. To affirm that the wicked are to be kept alive there for ever, is to charge God with naming the place inappropriately!

In the New Testament the word *Gehenna* occurs 12 times. Eleven times it is found in the Gospels, and once in James iii. 6. In every place it was spoken to the Jews who understood its meaning. But in none of these passages will the reader find on examination any expression which indicates that the wicked will be kept alive in torments.

But some think they find this doctrine taught in the phrase—"the fire that never shall be quenched; where their worm dieth not, and their fire is not quenched." But this is only a reference to the same thing that is expressed in the previous word—*Gehenna*. There continual fires were kept—fires not quenched, or extinguished. The prophet Isaiah asks—"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Evidently no one without being devoured. As the fires of *Gehenna* consumed the bodies cast into them, so the "everlasting fire," and "the lake of fire," into which the wicked are to be cast, will consume or burn them up. The fire will be inextinguishable, or will not cease burning, till all the filth is consumed, and God's kingdom and earth are cleansed from the polluting touch of sin and sinners. But it is absurd to say, that because the fire is said to be unquenchable, that therefore that which is cast into it cannot be consumed or burnt up. And yet this

is the argument of those who quote this passage to support their doctrine.

In connection with this subject we may quote the texts where it is claimed that hell-fire is clearly taught as the destiny of the wicked. This we shall not deny—only this that the wicked will be capable of existing forever in that fire. Matt. xiii. 49, 50—"So will it be at the end of the world (age;) the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." This *furnace of fire* may be understood as the same as the *Gehenna* of fire before mentioned. But we discover no allusion to unending life in this furnace. The "weeping and gnashing of teeth," is often referred to as proof of this; but it only shows this, that "the weeping and gnashing of teeth" will be prior to rather than after the execution of the sentence. Matt. xxv. 41—"Depart from me, ye cursed, into everlasting fire." It is the fire of the age—the punishment or condemnation of that age. This does not prove at all that those who are consigned to it will live in endless torment. Again in Rev. xix. 20; xx. 10, 15; xxi. 8,—we find a *lake of fire* mentioned, into which the beast and false prophet, the devil, death and hell, (*hades*), and all wicked characters are finally cast. And though it is said of the devil that "he shall be tormented day and night until the ages of the ages"—yet we know that it is positively revealed that even he shall be destroyed. Heb. ii. 14. And besides, this very lake of fire is called—"THE SECOND DEATH." There is not one word about those parties doomed to this punishment living without any possibility of dying; but the very name which is given by the Holy Spirit to this lake of fire, designates the office which it is to perform, viz., to put an end to the lives of those who are consigned to it.

There is nothing more clearly stated in the Bible, than that the wicked will be destroyed, come to an end, or cease to exist. The passages are too numerous to quote. There are more than 200 plain declarations "that the wicked will be destroyed without

remedy, body and soul, root and branch, all of them will become as nothing, they will have no existence." And whether this destruction is attributed to fire, or sword, or famine, or pestilence, it matters not. Any one of these agents can produce this result, if it be so ordered.

All the false reasoning and perversion of Scriptures by those who advocate eternal torment, arises from a belief in the immortality of the soul. This is the rotten foundation upon which is built the great temple of error. The soul being believed to be immortal, and as being capable of living after the death of the body, either in happiness or misery, it necessarily followed that new meanings had to be given to common words, in order to fit the doctrine. Hence *death* in the Bible, when referring to the future state, means *life*; to *perish* or to be *destroyed*, means *consciousness in misery*; *life* means *happiness*, &c. So "the worm that dieth not," is the gnawings of a guilty conscience, which will torment those who are doomed to suffer the pains of an endless fire, without the possibility of a release by death. But let a person accept the Bible doctrine of the mortality of man, his unconsciousness in death, and no future life for the dead without a resurrection, and then no difficulty will be experienced with such texts as the one we have been considering. All will become plain, reasonable, and harmonious. Jehovah will then appear in his true character, as a Being of love, mercy, and justice, and not as a monster worse than Moloch, delighting in the eternal misery of the creatures he has made; and the Bible, the transcript of his mind, as revealed to man, will no longer appear contradictory, but become radiant with new beauties, heretofore obscured by the mists of error.

EDITOR.

For the Gospel Banner.

Bro. Nellis's Theology.

As Bro. Nellis does not make his "theology quite clear to us, we will review him, hoping that he will explain; though we do not wish to attract him from pursuing his own course.

He says in *Banner* of May 1st, page 164,—"To be trodden under foot forty-two

months therefore, indicates so many months of non-existence of the church," &c. We understand him that from 606 to the end of 1260 years, which runs to 1866, there was no church; for it had a "non-existence." Then on the next page it seems that during the same time of non-existence, while Rome existed in its stead, she was all that time treading down, and persecuting the church. He says, "This seem to be equivalent to saying, 'and the church shall they tread under foot forty-two months, or 1260 years; and I will give power unto my two witnesses, or unto the church, to prophecy 1260 years clothed in sackcloth.'" Then he paraphrases for an equivalent in order not to be misunderstood—"It appears that the church with her doctrines was to be hid and destroyed by this sackcloth covering." This he denotes as the "shutting of the temple," which is to be opened at the end of the 1260 years, or after 1866 or 8. These are his words on page 167—"And when the 1260 years expire we may look for the opening again of this temple." Then in *Banner* June 1st, page 205, he says—"But the Catholic body, on the contrary, made use such a military arm or witness, and with smote the one body with plagues and with death, from the year of our Lord 606-608 to the end of the time, times, and a half, or its equivalent, 1260 literal years."

Do we misunderstand Bro. N.? who first has a non-existence of the church, then exactly at that same time has it persecuted, slaughtered, and martyred? This view is like Dr. Thomas's in his late tract on the "Roman question," where he says on page 10—"The Papacy has robbed and murdered his saints in the valleys of Piedmont and elsewhere by thousands, and spoiled, tormented, and peeled the unhappy Jews in its dominions," &c. It seems that all who occupy these premises must have saints to be persecuted, and that at a time when no such church existed. And what seems the most inconsistent is to make saints of the Waldenses and Albigenses—sects as much as orthodoxy, and differing but little from the Catholic.

Bro. N. seems at times to have a "non-existence," then again, as though he feared "the gates of hell would prevail against it," he, like Dr. Thomas, and orthodoxy, find saints, even at a time when the truth was hid.

What is the apostasy,—and when did it begin?

Paul fixes the date of the apostasy after his departure, to begin with men of themselves; a departure from the faith, turning their ears from the truth,—ever learning, but not able to arrive at truth; the devel-

opment of which hinders the gathering together of the saints unto the Lord. This he says was already at work. Peter says that as the false prophets under Moses did, so were there to be false teachers who were secretly to bring in damnable heresies. Not after 606, but already had men begun the work of the apostasy—who were ordained to condemnation, made as natural brute beasts to be taken out of the way and destroyed, who verily were ordained to that condemnation. John's antichrist then existed. Jude's warning note of the teachings of Christ and his apostles in regard to this very matter, shows that its date was *as soon as their departure*. We are willing to leave the testimony with the Fathers. Where in history can a church be found in the faith after the first century? Bro. N. is called on, in confirmation of his dates, to show a church up to 606; then to show it emerging out of its trodden-down and dark state of non-existence after 1866 or 8. We are not ridiculing, but in the fear of God we want light; for the whole theory of Bro. N. seems unsatisfactory. Every facility necessary to carry on an apostasy was in the first and second centuries. Fables, fictions, unscrupulous men, who were ready to forge, interpolate, and spiritualize away everything to suit. As many as 32 gospels were published; and 15 Acts of Apostles, besides a multitude of visions and epistles. Church historians grope among these early productions, and pick out what seems to them orthodox, and they can hardly find that church not prevailed against by hades; and when they do they lamentably apologize for it.

But Bro. N., where is that church which is to emerge after the termination of your date, for it is to be at least seen in 1866? so the time is about up.

Do not Christadelphians claim something in that light? Not that we intend any insinuations; but we are confident that Paul's Corinthian simpletons held to getting that same body sown, which he is more particular to explain, than on any other point in his writings. What he says is a recapitulation of so much of the gospel that he delivered unto them, as they were now erring in. After affirming that we shall be changed, he puts that change in order to inherit the kingdom of God,—from *weakness to power*, from *mortality to immortality*, from a *natural body (mortal body) to a spiritual body*—and all that by a resurrection of "they that are his at his coming." This was the apostasy then at work, and is it not now? But we do not say that we see the whole truth, but pray that God may give it to us all, and if any err from the faith God is able to deliver such an one.

But in regard to the 1260 years of the apostasy, so called, involves us in difficulties, such as these;—the apostasy in 606 was made up of the true ecclesia of God, but as soon as they ordained a pope, the church was thrown into non-existence. And again, no one can be a member of the true one faith, without being immersed into Christ, but then we are to wait till after 1866, or at least 68. Do those believing in the non-existence of the church, (perhaps to continue yet,) intend to be immersed into it after it is open? How is the church to pass again into existence from non-existence? We think by grafting Israel again into the faith. The apostasy was run by Gentiles, who erred and fell from the faith, without any promise to have the faith again.

Do we look for Elijah? or is it not true that he is to precede the Lord's advent, and "restore all things?" of whom John the Immerser said, "*I am not he*;" whose office is to restore the hearts of Israel to the knowledge of the God of Israel. Without quoting the passages, we say there is testimony to prove that the waiting ones who will be alive and remain, are to be of the lost house of Israel, who have been blinded, cast out; and are to play the office of "not a people," but of whom it is to be said, "there shall they be called the sons of the living God." After they have played the Gentile, and that "fullness" arrives, the allotted time of their blindness, then there will be a time of restoring by the messenger that is to be sent to the house of Israel, grafted back into its own stock,—the beloved for the fathers' sake, exclusive of Gentiles, who have no promise, because they continued not in the faith; so it would be unwise to graft again of the unnatural fruit.

The Lord is to appear to such as "turn from ungodliness in Jacob;" hence we see those that are "loving his appearing," and to whom he "will appear the second time without sin" to save, are of outcast Israel; those which we look for Elijah to restore. "Outcast Israel," (the Saxon races,) came into possession of the Scriptures perhaps about 1260 years ago, and thus after having been divorced, driven out, then allured into the wilderness, and being spoken to comfortably, she has multiplied into the "multitude of nations;" and all this time she has cried in travail to be delivered of that man-child, the ruler of the nations with a "rod of iron." We are wise in our own conceits if we are ignorant of the future of Israel, the twelve tribes—in reference to whom much of the Revelation relates.

The apostasy has already lasted about 1700 years, and surely is to last and increase up to the time that one is sent, who is

"jealous for the Lord God of Israel," to slay Baal's prophets. If any are now in "the faith," they are of the house of Israel; and it is scriptural that they would be ignorant of it till their fulness be come in, which will terminate when the time to restore arrives. To be confident that we have the whole truth is but the repetition of the acts of all former sects.

If Bro. N's mystical interpretation is correct, of what use is it to us seeing we are not wise and prudent; and therefore it is not edifying? If we understand Bro. N., the judgments spoken of in the Revelation, are to be already fulfilled when the Lord makes his advent.

The emergence of the faith from the apostasy, is to sow lost Israel in the earth,—who had not obtained mercy, but are the ones to obtain mercy;—which were a people then cast-out and "not a people," "there shall they be called the sons of the living God," (Israel.) Israel was "allured into the wilderness," "joined to his idols," "a cake not turned," "a wild ass alone." The sorrows of a travailing woman are to come upon her, and a deliverance sought, and the "remnant saved" out of the number as the sand on the sea shore for multitude.

That the church was to continue up to the coming of the Lord, is as erroneous as that Israel was to stay in the land and flourish under the law, or Israel from the days of Abraham to the deliverance by Moses. True, Moses thought they understood how God would deliver them, "but they understood not." But Paul says in regard to the apostasy, "their folly shall be manifest to all men as was that of Jannes and Jambres." "God has not cast away his people whom he foreknew," but left a seed beloved for the Fathers' sake, or they would have been like unto Sodom and Gomorrah; then of that seed make Israel as the sand of the sea, all in unbelief, grow into wealthy nations, and enrich the world before the time to restore, of which how much more the riches in the restored times will the world be enriched with wealth and blessings.

Bro. N. may think these things irrelevant, and are thrown in the way to intercept that light given in his "Theology." This we do confess, that we are seeking criticism on all those points.

B. SWEET.

Tuscola, Ill.

☞ The best thing you can give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, a conduct that will make her proud of you; to yourself, respect; to all men, charity.

Thomasites.

The following newspaper extracts have been forwarded for insertion in the *Banner*, by a brother residing in Norfolk, Va:—

The Milton *Chronicle* gives an account of a new sect, called Thomasites, which has sprang up in Lunenburg county, and threatens to sweep the whole county with the absurd heresies of their religious standard. They preach annihilation—and yet declare there is to be a great war—and a war only in which they are willing to enlist—when Christ shall summon the legions of the dead and go forth to battle and to conquer. On the 12th of last April they firmly believed that the world would come to an end, and so publicly declared their conviction. One of their number was so impressed with the belief, that he sold to an unconverted neighbor a gun worth thirty to forty dollars for two dollars and a half. We are informed that gentlemen of respectable intelligence belong to this order. They derive their name from a Mr. Thomas, an Englishman by birth, who has split off from the Campbellites, and written a book setting forth his doctrine. They are said to be industrious readers of the Bible and have their minds stored with ready quotations to suit their faith. They are also said to be great gabblers and full of dispute and noisy wrangling. Truly the heavens are full of ominous signs.—*Norfolk Journal*.

THE "THOMASITES."—*Editor Norfolk Journal*.—Dear Sir:—In your paper of this morning I noticed an article copied from the Milton, N. C., *Chronicle*, in regard to what it styles "A new sect called Thomasites," and characterizing their doctrines as "absurd heresies." Now, I have the honor of being in church fellowship with the "sect" alluded to, and you will please therefore allow me to say in reply, that it is just as unfair and as uncharitable to call us "Thomasites," from the fact that we have among us an eminent preacher, styled by the *Chronicle*, "A Mr. Thomas, an Englishman by birth, who has split off from the Campbellites," as it would be to call the Methodists "Wesleyites," from the fact that they claim fellowship with a Mr. Wesley, an Englishman by birth, who split off from the Episcopalians.

The *Chronicle* says: "They preach annihilation—and yet declare that there is to be a great war—a war only in which they are willing to enlist—when Christ will summon the legions of the dead, and go forth to battle and to conquer." The intention is evidently to show an inconsistency and contradiction here; but, Mr. Editor, can you dis-

cover anything contradictory, or even antithetic, in the words just quoted? Has not "annihilation," to some extent at least, attended every war of which history gives any account? How much more, then, will it attend that divinely-predicted "Battle of that great day of God Almighty," which is to occur at the second personal coming of our Lord.—Rev. xvii. 14.

The ultimate destiny of the wicked is to be "Rooted out of the Earth"—Prov. ii. 22. As the horticulturist would take the wire-grass out of his garden by the roots—once for all. They are to be consumed like "chaff," "Stubble," "Tares," or "The fat of lambs," and to be reduced to ashes under the feet of the righteous—Matt. iii. 12; xiii. 30; Psa. xxxvii. 20; Mal. iv. 1-3. If they are to burn eternally in conscious torment and never be consumed, why are such combustible and evanescent materials selected by the divine wisdom to define to us the manner of their destruction?

Immortality, or the barrier which shields from "annihilation," cannot be put on until the resurrection, and then by none but those who in this life have sought for it by patient continuance in well doing.—Rom. ii. 7. The phrase "immortal souls," so much harped on by some people, does not once occur in the Bible. The first occurrence of the original word translated soul in that Holy Book, is in Gen. i. 20, 30, where it is applied to fishes and fowls, as you can see in Bibles having marginal references.

As to expecting "the end of the world," in April, 1867—a few in Lunenburg did do so, but it is not a doctrinal tenet with us to appoint any particular day and hour for the coming of the Lord. Many eminent students of Scripture, however, in various denominations believe that we are on the verge of the Second Advent and the Resurrection.

The cry of "absurd heresies" is not altogether new. A similar charge was brought against christianity by the so-called "Orthodox" and ruling church dignitaries and literati of the Apostolic age.—Acts xxiv. 14.

The writer in the *Chronicles* accuses of being "great gabblers and full of disputation and noisy wrangling." This seems to be an uncouth version of the way in which we "earnestly contend for the faith once delivered to the saints."—Judo 3.

DOULOS CHRISTOU.

By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For the Gospel Banner.

Night Watching.

I have worked thro' another day:
I have lit the lamp of another night;
But I sit yet at my window, and watch
For my Lord.

The light has faded from the western sky,
And the angels of the sea and air
Have drawn the curtains of dark clouds across
The sun's tent doors.
But here before me in the east there gleams
Hero and there a star.

I wonder is one of these my Lord's?
One which is nor sun nor planet
But his cherubic throne—him on it?
I fear not so. Not one of them comes noaror,
The light of none grows clearer—
Perhaps I should not look to see it.

There were those in distant times and climes
Who when he came to earth before,
Saw his star, and had its guiding,
But it may be when he comes again
Those who watch will have no notice.
They will hear, but may see no signal:
Himself may be the first that greets their eyes.

He will come suddenly—
Come to and for his chosen,
But yet there may be some forerunning flash.

I am watching at my window,
But I see no opening heavens;
Yet it is at night we must expect him.
I have watched at all hours of darkness—
At even, midnight, cockerowing, dawning—
But he has not come yet.

Still I will not give up my looking,
I do not watch the heavens by day.
The day-time is the work-time, when I labor
For him and those he loves.
He has told us that it is the night—
The resting season and the hush of strife—
Which is the right time to expect his coming.

I remember of times in by-gone years
Being thrilled with the tremor of a wonder,
If strange appearances of lurid skies
Betokened his presence in his cloudy chariot.

But I learned to look for him
In his Gethsemane and mountain hours:
He kept his vigils and we should keep ours.

I have been watching now for long, long years!
Not every night, alas! Nay, I confess
I have not always fulfilled each day.
I know I ought to finish every one,
And lay its duties by in a completed state—
No ragged remnants for an uncertain morrow.

But I do not so always. God forgive me!
Yet my Lord knows that I do watch for him,
That I am trying to be always ready,
That whether I do sleep or wake o' nights
I may be called by him at his coming.

Sleep! Well this tired mortal frame
Bids me to seek my couch and rest.
(Bodily slumber hinders not a watching mind.)
So I will close my shutters, and will pray,
Come quickly, Lord! Oh! what a joy
If I should be awaked from my slumber
To spring forth—an immortal—to the meeting!
England. J. W.

Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? 2 Pet. iii. 3, 4.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.]

GENEVA, KANE CO., ILL., AUGUST 1, 1868.

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For the Gospel Banner.

Theology.

The great apostasy; or "the woman" lost in "the wilderness" of error, "mystery," and bewilderment.

CHAPTER VIII.

"Prove all things; hold fast that which is good." 1 Thess. v. 21.

"The restoration of all things which God hath spoken." Acts iii. 21.

PAPAL AND PROTESTANT INDULGENCES.

In the beginning of the fifteenth century, the church of Rome resorted to the sale of indulgences to procure means to complete St. Peter's Cathedral, a stupendous building, designed for the use of the Pope and the dignitaries of Rome; which for want of means, had been left uncompleted. It required a vast sum to complete it, as it was a gigantic structure, but just been commenced when the Papal purse became exhausted. But the Pope and his cabinet were not fools—they understood the nature of the people over whom they exercised lordship, while the people themselves were blind to the craftiness of their leaders. The Pope and his advisers calculated largely on the abject credulity of the masses, as well as upon the firm hold sin had upon them; and they were not disappointed in their calculation. For the moment these indulgences were tendered to the people by the sacred authority of the Pope, they were brought with an avidity that tells us the cunning artifice of the Pope was veiled from the people by the indwelling propensity to yield to the pleasures of sin, in which they now freely indulge at the standard rate of so much a piece per day, week, or month, as the case might be. Any member of the church (if in good standing, I presume,) could apply now for an indulgence, and the proper official would make out and deliver a certified writing, which, for value received in pounds, shillings, and pence, would indemnify the bearer against the pains and penalties of

purgatory, due for sins committed from date to date inclusive; signed, sealed and delivered, by the high and holy authority of the Roman Pontiff. This plan had its desired effect; for while the Papal purse was rapidly replenished, and the edifice at Rome made to grow again thereby; the people enjoyed the pleasure of sin, and died in the firm belief that though they had sinned they would go straight to the realms of bliss; for they had a divine permit given them to sin, by the Pope, God's vicegerent, for so much per hour, and they had paid the price, and held the receipt in their possession. The Pope did not care how much they sinned as long as he could fill his pockets by the means; and the people would not be likely to enquire into the legitimacy of the act, as long as they had been taught so thoroughly the lesson of pontifical infallibility, and their natural propensities led them to earnestly desire it to be so, especially while he was accommodating enough to let them into heaven on so easy terms. But this new business of sinning by the week and month for pay, had not been in operation long, when the authority of the Pope in this matter was questioned by Martin Luther and others, whom the world delights to honor as protestors against so absurd and ridiculous transactions. No doubt but that it has been a source of surprise to reflecting minds; and it has probably seemed incredible that human beings could have been so credulous and stupid as to submit to such impositions. And yet while we are amazed at the stupidity and credulity of the fifteenth century,—an age of darkness,—what ought to be our amazement, when, in the midst of profound learning, and the advantages of modern intercommunication, with past experience, and deep research, the Protestant world are found now tamely submitting to a system of theology more repulsive and degrading than that of the fifteenth century.

It is high time that men of reason and good sense, were using the reasoning facul-

ties implanted within them by a wise Creator, with the same freedom in matters of religion, that they do in all the other relations of life. If, as it is claimed, it is dangerous to reason freely upon such matters, it is probable God would have cautioned his creatures against it, as he has against all dangers to which we are exposed. But we find the Bible, instead of cautioning us against a too free use of our perceptive faculties, invites their unlimited exercise, as though all the danger lay in a refusal to exercise them.

It has been well and truly said, that, "He who will *not* REASON is a BIGOT; he who DARES *not* REASON is a COWARD; he who CANNOT REASON is a FOOL."

The apostle Paul did not consider that there was danger of a too free exercise of the reasoning faculties, for we read that, "as his *manner* was," he went into the Jewish synagogue at Thessalonica, "and three Sabbath days reasoned with them out of the Scriptures," Acts xvii. 1. Passing on from Thessalonica he next stopped at Corinth, where he also "Reasoned in the synagogues every Sabbath," by which course he "persuaded the Jews and the Greeks," Acts xviii. 19. From there he went to Ephesus, where he again "entered a synagogue of the Jews, and reasoned with them," Acts xviii. 29. Now Paul would not have done this if it had been wrong, or if it had been dangerous. Dangerous?—it is dangerous, to be sure; but the danger lies on the side of error, and never with truth. Yes, it is so dangerous, that when Paul stood before Felix, and reasoned concerning the faith of Christ, and its righteousness, Felix trembled under the power of the logic of Paul.

Paul reasoned out of the Scriptures. That is to say, he took the Scriptures as the basis of his reasoning. In this he has set us a noble example. And as God has created us with reasoning faculties to be used in every department of life in the formation of a just judgment, and as he has never prohibited their use, but on the contrary, has urged us to exercise our reason in matters of religion; and as Paul has made so free and profitable use of his, it certainly cannot be objected to, if we follow his excellent example, and reason, as he did, out of the Scriptures, with a freedom common upon other subjects. But lest any should still hesitate to lay aside a traditional fear of committing some dreadful sin in allowing themselves to reason in matters of religion, I shall let God himself, invite such, for they will certainly not treat him with disrespect;—let them harken then to the invitation,—Isa. i. 18,—“Come

now, and let us reason together, saith the Lord.”

The subject upon which you are invited to reason of this time is essentially the same as that upon which God was reasoning with the Jews through the prophet Isaiah in the text above quoted. For in it is involved a theory equally as debasing, and far more dishonoring to God, than the Papal system of indulgences. I refer to “Protestant indulgences,” or the liberty exercised by the masses in all manner of sin, through the view of

THE ADVOCACY OF CHRIST.

When men have several faiths, to find the true

We only can the aid of reason use;

Tis reason shows us which we should eschew,
When by comparison we learn to choose.

The advocacy of Christ as presented in the creeds, and believed in by the masses, is nothing less than a Protestant indulgence. For from it the non-professing as well as the professing world, take license to indulge in all the various forms of sin. It is more mischievous than those written documents authorized by the Pope; for they limited the holder; and, their price too might deter many from obtaining a Papal permit; while this as a perpetual grant, one that involves no outlay of money or time to secure it. The theory of the advocacy of Christ in the form in which it is presented and accepted, is looked upon as an indulgence or permit to sin, or the masses would not sin on the strength of it. If the penalty of sin is but alluded to by the way of cautioning them against it, (for they all admit themselves to be sinners), they triumphantly present you their divine permit—1 John ii. 1; “If any man sin we have an advocate with the Father, Jesus Christ the righteous;”—to show that they have full license to sin, and that you have no right to doubt the legitimacy of their permit, nor intimate the least danger in operating on the authority of it.

To illustrate how strongly this idea pervades the public mind, I shall present an extract from the *Buffalo Morning Express*, of Aug. 31st, 1865, on the death of Governor Brough, of Ohio.

“On Monday evening, after an insensibility of several days, he awoke to consciousness, and was informed by Surgeon General Barr that no hope of his recovery remained, and that he had not forty-eight hours to live. He was much shocked by the announcement.”

Turning to Gen. Barr, and addressing his remarks more particularly to him, the Governor proceeded to speak of his religious views and hopes. He said in substance that he was no theologian, and had never made

any profession of religion. He had, however, always endeavored to live honestly and uprightly in his relations with his fellow-men, and he hoped and believed he had so done. He confessed that he had sinned greatly, although he denounced as false the slanderous rumors of his drunkenness and licentiousness which had been circulated. But, though he acknowledged that he had been a great sinner in the sight of God, he stated that every act of his, in discharging his duties as Governor, had been performed with the strictest conscientiousness, and with prayerful regard to his responsibility, not only to the country, but to God. He also stated that he had never gone to bed at night for the last twenty years without first praying to God for forgiveness and protection, and that he died penitently, acknowledging his sins and trusting in Christ for pardon. As he spoke, the Governor raised his eyes, and, as though death lent supernatural keenness to them, exclaimed that he saw the Mediator standing on the right hand of the Father, making intercessions for his sins. He concluded with the emphatic declaration, several times repeated: *I die happily and gloriously.*"

In this case we have an index of the minds of such as do not make a public profession of religion by uniting with a church. It shows that such rely as much upon the offices of Christ as do those who profess religion. And it shows that their hope, like that of professors, hangs upon the intercessions of Christ, their common Advocate. Indeed professors of religion—men of standing, leading members—now openly declare that any one can be saved as well out, as in the church:—the only advantage of the church being concentration of forces for concerted action. This is tacitly admitting that Christ will intercede for all who believe in him, whether connected with a church or not. There are but few outside the churches, (however corrupt they may be,) but that believe and trust in Christ in the same way as do open professors. Although they say but little about it, a strong conviction that Christ will intercede in their behalf and prevail, causes them to believe that they will be saved as completely and as surely as the most thorough Church-goer. Of this, the case of the Governor is a striking illustration.

There is no crime so great but that this Protestant indulgence will neutralize it; and the indulgence can be procured at any time, at the end of a life of the blackest crimes, at the cheap rate of simply believing in the advocacy of the Christ of the creeds. Men incarcerated in prisons to await the execution of the sentence of the law, for crimes

of the most revolting and damning character, are visited by clergymen and others to be persuaded to avail themselves of the official functions of their Mediator, Intercessor, and Advocate. And when by their labors, and the excitement and desperation natural to the moment, they bring themselves to the necessary pitch of following clerical advice, it is heralded to the people by the public press, that a murderer has secured an interest in Christ, (an interest in his intercessions,) had received a complete pardon for all his crimes, and that he stepped upon the gallows with a manly firmness that betokened a christian calmness and resignation; and, the inference is plain and fair, that they regard him as swung from the Gibbet, direct, by the shortest route to heaven!

We have only to impress the people with the idea that they have a great and prevailing Advocate and Intercessor, whose business was to die for man, be buried, resurrected, and lastly to appear in the presence of God to exhibit his wounds and his blood, and toll his sufferings to induce God to be reconciled to man, when the people will throw off all restraint and permit themselves to indulge in sins as in choice luxuries. If there is a sin from which they shrink, it is not from fear of God, for their Advocate could easily prevail with Him and secure pardon; but it is perhaps more from the dread of public exposure, and the loss of friends, and influence, that causes them to abstain from sin.

The world, as well as the churches, are rapidly growing more corrupt under the baneful influences of this view of the Meditation and advocacy of Christ. The doctrine influences them both just to the extent that they receive it; and its reception being general, it must tend to neutralize all moral differences, and bring the church down to the standard of the world. The prospect is evidently poor for any real improvement in the morals of our race under the present system of religion; for though the Catholic, the Protestant, and the non-professing world are, in the main, converted to the doctrine, (of the advocacy of Christ,) yet we have anything but a millennium of righteousness and peace! It is indeed reasonable to suppose that the more there are converted to a doctrine that gives the loose reins to the passions of mankind, the worse the world would be. How can it be expected that mankind will cease from sinning, as long as they are taught to believe they have an Advocate both willing and capable of saving them in their sins? Such a doctrine will never convert the world to a Paradise. It can not bring in everlasting righteousness, purity, and peace, because such a condition

of things is not encouraged, but discouraged, by it. "All unrighteousness is sin;" and where sin is, there paradise does not exist. If the world is ever transformed into a paradise, and everlasting righteousness made to cover the earth as the waters cover the sea, all doctrines that countenance and encourage sin, must be exchanged for such as will eradicate sin with all its evil from the earth. When there are as many true conversions to sin-destroying, as there are now to sin promoting doctrines, there will be such a change for the better in the actions of the people, as to make life tolerable, the earth lovely, and mankind blessed in one another.

GOD IS NOT HOLY.

If the current view of the advocacy of Christ is true; for we are taught that he laid this plan before the creation of the world, and of course before the creation of man upon it; consequently he did not consult man in the arrangement of his plans, and could make them entirely to his mind. If Christ is now obliged to be continually reminding him of his agreement, and not only so, but has to plead with Him to keep Him from deviating from an agreement which he had the sole voice in making, does it not prove Him to be untruthful, and consequently unholy? If He is holy, he is so by reason of his truthfulness; and if truthful and holy, the office of an advocate to intercede with Him, cannot be other than superfluous and blasphemous. But the popular and so-called orthodox world will have it, that their God is a God of truth. If this is so, He will certainly maintain His integrity, and dispute with the orthodox arrangement of being brought to terms only upon the sight of blood, and a vast amount of coaxing on the part of their Advocate! If they have a God of truth, they should blush to think of an idea so defaming to His holy character! If their's is a God of truth, why not withcall at once their Advocate, and honor God as they ought, by an implicit trust in His integrity?

If it is right and just that mankind should be saved in a state of sin, it would of course be unjust and wrong in anyone to oppose their salvation in this way; while he who advocated it would be just and righteous. Well, then, Christ is just and righteous, because he advocates the cause of sin; while God is unjust and wrong, inasmuch as he has opposed man's salvation in this way, during the past eighteen hundred and thirty-three years. But on the other hand if it is just and right to free mankind from sin in order to qualify them for the places designed by God, and to make them holy, be-

fore He can accept them; it would reverse the case, and show us that God is persuaded from a holy and just course by an unholy and unjust advocate. This would implicate them both in sin; for however holy and just the original plan of our Creator, might have been, if an advocate can swerve Him from those purposes, it must constitute Him unholy and changeable. And, though the Father and Son are *one physically*, (according to the creeds,) yet they are by no means *one, in purpose*, for the very idea of mediation, advocacy, and intercession, implies disagreement. Where disagreement ceases, intercession must of necessity end. If God and Christ cannot agree upon some plan by which to accept of man, it is reasonable to suppose that one or the other of them is obstinate and wicked, or he would yield and come to some just agreement. Is God obstinate, or Christ? Are they not setting us a rather bad example, in keeping up so long a strife? If He is infinite in *wisdom*, why did He not, as He had the sole voice in arranging the terms, make them in such a way that He would be willing to keep unbroken His integrity, and dispense with the necessity of being persuaded to keep to terms by the pleadings of an advocate?

Examine it in whatever light we may, and it defames the character of God, or the character of Christ. Such a doctrine is unworthy of the attention of reasonable beings. It will not flourish under the light of truth, nor stand before the force of reason;—it belongs to the dark ages, and should be interred in the same grave with Papal indulgence, and the superstitions of the past, to rise no more forever. Let no eye moisten with sorrow, nor heart sob with grief, over its decease. Let no prayer be made, nor hymn be sung, as we lower it from our sight. Let no slab mark its tomb, but let it lay forgotten as an enemy and deceiver of mankind, and a slander and blasphemer of the character of God.

With the apostle Paul I would say, "Let God be true, though every man be (made thereby,) false." Let His character be honorably defended, though the creeds and theories of men are brought into disrepute by that means. For if God is untrue and vacillating, his word could not be regarded as sacred and reliable; and mankind would consequently be deprived of all hope. As this theory, therefore, is so derogatory to the character and honor of God as to imperil our hope, it should be abandoned at once; for it is better to be without, than to lean upon a false hope and in the end be lost by the deception.

But the world is not left without a good

and true hope, in as much as there has been raised up for them an Advocate, Mediator, and Intercessor, whose functions do not dishonor, but honor, the character of God; and whose functions I propose to examine in the Divine light of truth.

Ashtabula, Ohio.

GEO. NELLIS.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY CONTINUED.

THE ABRAHAMIC COVENANT.

By turning to Gen. xvii. we find a more extended statement of the covenant made with Abraham. We read that when Abraham was ninety and nine years old, Yahweh appeared unto him and announced Almighty God, before whom he was to walk and be perfect, and to Abraham he said, "I will make my covenant between me and thee, and will multiply thee exceedingly," his name was also changed from Abram to Abraham, to signify that he was to be the father of many nations, and to be multiplied exceedingly, and the word of the Eternal concerning the covenant as communicated to Abraham is as follows: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," Gen. xvii. 7. 8. From this language it is plain enough that Abraham and his seed were equally co-heirs of that which was the subject matter of the promise and the covenant, and that was land, literal land in Asia, land bounded by the river of Egypt, the river Euphrates, and the Mediterranean sea; land called by name the land of Canaan. In all the communication made to Abraham by God Almighty concerning his future condition nothing is ever mentioned with reference to his inheriting an abode of bliss beyond the skies; Abraham was not told that he should live to a good old age and then go home to glory, and in a bright heaven of bliss beyond the bounds of time and space, be employed throughout all eternity in singing psalms of praise with holy angels around the throne of God.

It is not strange that Abraham the friend

of God, the father of the faithful, had no such promises made to him as we hear held out to the sinners of the 19th century? Abraham was told that he should "go to his fathers in peace, and be buried at a good old age." Gen. xv. 15.

Reader, pause and reflect; Why is the Bible so silent upon the subject of going to heaven, especially when the most important matters are under consideration pertaining to the future condition of the faithful of all ages? Pause again; Are you following the teachings of the Bible, or the tradition of men when you teach and profess to believe that good people go to heaven when they die?

We see the promise and covenant made to Abraham refers to an earthly inheritance and that there is no promise or covenant whatever relating to an ethereal one, all this latter being the mere creation of poetic imaginations in latter days. This being the case there is much involved in the Abrahamic covenant of peculiar interest to those who believe the Bible. To such we would put the following questions. Did a person such as Abraham ever exist, or was he a myth? Were such communications ever made to him as are recorded in the Bible? If you answer these questions in the affirmative, as you must if you believe the Bible, then we would ask if these have ever been fulfilled? Did Abraham ever possess that land? Is Abraham and his seed now in possession of it? The terms of the promise and covenant are such, that not only Abraham and his seed must possess that land conjointly, but they must possess it forever; the covenant is an everlasting covenant. Abraham is dead, and the patriarchs of the Hebrew nation are dead, and none of them ever inherited that land. Hundreds of thousands of the descendants of Abraham were for hundreds of years sojourners in a land not theirs, under the most cruel bondage; and all died not having realized or inherited this promise. This is not merely my assertion but I am sustained in it by Apostolic record. Stephen the Martyr says "He gave him no inheritance in it, no, not so much as to set his foot on; yet he promised he would give it to him for a possession; and his seed after him when as yet he had no child," Acts vii. 5. In another place when speaking with reference to Abraham and the multitude that sprang from him, the writer says, "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in

the land," Heb. xi. 13. It is clear then from an examination of the Bible teachings that certain blessings and mercies are promised to come on all nations through Abraham and his seed, and that God Almighty has entered into a covenant with Abraham to fulfill what he has promised. That these promises have not been fulfilled is equally clear. One of the attributes of the Eternal, as declared to Moses, is truth, consequently he will fulfill his promise. Abraham believed that he would fulfill that word, and died in that faith, and on account of that faith righteousness was imputed to him, and to realize the fulfillment of that promise, Abraham and all who are heirs to it must live again. Thus we see that the doctrine of a resurrection of dead ones, is involved in the Abrahamic covenant; this is admitted by Paul, when before Agrippa he confessed to be hoping to come to the realization of the promise made, and asked of the king the question; "Why should it seem a thing incredible with you, that God should RAISE THE DEAD." Acts xxvi. 8.

Abraham did not realize the fulfillment in his day; neither did Isaac, or Jacob, to whom it was renewed; they all viewed it at a distance, afar off in the future; and died not having received it. Yet the word and faithfulness of Jehovah is pledged to its fulfillment in language as follows; "Know therefore that Yahweh thy God, he is God, the faithful God, which keepeth covenant and mercy unto a thousand generations." Deut. vii. 9. Likewise the Spirit by the Psalmist of Israel said; "He is our God, his judgments are in all the earth, he hath remembered his covenant forever, the word which he commanded to a thousand generations, which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, to Israel an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance; when there were a few men in number; yea very few, and strangers in it." Psa. cv. 8.

We see from this language that if Abraham had inherited the promised land in his day, and all his descendants from that day to this had continued to possess it, the period of duration expressed by the term a thousand generations could not have run out. By turning to the record of genealogy given in Matt. i. we shall learn that the whole number of generations of the Hebrew Nation from Abraham to Jesus Messiah, a period of about two thousand years, is forty-two, and from that period to the present a little less than nineteen hundred years, could not have been more than that number of generations, making eighty-four

generations from Abraham to the present time. But as the promise did not begin to be realized in the days of Jesus and his apostles, and as shortly after the time of Jesus, the descendants of Abraham through the line of Isaac and Jacob, (in whom the seed is called,) when driven out of the land, all that period expressed by the term a thousand generations, is yet in the future, and the subject matter of the hope of the Gospel, and all true Christians are anxiously watching the signs of the times, and viewed with interest every token that indicates the time of realization of the promise to be near, earnestly desiring that in our day, it may be the will of the Creator to cause salvation, mercy and truth to spring forth.

TO BE CONTINUED.

For the Gospel Banner.

The Influence of the Holy Spirit.

BRO. WILSON:—With your permission I wish to present a few thoughts on the above subject to the readers of the *Banner*; but especially to those whose minds seem to be exercised in regard to it.

The Lord Jesus, just previous to his sufferings, gave his disciples a promise of the Holy Spirit and instructed them in regard to its mission. In John xiv. 16, 17, it is written—"And I will ask the Father, and he will give you another Helper, that he may be with you to the age; the Spirit of Truth, which the world cannot receive, because it beholds it not, nor knows it; but you know it; because it abides in you, and will be in you." (*Diaglott.*) Again, verso 26, "But the Helper, the Holy Spirit, which the Father will send in my name, shall teach you all things, and remind you of all things which I said to you." xv. 26, "But when the Helper comes, whom I will send to you from the Father, the Spirit of Truth which comes forth from the Father, he will testify of me." Again, xvi. 7-14, "But I tell you the truth, it is better for you that I go away; for if I go not away; the Helper will not come to you; but if I go away, I will send him to you. And having come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, indeed, because they believe not into me; but concerning righteousness, because I am going to my Father, and you behold me no more; and concerning judgment, because the ruler of this world has been judged. I have yet many things to tell you, but you cannot bear them now. But when he may come, the Spirit of Truth, he will lead you into all the truth; for he will not speak for himself; he will speak whatever he may

hear; and declare to you the coming things. He will glorify me; because he will take of mine, and declare to you." Luke xxiv. 49. "And, behold, I send forth the promise of my Father upon you; but remain you in the city, till you are invested with power from on high." Acts i. 5—"That John, indeed, immersed in water, but you will be immersed in Holy Spirit, after a few days." Verse 8—"But you shall receive power by the Holy Spirit coming upon you; and you shall be my witnesses both in Jerusalem, and all Judea, and in Samaria, and even to the remotest parts of the earth."

From finding so many repetitions of this great promise, we may learn that he designed to teach his apostles that he was about to usher into the world a new dispensation, more extensive in regard to its field of operations than the preceding one, to be conducted on different principles; and that they were to be the human instrumentalities by which this change was to be effected; and that they had need to be better qualified for this great undertaking. Acts i. 13, 14, informs us how they went to work to prepare themselves for the reception of the promise. "All these were constantly engaged in prayer," etc., a very besetting exercise on such an occasion. The second chapter opens with an account of the fulfillment of the promise. The first visible effect of its fulfillment on those that received it was, "they began to speak in other languages, as the Spirit gave them utterance." Such we also learn was its effects in other places, see Acts x. 44-46; xix. 6. It is worthy of remark, that when any one in that age received that gift, it remained with them; hence they had no need to hold prayer-meetings to ask for a fresh supply. It is also worthy of notice, that with the exception of the assembly in the house of Cornelius, there is no record of any one receiving that gift but by the laying on of the apostles' hands. Witness the Samaritans. Philip proclaimed the gospel; performed signs; cast out impure spirits; cured paralytics, and lame persons; immersed the believers; but when it came necessary to confirm the word, Heb. ii. 3, Peter and John must come there. Jesus told his apostles that the Helper should be with them to, or during the age, that is, the apostolic age. Such we find to have been the case. It is evident, however, that they never imparted this gift even to the believers, only when it was necessary for the furtherance of the gospel. See the apostle Paul, traveling in company with Trophimus, a faithful fellow-laborer; with brother Trophimus over exerts himself; is taken sick; he may be detained several days, weeks, or perhaps months; but as these

gifts were for a sign to the unbelievers, however gratifying it might be to both, Paul either durst not, or could not use his power for such a purpose as curing him, 2 Tim. iv. 20. The same maybe said of Epaphroditus, Phil. ii. 26, 27.

The first epistle to the Corinthians teaches that that church was highly favored with spiritual gifts. The apostle devotes the whole of the 12th chapter to the subject. It seems some of them turned them to a wrong account; others were proud of their powers; while others again doubted their belonging to the body, because they could not do the same as others; the apostle labors to correct the mistakes and advises each one to be satisfied with the gift he has, and the position he occupies. And while he beheld them earnestly desiring the more eminent gifts, he proceeds to point out to them a more excellent, as well as a more enduring way.

In the 13th chapter he shows them that all the gifts of languages, prophecy, secrets, knowledge; together with all the sacrifices he might make, by which he may attain notoriety, unless he possessed love, it was altogether useless as far as his own, or others salvation was concerned. In the 8th verse he announces a fact which seems to be entirely lost sight of, or sadly misunderstood, by those who talk so much about, and pray so much for, Spirit influence at the present day. Hear him, "love fails not at any time; but if there be prophecyings, they will be done away; or if languages, they will cease; or if knowledge, it will be made useless." Here he evidently refers to those gifts of which he had been speaking, and which had been bestowed upon the believers by the imposition of apostolic hands; and as they (the apostles) were about to rest from their labors, and as the Divine origin of Christianity had been abundantly demonstrated, there existed no further necessity for them. Verse 13, "But now these three remain,—faith, hope, love; but of these the greatest is love." Here then we have according to apostolic teaching, all that remains for all the practical purposes of the christian religion. This is in perfect harmony with all the scripture testimony. From all the New Testament teaching it is evident that *faith*, not *feeling*, not *influence*, nor *excitement*; but *faith*, lies at the bottom, yes forms the very foundation, of all words and deeds that can possibly be acceptable to God, beneficial to man, or edifying to ourselves. Faith then being a "basis of things hoped for, a conviction of things unseen," Heb. xi. 1, and as "without faith it is impossible to please God;" and as there is but "one faith;" how important it is, that we see to it, that we

have the right kind of faith. This faith will have for its object, not some favorite opinion, not some speculative dogma, but revealed truth. The individual having the faith, will first have learned and understood what God has revealed by his Spirit in his prophets and apostles. This cannot be done however in these days of false teaching, without considerable effort; and the one who studies the most diligently not only succeeds the best, but also becomes best established in the word, it incites its possessor to an obedience of the truth. He reads that, "He that believeth," (the word, the gospel,) "and is baptized, shall be saved." Now this individual may have been dipped in water, one or more times, while ignorant of the word of truth, the gospel of salvation, the glad tidings of the kingdom of God: yet in that case he, or she, has never been baptized (*immersed*) into the Christ, consequently is yet an alien. But the one having thus understood, believed, and obeyed the truth, the gospel, obtains thereby a hope of eternal life. Oh blessed and glorious attainment!! Hope of life, oh what a blessing!! yea, a hope of one day in the not far distant future, of out-riding all the storms of affliction, all the floods of tribulation, all the trials to which we may be subjected in the present state; a hope of a change as sudden as a flash of lightning, from mortality to immortality, by the voice of the archangel: or from corruptibility to incorruptibility by a resurrection out from the dead ones! A hope of then seeing Jesus as he is, and hearing the sweet, pleasing accents of his melodious voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh glorious hope! But, notwithstanding the importance of this one faith, and the blessedness of this one glorious hope, they beget in the mind of their possessor a something yet greater than themselves, and this is love. The one thus believing, hoping, and obeying, can truly say, "We love him, because he first loved us." This heaven-born principle,—love, dwelling in the heart of the obedient believer, will constrain him to render cheerful and implicit obedience, not only to some, but to *all* of God's commandments, as connected with a holy life and godly conversation. Allow me here, in a spirit of kindness to allude to a few commandments that seems to be much overlooked at the present day even among the brethren of the one faith. I will mention a few passages containing them, 1 Cor. x. 31, "Therefore, whether you eat, or whether you drink, or do anything, do all for the glory of God." 2 Cor. vii. 1, "Having, therefore, these promises, beloved, let us purify ourselves from all

pollution of flesh and spirit, perfecting holiness in the fear of God." Col. iii. 17, "And everything whatever you may do, in word or in work, do all in the name of the Lord Jesus giving thanks to God the Father through him." A word to the wise is sufficient on this. Now, can any one, having the one gospel faith, and gospel hope, and that genuine God-begotten love in his heart, and consequently a real desire to glorify God in his body, indulge in the use of narcotics, and beverages, which in their nature pollute both body and mind? No, brethren, it is impossible. Much more might be said on this. Beside this, the same causes beget a love to the brethren, that will manifest itself in every way imaginable, it will seek for opportunities for going good; it will look not only or principally to his own good, but will look to the welfare of others; it will cause us to consider one another, to provoke, or incite to love and good works, it will also cause and enable us to make efforts and sacrifices for the salvation of the world. In conclusion; he that is possessed of this faith, hope, and love, and will carry out their noble principles, will never stop to think or dream about Spirit or supernatural influences, but will be satisfied with the Word. Reader, may you, and I, so live that we may have an abundant entrance into the kingdom of God.

W. M. HOWELL.

Aurora, Ills.

Sadducean Heresy Refuted.

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke xx. 37, 38.

This passage is said to be incontestable proof of the immortality of the soul, and the conscious existence of disembodied human spirits. It manifestly proves no such things; for neither in the passage itself, nor in the account of the argument as given by Matthew and Mark, is there a word of evidence in relation to the existence or non-existence of either soul or spirit. What was the disputed question? Are the *dead raised*? Who were the disputants? Christ and the Sadducees. Who were the Sadducees, and what was their religious belief? Briefly, the Sadducees were a sect that arose among the Jews about 500 B. C. As a sect they have long since ceased to exist. They were practically Deists, as they disbelieved the doctrine of a future state of retribution, and only revered as supreme authority, the moral law of Moses. "The Sadducees say there is no resurrection, neither angel nor spirit: but the Pharisees confess both."

(Acts xxiii. 8.) This verse gives a compendium of the belief of two principle sects of the Jews. But the last clause is uncertain in its scope and meaning: "the Pharisees confess both." Both what? The word "both" can only refer to two things, whereas in the first clause, *three* things, are mentioned. Which *two* then did the Pharisees believe? Is it probable that the word "both," referred to the resurrection and the existence of angels.

The Pharisees themselves date back no further than the Babylonian captivity; and their ideas about the future state were very crude and ill-defined. They were believers in the metempsychosis, and taught that fasting, almsgiving, ablutions, and confessions were sufficient atonement for sins. The word Pharisees in the Hebrew signifies *to separate*; and a separate and exclusive sect they were. They were probably the originators of extra ceremonies and traditional rites, for the observance of which they were noted rather than for practical piety. Under an exterior of great propriety, they concealed all the evil passions of the human heart. Excessive pride, insatiable avarice, and a domineering ambition for place and power, cloaked by a sanctimonious demeanor, merited for them the epithets of "hypocrites" and "whited sepulchers."

The Sadducees were, however, the most deadly enemies of Christ and his apostles. Caiaphas the high priest was a Sadducee; so also was Annaus who put to death James the brother of the Lord. From the testimony of Josephus, himself a Pharisee, we learn that the Pharisees were for the most part the dominant party, and the most popular with the masses of the Jews, while most of the Sadducean converts were from the rich and conservative class. It was on account of their corrupt doctrines and practices that Jesus said, "Beware of the leaven of the Pharisees and of the Sadducees." Matt. x. 6.

No question could have been more artfully put than that of the Sadducees to the Master. After stating the imaginary case of the seven brethren, successively marrying the same woman, and, last of all, the death of the woman as a widow, they asked: "Therefore in the resurrection, whose wife of them is she? for seven had her to wife." Nothing could have been more conclusive than the answer—"The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels: and are the children of

God, being the children of the resurrection. Now that *the dead are raised*, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

This answer proved so conclusive, that "they durst not ask him any question at all." Let us see wherein the conclusiveness of this reply lay. He first asserts that "they which are accounted *worthy* to obtain that world and the resurrection from the dead neither marry nor given in marriage." This is the answer proper to the question—"In the resurrection, whose wife of them is she?" because in the next world there are to be no such relations as husband and wife. Next, speaking of the resurrected ones he says, they "are the children of God, being the children of the resurrection." It is noticeable that they are called the children of God, not because they have immortal souls, and deathless spirits, but because they are *the children of the resurrection*.

It is not certainly known whether the Sadducees regarded as authority any of the Hebrew Scriptures, except the Pentateuch. This is assigned as the probable reason why Christ quoted Moses instead of the prophets. The question is naturally asked, How did this quotation from Moses show that the dead are to be raised? Because "God is truth," and his "word abideth forever;" and his promises to Abraham, and his words to Moses at the burning bush, *necessitate a resurrection*.

I have before me the notes and comments of Scott and Henry, Clarke and Barnes, Whedon and Alexander, also remarks of many other very respectable writers, all claiming this passage as proof of the immortality of the soul. Mr. Barnes' note on the parallel passage of Matt. xxii. 32, is, "Abraham had been dead 329 years, Isaac 224, Jacob 198 years. They must, therefore, be still somewhere living, for God is not the God of the dead." Pres. Dwight says: "Christ alleges these words as unquestionable proof of the *anastasis, a future separate existence of spirits*. In other words Abraham, Isaac, and Jacob were living beings when this declaration was made by God to Moses." (Theology, vol. i. p. 361.)

These quotations are sufficient to indicate the popular opinion of the sense of this passage. It seems to me, however, that they are opposed to the whole scope and tenor of the text and context. I hope to make this appear entirely plain. A careful analysis of the question and answer will, I think, convince any person who loves and cherishes God's Word more than Pagan philosophy,

that future life is to be attained *only* through the resurrection of the dead.

Christ first answers the Sadducees by saying, "Ye do err, not *knowing* the Scriptures, nor the power of God." By quoting Moses as teaching the resurrection by a necessary implication, he convicted them of ignorance. The whole argument is exclusively devoted to proving the resurrection of the dead. The Sadducees sneered at the possibility of so stupendous a miracle as the resurrection. They erred because they knew not the power of God.

Abraham, Isaac, and Jacob were buried in the cave of Machpelah. "These all died in the faith *not having received the promises.* * * * Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." This is undoubtedly an allusion to the New Jerusalem of Rev. xxi. Jesus said to his disciples: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Do not these Scriptures clearly indicate that the future life will not begin until Jesus who is the Resurrection and the Life shall come to re-enliven his sleeping saints?

The apostle Paul in his letter to the Colossian Christians says: "Ye are dead and your life is hid with Christ in God. *When Christ who is our life shall appear, then shall ye also appear with him in glory.*" This passage of Scripture most clearly teaches us, that the *time* when believers will enter upon the future life, will be when Christ shall appear the second time without sin unto salvation. Paul in his masterly argument to the Corinthian Church, plainly declares, that if the doctrine of the resurrection be not true then "they also which are fallen asleep in Christ are perished." But according to the popular notion, Abraham, Isaac, and Jacob, had been enjoying heavenly felicity for more than seventeen hundred years before Christ, by rising from the *dead* became the *first-fruits* of them that slept. In such case they were not dependent for their future life on the resurrection of Christ. But the Scriptures teach that the resurrection of the dead is the *only* avenue to a future life. Therefore Abraham, Isaac, and Jacob, are not now living beings; unless they have been raised from the dead, of which we have no account.

Again, the passage asserts that the Deity is the God of Abraham, Isaac, and Jacob. These were good men and representative men; but the passage is quoted to prove the conscious existence of *all* dead men, good

and bad alike. Some very respectable commentators think that the word God is here used in the sense of rewarder or protector. God never promised to be the protector of bad men, and the word "dead," in the text is undoubtedly used in relation to those who had died without the renewing influence of the Holy Spirit, and who were not, therefore, heirs of the incorruptible inheritance through faith. This view, I think receives support in the apostle's declaration to the Romans. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. *For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and the living.* Rom. xiv. 8.

But say the Psycomuthists: "The language is not 'I was,' or 'have been,' or 'shall be' but I *am* the God of Abraham; and therefore Abraham must then have been alive, which is positive proof of the immortality of the soul." This conclusion is not legitimate, but is unwarranted by any passage in the Bible. The argument of the *tense* is always weak and unreliable. The expression, "for all live unto him" is only an illustration of what Paul says in Romans: God "calleth those things that *be not* as though they *were.*" That is, expression is anticipative. Had these patriarchs been endowed with immortal life, it is plain that their resurrection from the dead would have been impossible.

It seems a monstrous absurdity, that Christ's argument should have confounded and silenced the Sadducees with regard to the resurrection, had they understood him as teaching that Abraham, Isaac, and Jacob were *then* living. Well might they have sneeringly asked—"Very well: if they are now living whence the necessity or use of a resurrection?" As spiritual beings, rejoicing in perfect bliss, the resurrection would be a nullity, if not an impossibility. But the truth is, his reply was an unanswerable argument, as showing by the *sare* Word of God the absolute *necessity* of the resurrection in order that God's promise to faithful Abraham might be fulfilled. I am not yet prepared to accept the popular notion that the saints which sleep, are all awake, and that the dead are now alive.—*J. H. Whitmore, in Crisis.*

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

The true motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext is pompously placed in the front for show.

For the Gospel Banner.

Letter to a Baptist Church.

"TO THE BAPTIST CHURCH AT CUMING CITY,
NED., GREETING:—

Friends;—it is well known that I have been for thirty years, and am now, a member of the Baptist Church: and I have determined that that relation shall cease. Therefore, it is reasonable that I should give a reason for my course.

I affectionately say, that I do not this from any unkind feelings toward any of you, or from any human honor, or pecuniary reason; but wholly from error in your doctrines, and the command of my Lord, "Come out of her, my people, lest you be partaker of her sins; and ye receive not of her plagues," Rev. xviii. 4.

I find from my present enlightened standpoint, that when I began thirty years ago, I was instructed in only one correct idea of the gospel; and that was, to take the Bible for all faith and works. That has been the basis of my redemption. From it I learned,

1st. That they who were born of the Spirit were spirit. John iii. 8. Those born of God cannot sin. 1 John iii. 9. Hence you and I are not yet born again; for we are flesh, and can sin.

2nd. Finding that all sectarian claims to an abstract operation of the Holy Spirit were assumptions of apostolic succession, "Even him whose coming is after the working of Satan... with all deceivableness," 2 Thess. ii. 9; I learned that I must be begotten of the will of God, John i. 13, in order to be born of God at my resurrection, then I would be "born of the Spirit;" "born of God;" 1 Cor. xv. 44, 54, and be spirit.

3rd. To be begotten of the will of God, I must believe "the things concerning the kingdom of God, and the name of Jesus, and be baptized, Acts viii. 12; which things I read, I must learn from "whatever things were written aforetime, were for our learning, that we through patience and comfort of the Scriptures might have hope," Rom. xv. 4, and not through a ghost of Deity, that preachers said their incantations could induce my Lord to send.

These things of the Kingdom I read to be,

1st. Man was formed of dust, Gen. ii. 7; "of earth," 1 Cor. xv. 46. By sin he dies, and turns to dust, or his earth, Psa. cxlvi. 4; shalt die and not live, Isa. xxxviii. 2; dwells in dust, Job. xxxiv. 15; becomes like dust and ashes, Job xxx. 19; "My soul cleaves unto dust;" Psa. cxix. 25; soul in the power of the grave, Psa. xlix. 14; soul in the grave, Psa. xxx. 3; will rise from the dust to everlasting life," Dan. xii. 2.

2nd. Man is mortal, and nowhere in the

Bible is the man, soul, or spirit said to be immortal, till the resurrection. 2 Chron. xiv. 11—"Let not mortal man (margin) prevail;" Job iv. 7—"shall mortal man;" Rom. i. 2, 3—"like to corruptible man."

3rd. Man in death cannot praise, remember, know, hope, think, love, have a reward; is asleep, and will be waked at the coming of Christ. Psa. vi. 5—"In death is no remembrance of thee." Eccl. ix. 5, 10—"The dead know not anything;" "no knowledge, wisdom work or device in the grave." Isa. xxxviii. 18—"They who go down into the pit cannot hope." Psa. cxlvi. 4—"In that very day his thoughts perish." Eccl. ix. 6—"Neither have they any more reward." 1 Cor. xv. 18—"If no resurrection, "they who are fallen asleep in Christ are perished." 1 Thess. iv. 7—"The dead in Christ shall rise first."

4th. The soul of man (even Christ's) dies, and goes to the grave, and my only hope is in its resurrection. Ezek. xviii. 4—"As the soul of father the soul of the son, the soul that sins it shall die;" You sing "a never-dying soul to save." Isa. liii. 10—"Hast made his soul an offering for sin." Whose soul? Acts viii. 32—"He died as a dumb lamb... Philip from this scripture "preached Jesus." Acts ii. 31—"He (David) spake of the resurrection of Christ, saying, "Thou wilt not leave his soul in hell, nor suffer his flesh to see corruption." Now, though the spirit goes to God, (and so does the breath of beasts, Psa. civ. 29) at death, Eccl. xii. 7, it is nowhere said in the Bible it is alive or conscious. Isa. xxxviii. 16, says, Hezekiah, "in this is the life of my spirit;" in the fact of adding fifteen years to his days. Lazarus was dead four days, then raised; Jesus three days, and though they were many days on earth with their friends, they never said one word like they knew anything while dead.

5th. I read in the Bible that "the wages of sin is death," Rom. vi. 23. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away," Psa. xxxvii. 20. "For yet a little while and the wicked shall not be," xxxvii. 10. "They who are against the Lord shall not rise, they are extinct, are quenched as tow," Isa. xliiii. 17. Shall be as a thing of nought... nothing... and though they be sought for, shall never be found, Isa. xli. 11; Ezek. xxvi. 21. The everlasting punishment of the wicked shall be "everlasting destruction from the presence of the Lord, and the glory of his power," 2 Thess. ii. 9. "All that do wickedly shall be stubble; and it shall burn them up root and branch," Mal. iv. 13. "If a man abide not in me, he is cast forth as a branch

and is withered, cast into the fire and burned," John xv. 6. "Shall utterly perish in their own corruption," 2 Pet. ii. 12.

These are Bible statements. You taught me, "Endless torment!! That hell was in view of heaven, and the mother would see the child in fire, hear its entreaties, and could not assist it!!" Endlessly,—beyond the last million of years, counted by the last and finest grain of sand, of all the earth, dropping out of the hour-glass of an orthodox hell!!!

6th. My God says, "I will give to Abraham the land of Canaan for an everlasting possession," Gen. xvi. 8. All in the four points of the compass "look northward, southward, eastward and westward, for all the land thou seest, to thee will I give it, and to thy seed for ever," Gen. xiii. 15. He did not get so much as to set his foot on; yet God promised it. Acts vi. 5. David believed, "the meek shall inherit the earth," Psa. xxxvi. 9, 11. Solomon teaches that, "The righteous shall never be removed. . . inhabit the earth," Prov. x. 30. "For the upright shall dwell in the land, and the perfect shall remain in it," i. 21. Daniel says, "The kingdom and dominion, and the greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High," Dan. vii. 27. Our blessed Lord says, "blessed are the meek for they shall inherit the earth," Matt. v. 5; and Rev. v. 10—"We shall reign with Christ on the earth," xx. 4, 6—"And they lived and reigned with him a thousand years; this is the first resurrection." You have always, and do now teach, "we shall reign in regions beyond the skies; beyond time and space; go to the spirit land; under-world; into heaven." How could I remain under such delusive and vague promises? Impossible! I must yield to "the faith once delivered to the saints;" and no longer contribute to build up Baptist churches on those unscriptural doctrines.

7th. My faith is "by the scriptures of the prophets, according to the commandment of the everlasting God. . . for obedience of the faith," Rom. xvi. 27. "That kings shall come out of thee—Abram," Gen. xvii. 7. "The sceptre shall not depart from Judah till Shiloh come, and to him shall the gathering of the people be," Gen. xlix. 10. That David shall sleep with his fathers, and God will raise up his seed that shall come out of his loins, "who shall establish thy throne and kingdom forever before thee," 2 Sam. vii. 12. That seed was Christ. Acts ii. 30; Luke i. 32. He could not have fulfilled this at Pentecost, because Peter says, Christ had ascended to God's right hand; but David was dead, buried, and had

not ascended into the heaven. Acts ii. 29; 34. But "fear not, little flock, it is your Father's good pleasure to give you the kingdom," Luke xii. 32. "When the Son of man shall sit on the throne of his glory," Matt. xix. 27. When will he sit on it? "When he comes in his glory and all the angels with him, then shall he sit on it." "Then shall the king say to those on the right, Come ye blessed of my Father, inherit the kingdom," Matt. xxv. 31, 34. Then the New Jerusalem—the capital of his kingdom, comes, Heb. xiii. 12. Then the kingdom shall be restored to Israel, Acts i. 6. The king rule in Zion, Psa. ii. 7. It was cast down, Psa. lxxxix. 33; Ezek. xxi. 26; but, "after this I will return, [and raise up the tabernacle of David, that is fallen down," Acts xv. 14; Amos ix. 15. The Branch of David shall rule in the land, and judge among the nations, Jer. xxxiii. 10, 16; Zech. vi. 10.

Now I see clearly, that Jesus Christ is God's Son—not very God; "who has abolished death and brought life and immortality to light," 2 Tim. i. 10. "God only has immortality, dwelling in the light," 1 Tim. vi. 16—no man has an immortal soul—we are seeking for immortality, Rom. ii. 7. Will get it at Christ's appearing, Col. iii. 3. I have for eight years been studying to get those; and long since learned, that by faith in Christ, as Abraham's seed, we shall get the land for ever; as David's seed, will get the kingdom; and as God's Son immortality. We must repent, be baptized for remission of sins, then continue in well-doing; and I am sure of the kingdom.

Glory to God! I know not whether my husband, and children will believe and obey; but I pray they may, and all who hear me this day.

My dear Baptist friends, I love you, but have changed cars from Babylon to Jerusalem. Come, and go along. Farewell.

M. T. LIPPINCOTT.

Copied by W. P. Shockey.

CONFORMITY WITH CHRIST.—The chief study of a christian, and the very thing that makes him a christian, is conformity with Christ. "The sum of religion (says Pythagoras) is to be like him whom thou worshippest." And that truly is our only way; "but he that followeth me," says he, "shall not walk in darkness." And therefore it is set before us in the gospel in so clear and lively colors that we may make this our whole endeavor, to be like him.—*Leighton.*

☞ Hatred stirreth up strifes; but love covereth all sins.—*Solomon.*

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

August 1st, 1868.

Are we Right or Wrong.

In *Banner* for June 1st, we inserted a few remarks, designed to curb "*an intolerant spirit*," which we are sorry to see manifested by some of our brethren. The position which we took is objected to, and rather severely commented on by Bro. Mark Allen in his "*Herald of Truth*" for July. He says that in that article "some of the most clearly defined principles of the Gospel are treated as mere matters of opinion, to be received or not received, as may suit the tastes or dispositions of those who have made a profession of the One Faith." And then, as we understand him, points out what he means by the phrase, "*some of the most clearly defined principles of the Gospel*," by quoting and emphasizing the words in the following passage, from *Banner* of June 1st:—"We have yet to learn, that holding the opinion that the saints will rise either *mortal* or *immortal*; that the wicked will rise to judgement, at the beginning or at the end of the millennium, or to not rise at all, is a sufficient cause for us to cast one another out of the church."

We repeat here what we said then, that "we would not be second to any one, so far as our knowledge and ability are concerned, in making known the faith of the gospel in its native simplicity and purity, and in guarding that faith from being perverted or nullified by teachings of men of corrupt minds; and hence would seriously object, nor could we allow any mere opinion or speculative theory to be attached to the faith." And yet in the face of this Bro. Allen charges us with "lowering the standard of truth." To this charge we plead *not guilty*. We do not regard what we said as having any tendency that way, but rather to bear aloft that standard without intolerance, in a meek and quiet way.

Now altogether we are by no means favorable to what some denominate "the Heresy of the Nineteenth Century," and are decidedly of opinion that it is an error; yet we do not wish to dogmatize, and legislate, and judge brethren—but rather we will bide our time "until the Lord come." And although, as a class or sect, the Christadelphians have separated themselves from us, and denounce us as not knowing the truth as they teach it with reference to mortal resurrectionism we will not follow their example. We look upon them as misinstructed and misguided brethren, and would treat them kindly and with great forbearance in love.

Would Bro. Allen like to assert, that unless a brother believes or thinks with him, that *the resurrection of the righteous and wicked are 1000 years apart*, that therefore he is an heretic, or unworthy of a place among the brethren? Now some do earnestly and seriously object to that opinion, as incorrect; yet nevertheless we do not regard the holding of such an opinion, as denying or subverting the faith. We repeat, that we do not find in the holding of these opinions, "a sufficient cause for us to cast one another out of the Church."

But Bro. Allen demurs from our use of the word *opinion* in connection with mortal resurrectionism. Our words are—"we have yet to learn, that to hold an opinion that the saints will rise either *mortal* or *immortal* * * * * is a sufficient cause to cast one another out of the Church." Now what better word could we have used in this place, especially when we were aware that those who have separated from us claim that with them a mortal resurrection to judgment is a matter of faith, and is part of the *one faith* necessary to be believed. This we insist is not entitled to anything higher than *opinion*; and if they would hold it merely as such, they would not be the cause of so much dissension. And on the other hand, though in our judgment Paul teaches the resurrection of the saints to glory, honor, and immortality at the advent, plainly and pointedly, yet as many of our brethren do not see it so at

present, the difference mainly arising from looking at the subject from a different point of observation, we call it our *opinion*, not wishing to be dogmatic, or to say you *must* see this matter as we see it, or it will be a sufficient cause for us to disfellowship you.

Bro. Allen wishes us or any others "who favor the tolerations of erroneous or heretical opinions for the sake of harmony" to answer a few questions in a straightforward manner, without equivocation or erasion. We do not admire his manner of putting them, however, as we think they evince more zeal than knowledge. The questions are as follows:—

1. Is the doctrine of an immortal resurrection of the saints, a part of the Gospel, or is it not?

We answer, No. The question in order to be a scriptural one ought to have been—Is the doctrine of the resurrection a part of the Gospel? If this had been the question we would have answered, Yes.

2. If it is a part of the Gospel, can it be received as a matter of opinion to be received or not received, in accordance with the tastes of those who profess to believe the truth? Of course not.

3. If it is a part of the Gospel, do not those who teach the mortal resurrection of the saints pervert the Gospel, and promulgate heresy? Certainly they do.

4. Should we tolerate heresy or a perversion of the gospel in the ecclesias of God? No.

5. Do we manifest a more intolerant spirit in refusing to fellowship those who deny the immortal resurrection of the saints than we do in refusing to fellowship those who deny the restoration of Israel, or who have not been immersed subsequent to a belief in the Gospel, or those who hold the opinion that man is possessed of an immortal soul? We answer, yes.

The doctrine of the resurrection of the dead is included in the Gospel, and he who denies this doctrine perverts the gospel, and is an heretic; but to hold an opinion that the dead will be raised *immortal* or be raised *mortal* in order to put on, im-

mortality, is not a denial of the resurrection, but only a question as to the time when, and the *mode* of obtaining immortality—which in our opinion is not cause sufficient why brethren should cast one another out of the church. Still, if Bro. Allen, or any one else, can prove that our position is a wrong one on this question, we are open to conviction and as soon as convinced will acknowledge it. Far be it from us to be guilty of perverting the Gospel, and thus come under Paul's anathema, as is intimated by Bro Allen. We think he is a little intolerant. We would tolerate heresy no more than he; but in the age of transition from error to truth, from darkness to light, we ought to be careful lest we be too precipitate, overbearing, and intolerant towards brethren who may not see things just as we see them. They may not be as far advanced as we are, or it may be that in our zeal for the truth we may have shot beyond the mark. Let such then "receive one another, as Christ also received us, to the glory of God," and "let brotherly love continue."—Editor

"War in the Camp,"

Is the caption of an article in the July issue of the *Marturion*, by W. H. H., its senior editor; in which he quotes certain remarks made by the editor of the *Banner* in reference to the resurrection of wicked servants to judgment, etc. Respecting which he says, "Amen! every word of this: we most heartily endorse, and only ask friend Wilson to carry out these premises to their logical conclusion, and that would end the controversy between us." Would it indeed! We very much question it; for it by no means follows, that because those servants who have been unfaithful to their trust—have broken their solemn vows—and have dishonored that holy name by which they were named, will "be ashamed before him at his coming," and judged according to their deeds; that therefore those who have been faithful to their trust—have kept their solemn vows—and honored that holy name by which they were named, will be in the same condition and stand trembling at his

bar, fearing a sentence of condemnation. Surely every believer knows whether he has "held fast the faith, and the rejoicing of the hope, steadfast," or not? Paul knew, and hence he says, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing;" and does not every one who like Paul has "kept the faith," "love his appearing," and devoutly pray "Come, Lord Jesus, come quickly;" seeing that his coming will end their sore complaints, their toils, their trials, their temptations, and realize for them that glorious hope, which has been their comfort and their solace amidst them all?

Further, whilst the believer, therefore, knows whether he loves the Lord, and has been faithful to his trust he also knows that he is therefore "sealed with the Holy Spirit of promise"—"sealed unto the day of redemption," that that same seal bears upon it this inscription, "the Lord knoweth them that are his," "and let every one that names the name of Christ depart from iniquity." Hence if they love the Lord—and have departed from iniquity, then they are sealed unto the day of redemption, and the Lord knows and acknowledges them as his. Now concerning such the exalted and glorified Jesus has said, "be thou faithful unto death and I will give thee a crown of life." Will he perform his word? who doubts it? Shall those whom he *knows* and acknowledges to be *his*, appear before him in mortal flesh, and undergo the scrutiny of judgment in order that *he* may find out whether they are his or not? To us such an idea is not in agreement with the testimony of God's word. Does friend Hacking believe these testimonies? if so, let him carry them out to their scriptural and "logical conclusion, and that will end the controversy between us."

"There is then no condemnation now to those in the Anointed Jesus; for the law of the spirit of life by the Anointed Jesus, liberated me from the law of sin and of death. Who will bring an accusation against God's chosen ones? Will that God who justifies? Who is he that condemns? Will that

Anointed one who died; and, still more, who has been raised; and who also is at the right hand of God, and who intercedes on our behalf." If God and his Christ have nothing wherewith to accuse the saints who else indeed shall lay anything to their charge?

For the Gospel Banner.

The Ancient of Days.

DEAR BRO. WILSON:—We quote from an article in the May 1st number the *Banner*, entitled—*Theology*, a portion of an exegesis of Dan. vii. on the words at the head of this article, to which we wish to reply through the medium of your columns. The writer says, "There can be no doubt but that the expression is a mere personification of something. Some contend that it is Christ that is spoken of. Other say God is meant. Both are untenable positions because according to verse 13 the Son of man (Christ) was to *come* to the Ancient of days. Was he to *come* to *himself*?!! Nor can it refer to God for the Son of man is to come from the presence of God in heaven to the *ancient of days* on earth. Who then does it personify?! * * * * * "That which marks the end of this apostacy must be the coming again or establishment of the very doctrines and system from which the world has apostatized under the rise of the little horn." * * * * * "Hence to say the little horn made war and prevailed until the Ancient of days came, and judgement was given to the saints is in effect saying, until the doctrines or system of ancient days came or was reinstated and restored." "He" (Daniel) "looked so far into the future then as to see the desolation of the last Papal throne, and the restitution of the doctrines of ancient days." Well done! likely so far down as to hear Luther and Calvin propounding and vindicating their own theories in spite of Pope or Cardinal. But our author would speak again—"A throne," says he, "is a symbol of power, and wheels naturally represent the medium by which a thing is communicated or conveyed. His throne or power was *like* the fiery flame, and his wheels or the mediums by which that power was communicated, *LIKE*—not the very thing itself, but *LIKE*—as burning fire." No doubt the writer thinks "the judgment" of his reader "is set"—"righted or corrected," but we beg to differ, for his own arguments refute his position in regard to the 13th verse, while they convict him of a mistake or an evasion. We read in Dan. vii. 13, "One like the Son of man," and not as he has quoted, "The Son of man (Christ)." And by his reasoning, the *like* or *likeness* of a

thing is not the very thing itself; therefore this one like the Son of man could not be the very Christ, or Son of man. Being not wholly dependent on the writer of "Theology," we gather from other arguments, that the Ancient of days is Christ himself, and that this "one like the Son of man" personifies something else. We acknowledge the writer's arguments as far as they go assist to render these positions tenable. This "one like the Son of man" is not represented as coming from the presence of God in heaven to the Ancient of days on earth, but to the Ancient of days in the clouds of heaven. "They shall see the Son of Man coming in the clouds of heaven," Matt. xxiv. 30. And, "then we which are alive and remain shall be caught up together with them (the risen dead) in the clouds, to meet the Lord," or the Ancient of days, 1 Thess. iv. 17. And again, "We shall be like him," 1 John iii. 2. Then shall our blessed Lord's prayer be fulfilled or answered, to wit:—"That they all may be one," John xvii. 21. The saints having become one, and like Christ, are the one like the Son of man, and are denominated the bride, the Lamb's wife. They are represented as being like him, by Daniel ere they are brought before him in the clouds. By the bye Daniel strikes a hard blow here on the head of mortal emergence, unless its advocates can find ingenuity to manage that little affair, the "judicial assize" that "bothers them so," and arranged it somewhere between the grave and the clouds of heaven—examine the witnesses—hear the pleas, and in the absence of the judge have the sentence pronounced by proxy in some fractional part of the twinkling of an eye, and thus by their own theory have the saints install "in office before sundown."

D. F. R.

For the Gospel Banner.

The Two Covenants.

The gospel was preached to Israel in Egypt, but it was not mixed with faith, and did not profit. God said to Moses, after he told his name, to say, "and I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers"—that is, Abraham, Isaac, and Jacob. These men had already been dead three or four centuries, and had been only pilgrims and strangers in that land. But it was not glad tidings to them, neither could they see it, but were rather induced by another covenant, which he made with them at the time they were saved out of the land of Egypt, "which covenant they broke," says Jehovah, "though I was an husband to them." They

were induced thus, "and I will bring you in unto the land, concerning the which I swore to give it to Abraham, and to Isaac, and to Jacob, and I will give it you for a heritage." See Exod. vi. 4, 8. No *everlasting* is in this latter bargain. But "God gave it to Abraham by promise," and he "sojourned in the land which he should afterwards inherit for a possession." In that day of their leaving Egypt a covenant to them was made to stay and sojourn in that *same land* promised to the fathers—"The two covenants" were only a vail, so to speak, to their hearts.

By reading Joshua i. 6, it seems hard to distinguish the two, which is, "be strong and of good courage; } for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them." Yet the two are clear, because God recognized the old covenant to those now dead, and refers to it, which was promised to them. In proof that that division alluded to was not the first, which was everlasting, read Joshua xxiii. 5 after the land was divided, "and you shall possess *their* land as the Lord your God hath promised you." This is emphatically Paul's argument, because another day was spoken of, which he puts down in the future yet. See Heb. iv. 4-12. This same promise is yet left to us, and is proved by logical conclusions, that if Joshua had given them rest then he would not have spoken of another day, and therefore there *remains* a rest for God's people.

Time and again was this covenant referred to as connected with an inheritance also of three men who were then dead; but they could not see, although it seems clear as written, that these men sojourned and traveled through it only as strangers. But their dispersion too was plainly told in the song which Moses gave them. See Deut. xxxii. 1-44. This is the most extensive, and condensed history perhaps in the whole Bible. In Exod. xxxiv. 27, is a reference to the bondage-covenant made with Moses, and not with Abraham. "And the Lord said unto Moses, write thou these words; for after the tenor of these words I have made a covenant with thee, and with Israel." Not to the fathers. In Deut. xxx. 20 is the plain admission of the first covenant, "which the Lord thy God swear unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Then it seems lest the people should say that Moses gave and divided that land to them, Moses was not allowed to enter it, but it was shown him and identified as the land of promise. See Deut. xxxiv. 4.

Let us pass now down to the time long subsequent, when Israel were in captivity,

and see what were their position, and what was the Lord's. The Lord said to Ezekiel, telling him what to say to the house of Israel, "son of man, they that inhabit those wastes of the land of Israel speak, saying, *Abraham was one, and he inherited the land*, but we are many, the land is given us for inheritance," Ezek. xxxiii. 24. The following scripture after that up to the end of that book is to refute this theory which states that they had the land in possession; but they saw it not. The argument of the Lord Jesus to the Sadducees was to the same point that they were children of promise, and the children of God, therefore would have a resurrection, but they saw no everlasting covenant to the fathers about that land, and hence were both guilty of allowing that God swore false, and on account of that, incorporated the heathen ways of judgment, things that neither Moses nor the prophets ordered, so that God blinded their eyes that they should not see nor understand, lest they be converted, and be healed. It was not the purpose of the Lord to deceive them; but Jesus forbade the apostles to tell that he was the Christ of God. Jesus, as all the prophets since Samuel, told of this restoring of the kingdom to Israel again, and that then ungodliness, and sin would cease from Jacob. An election however, only saw as the fathers did, and they became heirs accordingly to it by faith, but the rest were blinded.

As we do not wish to be tedious in relating a plain truth, we will rest the whole argument on Stephen's argument, when accused by the people of preaching "that this Jesus would change the customs which Moses delivered to us," which he does not deny, but proceeds with systematic illustrations; the first of which is the call of Abraham. Then he proceeds to state the covenant of promise, and then tells them that God never gave even a foot-breadth of that same land to him though he swore so to do. No wonder then they slew him: because they run the argument into an assertion that God swore false. Just exactly as to this day when the first covenant is showed in the same way. And the same ones are perfectly willing that you say, although God swore to do so and so, yet if you believe it not, you are sweet and pleasant to them. The affirmation that Abraham did not receive that land, the least particle of it, was evidently the cause, or one of them for which they stoned Stephen to death. See Acts vi. last verses, where he takes his text, viz., to answer, "are these things so," then the whole of the 7th. Who takes the stand that God cannot lie, and yet will say either that he never gave the land by covenant to Abra-

ham, nor will, or that some other land will do as well, without dishonoring God? Unless the covenants of *promise*, and not of Moses, are understood, without confounding the two, we have the veil unlifted off our hearts. If one does not understand the prophets, he cannot understand Peter's preaching, the sworn covenant to David, and the promises by the prophets, since the days of Samuel, and he is totally unfit to see the force of any promise, or any preaching by the apostles.

The Lord direct all things according to the good pleasure of his will.

B. SWEET.

For the Gospel Banner.

Catechesis Revivod.

By MORE ANON.

At the desire of many brethren we propose to review the new work of Dr. Thomas, entitled, *CATECHESIS, or Scriptural Instruction in Mortality, Immortality, and Judgment*. It contains fifty-one questions and answers, and forcibly reminds us of the "Shorter Catechism," which whilom we had to commit to memory. It hailed from Westminster. The divines of great learning there assembled were more reticent of their erudition than the modern Westminster (hall) assembly of Baltimore, Md. Simple Catechism contented them, now we must have our *Catechesis*; and instead of *divines* we must have *Christadelphian Ecclesia*. We very much question the taste displayed in these innovations. The idea of plain Englishmen, who only know their mother tongues, allowing themselves to be dubbed with such pedantic names, is truly lamentable. Claiming as we do one of the largest dictionaries on the face of the globe, it seems strange that we have to travel into other languages before we can get suited.

But to our catechism. We do not intend to notice all the questions, our purpose being to be brief and pithy. We shall also try and vary as much as possible from what we have already written, nevertheless repetition there must be. What is the *Catechesis* but a rehash of *Anastasis*, and if the perversion of the truth must be repeated, why not the vindication. The matter stands thus:—the duty of the christian is to contend earnestly for the faith. This contention is not with the outside world, but inside the church. A blow has been aimed, and is being followed up, against the very foundations of the faith, by parties inside the household of faith, and woe betide us, if we do not come to the rescue. We do not believe in contending with outsiders. We are to preach the gospel to them. These sentiments we have gathered from the Scriptures,—Jude and

elsewhere. We cannot help noticing that in the present work the author has dropped his sprouts—his rebuilding—his causing to exist—his aionian judicial assize—his little fable about the lightning flashing the tree on the man's person—the sign-resurrection of Daniel, and a lot of other *et ceteras*. We applaud his good taste, and in the course of our present strictures we will help him with a few other *et ceteras*, which might with great propriety be dropped in the next work of the doctor's. After all there is some encouragement in scribbling. What has tempted the doctor to assume the catechetical style we do not know; but this we do know, that he has rendered himself doubly vulnerable. There is no longer any pretence for the charge of misrepresenting him. We have his specific answers to plain questions. We have thus got him "hip and thigh," and in nautical language, we shall direct such a broadside from our scriptural battery as shall send the little cockle boat to the bottom.

We are disposed to concede all that we possibly can, and in this spirit pass over the first six questions and answers. They teach that Adam was formed into "a living soul," and came "out of the ground," is "of the earth earthy;" a "natural body;" that such bodies are "corruptible, without honor, vile, weak, and natural;" that our bodies are of the same character; that though 6000 years intervene the principle remains unchanged. "Hence," says the author, "the new creations of dust when they come forth from the earth to judgment, are earthy, and being earthy their earthiness is corruptible, honorless, weak, soulish, or sensual," all of which we readily concede, "when they come forth from the earth TO JUDGMENT." These things are all true of those "who come forth from the earth TO JUDGMENT;" but "there is no judgment (or condemnation) to them who are in Christ Jesus;" they "do not walk according to the flesh," but "they walk according to the Spirit." The author would have us believe that there are those in Christ who walk according to the Spirit, and that there are also those in Christ who walk according to the flesh. Even on the supposition that this is true his judgment theory must be erroneous, for there is no judgment for those in Christ, at least who walk according to the Spirit. To make both classes, those who sow to the flesh and those who sow to the Spirit, reap the same thing, is not what Paul taught. But that Paul did not believe and did not teach that Christ's body is made up of two heterogenous elements—men walking according to the flesh, and men walking according to the Spirit—we have only to read

the 4th verse of the same chap., (Rom. viii.) "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "They that are in the flesh cannot please God. But ye (Roman saints) are not in the flesh, but in the Spirit." Listen—"If any man have not the spirit of Christ, he is none of his." So that to say that a man can be in Christ, and walk according to the flesh is a new doctrine—a commandment of men. Sin was judged or condemned in the flesh on the cross, and they who get out of the flesh into the Spirit have the benefit of the condemnation of sin in Christ's flesh; so that there is no more judgment for such—they had their judgment on Calvary. Such is the doctrine of Paul, and corresponding to it is the doctrine of Isaiah. "Surely he (Christ) hath borne our griefs and carried our sorrows. He was wounded for our transgressions; he was bruised for our iniquities, and with his stripes are we healed." Are we not right in maintaining that the new doctrine strikes at the sacred emblem of our faith—the cross? It is because it is enshrined in our inmost heart that we are roused with indignation at the ruthless invader of its hallowed precincts. Pause, dear reader, before you embrace so monstrous a doctrine—read Isa. liiii.—recall Gethsemane and Calvary, and remember that for you he suffered; for your transgressions he was wounded; for your iniquities he was bruised; and that by his stripes you are healed; and praise God that your sins were condemned in the flesh eighteen hundred years ago, and that therefore there is no condemnation to them in Christ Jesus. Without this blessed truth—the efficacy of the blood of Christ, the Lamb of God, I would not give a fig for Christianity. It is a lie—a mockery. And to this has Dr. Thomas come. Oh, what a fall! May God in his infinite mercy raise him up again! Fain would we linger at the cross of Christ, because of our fondness for it, and never have we valued it and God's blessed volume as we have done since the advent of Anastasis. But we must leave it for the unwholesome, sterile creations of a "man whose breath is in his nostrils."

Ques. 7.—"If all come forth from graves 'earthly bodies,' do they come forth to one and the same end?" Ans.—"No, some come forth to justification of life, and others of them to condemnation."

We do not admit, nor has the doctor shown in any of the preceding questions, that all come forth "earthly bodies." What he has alleged and what we have conceded is, that all who "come forth" from the earth to judgment are earthy. "There is no judgment to them who are in Christ Jesus."

What does even the doctor's answer teach, but that some come forth to judgment, and others do not? His proof text, John v. 29, shows the same thing. Some come forth, not to trial, but to justification, whilst others come forth to the resurrection of judgment or damnation. They who come forth to the resurrection of life, do not come forth to the resurrection to judgment. The words in question are Christ's, and they are wholesome. So also is the 24th verse, and forms a part of the same discourse. Hear it, ye who will drag the saints naked to the judgment, and if you know his voice, follow your shepherd. "He that heareth my word, and believeth on him that sent me; *HATH everlasting life, and SHALL NOT come into judgment, (or condemnation,) but IS PASSED from death unto life.*" Now are we to array Christ in the 29th verse against Christ in the 24th verse? This is a question in our catechesis. "Condemnation," of the 24th verse and "damnation" of the 29th verse are identical in the Greek, so that any argument based upon a supposed difference is ruled out. The first place where the same precise word is found in the New Testament is Matt. v. 21—"whosoever shall kill shall be in danger of the judgment." Shall we say, whosoever shall not kill shall be in danger of the judgment also? We might give many other examples of the inapplicability of judgment in all cases, but our limits will not permit more than another single example. Christ tells certain ones, Matt. xxiii. 33,—"*How can ye escape the judgment (same word in the original) of hell?*" According to Catechesis nobody escapes.

Ques. 8.—"*What causes this divergence of results?*" Ans.—"*The accounts rendered, by each class at the judgment-seat of Christ.*"

This is the question in dispute, taken for granted, for up to this point no proof has been forthcoming that both classes in question render an account in their nakedness. In fact, in question 7 it is stated in so many words that there is a class who do not come forth to judgment, (condemnation.)

Ans. continued.—Those who in the present state have become saints, but instead of patiently continuing in well-doing, and so seeking for glory, honor, incorruptibility, and life, (Rom. ii. 7,) have turned aside to live after the flesh shall die, and reap corruption, (Rom. viii. 13; Gal. vi. 8;) while those saints who walk not after the flesh, but after the Spirit, shall not come into judgment, (condemnation,) but of the Spirit shall reap everlasting life. (Rom. viii. 1, 13; Gal. vi. 8.)

On turning to Rom. ii. 7 we find not a syllable about any who had become saints, and then turned aside to live after the flesh; and as for the saints who walk not after the

flesh, but after the Spirit not coming into judgment, this is just what we believe; and why Dr. Thomas should advocate it in one question and contradict it in another is what we do not understand. The doctrine of Paul is that judgment was of one (Adam) unto condemnation, but there is no condemnation to them who are in Christ Jesus, etc. Rom. v. 16 and viii. 1—both condemnations identical in the original.

TO BE CONTINUED.

For the Gospel Banner.

The Banner—The Cause of Christ.

BRO. WILSON:—Would you send a sample number of the *Banner* to each of the following persons and places? Bros. Vincent Miller and Isaiah Hornaday, Clermont, Ind., and bro. F. M. Hollingsworth, Traders Point, Marion Co., Ind.

I have recently visited Old Union and New Liberty where these brethren live and find not one copy, of your paper, so far as known to me, taken. At these churches there is a membership of about one hundred. Old Union is about seven and New Liberty about nine miles from Indianapolis.

In trying to introduce the *Banner*, I was met with, "I am taking the *Herald*." This is all right; but is one periodical enough? I take the *Herald* and *Banner*, and would take others, if I knew of them, of the One Faith. Some would say the *Herald* and *Banner* ought to be united." I think not, unless they should be enlarged and retain the same editors. We want variety in reading matter. Whilst trying to introduce yours. I say nothing against the *Herald*. Both are good and both ought to be supported and well supported, and both are needed. Well conducted periodicals well supported by the brethren, scattered broadcast amongst unbelievers who would read them, would do much good, more perhaps than so many living pleaders of the Faith; because these might be read when a living ministry would not be heard. Being without a number of the *Banner* with me, I could do nothing only to speak favorably of it. Send to the persons named, and they may take it and induce others to do so.

Brethren, we are the Lord's stewards occupying till he comes. The churches named are pecuniarily prosperous. Some members are really wealthy, owning one to two hundred acres of land, some more, worth 100 dollars an acre, besides other valuable property. Brethren, are you using the Lord's money and talents (for both are his) as you should? Do you do as much for the Lord as for Caesar? Do you realize that the Lord is near? Every bone, nerve and muscle, and all the brain power are rendered tense

in the accumulation of perishable riches. Do you do as much for Christ and his cause? Actions speak louder than words.

These things are not written because I think the brethren illiberal, as liberality is counted. I did not want their means and so informed them; yet they liberally gave to cover all my expenses and more, in going to and from them. At home and for miles around, whenever and wherever, I can, I speak the word of life *gratuitously*. I am working for the Master and his cause, and for immortality and eternal life in the kingdom of God. This I shall continue to do; and whenever I go abroad, all I ask is, that my expenses be borne.

At these meetings, one old lady, formerly a Methodist, at one, and an intelligent young gentleman at the other, obeyed the Lord so far as baptism is concerned. They had long been contemplating the act.

My little store and the practice of Medicine (so far as age and a diseased limb will admit of practice,) sustain myself and family comfortably. If die I must before the return of the Master, I do not wish to die rich; and, if living when he comes, I do not wish to be rich. "Trust not in uncertain riches, but in the living God." The command is, "put on the whole armor of God," and also "quit you like men." And again, "live soberly, righteously and godly in this present evil age."

Brethren at both these points are generally intelligent "in the things of the kingdom and in the things of the name." But may not intellect be overworked and the emotional man dwarfed? *Knowledge*, even the tongues of men and angels, without *charity* or *love* is nothing. To remove mountains, to give one's goods to the poor and the body to be burned, "without charity profiteth nothing."

Brilliant intellect, with bitter words in the heart or spoken against brethren, because they come not up to our standard of faith, will avail nothing. "The wisdom that is from above is *first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.*" Censoriousness and judging of brethren are condemned of the Lord. It is irrational to demand that all come up to our standard of knowledge in the Faith. Why should we demand it? The long dark night of superstition and mystery has well-nigh obliterated from our earth the wisdom and word of God! All have not the same measure of knowledge and never will have: all have not attained to the same fullness of points in the faith; and perhaps but very few, if any, since the apostacy, have understood and received the whole Faith. Besides,

it were madness to require "the full stature of a man in Christ" at baptism; for then the baptized believers would not require to be taught "the all things" of the commission. Babes, young men, men, and old men are recognized in the gospel.

"A mortal resurrection" and a travel of "forty years" in "great tribulation" in the flesh before getting into the kingdom, seem to be the *ne plus ultra* of Christadelphians. If, as Christadelphians aver, it takes a life-long training, harrassing thought, deep philosophy to evolve and elucidate this doctrine, it is unsuited to the wants of men in this age. If three thousand at the Pentecost, and five thousand at another time, in one short discourse, could believe and obey, we need no further evidence of the unscripturality and inutility of the Christadelphian theory. Dr. Thomas and his co-adjutors were not then born. Only a few ignorant Galilean fishermen were then in the ministry. Poor fellows! they were born too early to be benefited "by the wisdom of men!"

Brethren, I think, it would be safer, more prudent for ministers to teach the membership, their *duties* to their Master, to evangelists, to bishops and deacons, to one another, to the state, than to be engaged in "vain philosophy" and "a strife about words to no profit," and those words, too, untaught. First-day meetings, with their duties, as the fellowship and prayers, the love of the brotherhood, and even of enemies, the cultivation of a kindly spirit towards all, the preparation for the coming of the Lord, it seems to me would be of more practical utility than so much philosophising upon a mortal resurrection and eternal judgment in this state of trial. The Bible fixes the doom of man at or before death, and *executes that sentence* "IN THAT DAY." Christadelphians raise man mortal, tramps him about "forty years," and then immortalizes him!

We want not to compromise the faith; but a system that demands a full grown man in "vain philosophy" at birth, and would re-baptize for every now crotchet in faith, is certainly not the *faith*. Such faith nullifies the command "study," "grow in grace and in the knowledge of the truth," "add to your *faith, virtue, knowledge,*" etc. No preacher, no brother shall so manacle me, shall so measure me by himself. If change I must, it must be effected by the words of the Spirit, and not by "words which man's wisdom teaches." No caustic, abusive words, words non-fellowshipping me, can produce such change. They must not only come *with the truth, but in the love of it*, to effect this change. The command is; "love as brethren, be pitiful, be courteous."

Heaven's spirit is one of love, and the christian is the true gentleman, refined, courteous to all, exhibiting the sanctified amenities of his profession in all his relations of life. Yours, in the blessed hope,

ALFRED MALONE.

Palestine, Ills., July 6th, 1868.

An Extract from "The Land and the Book."

Our path is leading us into the midst of a very lively agricultural scene; but are not these farmers too late in sowing their grain?

That depends on the nature of coming spring. If the latter part of March and the first of April be rainy, the wheat, and especially the barley, sown now, (January 29th,) and even weeks later, may yield a better harvest than what has been in the ground for the last month. In such seasons, the early crop grows so rank as to lodge, when it is entirely spoiled. If the spring, however, should be early and dry, the late sown will fail altogether. This is one of many circumstances which renders the crop less certain in Palestine than in Ohio. We may now gather a harvest of our own peculiar kind from the operation going on under our eye. The parable about sowing (Matt. xiii. 3-8) has here its illustration, even in its most minute details. Behold, a sower went forth to sow. There is a nice and close adherence to actual life in this form of expression. These people have actually come forth all the way from June to this place. The expression implies that the sower, in the days of our Savior, lived in a hamlet, or village, as all these farmers now do; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither roads, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done where there are no fences; where the path passes through cultivated land; where thorns grow in clumps all around; where the rocks peep out in places through the scant soil; and where, also hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds which have fallen by this way-side, the larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface to plow, and much that is sown there will wither away, because it has no deepness of earth. And not a few seeds have fallen among this *bellan*, and will be effectually choked by this most tangled of thorn bushes. But a large portion, after

all, falls into really good ground, and four months hence will exhibit every variety of crop, up to the richest and heaviest that ever rejoices the heart even of an American farmer.

Certainly nothing could be more to the point than this illustration. We doubtless are looking upon the very facts which suggested to Him who taught in parables the instructive lesson of the sower. May our hearts be like that good ground which brought forth fruit, some a hundred fold, some sixty fold, some thirty fold! But do you suppose that the enormous increase of a hundred fold is ever gathered by the modern farmer?

I was greatly surprised, when discussing this question on the fertile plain of Esdraelon, to hear not merely the peasants, but intelligent gentlemen, who had rented the district from government, stoutly maintain that they had themselves, and that very year, reaped more than a hundred fold from part of that plain. I could not understand it until by accident it came out that they had a peculiar mode of calculation. In sowing they allow one-third of the seed for the birds, particularly the crows, which settle down upon the fields in countless flocks. Another third is supposed to be destroyed by mice and insects, and only one-third of the seed sown actually comes to maturity. Thus a man sows three bushels, and if he reaps a hundred, it is a hundred fold, according to his mode of calculation, but according to ours it would be only thirty-three. This latter rate is nearly the lowest mentioned in the parable as the yield of what he calls good ground, and that is really a first-rate crop for even such plains as Esdraelon, which, being directly below Nazareth, must have been perfectly familiar to our Lord; and, as cultivation was no doubt far more careful and skillful than it is now among these stupid fellahin, it is not at all improbable that the numbers used are in strict accordance with actual experience. Indeed, He could not have erred in this matter. We may suppose, however, that the different rates of yield had reference to various kinds grain. Barley and wheat are sown side by side in the same field, but the former gives a much heavier crop than the latter. There is a kind of durrh—white maize—sown in this same region which often returns several hundred fold. I have been assured by respectable farmers that they have gathered more than four hundred fold of this corn.

In the time of Christ the country was densely peopled, and the fields protected from the depredations of birds, mice, and

insects, and also from cattle and other animals which now trample under foot so much of the grain. It would then not be necessary to sow more than one-third as much seed as at present in order to secure an equally heavy crop, and thus there might be realized, in favorable circumstances, a hundred fold. This is farther confirmed by the fact that an extraordinary number of stalks do actually spring from a single root. Here, on this plain of Sidon, I have seen more than a hundred, and each with a *head* bowing gracefully beneath the load of well-formed grains. The yield was more than a thousand fold. The supposition in the parable is history in the case of Isaac, who reaped a hundred fold in Gerar, and "in the same year," Gen. xxvi. 12. There is a verbal accuracy in this statement worth noting. He received this large return the same year in which he sowed the seed. In our country—at least when I saw a farmer—the seed is sown one year and the harvest reaped the next. But these now sowing before us will reap in less than four months; and this is the general result now, as it doubtless was in the time of the patriarchs.

Again under date of Feb. 14th he says:—

I am surprised to see the plain covered with men plowing and sowing at this late season.

This is common, and will continue all winter. It has always been so I suppose. Solomon says the sluggard will not plow by reason of the cold, or *winter*, as the margin has it, therefore shall he beg in harvest and have nothing." Prov. xx. 4. Our farmers do actually plow in the severest weather. I have often seen them shivering with cold, contending with wind and rain, quite enough to discourage those who are not sluggards. But time has become precious and critical, and he who expects to reap must sow, no matter how tempestuous the weather. He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. Eccl. xi. 4. This hard necessity of winter-work is mainly owing to the wretched implements used, and to a strange deficiency in agricultural science and skill. If the farmers had good plows and adequate teams, they might prepare their ground in fair weather, and then, when sufficient rain had fallen, they would sow the whole crop in a few days. But these men, with their frail plows and tiny oxen, must wait until the ground is saturated and softened, however late in the season that may be. Then they can not sow and plow in more than half an acre per day, and sow average so much, and hence the work is dragged along for months. They know nothing of the harrow, and

merely plow under the seed, and leave it to take its chance. Job, however speaks of the harrow; and if our translation be correct, it is one of the oldest agricultural implements in the world. Job xxxix. 10.

We have another Biblical illustration before us. In 1 Kings xix. 19, we read that Elijah found Elisha, the son of Shaphat, plowing with twelve yoke of oxen before him, and he with the twelfth. We are not to suppose that he had a team of twelve yoke of oxen before him. If you count these here at work, you find seven separate plows following one after another as closely as possible; and I have seen more than a dozen of them thus at work. To understand the reason of this, several things must be taken into account. First, the arable lands of nearly all villages are cultivated in common; then, that Arab farmers delight to work together in companies for mutual protection, and in part from love of gossip; and as they sow no more ground than they can plow during the day, one sower will answer for the entire company.

Their little plows make no proper furrow, but merely root up and throw the soil on either side, and so any number may follow one another, each making its own scratch along the back of the earth, and when at the end of the field, they can return along the same line, and thus back and forth until the whole is plowed. It was well that Elisha came the last of the twelve, for the act of Elijah would have stopped all that were in advance of him. They can not pass one another. Such brief hints let us far into the interior of ancient manners and customs. We may fairly conclude that Elisha's plow and oxen were much like those in this field, that the people worked in companies as they do now, and probably for the same reasons. These reasons suggest painful thoughts about insecurity, and oppression, and robbery; about the tenure of land; the mode of raising taxes and collecting rents, and I know not what besides. Why are lands now worked in common? Because they belong not to the farmers, but to feudal lords, or to the government, which claims a certain part of the produce. In short, a vast concatenation of causes and effects, reaching up to the remotest ages of Biblical antiquity, is suggested by the manner in which these plowmen perform their labor.—*Thomson*.

Thus we see the customs continue the same as they were in the days of the fathers, but when the Lord returns to his own land then there will be a great change for will it not be a very garden unto God, the land "flowing with milk and honey?"

For the Gospel Banner.

Words of Encouragement.

BRO. WILSON:—Permit me to say a few words, for the encouragement of the faithful ones. We rejoice to know that the gospel of Christ is still potent to salvation, to those that believe and obey. About the first of May, Bro. Shockey by request came over as it were into Macedonia, to help us, he spoke the Word to some interested ones about half a dozen times, doing good service for the Master; the direct result was, one became obedient to the Faith. Since that four others have done likewise. In spite of much opposition and sectarian prejudice, they are now contending for the Faith once delivered to the saints, and we do pray that they may "endure hardness as good soldiers for Jesus," out ride all storms of an ungodly world, and at last sit down in the Kingdom of God. We are not entirely idle in the vineyard, but are sounding out the word of Life all around, and we find some friends to the Truth, but more enemies. But we now take courage, our hearts being made glad, knowing our labor is not in vain in the Lord.

We now number eight members, just as many as were saved in Noah's ark, while the scoffing world perished in their sins. May the Lord send more laborers this way and the work go on faithfully until the master comes, and calls, come home, and as we are not very favorable to long tiresome articles, but to short stirring ones, we must close, by asking the brethren to pray for us that the word of the Lord may have free course and be glorified. Finally, brethren live in peace that the God of love and peace may be with you. Amen.

Savannah, Mo. Tnos. E. ADAMS.

A Long Journey for a Bible.

Two men came one night to Mr Ellis, the missionary of Madagascar. They had walked a hundred miles out of the way to visit him.

"Have you the Bible?" asked Mr. Ellis.

"We have seen it, and heard it read," one man said: "but we have only some words of David, and they do not belong to us—they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other, and would give no answer. Perhaps, they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be a roll of cloth. He unrolled it, and after taking off some wrappers, behold there were a few old, torn, dingy leaves of the Psalms, which had

been read, passed around, lent, and re-read, until they were almost worn out. Tears came to Mr. Ellis's eyes when he saw them.

"Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and have heard them; but we never owned them."

Mr. Ellis then went and brought out a Testament with the book of Psalms bound up with it, and showed it to them.

"Now," said he, "if you will give me your few words of David, I will give you all his words, all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's book; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor, tattered leaves, seized the volume, bade the missionary good-by, and started off upon their long journey home, rejoicing like one who has found a great spoil. Did not these poor men prize the Bible? And had not they found a treasure.

Universalism in a Nut-shell.

I have often seen Universalism reduced to an absurdity. But seldom, if ever, has it been done better than in the following, which I beg to recite for the benefit of any one who may need it: "I am a Universalist," said G. K. boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason," This he addressed to one who held an opposite system. "But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now let us put your 'rational' system together if we can. It amounts to just this, Christ the Savior died to save us from *nothing at all!* Not from hell, because according to you there is none. Not from punishments in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is *on dry land* and in no danger of being drowned! Let me tell you that your religion is stark infidelity. If you believed the Bible you could not believe Universalism."—*Ex.*

A fool in a high station, is like a man on the top of a monument—everything appears small to him, and he appears small to every body.

Watchman, What of the Night?

Isa. xxi. 11.

What seest thou, watchman, upon Zion's heights?

What are the tokens of a brighter dawn?

And what the import of those glorious sights,

Seen but by those who, from the world with-
drawn,

Are watching for their Lord, "the King of kings,"
To come again, "with healing on his wings?"

Adown the vista of coming years,

There seems no place for holy, calm repose;

Sin, shame and sorrow, war and blood and tears

Fill up the measurement of human woes,

Till he appears whose right it is to reign,

Forever King in Zion to remain.

Men make advance with restless, hurried stride,

Through every lane and avenue of art;

But gold and self, the idols of their pride,

Defile the temple of the human heart;

They honor science as a thing divine,

And bow the knee at Mammoth's glittering shrine.

They climb high up among the burning stars,

And all ambitious of posthumous fame,

They dig deep down through earth's eternal bars,

And on her rock-ribbed sides engrave a name:

Invoice her hidden treasures as they go,

Aud of her mysteries make open show.

With skillful hands they guide the iron steed,

Dragging its mile-long, heavy laden train,

Through tunnelled mount, or 'neath the river's bed

O'er ocean creek, or deep, dark-bridg'd ravine.

Near where the foaming, thundering cataract,

Scatters its spray upon the iron track.

A highway of communication men have made,

A way the vulture's red eye hath not seen;

Deep down along old Ocean's slimy bed,

And far beyond the reach of human ken,—

Old ocean belted with magnetic wire,

Affords a railway for the lightning's fire.

Men sit like gods, and on the electric flash

Send their dispatches to the world abroad;

Sometimes to fall, too, as the lightning's crash,

On guilty heads escaping from the rod:

The lightning's message heads them on the track,

And sends the lawless violators back.

And still the troublers of the world grow worse.

More reckless, riotous, more lewd, more rude;

Downward to death in devious ways men force,

Through crimsoned paths all slippery with blood

The world's athirst for glitter and for gold,

And men in crime grow every day more bold.

There is no sacredness attached to life,

There's no security for worth or wealth;

Incendiary torches, the assassin's knife,

Hardly await night's sable cloak to stealth;

Men with the robber and the murderer meet,

In the thronged mart and densely crowded street.

They mock the heavens, and openly defy

And laugh to scorn the laws of God and man;

Left to believe their own stupendous lie,

They live but dark and damned deeds to plan;

A groaning, burdened, war-cursed world to flood

With seas of sorrow, burning tears, and blood.

No day goes without its murderous deed;

No night without its horrifying crimes;

Yet unconcerned the easy watchman reads,

And owns, mayhap, we've fallen on evil times;

Concluding with, "the will of God be done,"

Nations and men their destinies must run.

Youth jostles age, and scoffs at hoary hairs,

The sire submits to the precocious son;

And children, to repay paternal cares,

The tottering steps of gray-haired parents shun;

Rush on to ruin, and provoke the doom

Of disobedience and an early tomb.

Still deeper, darker, denser grows the cloud,

That o'er the future of the nations lower;

Distrustful murmurs every day more loud

And general grow against despotic power,

Who break the people with an iron rod,

Claiming to be the vicegerents of God.

How long, the prisoners cry, O Lord, how long

Shall sin and sorrow in the world prevail?

The wicked prosper, and their hands grow strong,

The wrong the right successfully assail;

Defiant, fearless, daring to blaspheme

Thy ever holy, ever hallowed name?

How long shall blood touch blood, and rampant

crime

Stalk unabashed in open face of day?

Whilst sainted hypocrites pour out the slime

Of adulteration of the power who slay

Earth's needy ones—the helpless and the poor!

Lord, unredressed, how long must these endure?

Headless of threatening, while 'tis slumbering

wrath,

Men's hearts grow hard and obdurate as rock;

No lion meets them in their blood-stained path,

No thunderbolt consumes them at a stroke

Who is the Lord, with swelling words they say,

That we should fear, or honor or obey?

There is no God, the infidel proclaims;

I see not, hear not, feel not any God;

His titles are but empty sounding names.

And but a myth the place of his abode;

Nature's the God I worship and adore,

Nature and Reason are my founts of lore.

Nature thy oracle, presumptuous worm!

Creature of yesterday! what dost thou know

Of nature's primeval embryo state or form?

And where wert thou one hundred years ago?

Born to the world, like the wild ass's colt,

To nature true, thou hast remained a dolt.

Almighty Father, impotent is man

To stay the nations in their mad career,

The consummation of thy glorious plan

O! hasten, that on earth soon may appear

Thy King, anointed evermore to reign

O'er nations purged of every guilty stain.

"A Little While!"

"A LITTLE while" our Lord shall come,

Let us the precious hours redeem:

Our only grief to give him pain,

Our joy to serve and follow him,

Watching and ready may we be,

As those that long their Lord to see.

"A little while," 't will soon be past,

Why should we shun the promised cross,

O let us in his footsteps haste,

Counting for him all else but loss;

Oh how will recompense his smile,

The sufferings of this "little while!"

"A little while"—come, Savior, Come!

For thee thy Bride has tarried long;

Take thy poor weary pilgrims home,

To sing the new eternal song;

To see thy glory, and to be

In everything conform'd to thee!

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., AUGUST 15, 1868. [VOL. XIV. No. 16.]

From the Prophetic Times.

Apostolic Preaching.

"And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. x. 7.

The preaching of the apostles presented every doctrine in the scheme of redemption. But while this is a manifest truth, it must be admitted that some doctrines occupied a far more prominent place, and were much more frequently presented and dwelt upon than others.

The cross, or the great fundamental doctrine, *the atonement*, occupies a first and essential place in apostolic preaching. It is the alphabet of Christianity. We learn the alphabet of language, not merely that we may know the letters, but that by them we may ascend the scale of learning until we are charmed with the glowing bursts of genius, the overwhelming flood of eloquence, borne aloft on the soft and high-soaring wings of poesy, transported by science into the stellar regions, to roam among those bright worlds, the countless and far-spreading proofs of God's eternal power and Godhead. We learn the cross, not merely that we may be justified, sanctified, transformed into the divine image, enter the kingdom of God, roam amidst its more than paradisaical beauty, drink of its pure waters of life, dwell amidst its divine and unfading glories, exult forever in its blessedness, sit with Christ upon His throne, judge the nations, judge angels, and reign forever and ever.

The cross of Christ was not, as some suppose, the burden of apostolic preaching. They preached the cross, because without a knowledge of it, and faith in it, no man could be saved. They preached the cross as the only way to the glory to follow, namely, Christ's kingdom. But the coming of Christ and His kingdom, and the nature and order of things in that kingdom, was the great theme of apostolic preaching. And this was according to their Master's teaching and commandment; for when He

sent them forth two and two, He said, "And as ye go, preach saying, The kingdom of heaven is at hand." And when He, the infinitely wise, became the preacher, His subject and argument were, "Repent, for the kingdom is at hand!" "Watch and pray, for at such an hour as ye think not, the Son of man cometh." Peter preached Christ's coming and kingdom in the temple to the Christ-rejecting and Christ-crucifying Jews. Acts iii. 19-21. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all His holy prophets since the world began." Here Peter declares that the burden of what the prophets have spoken since the world began, is the coming of Christ, and the restitution of all things. Paul everywhere, and continually in his epistles, refers to the coming kingdom of Christ, and exhorts those to whom he wrote to be watching, and waiting, and preparing for it. Hear him. 1 Cor. i. 7, 8; "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "Therefore judge nothing before the time, until the Lord come." iv. 5. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." xi. 26. Phil. iii. 20, 21; "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." Titus ii. 13; "Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, these things speak." Heb. ix. 28; "Christ was once

offered to bear the sins of many, and unto them that look for Him, shall he appear the second time without sin unto salvation." 2 Thess. ii. 1; "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering unto Him," etc. 2 Pet. i. 16; "For we have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ. 2 Pet. iii. 11-14: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat? Nevertheless we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." Jude 14, 15; "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," etc. 1 Cor. xv. 22-23; "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at His coming." And, in perfect harmony with all this, is the winding up of God's revelation to man, for, the last proclamation from the oracle of the Eternal is: "He that testifieth these things saith, surely I come quickly."

We might multiply and continue quotations, but we must forbear. The personal coming of the Lord Jesus Christ, to reign in glory, King of kings upon the earth, is the great central truth running through the whole Bible, and pouring its mighty flood of consolation upon the groaning creation. It is the glorious and enrapturing burden of prophecy, and also of the preaching of Christ and His apostles. Its first whisperings were heard from the lips of the Lord God, among the trees of the garden, in these words; "The seed of the woman shall bruise the head of the serpent;" and it runs on and through the whole Bible, growing in clearness and magnitude, leaving the last declaration from the same lips echoing in the ears of the world, as it closes the glorious tale, and the revelator returns, for a time, to the celestial mansion: "Behold, I come quickly." However much may have been said about Christ's coming in humiliation, all that compared with His coming in glory to His kingdom, with all His saints, is but like the murmur of the brook, compared with the vast and far-sounding noise of the lifted up billows of the ocean. *This*, the voice of prophecy far more frequently proclaims; and upon *this* it expends all its powers of grand and glorious description. And of the truth of this, upon which we cannot

further dwell, a cursory examination of the Scriptures will soon convince every one open to conviction.

The apostles used the personal coming of Christ in glory to His kingdom as the grand argument to persuade to the performance of every Christian duty. Is repentance inculcated by the apostles? The coming of the Son of man to judgment is the grand supreme argument to persuade to the performance of this duty. Acts iii. 19; "Repent ye, therefore, and be converted, that your sins may be blotted out, when the Lord shall send Jesus Christ, who before was preached unto you." Is love to Christ, which gives heart, affection, and self to Him, and to great and glorious duty, inculcated? His coming is the argument to persuade to this dutiful obedience. 1 Cor. xvi. 22; "If any man love not the Lord Jesus Christ, let him be accursed at His coming." Are men exhorted to mortify their lust, and live in holiness and godliness? It is by the coming of the Lord. Titus ii. 11-13; "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this evil world, looking for that blessed hope, even the glorious appearing of the great God and our Savior, Jesus Christ." Phil. iv. 5; "Let your moderation be known unto all men, the Lord is at hand." Is glory assured and holiness inculcated? Is it by the coming of the Lord. 1 John iii. 2, 8; "We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him, purifieth himself even as He is pure." Are works of mercy inculcated? It is by the coming of the Lord, as is clearly taught in the last parable of the twenty-fifth chapter of Matthew. Are watchfulness and prayer inculcated? It is by the coming of the Lord. Rev. xvi. 15; "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Are patience and long suffering, amidst all our present troubles, inculcated? It is by the coming of the Lord. James v. 7, 8, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient, stablish your heart, for the coming of the Lord draweth nigh." Is ministerial fidelity inculcated? It is by the coming of the Lord, 2 Tim. iv. 1, 2; "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season,

out of season; reprove, rebuke, exhort with all long suffering and doctrine." Is consolation offered to those mourning the death of Christian friends? It is by the coming of the Lord. 1 Thess. iv. 13-15; "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also, them that sleep in Jesus, will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Is consolation, amidst trials, persecutions, martyrdoms, administrated? It is by the rewards to be administrated at the coming of the Lord. 2 Thess. i. 7-10: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Tim. iv. 8: "Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love His appearing." 1 Peter v. 4: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rom. viii. 17: "If so be that we suffer with Him, that we may be also glorified together." 2 Tim. ii. 12: "If we suffer, we shall also reign with Him."

From this brief outline, it is manifest that the great burden of apostolic preaching was the glorious coming and kingdom of Christ. And this, also, was their great argument to persuade to the performance of every duty; and the great consolation to sustain under all trials, and comfort under all sorrows. This, and nothing but this, in their inspired judgment, was adequate for these ends. And while such was preached, the churches were established in the faith, and increased in numbers daily.

The apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies,

that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord Jesus Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, believe in Christ, and live a holy and godly life; and you will go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All these, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the Church, and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured Gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord of His Christ; and he shall reign forever and ever."

The apostles preached that the Jews would not, as a nation, be converted till

after the return of their Messiah, whom they crucified.

The prophets are full and minute upon this grand subject, and the apostles clearly teach the same doctrine. Paul speaking upon this subject, says, Rom. xi. 25, 26: "I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here the Apostle distinctly intimates that during the present dispensation, some of Israel will see and believe in the Messiah, and be saved; that others will be blind, not see that Jesus of Nazareth is the Messiah, and be lost. But he also declares, when the fulness of the Gentiles is brought in, and this dispensation ends, then the Deliverer, Christ, returned to earth, shall come out of Zion, the city thenceforth to be called Jehovah Shemmah, the Lord is there; and I shall turn away ungodliness from Jacob, this is, Israel or the twelve tribes, and then all Israel shall be saved. According to this, the coming of Christ to earth is to precede the national conversion of Israel, and His presence and power have to accomplish the work. But upon this we cannot enlarge.

The apostles preached the coming of Christ to the conversion of all the nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to his coming, but always subsequent, and always coupled His appearing and kingdom, as He Himself always did. There can be no millennium till the anti-christian powers are destroyed: and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thess. ii. 8; the mystery of iniquity, that wicked, shall work, till the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming, or appearing. But we cannot enlarge upon this which is taught alike by prophets, by Christ, the apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in His own and His Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in His resurrection power, and causing all that are in their graves to hear His voice and come forth. It was not His having gone to

heaven that they so frequently preached, but His coming again to sit upon the throne of His father David, and rule the nations of the earth; the kingdoms of this world having become His kingdom, their eyes were ever turned to the coming of their Lord; their hearts and their affections were ever set upon it, and hence, they were forever feeling and saying, preaching by the word and action: "Now are we the sons of God, but it doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is."

The apostles preached the coming of Christ to the restitution of all things.

The apostles preached the coming of Christ to reign here, eternally in glory.

But we must forbear, having already trespassed upon space and patience. H.

For the Gospel Banner.

Natural Theology and Immortality.

"There are branches of knowledge with respect to which the human mind is in progress; but with theology the case is very different. As respects natural religion—revelation being for the present altogether out of the question—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. As to the other great question—the question, what becomes of a man after death?—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians, throws the smallest light on the state of the soul after the animal life is extinct; in truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato to Franklin, appear to us to have failed deplorably. Then, again, all the enigmas which perplex the natural theologian are the same in all ages. The genius of a people just emerging from barbarism is sufficient to propound them. The genius of Locke and Clarke is quite unable to solve them. Natural theology, then is not a progressive science."—*Ma-cauley*.

How true is this! and yet Deists, and despisers of revelation talk about the book of nature—natural religion and its lessons, how they unfold the nature, character and attributes of God, and that they are competent apart from revelation, to "lead the mind, from nature up to nature's God," but this is more easily said than proved. The Deist seems to forget that when he undertakes this task, and prides himself how well he has succeeded, that he has proved nothing, discovered nothing, on this subject from the book of nature, for he began the work with those ideas already in his mind, which he had derived from the book of revelation. Hence all he has done is simply to show that the book of nature by inference corroborates the positive statements of the book of revelation.

And with respect to man the natural theologian sees unnumbered generations of men pass off the stage of life and mingle with the dust; and as far as nature teaches, that is the end of him, for nature exhibits no emergence therefrom. He can therefore adopt the language of an ancient sage and say, "Man dieth and wasteth away; yea he giveth up the ghost and where is he?" yes where is he? Now we turn to the book of revelation and there we read, "and the Lord God formed man of the dust of the ground." This is his origin. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." What hast thou to boast of then O proud man? Dost thou pride thyself in thy pedigree? thy father had the same origin as the cattle which crop the herbage—the ravenous beasts which roam over the forest—the slimy serpent and the loathsome worm; so that thou mayest say with one of old, "I have said to corruption thou art my father; and to the worm thou art my mother, and my sister." Man then is "of the earth, earthy." No wonder he grovels in the dust and takes pleasure in the acquisition of earthly things. Such is the origin of man as unfolded in the book of revelation. What then is his destiny?

The book of nature sees nothing more than that he flutters a while on the stage of life, then passes away and mingles with the dust; beyond this it sees nothing—reveals nothing. What says the book of revelation? It says of man, "dust thou art, and unto dust thou shalt return." "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken." This is his destiny by nature. The book of nature then corroborates the statement of the book of revelation. But says an objector, "God breathed into his nostrils the breath of life." Yes, he did, and in consequence the form which he had made, by inhaling the breath of life, lived; "and man became a living soul;" (i. e.) he was no longer an inanimate soul. Many reason as though the passage read thus, and God breathed into man's nostrils a living soul. But read it as it is written, and then answer me, dear reader, what would be the effect, if you should cease to inhale the breath of life? But says objector, do you mean to degrade man to the level of a beast? I have nothing to do with degrading man; I simply give you the truths and facts as stated in the book of revelation; if you receive them not, your quarrel is with the Divine author of it. Let me read to you again therefrom,

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence over the beast; all go into one place; all are of the dust, and all turn to dust again," so speaks the testimony. Eccl. iii. 18-20. I will give you another testimony in further proof that God breathing "into man's nostrils the breath of life," gave him no pre-eminence, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died," Gen. vii. 21, 32. This I submit as a full proof; and it also shows that whatever was communicated to man by that process of breathing into his nostrils the lower animals possessed it in common with him; so that in this respect he had no pre-eminence over them. Further, it could not have been a part of the Divine essence, or an immortal principle, because it did not save from death those into whose nostrils it was breathed. Men would readily see the unreasonableness, and absurdity of such an idea, were it not that from infancy to manhood, yea, to old age, they are being constantly impressed with the idea both from the pulpits of the civilized world, and also from the vast mass of its written and printed literature which is thoroughly impregnated with the pernicious leaven.

What then? is man left to spend a brief existence here, then descend to the dark shades of the tomb, without a glimmering of hope beyond it? Such alas! is the condition of man by nature. Why? Because the natural (or animal) "man does not receive the rinks of the spirit of God, for they are foolishness to him; and he is not able to understand them because they are spiritually examined," 1 Cor. ii. 14, *Diaglott*. This is the reason why man is left in darkness and in death, for he voluntarily "choose death in the error of his way." It is not because there is nothing better provided, God is not to blame for this state of things, by no means, for he first placed man in a position, where by simply believing his word and obeying his command, he might have attained an unending felicitous existence. But he listened to the voice of the tempter—disbelieved and disobeyed God, and incurred the penalty, death; it was his own choice. "He choose death in the error of ways." And it is impossible that the uni-

versal belief of the same lie should end in anything but death.

Still the compassion of God was manifested towards him; and though banished from Eden; that he might in toil and sweat eat bread all the days of his life. Yet he was again placed under a law, which required the exercise of faith and obedience that through the regular and faithful observance of which he might attain to life by a resurrection from the dead. And it is probable, that our first parents profiting by their sad experience of transgression, kept this law, and so after a long life of toil they fell asleep, and await the summons which shall call them from their dusty bed, when the "coming one," the "woman's promised seed," having obtained the victory and bruised the serpents head, shall appear for the deliverance of all the faithful. This condition of things for man's benefit continued through the patriarchal ages, but notwithstanding they became vile, despised God's goodness and forbearance, "and desired not the knowledge of his ways." "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Rom. i. 21-25. So "as they did not like to retain God in their knowledge," God gave them over to a reprobate mind, and to do those things which are not convenient.

This was the condition of the world when God made choice of Abram and called him from his country and his kindred, that he might be separated from their follies and vices, and having been instructed, tried, and proved, he might be made the father of another race—a "seed that should serve him, and a generation that should call him blessed;" that from these he might develop a "seed in whom all the families of the earth should be blessed."

Abraham proving faithful, was finally blessed with offspring, and subsequently these increased. In Egypt they were nourished for a time; and they multiplied exceedingly. Afterwards they were sorely tried and oppressed, until their cry entered the ears of the God of their fathers, and he sent them a deliverer, who brought them out amidst signal judgments on their op-

pressors. They then took their journey by the way of the wilderness, encamped on the plains of Sinai, where God met with and gave them, a code of laws and ordinances, made a solemn covenant with them, which they accepted and ratified, then proceeded on their journey "towards the place concerning which he had said, I will give it you." But temptation came, they forgot their vows, broke the covenant, were cut off from that special favor which their faithfulness would have secured to them, 600,000 of them died in the wilderness, but their children were conducted into the promised land, but these also proved unfaithful, and after being reproved and expostulated with in vain, they were sent into exile where the greater portion of them have remained to this day wanderers among the nations.

But the defection of Israel, God declared should not frustrate his purpose, "to fill the earth with his glory;" neither should it annul or make of none effect his gracious promises to the fathers, and to David. Hence in process of time, a pious maiden of the royal house of David was chosen—on her the Holy Spirit came, and the power of the Highest overshadowed her, and she bare a son whose name was called Jesus (i. e.) Savior; he was the last of the royal line, and the sole heir to the throne of David. He became "the anointed of the Father full of favor and truth." The history of his life, his sufferings and tragic death, his subsequent resurrection and ascension to the right hand of God I need not recount. Suffice it to say, that by dying a violent death at the hands of sinners, he became a sin-offering, and his blood became a means of redemption for all who will come unto God by him. "For in him we have redemption through his blood, even the forgiveness of sins." After he rose from the dead, he was with his disciples forty days instructing them in "the things concerning the kingdom of God;" and before he was parted from them, he commissioned them to "go preach the gospel to every creature, baptizing them into the name of the Father and of the Son and of the Holy Spirit;" assuring them that whosoever believed their message and was baptized should be saved. What did they preach? just what we find Paul preached at Rome and Corinth and Ephesus; and what Philip preached at Samaria, (viz.) "The things concerning the kingdom of God, and the name of Jesus Christ." These things include, the coming and kingdom of Jesus Christ, the resurrection of the saints to "glory, honor, immortality and eternal life"—the blessing of the nations according to the Abrahamic covenant—the suppression of evil—the delivery of the world from the

thralldom of sin and death—and the restoration of the earth to more than Edenic loveliness and purity. Well might the apostle Paul say then; "that LIFE and IMMORTALITY are brought to light through the gospel."

Whatsoever then is preached as the gospel of Christ which does not contain the foregoing elements, is not the gospel of Christ; and is powerless to save those who believe it; whilst the apostolic gospel is "the power of God unto salvation to every one that believeth it."

Reader, this is a brief exhibition of the benevolence of God, and the unfoldings of his divine purposes in relation to man, and the earth he inhabits; and though he "in times past suffered the nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 16, 17.

Thus, though the book of nature gives no hope to man of future life, yet the book of Divine revelation does show to man the pathway to life eternal, and incorruptibility through the gospel.

Dear reader, is life and blessedness unending, desirable? Well it is attainable, and all who seek it diligently shall find it. It is to be found in the belief of that gospel which Jesus sent his apostles to preach in his name, and through that repentance and obedience, which is enjoined upon the believer. And whosoever will, may take of the water of life freely; for it is "without money, and without price." Z.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III—HEBREW THEOLOGY CONTINUED.

In our investigations thus far under the head of "Hebrew Theology" we find that the God of revelation is a far different being from the God pictured by modern theologians. We find that although possessed of infinite wisdom and almighty power, he is merciful, long-suffering and kind; having in view, in his plans and purposes, blessings, mercies and goodness for his children for ages yet to come, and, that he is neither vindictive nor cruel, taking delight in causing suffering, or in tormenting his creatures. We find also that his designs and purposes are very different from what we should suppose them to be, after

listening to the teachers of the present time. This difference will become more apparent as we proceed with our investigations. We have thus far been made acquainted to a limited degree with the revelation concerning the God of Abraham, Isaac, and Jacob; the self-existent, and Eternal One of Moses and the Prophets, and in our last two numbers have commenced the opening up of that great and grand scheme of salvation and blessing, which he purposes to bring to the nations through Abraham and his seed. But before entering upon another department of our work in which these things will be more fully treated on, we wish to give something more than a mere passing notice of some of the false teachings of Gentile theologians concerning the nature and character of God.

We have carefully noticed the various titles of the Almighty which appears in the Bible, but we have not as yet met with such terms as holy Trinity, Triune God, three persons and one God, God the Son, and God the Holy Ghost. We have never met with such expressions because no such expressions are there, and we challenge the production of such. Yet they are in daily and almost hourly use, by hundreds and thousands who profess to believe in the Bible, and the sermons and theological writings of the day are filled with them. Shall we follow the teachings of men, the traditions of pious Gentiles, or the word of revelation.

God, the God of Moses and the prophets, the God of Abraham, Isaac, and Jacob, "the God and Father of our Lord Jesus Messiah," is neither a trinity nor a duality if we may credit the announcements he has made. To the Hebrew nation by Moses was given a revelation touching this matter which is pointed and positive enough to satisfy those who prefer the teachings of the Book, to the conflicting theories and opinions of men.

Shamai Yisrael Yahweh Elohino, Yahweh ehad! "Hear O Israel! He who Shall Be, our God, is ONE, He Shall be," Deut. vi 4.

Jesus quoted this language, Mark xii. 29, and at the present day upwards of 3000 years from the time it was uttered by Moses it is the talisman which unlocks the heart of every son of Israel. Go where you will, even to the utmost parts of the earth, in whatever nation or clime you meet with a son of Jacob, repeat in his hearing *Shamai Yisrael*, and it matters not under what circumstances he may be placed, you will see his eye brighten and grasping you by the hand, or by some ardent expression, he will acknowledge that to be his faith. When

racked by pain and suffering upon the bed of death, last of all upon his lips we hear the words *Shamai Yisrael*,—and he passes away with full and unwavering confidence in *YAHWEH ECHAD*, the One God, "He who Shall be." Is it not strange then, that Gentile missionaries have always been so unsuccessful in converting the Jews to their truth nullifying creeds, whether Protestant or Papal, who, in contradiction to Moses assert, that the God of the Bible is a trinity of three persons, co-equal, co-existent and co-eternal. It is true that the characteristic love of money, that greed of gain, occasionally operates to the perversion of some, who, when they are thus perverted from the ancient faith of their fathers become like the proselytes of old, two-fold more the children *Gehenna* than their blind and deluded leaders.

Moses and the prophets teach us plainly that there is one God, besides whom there is no other. Gentile teachers tell us that there are three persons, and only one God; notwithstanding they say there is a God the Father, a God the Son, and a God the Holy Ghost. Here are three persons each designated as a God, and if language means anything, or if there is any sense or reason in numbers, they must be three Gods. Three times one god are three gods, and not one god, otherwise if three persons only make one god, each individual person can be but one-third of a god. Rather than be involved in this labyrinth of absurdity, and falsification of numbers and of that reason which the Creator has implanted within us, we prefer to accept the teachings of Moses and the prophets, that there is an eternal and ever living God, above and superior to all other beings, and the Creator of all things; also the teachings of Jesus and his apostles, a few of which we will notice. Says Jesus, "My Father is greater than I," John xiv. 28. The apostle Peter says, "Jesus of Nazareth, a MAN approved by God among you," Acts ii. 22. "Blessed be the God and Father of our Lord Jesus Christ," 1 Pet. i. 3. Paul says; "There be gods many and lords many, but to us there is ONE God, the Father, of whom are all things, and we in him, and one Lord Jesus Messiah," 1 Cor. viii. 5, 6. "For there is one God, and one Mediator between God and men, the MAN Christ Jesus," 1 Tim. ii. 5. Again, "There is ONE God and Father of all who is above all, and through all, and in you all," Eph. iv. 6. Many other passages might be quoted that bear upon this subject, but lack of space forbids. These ought to be sufficient to convince any reasonable mind, that neither Moses and the

prophets, nor Jesus and his apostles, ever taught the doctrine, that Jesus the Messiah was or is, the second persons in the Gentile Trinity, co-equal, co-existent and co-eternal with God.

In another number we shall notice such passages as are used by the Gentiles to support their absurd and untenable position. What the Scriptures teach that Jesus is, and what he himself claim to be, we shall also show in the proper place, and at the proper time.

TO BE CONTINUED.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

August 15th, 1868.

The Crucifixion of Jesus.

Dear reader, did you ever read the story of the sufferings and death of Jesus, without being carried in imagination to Calvary? It is almost impossible. The history is so concise and graphic, and told with such unaffected simplicity, that it transports the mind at once to the scene of action, and makes one as it were a spectator of the crucifixion. Here we behold the culmination of the love of God to man, and the most complete exhibition of patience, meekness, forbearance, and pity on the part of Christ, when enduring "the contradiction of sinners against himself," that the world ever saw. Oh what important and momentous consequences are attached to that tragic event! It was a sad and mournful day, and one which was thought to be portent with disaster to the American nation, when President Lincoln fell by the assassin's hand, but the event though great is of small importance when compared with this. Not only one nation's welfare was affected by it, but all nations. Caiaphas, the high priest, spoke prophetically when he said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." Without doubt the Council of the chief priests and Pharisees understood this in a political

sense. They were afraid that the people would receive Jesus as their king, and then that the Roman army would be sent to put down the rebellion, and thus destroy the nation. But John adds, that Caiaphas "prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," John xi. 47-52. The Jewish Sanhedrim in carrying out their political design, murdered their king, and brought upon the nation the very evil they wished to avert. For when Pilate could find no just ground of accusation against him, he washed his hands before the people, saying, am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us and our children," Matt, xxvii. 24, 25. That blood was upon them and their children; and it was as Jesus had told them only a short time previously, that not only his blood, but that upon them should come "all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." This prediction was notably fulfilled at the destruction of Jerusalem, when 1,100,000 of them perished by famine, and pestilence, and sword, and the rest of the nation were dispersed or taken into captivity.

But as in the case of Joseph and his brethren, so with the crucifixion of Jesus, what was meant for evil, God overruled for good. That which was designed to cover the Son of God with shame and disgrace and infamy, and forever to end his claim and title to the throne of his father David, God by raising him from the dead has turned not only to his glory and honor, but also to be the means of salvation to the human race. The cross is now resplendent with glory. Though it bore a mangled and bleeding victim, crucified in weakness, yet it now speaks of peace and pardon and life to the believer. It is true even now as it was when Paul wrote it, that "the preaching of the cross is to them that perish foolishness, but unto us who are saved it is the power

of God." To "preach Christ crucified [is unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and Christ the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

To all human appearance, aside from revelation there is nothing in the simple cross of Christ—the crucifixion of Jesus—to warrant so much being said about it, or such high expectations to be drawn from it. Philosophy looks upon it with contempt, as scarcely worthy of passing notice. It sees nothing more in it than it does in the crucifixion of any other man. But the humble believer can say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He sees the cross surrounded with a halo of glory, and surmounted with the rainbow of promise. He recognizes in the dying and apparently helpless victim suspended there, the Son of God, the Messiah, the Savior of the world, and though he did not respond to the taunts of those who called upon him to save himself, yet it was not because he had not power to do so, but because of his great love and complete submission to his Father's will. The believer sees here the greatest stretch of Divine philanthropy. "God so loved the world as to give his only-begotten Son;" and "herein is love not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Oh here is mercy and love beyond degree! And added to this we have the fact that "Christ died for us"—"that we are "washed from our sins in his own blood"—that we have "redemption through his blood, even forgiveness of sins."

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak."

The rejected and crucified Jesus, the king of the Jews, will yet become the Savior of his people. This his name imports. "Thou shalt call his name Jesus, for he shall save his people from their sins." His

poured out-blood is "the blood of the new covenant,"—that covenant which will be made with the house of Israel and Judah in the future, and by virtue of which their sins will "be blotted out as a thick cloud," and remembered against them no more forever. Yes, the "Redeemer will come to Zion," and then the house of Israel will say—"Blessed be he that cometh in the name of the Lord;" and "Lo! this is our God; we have waited for him, and he will save us; let us be glad and rejoice in his salvation." The wounds received in the house of his friends will be seen, and the guilt of inflicting them acknowledge and pardoned; and the blessings of salvation, national and individual, will be received and enjoyed by them. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out!"

But not only will the benefits of the crucifixion of Jesus be experience by his own immediate nation, but *all* nations shall be blessed in the seed of Abraham. He will say to the nations "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else;" and all nations will come and worship before him. Thus will the healing streams flowing from the cross reach, not only to the utmost corner of the earth, but to the last of Adam's race, carrying the blessings of life, and joy and peace, and immortality.—EDITOR.

The Pope's Allocution,

Delivered in the secret Consistory, at Rome, June 22nd, 1869.

This document seems to have special reference to the late acts of the Austrian government. He complains of them as "the emanations of evil disposed men," and which "now afflict and annoy, in a deplorable manner the Catholic Church, in the empire of Austria."

Our readers, doubtless, are aware that of late the empire of Austria, has undergone a revolution in favor of liberty, and popular rights; more effective than many States have obtained by the shedding of rivers of blood. No wonder then, that the Roman

Pontiff sees in it, the forebodings of incalculable mischief to the Apostolic See, and the Catholic Church, especially of Austria. A free press, free thought, free speech, and freedom of action, subjected only to the wise restraints of civil law, to prevent it running into libertineism and general licentiousness. It always has been a cause of alarm, to that despotic, liberty-hating, priestly tyranny, which has its head-quarters in Rome.

The following are some of the things complained of, and which fills him with such alarm. He says:—

"On the 21st of Dec., last, the Austrian government passed an odious law to be carried out, and strictly observed in every district of the Empire, even in those districts where the Catholic religion exclusively prevails. That law establishes free liberty for all opinions, liberty of the press, of all faiths, and no matter what confession, or doctrine; it grants to the members of every confession, the right of establishing public schools and colleges, and members of every confession, are allowed to be admitted on the same footing, with the sanction of the State."

He then goes on to say that he felt great grief on being informed of the fact, and wished to raise his voice against it, but "deemed it advisable to keep silent, in hope that the Austrian government would lend a docile ear, to the just complaints of our venerable brethren, (the holy prelates of Austria,) and return to more wholesome ideas" &c. He then expresses his disappointment that the Government, so far from "lending a docile ear to the remonstrances of the Bishops," had continued their oppressive legislation. That the government had annulled the promises which the priests uniformly exacted, in reference to bringing up of their offspring in the Catholic faith, when parties of mixed faiths were united in marriage. He then continues his wailing cry over the sad condition of things, which must ensue from the foregoing, and subsequent enactments, viz, the enabling of persons to contract marriage without the aid of a Priest, by civil process before a magistrate. This he says "is absolutely condemnable." He says, "by this law this same government has suppressed all the authority, and jurisdic-

diction of the Church, on matters relative to marriage, as also all competent ecclesiastical tribunals on the subject." He continues his lamentations that the government has "suppressed all authority of the Church over cemeteries, so that Catholics are bound to allow the bodies of heretics to be buried therein," and that the law on education suppresses the influence of the Church over it, and places the supervision and inspection of school in the hands of persons appointed by the State, and that the books used therein shall be approved by the proper civil officers; and that books of religious instruction shall be according to the tenets of each denomination. He then says:

"You see, consequently, venerable brethren, how necessary it is, strongly to reprove and condemn these abominable laws, sanctioned by the Austrian government; laws which are in flagrant contradiction with the doctrines of the Catholic religion; with its venerable rights, its authority, and its divine institution; with our power and that of the Apostolic See, as also with our concordat already quoted, and with natural life itself. In virtue, then, of all churches intrusted to us, by the Lord Jesus Christ, we raise our voice in your most illustrious assembly; we reprove and we condemn by our Apostolic authority, the laws which we have enumerated, and every thing general or special, in those same laws, or in matters which refer to ecclesiastical right, which has been decreed unjustly, in any manner whatsoever, by the Austrian government, or its subordinates whosoever they may be."

Then he proceeds to warn the author's of those laws, "not to forget the *censures* and *spiritual punishments*, which the ecclesiastical institutions, and the decrees of councils inflict, as having been deserved *ipso facto* by the violators of the rights of the Church." Then he calls upon the prelates in Hungary, to display great zeal and ardor to protect the rights of the Church, and to defend it against the attacks which are beings directed against it; and declares all those laws to be absolutely null and void.

Thus we see, that this pretended viceregent of Jesus Christ, and vicar apostolic, undertakes to teach contrary to the teachings of Jesus Christ, and the apostles Pe-

ter and Paul. They taught to obey kings, magistrates, and all in authority, and to submit to every ordinance of man, for the Lord's sake; and were themselves living examples of their teachings.

This document is full of pride, haughtiness, and hypocrisy; and is well worthy of of the 14th or 15th century. It roars and bellows as lustily as any of its predecessors, and shows the same disposition to trample under foot, and gore with horns all those who have excited its ire, but happily, it lacks the power to execute its threats and anathemas. For the arrogance, pride, hypocrisy, and licentiousness of the priesthood has raised such an irreligious, and infidel spirit, in the masses of the people of Catholic Europe, as causes them to laugh at these bombastic attempts to frighten them, with the howlings of an infuriated bull. But sad as it is, to witness such a wide spread spirit of infidelity, which makes no distinction between the true and the false, yet it is not to be wondered at; for it is the legitimate offspring of an apostate persecuting Church.

To the student of the prophetic word, however, it gives no alarm, but is a sign event, of the near fulfillment of the things which are written respecting the doom, and the downfall of this dominant hierarchy; for the spirit of the people who have so long been trampled in the dust, beneath its iron heel is such, that they would be glad of the opportunity, to array themselves under the banner of some daring and powerful leader, against this spiritual despotism, and sweep it from the earth; and just such a doom is in store for her. "And he said unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. xvii. 15-17. Notwithstanding this is the judgment which is in store for this polluted harlot ere long; yet let us

not forget in the mean time, that the old lady is still vigorous, and is putting forth almost super-human efforts to spread her pernicious tenets, and is evidently mustering her forces for another onslaught upon human liberty. That she has the same spirit as of old, and lacks not the *will* but the *power*, to suppress liberty of speech, liberty of conscience, and liberty of the press, is abundantly manifested in this document. How long she will lack the power is uncertain, but we apprehend not long, for the Prophetic Word plainly intimates that the time is not far distant, when, to bolster up her falling power, she will ally herself with a strong blasphemous infidel power, and under its auspices will again be able to do according to her will in persecuting the saints of God. But apart from all this; to us it is surprising that a proud, dominant, priestly, hierarchy; whose history for long centuries is written in blood, should be courted, fawned upon and helped to gain a firm foot-hold among a liberty loving, and free people; when all her former history goes to prove, that so soon as she has gained the ascendancy, she will assail her benefactors, wrench from them their precious liberties, and trample them in the dust. Let every one then who values their sacred liberties beware, for the time is not far distant when a conflict must ensue. On the 30th of June the Pope issued a bull, calling a general council of "all ecclesiastics who have a right to be present, to appear personally, or by proxy, in the basilica of of the Vatican, on Dec. 8th, 1868." The object of this council is, according to the language of the bull, "to insure the integrity of the faith, respect for religion and the ecclesiastical laws, the improvement of public morals, the establishment of peace and concord, and the removal of the ills afflicting civil and religious society." This language is bland and smooth enough; but, with the established usages and doctrines of the Church; together with the foregoing bull, against liberty before us, it would be no difficult task to foreshadow what the real design of this council is. But we await further developments.—*EDITOR, Pro Tem.*

For the Gospel Banner.
Catechesis Reviewed.

By MORE ANON.

We pass over questions 9 and 10 as having nothing particular in them. Question 11 is too important to pass over without remark.

Ques. 11.—"Where does the spiritual body come from? Ans.—Out of heaven. The second man is the Lord from heaven."

On this question the doctrine of Paul and Thomas are very different. Paul nowhere says that the spiritual body comes from heaven. His teaching is that *we* shall be clothed *upon* with our house which is from heaven. True, he says, "there is a spiritual body"—he does not say it comes from heaven—but he does say that the Lord came from heaven. This is what we believe concerning Christ, and how can we help believing it since our Lord expressly says, "I came down from heaven." "If any man consent not to the wholesome words of the Lord Jesus Christ," &c. Dr. Thomas has cast his words behind his back. He denies that Christ came from heaven, by saying as he does in another question, (26,) that the crucified body became the Lord from heaven on its instantaneous ascent to the Father on the third day. Let us make this plain. Christ said before he was crucified, "I came down from heaven." Dr. Thomas denies that *ever* at *any time* Christ came from heaven. All that Paul means by the Lord *from* heaven is that Christ *went* to heaven. *From* versus *went*. Take your choice, reader; the commandment of a man or the wholesome words of the Lord Jesus Christ, and the doctrine of the apostle Paul, and may God direct you to a wise choice.

Ques. 12.—"Does not the spiritual body come out of the grave?"

Ans. How is that possible in view of Paul's principle, that what comes out of the earth is earthly, not spiritual, and that the spiritual body is our house from heaven?"

As to Paul's principle, and the house from heaven, we have said enough, but as to the terms of the question we have to say that the grave cannot hold the saints when the perfecting time arrives—the earth shall *cast out* the dead. Paul says, Rom. viii. 9, "Ye (saints) are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you; * * * and if the spirit of God that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies *by his spirit THAT DWELLETH IN YOU.*" This is Paul's principle. "Whilst the saints are in the grave their life is hid with God in Christ, and when Christ their life appears,

then shall they also appear with him in glory."

Ques. 13.—"Is there any principle involved in the development of the spiritual body; and if so, what is it? Ans.—There is, as contained in the words—that is not first which is spiritual, but that which is natural, and afterward that which is spiritual." Then question 14 is devoted to the meaning of question 13; he says, "the meaning obviously is, that in the development of a spiritual body there must first be an earthly body as a basis for the spiritual. So say we; and as we now bear the image of the earthy we shall also bear the image of the heavenly, when we come out of our graves immortal and incorruptible, as prefigured in our resurrection to newness of life from the baptismal waters. This is what Paul obviously means. Questions 15 and 16 being merely fleshly reasonings may be passed over without comment.

Ques. 17.—"What is that which comes out of heaven? Ans.—All subduing energy or power, (Phil. iii. 21.) styled in Rom. viii. 11, spirit of the Father."

We have already shown that it is the Lord that comes from heaven and if Dr. Thomas had only read the 20th verse of Phil. iii, instead of the 21st verse, he would have seen that Paul looked for the Savior, the Lord Jesus Christ from heaven, not abstract energy or power. This energy or power is in the Savior, and when he comes, not the energy, he will by this power which he has, change the vile body, &c.

Question 18, so long to copy is devoted to twisting the scriptures, representing that the earthy body becomes in being changed into a spiritual body, "a house which is from heaven." The earthy body does not become the house from heaven, but it is clothed upon with the house from heaven.

Questions 19 and 20 are indisputably correct, but 21 has some strange words that we never saw before, and as there are no references we do not know where to go for information. The words are "resurrection earthy body," and "resurrection spiritual body" and terrestrial inferior body and celestial superior body. These uncouth phrases seem to hint at "sprouts."

Ques. 22.—"What is the transition from the lower terrestrial to the higher celestial or heavenly termed?"

Ans.—It is an ascent, in which the subject of the ascension is exalted and RAISED from the one to the other. John xx. 17."

We do not know anything about resurrection-earthly—inferior-terrestrial bodies, and resurrection-spiritual—celestial—superior bodies, but we do know by turning to the reference, John xx. 17, in plain simple lan-

guage, which is more than the doctor can indulge in, that Christ though he had been raised by God from the dead, had been born of the Spirit and was therefore spirit, yet he had not yet ascended to his Father, but Mary was to go and tell his brethren "I ascend to my Father and your Father, and to my God and to your God." The resurrection and the ascension are two different things, as any man of common sense will readily admit.

But the climax of heresy and absurdity is reached in question 23, where the author has the audacity to say, with God's word in his hand, that the body that came out of Joseph's sepulchre was "out of the earth earthy." There is no reference to a scripture and yet this pap is greedily devoured by those who ought by this time to have had "their senses exercised to discern both good and evil" doctrine. If they would only assume the moral courage to shake off the fetters that bind them, rub up their eyes, and read 1 Cor. xv. 47, they would see and readily consent that the clause above quoted has no more to do with the body that came out of Joseph's sepulchre than it has to do with the mythical body of the man in the moon. As plain as it can be stated, it has reference to "the first man," (Adam,) who was "of the earth earthy." Was Christ the first man? (Adam.) In all sober earnestness we put it to Christadelphians, as in the sight of God, and accountable beings, what good here or hereafter, temporal or eternal, can they expect to derive by asserting perseveringly and obstinately a positive falsehood, to wit,—that Christ is the first Adam? We would not be so earnest as we are in the agitation of this question, did we not know that the results and consequences are to be confronted in the next age. And we ask those of our readers who are on the same side as we are, but who think we are too strenuous to give due weight to consideration. Most gladly would we, under God, as an humble instrument, save some from the appalling consequences of rushing through the portals of the grave into the presence of God with a lie in their right hand, dragging Christ down to a level with the first Adam—denying the resurrection of Christ—nay, even denying the resurrection of the dead—despising the wholesome words of Christ who said, he came from heaven—hacking and chopping at the cross of Christ, setting the testimony of angels and apostles at defiance. It is our fear, and this is what makes us earnest, that Christadelphians will get what they seem to be solicitous about—a mortal resurrection, unclothed, with an awful reckoning hanging over their heads. Christadelphian! you have yet a

mediator—a sacrifice—an intercessor, in the very divine being you have sought to degrade. Make haste—go to him. Life is short and uncertain, and it is dangerous to procrastinate with such fearful issues impending. Retrace your steps then, and all may yet be well with you.

The next question is equally a wrestling of scripture, and there cannot be so much wrestling without destruction, unless the proper steps be taken to avert the consequences—recourse to the mercy-seat. Ques. 24 asks, "what was necessary to remedy the imperfection" of Christ's earthly resurrected body? and the answer is, that the body "be made perfect by ascending to the Father in the twingling of an eye." As usual no citation of scripture, but we happen to know where to find "the twinkling of an eye;" and more than that, if Dr. Thomas does not know where to locate that period, God has been pleased to instruct us, and we are willing to multiply the instruction we have received, by giving it as freely as we got it. We make bold then to tell Dr. Thomas, and his pupils, that the "twinkling of an eye," has nothing whatever to do with Christ. It is yet in the future, at the last trump—"for the trumpet shall sound the dead shall be raised incorruptible," (not the dead Christ, but the dead saints,) "and we shall all be changed."

TO BE CONTINUED.

For the Gospel Banner.

"The Death Question."

BRO. NELLIS:—Through the kindness of the editor, I reply to yours in 14th No. of *Banner*. You occupy two whole pages in reply to one of mine. I shall be brief, candid, earnest and kind, answering all I deem necessary.

1. Your first paragraph I pass, as it is mainly quotations from my article.

2. This *misrepresents* me, though I am sure it is *unintentional*. You represent me as teaching Adam's death, in consequence of the transgression in Eden, was "a finality with him." This is not so. I neither taught it, nor do I believe it. This is what I did say; "Now the death to which Adam was subjected by this law, was 'death as we see it,' and no other death; for in the law, there is no hint of any other death." But I added "had God not graciously deigned to give Adam and his race another chance for life in another age, this would have been an end of man." To this I still adhere. And how you could infer from this that I believed that Adam's "death as we see it" was "a finality" to him, is beyond my ken.

3. This represents me as saying none

could "sin except those" who were under revealed law. I did not say so. Nor did I believe so. But I do believe that "where no law is, there is no sin" imputed. A certain old book says, "where no law is there is no transgression." "And sin is not imputed where there is no law." Though a man may be a sinner when viewed through revealed law; yet, if he knows nothing of this law, "sin is not imputed to him." *Sin*, as known in all God's dominions, is "*transgression of law*."

But, my brother, you affirm a curious doctrine to me; "The Scriptures reveal but one penalty for sin." Under the code of Moses there were various sins and various penalties. The penalty for Adam's transgression was "death as we see it"—no more, no less. Under the law giving men have a new trial for life in another age, the penalty is "the second death." But to subject a man to this without a knowledge of such law, would be *unjust*, as I think, in the law-giver. Now the heathen know nothing of this law of life and death; therefore they cannot be subjects of either. If so, God, through the proclamation of the gospel, has expended means and life to no good purpose.

4. In this you object to what I urged, viz., "If Adam had not sinned, he would not have died." Any other position would make God trifle with Adam. He placed him in Paradise, with all its beauties and glories, giving him all, with this injunction: "In the day that thou eatest thereof thou shalt surely die." Did God *mean* what he said? If so, had Adam not sinned, he would not have died. No logic can evade this conclusion. Hence the "tree of life" grew hard by, whose fruit, had Adam proved worthy of life, would have continued his life forever.

Yes, but Ezekiel pronounced another law, other than the Adamic when he said, "The soul that sinneth, it shall die." Place all men under this law, give them knowledge of it, and when they violate it they will subject themselves to "the second death." Not else.

More: In the sense of this law all are not sinners. Jesus said: "If I had not done among them the works which none other man did, they had *not had sin*; but now have they both *seen* and *hated* both *me* and *my Father*," John xv. 24. So, according to the Savior, had not God purposed to send the Savior into the world in order to offer that world *life* or *death* through him, none would have been sinners. And though Jesus has come and prepared another "way of life" and "the second death," yet where that way is unknown, there can be neither this life nor death. To all such, in that con-

dition, when they die, they must "remain forever in the congregation of the dead."

Your quotation from 1 Sam. xv. 18 does not invalidate this position. The Amalekites were sinners, because they sorely pressed Israel in the exodus. For this God commanded that they, utterly be *destroyed*, men, woman, children and all they possessed. To raise them therefore from the dead and punish them with "the second death," would be to punish them doubly for the same offence.

Because all men are represented as "dead in trespasses and sins," it by no means follows that those who have violated no known law shall "die the second death;" but, when "the way of life" is known to such, they must be *pardoned* in order to be saved, and they must *reject* this "way" in order to "die the second death." To give any such, eternal life in the kingdom of God, without faith and obedience, would be wrong; and to plunge any such "into the lake of fire" without any "knowledge of the way of life," would be equally wrong. Therefore, as all such sinned in Adam, and "without law, must also perish with law." Universalism may be more easily proven by the book than "the second death," to those to whom the law of life and death has never been made known.

5. This smacks too much of Campbellism. "The first act that a man is required to submit to upon learning 'the doctrine'—whether Jew or Pagan—is baptism *for the remission of sins*." "The doctrine" learned, commands *faith* in "the things concerning the kingdom of God and the name of Jesus Christ, as the *first act*, *secondly*, repentance and *thirdly*, baptism.

John v. 28, 29 does not invalidate my position. The *good* are raised to *life*, the *evil*, to "the resurrection of damnation." But, according to the law of resurrection and judgment, a man must be good to be raised to life, and evil to be raised to damnation. Here are two classes, all of whom must be raised; but evidently there is another class who cannot by this law be said to be either good or evil. These persons must necessarily "remain forever in the congregation of the dead."

6. In this I am advised to look carefully at the text: "As many as have *sinned without law* shall also perish without law." I am told all that "perish without law," so perish at "a certain time in the future." I have looked. The first proposition of the text is complete in itself, and has no reference to "a certain time in the future," only that they shall perish, and that I presume, is when they die. I admit that it is followed

by another proposition having reference to "that day." Omitting the parenthetical verses, it reads: "and as many as have sinned *in the law* shall be *judged by the law* in that day when God shall *judge* the secrets of men by Jesus Christ according to my gospel." Does this gospel anywhere say that the heathen shall be judged by it? Upon what principles of justice could such judgment proceed? What! condemn a man to "the second death" who never had an opportunity to embrace "eternal life?" Judge him by a law of which he never heard! But to say of such that they shall perish, is in accordance with the sentence passed in Eden's garden. All being related to and in Adam sinned in him, and hence, "the sentence of death passed upon all men," as is affirmed by Paul.

7. In this my knuckles are severely wrapped for quoting Prov. xxi. 16, several times, to show that a large class of mankind has no resurrection. Bro. Nellis thinks that the phrase therein, that "*he that wandereth out of the way of understanding*," brings my position "to ruin." Let us see. Rom. iii. 11, 12—"There is none that understandeth there is none that seeketh after God. They are *all gone out of the way*." Now, as Adam was once *in the way* and all were in Adam, in that sense all were once in the way. All, however, wandered out of it. It does not follow, however, because once out of the way, always out of the way. This would exclude the resurrection of any; but dying out of the way, they "remain forever in the congregation of the dead." But we will give bro. Nellis another quotation, reminding him at the same time there are others in store. Isa. xxvi. 13, 14—"O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. *They are dead*, they shall *not live*; they are *deceased*, they shall *not rise*; therefore hast thou visited and *destroyed them*, and made *all their memory to perish*." Here is a class who once lived and had dominion over the Jews, of whom the prophet said they were *deceased*, *destroyed*, and should *not rise*. If not brought to life again, *how* shall they "*die the second death*?" All of which, in the best of spirit and in brotherly love, I submit to bro. Nellis, in the hope that neither he nor I will ever "wander out of the way of understanding."
ALFRED MALONE.

Palestine, Ills., July 21st, 1868.

☞ For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a hero.

For the Gospel Banner.
Correspondence.

Brethren in Christ: Truth is stronger than fiction, though it is found with the few.

I have visited the brethren in Clark, Cartwright, and Darlington, C. W. Find them clear of the mortal resurrection theory, which theory is a mortal sin! and they have made up their minds to enter the Kingdom. The Lord reward them for their kindness to me.

My Grove Meeting near Norwichville, resulted in good. It was judged that on Sunday there was between twelve and fifteen hundred people out. Better attention to my message could not be expected.

I gave in the vicinity five discourses, and immersed three. Left our appointment for a Grove Meeting in the same place, (if this age continue,) for the fourth Sunday in June 1869.

The congregation at Sweaburg, was large, and good attention to my message was given. Left an appointment for a grove meeting in the same place, for the first Sunday in July, 1869.

Sparta was new ground. But all the congregations were large; and the best of attention given to the word. I gave one discourse in the E. M. Meeting House. One in a Free Meeting House. Two in the grove on Sunday, and in the evening I spoke in the Temperance Hall; the hall was full of hearers, and as many outside, who gave good attention.

A good impression was made on the minds of all who came out to hear. And by request, I left an appointment for a Grove Meeting on the second Sunday in July, 1869.

R. V. Lron.

Longings.

O morn of glory bright,
Burst on our longing sight,
End earth's dark, dreary night,
And bring us home.
Chase these dark clouds away,
Rejoice, eternal day,
Ye emerald gates, give way,
Lord Jesus, come!

The night is dark and drear,
Our hearts oft fill with fear,
Our prayer now deign to hear,
Come quickly, come!
Bring earth her promised rest,
Come, mansions of the blest,
Oft we by woes oppress
Sigh to get home.

O Christ, we long to see
Thy lovely face, and, free
From mortal care on thee
To gaze for aye.

Come in the clouds of heaven,
Fulfill the promise given,
Bind up the hearts now riven,
O come, we pray.

O come thou Christ of God,
We bow beneath the load
Of earthly woe—come Lord,
And give us rest.
We long with thee to dwell,
And with the millions swell
Triumphant songs; O, shall
We not be blest?

We long to see an end
Of pain, and death, that tead
Our hearts to break; oh, Friend
Of sinners, come.
Bring from their dusty bed
Thy saints whose hearts have bled,
For them thy blood was shed—
Oh, take them home.

Thou that didst suffer shame,
Whom priests sought to defame,
Come, let thy glorious name
Be now adored,
Cause earth to own thy sway,
Make potentates give way.
Pour on thy foes dismay,
Our Savior God.

Lion of Judah's tribe,
Thy spirit we imbibe,
And ever will ascribe
To thee all praise.
In endless glory bright,
Robed in thy garments white,
Bathed in the Lamb's soft light,
We'll spend our days.

— *Worlds Crisis*

Who is my Neighbor.

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whose hunger sends from door to door—
Go thou, and succor him.

Thy neighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain:—
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left:—
Go thou, and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave,—
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favored than thy own,
Remember 'Tis thy neighbor worm,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery;—
Go, share thy lot with him.

Be slow in choosing a friend and slower to change him; courteous to all: intimate with few; slight no man for his poverty, nor esteem any one for his wealth.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—REV. xi. 15.

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For the Gospel Banner.

Theology.

GOD'S ADVOCATE AND INTERCESSOR.

CHAPTER IX.

1 John ii. 1.—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Heb. vii. 25.—"Seeing he ever liveth to make intercession for them."

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie; •
But truth herself, if clouded with a frown,
Must have some solemn proof to pass her down."

Inspiration teaches us that God is true, unchangeable, and just.

Proof:—Titus i. 2.—"In hope of eternal life, which God, that cannot lie, promised before the world began."

Num. xxiii. 19.—"God is not man, that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or, hath he not spoken, and shall he not make it good?"

James i. 17.—"Every good and perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning."

Deut. xxxii. 3, 4.—"I will publish the name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect; for all his ways are judgment a God of TRUTH and *without INQUIRY*, JUST and RIGHT is HE."

There is no variableness nor shadow of turning in him, for what he purposed and agreed to do originally, he still purposes to do. It requires no advocate then, to plead with him to prevent him from deviating from the plan he had originally marked out in his own mind; and if, on the other hand, the object of mediation be to persuade God to turn from his original plans, all effort in this direction on the part of an advocate, would be equally as unavailing, for his immutability would prevent the least variableness on his part from his original plans. In either case his immutability and truth-

fulness,—which are attributes without which he could not be just and good, nor entitled to the confidence of mankind,—are entirely destroyed. For if he can be turned and swayed at the pleasure of an advocate, who knows whether he would stay turned or not; or, whether we have anything reliable in which to trust, and for which to hope? It is necessary to understand this, for on his immutability and truthfulness stands everything connected with our hope. If he is immutable, he is,—according to the definition Webster gives to the word,— "unchangeable; invariable; unalterable; not capable or susceptible of change." Paul speaking of the immutability and truthfulness of God, says; Heb. vi. 13-19; "For whom God made promise to Abraham, because he could swear by no greater," (or more truthful being,) "he swore by himself, saying, *surely*"—that is, without variableness, or a shadow of turning from what he had promised,— "blessing I will bless thee, and multiplying I will multiply thee. And so,"—that is, on the immutability of the promise,— "after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath of confirmation is to them an end of all strife. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel"—literally, *to ametatheton tes boules autou*, the unchangeableness of his purpose, "confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation"—literally, *paraklesin*, advocate,—"who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast." The hope set before mankind, it seems, is based entirely on the immutability of God's promise; and not as the theory we have been examining makes it, upon the office and work of their advocate. The hope springing out of God's im-

mutable and oath-bound *promise*, is both sure and steadfast, and it is made so by virtue of the immutability of his promise, and the immutability of his oath,—two things, in which it is impossible for God to lie. Those who hold to the popular notion of the advocacy of Christ, make God a liar, because they neither respect the immutability of God's promise, nor the oath, with which it was made "sure and steadfast." Inspiration says; Psa. lxxxix. 34, 35; "My covenant will I not break, nor alter the thing that has gone out of my lips; once have I sworn by my holiness that I will not lie unto David." The theory of the creeds virtually responds, not so, Lord, for you have created an advocate expressly to keep yourself from breaking your covenant and altering the thing that has gone out of your lips, and from lying unto David; or to make you do so. Paul says the oath of the immutable God puts an end to all strife. This theory creates an advocate to strive continually, lest the covenant God has made be broken, and the thing—the promises—gone out of his lips be deviated from: or else to make him violate his covenant, and altar his promises, and disregard his oath unto David. If we let Paul speak again, he will tell us,—Rom. xv. 8, 9,— "That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and to develop a condition of things by which God's immutable promises could be made available to the Gentiles as well as the Jews. If then, he came to establish and confirm both Jew and Gentile, in the belief or faith that the oath-bound and immutable promises made to Abram, Isaac, and Jacob,—the Hebrew fathers,—would be truly and scrupulously carried out, he could not have ascended to his Father for the purpose of maintaining, nor, of destroying his immutability.

Having established the truthfulness and immutability of God, in regard to his promises to man, let us consider briefly the scriptural idea of the word rendered advocate, by king James' translators. The English word advocate is found in but one place in the New Testament, to wit, in 1 John ii. 1. The sentence in which it occurs, reads as follows, viz: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." The Greek being the language in which the New Testament was originally written, we would naturally loose the ideas of many of the words, because the translators, as is now well known and ad-

mitted by eminent Bible scholars and critics, translated many words to favor, as much as possible, their theories. Where there is incongruity and obscurity in a word or passage, it is reasonable and just to resort to the language from which the translation was made, that we may inquire into the primitive meaning, and thereby remove, if possible, the incongruity and obscurity of the passage. The primitive word for advocate, is *parakleto*n. This word is from *parakaleo*, which is formed from *para*, by; and *kaleo*, to call; and according to Groove's Lexicon, is defined to mean,—to call; to invite; to beg, pray, entreat, request, beseech; to instruct; to admonish; to advise; to counsel; to exhort, etc." This word, with its different inflections is used 141 times in the Greek Testament; and strange to say, it is but once translated advocate. If it means advocate in the popular sense in this one case, it ought to mean the same in the other 140 cases. If, on the other hand, it means something else in 140 cases, it cannot mean *advocate* in the common acceptation of the term, in the one hundred and forty first case. Whatever meaning is conveyed by the word in one place ought to be conveyed by it in other places. Christ, as he was about to leave his disciples, in talking to them of his departure, made use of this word; and as he is claimed to be the advocate, we shall now examine his use of the word, to find what *he* advocated, and with whom *he* intercedes.

This first announcement shows what he advocates, and with whom he pleads; for he pleads with man; and advocates the cause of righteousness, as his language clearly shows; John xiv. 15, 16: "If ye love me, keep my commandments." (No permit granted here, to sin; no unrighteousness in him who holds his followers to the authority of law. "And," continues this advocate, "I will pray the Father, and he shall give you another *parakleto*n that he may abide with you for ever." In the 26th verse he uses the word again as follows; "But the *Parakleto*s, to *pnucma* *hagion*, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you."

Again, John xv: 26,— "But when the *parakleto*s comes, whom I will send to you from the FATHER, the SPIRIT OF TRUTH which comes forth from the FATHER, he will testify of me."—*Diaglott*.

Again, John xvi. 7,— "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the

parakletos will not come unto you; but if I depart, I will send him unto you."

These passages let us into the secret of the matter, if so be there is any secret about it; for by them we learn that a *parakleton* is a *teacher*; for, "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." His teachings, it must be observed, *do not* TOLERATE SIN: for it is written—chap. xvi. 8,—“And when he is come, he will reprove the world of sin.” Christ had been their advocate, *parakleton*, or teacher; for, “he taught them as one having authority, and not as the scribes.” But as he was, to leave the world shortly, he could not continue in this capacity: hence it was he said, “I will pray the Father and he will give you *another parakleton*, or teacher, and he shall abide with you forever.” The *parakleton*, advocate, or teacher, he promised to send them, was the Holy Spirit, as he says in chap. xiv. 26. But, according to chap. xvi. 7, the Holy Spirit teacher or advocate could not come to them, until the Christ teacher or advocate had departed from them. Accordingly, when about to leave them, he says; “Behold I send the promise of my Father upon you, but tarry you in the city of Jerusalem, until ye be endued with power from on high.” Luke xxiv. 39; Acts i. 1-4. They tarried in Jerusalem therefore, as directed; and in the short space of six days, the teacher came. But if the advocate was to intercede with God, for man, it is rational to suppose he would have remained with God, where his business was to be transacted. But on the other hand if the advocate was to intercede with man for God, the nature of the case would require him to be with man. Hence the expression; “It is expedient for you that I go away; for if I go not away, the advocate will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin,” etc. This language shows us that man is the vacillating party, and not God. It shows that man, and not God, needs to be taught and persuaded to do right. The advocate comes to man in God’s stead instead of going to God in man’s stead, as we have been taught. God, instead of coming personally to teach mankind the ways of life, has provided a substitute in the person of Jesus Christ. Nicodemus recognized him as such, for he said, “Rabbi, we know that thou art a teacher,—or *parakleton*,—come from God; for no man can do these miracles that thou doest except God be with him.”

In his official work as God’s advocate or teacher, he seemed to direct his efforts upon

his twelve apostles. In his prayer in the seventeenth of John, verse four, he says; “I have glorified thee on the earth; I have finished the work thou gavest me to do.” If he came in the official capacity of an advocate *parakleton* or teacher, and his mission was to prepare the twelve to carry on the work of teaching the masses after his absence, then he could say truly that he had “finished the work given him to do;” for in proceeding with his prayer he says; “I have given or taught them the words thou hast given me, and they have received them, and have recognized me as thy chosen and authorized teacher.” He had taught them sufficiently to prepare them for the grand work before them, and in giving them that instruction he claims he had finished the work given him to do. That he designed to leave the work in their hands is evident from what he further says in verse eighteen, to wit;—“As thou hast sent me into the world, even so,—that is, in like manner, and for a similar purpose,—have I also sent them into the world. * * * Neither pray I for these alone, but for them also which shall believe on me through their word or teaching; that they all may be one; * * * that they may be one even as we are one.” From this it is evident he expected them to take his place as a teacher or he would not have sent them into the world as teachers; nor would he have extended his prayer to embrace all who should believe on him through their word. For to believe on him in this way, we would believe in his *teachings*, reiterated in the teachings of the twelve. He came, then, to prepare and authorize apostles to succeed him. He did not expect to remain among mankind as their teacher. It was not necessary. The apostles had been qualified by his own personal instructions, and he sent them forth as his proxy teachers, or if you please, as his substitutes, because of his expected absence from those for whom his instructions were expressly designed. His apostles were to teach others the words they had been taught by him, just as he had taught them the words he had received from his Father, according to verses 8, and 18. In harmony with this Paul says,—2 Cor. v. 18-20,—“All things are of God, who hath reconciled us,—the apostles,—to himself by Jesus Christ; and hath given to us, (the twelve,) the ministry of reconciliation; to wit, that God was reconciling the human family to himself by Jesus Christ; not imputing their trespasses unto them; and hath committed unto us, (apostles,) the word of reconciliation. Now then we (the apostles) are ambassadors for Christ, as though God did beseech you

—*Corinthians—by us—apostles—we* (the apostles) pray you (the Corinthians) in Christ's stead, be ye reconciled to God." If they prayed or interceded with the Corinthians in Christ's stead, they were Christ's substitutes, as his prayer in John teaches; and if they were his substitutes and prayed to, and interceded with, the Corinthians: it shows us that if Christ had not put the work of intercession in the hands of substitutes, it would have been necessary for him to have remained among mankind; for had he had no substitutes, qualified to pray to or intercede with the Corinthians and others, he would have had to be personally present himself, in order to intercede with them. We see from our examinations then, a harmony or oneness, between what Christ and the apostles have said. For while Christ says to his Father "as thou hast sent me into the world, even so,—in like manner, and for a similar purpose,—have I also sent them into the world;" Paul testifies to the same thing by saying; "now then *we*,—the twelve apostles,—are ambassadors for Christ, as though God did *beseech you* by us, we pray you—therefore—in Christ's stead." God then, is the original and prime mover, in all that is done for mankind; while Christ and the apostles, are subordinate workers with him. How intelligible and rational, when viewed in the broad sun light of inspiration, whose rays point to God himself, as the great original advocate, mediator, and intercessor, operating through his subordinates, Christ and the apostles. "Now then we are ambassadors for Christ, as though God did *beseech* or *INTERCEDE WITH YOU THROUGH US*." This is indeed the very opposite of popular theory; which, instead of making God the savior, advocate, and intercessor, makes him the party most in need of one. But we see that God is immutable, true, just, and good; that he can not be turned or made to vary in the least from his purposes, by intercessions; that he is as willing and ready to do right as Christ or his apostles; that he needs no coaxing; but that on the other hand *man* is vacillating, untrue, unjust, and bad; that man can be swayed from the path of rectitude by unjust and selfish motives; that *man* needs to be interceded with to induce him to do right; for he is not as willing to act right as is God, as is Christ, and as was the apostles, and that therefore *MAN* and *not God* needs to be coaxed to do right. It is not derogatory to God's character for him to "beseech," or "intercedo," or plead with us; but it is a base slander upon it to maintain that he is so stubborn, or so void of all righteousness as to require an intercessor whose business is to dictate to him the course he ought to take to be good, just, and righteous. Christ, in all his various functions, such as prophet, priest, and king, has to do with man directly, or indirectly, through his ambassadors and followers, and not with God. He was sent to *mankind*, by God, as advocate, to advocate holiness, righteousness, and justice; which he invariably adhered to, in all his teachings.

It is strange indeed, that mankind do not see that this theory is antagonistical to the professed purposes of Christ. For it requires no great discernment to see that if his oft expressed attachment to his Father was real, he could not perform the functions of an advocate or intercessor in the popular sense, without undergoing a great and radical change on assuming the functions of those offices. Open where you will to the history of his life, and you will find no intimation from him that his Father was vacillating in his actions, that he was unjust, or that he had done anything so far out of the way as to require his services to set him right again. On the contrary, we hear him continually extolling the perfections of his character, and avowing a firm determination to mould his own will and actions so as to conform to the holy will of his Father, instead of bringing the will of his Father over to his own, as this theory would intimate. Let me introduce here a few of his teachings in his intercourse with mankind, to show how utterly at variance they are with the notion that he is now tolerating sin in his official capacity, by beseeching God to take the sinner without being cleansed thoroughly from his sins. In Matt. vii. 19-24, he says — "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. * * * Therefore whosoever heareth these sayings of mine—concerning doing his Father's will—and doeth them I will liken unto a wise man which built his house upon a rock." If he considered his Father so just and right that he could recommend mankind to be led by his will,—nay, that none could enter the kingdom of God but those who actually submit to it, it is not probable he would do so wickedly as to oppose that will the moment he appeared in his Father's presence. Matt. vi. 9, 10—"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. *THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.*" If this theory is true, his will is not done at all in heaven, but Christ's for the hymn declares,

"He lives! the great Redeemer lives!
(What joy the blest assurance gives!)
And now before his Father, God,
Pleads the full merit of his blood.

Great Advocate! almighty Friend!
On him our humble hopes depend;

Our cause can never, never fail,
For Jesus pleads and must prevail."

If he pleads with God and prevails, there are certainly two antagonistical wills there, and Christ's, not God's, is done. If this is the way God's will is done in heaven, this prayer was answered long before it was uttered by Christ, for the great mass of mankind are still bent on gratifying their own wills, and not God's. But the language of Christ in John v. 30, shows that he and his Father are one in purpose, for he there says—"I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." Again he says in chap. vi. 38—"I came down from heaven, not to do mine own will, but the will of him that sent me." These, and many other like expressions, together with the audible voice of God which said, "This is my beloved Son, in whom I am well pleased; hear ye him;" evince a sufficient harmony of action, and oneness of purpose, between the two, to justify the assertion that there could not be the least room nor cause for intercession on the part of Christ, with his Father. And the reader will be still further strengthened in this conclusion, when he learns that it is written in Rom. viii. 26, 27, "that the spirit itself—the *parakletos* to *pneuma hagion*, the teacher, which is the Holy Spirit,—maketh intercessions for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, that maketh intercession for the saints,—not contrary to the will of God, but rather,—according to the will of God." I will remark here that Paul makes no mention in this quotation that this intercession was with God; but, as he intimates that it was an intercession strictly in harmony with the will of God, it precludes entirely, the idea of any variance between God and the intercessor.

The interceding is strictly according to the will of God, and with man, instead of being according to the will of man, and with God. It does not follow that because it is written "he maketh intercession for us,"—"for the saints," etc.,—that he is interceding with God, and justifying the various shortcomings of mankind. His interceding *with us*, would not make it any the less *for us*; since the gain and advantage resulting from being persuaded to believe and act right, is altogether on the side of man.

Let us now look once more at the language of John. Let us quote it again, and see if it will read as it did before. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have

an advocate with the Father, Jesus Christ the righteous."

If the apostle had been a believer in the current theory of the advocacy of Christ, and really desired this verse to support such a doctrine, he certainly would have prefaced it quite differently from what he has. Had he been a believer in such a doctrine, it is certainly rational to suppose that he would have rather said:—My little children, these things write I unto you, to inform you that you are hereby licensed to indulge in sin; for, if you sin it will make no difference at all, because we have an advocate with the Father, that can advocate our cause, and prevail on him to change his purposes towards us, so as to overlook our sins, and take us to himself, regardless of our moral condition. But from the way he has prefaced this verse, we know he did not believe the theory—if so be such a theory existed at that time—for in his preface he plainly and unequivocally asserts his object in writing it, and that object he informs us, is, to keep them FROM *sinning*: "these things write I unto you, THAT *you sin not*." And he closes the verse with an announcement equally as incompatible with this theory, to wit, that this advocate, is *righteous*. Ver well; then if he is righteous, he is a righteous advocate, and must therefore advocate nothing but righteousness. His righteousness goes by the board, the moment he undertakes to tolerate sin in any of his followers, unless it can be made to appear that sin is righteousness. John says in chap. iii. 6-10, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he—Christ, the advocate of righteousness—was manifested to TAKE AWAY *our sins*—that is, to cause us to stop sinning, not to take away the guilt, while we go on indulging in sin; but to take away the guilt by the more rational way of removing sin, the cause of guilt. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he—Christ—is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy—sin,—the works of the devil. "No one who has been BEGOTTEN by God practices sin; because his seed abides in him; and he cannot sin, because he has been begotten by God. By this are the CHILDREN of God discovered, and the CHILDREN of the enemy; NO ONE who does not practice righteousness is of God, and NO ONE who does not LOVE his BROTHER."—*Diaglott*.

John says here; "Little children, let no man deceive you; he that doeth righteousness is righteous, *even as he*—Christ—is righteous." Let it be remembered that he is addressing the same "*little children*" in this chapter, that he is in chapter ii. 1. And if we can be righteous only upon the principle of doing rightly, *as Christ did*; and John in chap. ii. 1, meant to teach the popular theory of the advocacy of Christ. John himself verily deceived the "*little children*" he had cautioned, not only by teaching them there that they could be righteous without doing rightly or righteously, but by teaching them that he was manifested to apologize for, and to tolerate sin, while in chap. iii. 5, and 9, he teaches that he was manifested to take away and root out sin; or "to destroy the works of the devil,"—which we know to be unrighteousness—disobedience—wickedness—discord—insubordination to the commands of God—sin. No one who has read this epistle of John's as they would read the life of Franklin, Washington, or Clay; or, the history of France, England, or the United States, will fail to see the evidence all through it, that he did not trust in Christ as such an advocate and intercessor when he and his brethren sinned, but that he taught that Christ was to take away sin, and destroy the works of the enemy by advocating righteousness, and holiness, which can be possessed in no other way than by faith and obedience to the doctrines and precepts he had taught and advocated. He could NEVER "*take away sin*;" nor "*destroy the works of the devil*;" nor "*save his people from their sins*;" as long as he consents to *save them in their sins*, or in any way TOLERATE "*the works of the devil*."

The reader has thus far been made acquainted with some of the points of difference between the functions of the advocate of the popular theories, and the masses; and the functions of the advocate spoken of in the Bible. When summed up, their work will present the following striking contrast.

THE ADVOCATE

and intercessor of the Bible, intercede with man, for God; advocates the cause of righteousness, obedience, and holiness; extolls and honors the character of God, as well as his own; and succeeds in saving his people from their sins. Hence the devil, the enemy of righteousness, is frustrated and foiled in his plans, by a good and wise God, through the advocacy and intercession of his Son Jesus Christ.

THE ADVOCATE

and intercessor of the creeds, intercedes with God, for man; advocates the cause of unrighteousness, sin, and disobedience; defames the character of God, as well as his own; and saves the masses in their sinful degradation. Hence God the enemy

of all unrighteousness, is frustrated and foiled in his plans, by the devil, through the advocacy and intercession of his Son Jesus Christ.

ACCORDING TO THE BIBLE,

God is immutable; by two immutable things in which it is impossible for God to lie, we have a strong and powerful *paraklesin* to induce us to lay hold of the hope set before us, which hope is anchored on the immutability of God's word.

ACCORDING TO THE CREEDS,

God is not immutable;—his word, and oath, are not to be depended upon;—we have a strong and powerful *paraklesin* to induce God to keep [or break, I do not know which,] his word and oath; and on the success of our *paraklesin*.—and not on the immutability of God's word and oath,—is our hope anchored and made sure.

The reader will perceive that there is as wide a difference between these two Christs, as there is between light and darkness;—that the functions of the one are inimical to those of the other; for what the true Christ advocates and builds, the other opposes and overturns. The true Christ honors God by acting in harmony with his predetermined purposes, and his will. The other dishonors him by his official opposition to those purposes, and that will. The true Christ does not exercise himself in an office the functions of which involve the destruction of God's immutability. But in every official act the character and dignity of his Father remain unimpeached.

GEO. NELLIS.

From Nathaniel, or the Israelite Indeed.

The Sonship of the Messiah.

No doubt ever entered the mind of the Jewish people, the wise and the learned, as well as the uneducated and the unlearned, that the Messiah whom they expected was to be the Son of God. When Jesus asked his disciples what the people said of him, they answered that some say that he was John the Baptist, others, Elias, Jeremiah, or some other of the great Prophets risen from the dead. But when Jesus said, "whom say ye that I am?" Simon Peter said; "Thou art the Christ, or Messiah, the Son of the living God." Thus, the untutored fisherman of Galilee testified of the common belief of the people that the expected Deliverer was not to be a mere human being, a Son of David, but "the Son of the living God." The same testimony we received from the highest authorities of the nation. For at the trial of Jesus before the great national tribunal the High priest said unto him; "I adjure thee by the living God, that thou tell us whether thou be the Messiah, the Son of God." The Sonship of the Messiah, therefore, was admitted by the High priest, but it was denied that it was he who stood before the tribunal as a prisoner.

Moreover, the Sonship of the Messiah was not understood, either by the common people or by the common understanding of the word, a relation in which Israel, in a state of faithful obedience stood to Jehovah, when they were called the "Sons of God," or as a nation, "Son of God; but all understood and believed the Sonship of the Messiah in the highest sense, THE DIVINE SON OF THE DIVINE FATHER. In proof of this we call the attention of our reader to the confession of one who was not so easily convinced of things which his human reason could not perceive. Thomas, who doubted the resurrection of Jesus until he was permitted to see the wounds in his Master's hands and side and to put his finger in these wounds. But then he cried out "My Lord, and my God." Returned again to the awful scene of the trial, we find that upon the profession of Jesus that he was "the Messiah the Son of God," the High priest rent his clothes, saying, he has spoken blasphemy, what further need have we of witnesses?" If, then, the High priest and others of the high council had not believed in the *Divine Sonship* of the Messiah, how could they have declared the profession of Jesus as blasphemy? It is, therefore, an indisputable fact that both, priests, rulers and people entertained the firm belief that the Messiah was to be a Divine being, the Son of the living God.

The question now arises, was that general belief of all classes of the Jewish people founded upon a mere tradition, created by the almost continual suffering by their enemies, or upon the Scriptures of Truth, the sure Word of God? Modern Rabbies maintain the first view; they say that those wise men of old, called Prophets, predicted the advance of civilization, of liberal views concerning the relation of man to the Creator of the universe, and which in accordance with the intellectual capacity of their generations, clothed it in the shape of the just and righteous reign of a monarch of Divine origin. In other words, the Messiah is the glorious idea of a golden age of perfection among all the nations of the earth, which is gradually developed, and advanced by the appearance of gifted men like Jesus, Luther, Washington, Napoleon and the like.

The ancients, however—and also the pious Jews of our days—believed and still do believe that the Prophets were truly inspired by the Spirit of God, they testified of what had been shown to them of future events, and that they really meant what they said. They therefore believed that Messiah was to be a person and not an idea, and that person

must be the Son of the living God, and their belief is founded upon Divine revelation. The passages in the revealed Word concerning the Sonship of the Messiah are many, but we shall refer only to a few, those which are particularly disputed by the moderns.

I. THE SECOND PSALM. The Psalmist does not speak his own words, but the word which God put in his mouth, when he says, "I will declare the decree, Jehovah hath said unto me, thou art my Son, this day have I begotten thee." The Prophet, then, is told to advise and instruct the rulers of mankind, namely, to serve Jehovah with fear (or reverence) and rejoice with trembling, to kiss the Son—that is, to pay him homage—and to put their trust in Him.

Moderns say that it was not David himself who wrote this Psalm, but one of the authors mentioned in the book; that he did not write by inspiration from on high, but rather a piece of poetry flattering the reigning king David. It was written, they say, when the throne of Israel was still disputed by the descendants of Saul, &c. &c. The fallacy of this interpretation can be proved from the following circumstances:

1. God never called David his son, but invariably "His servant."

2. Here is a promise that God would give to the person whom He calls His Son, all the heathen for his inheritance and the uttermost parts of the earth for his possession. David we may fairly presume would not have been slow to ask for the promised grand heritage had it been made to him.

3. The Psalms are full of warnings not to put trust in any man, be they kings or princes, but in the Lord alone; how then could the judges of the earth be advised to kiss that Son—David—and to call every man blessed who put his trust in him?

II. The thirtieth chapter of Proverbs. "The words of Agur ben Yakeh—even the prophesy." In the original it reads "ham-assa"—the burden which is often employed in other prophetic books instead of prophesy. The Prophet asks the question; "Who hath ascended into heaven and (not or as the common version has it) descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who has established all the ends of the earth? What in his name, and what is his son's name, if thou canst tell?"

That the Prophet speaks of the Creator no one will or can deny, and yet he also speak of a Sox of the Creator, and asks whether Ithiel and Ukal, who must have been learned men, could tell him the names of both? The Prophet knew well that in every language there is a name by which

the Creator is designated? The Hebrew call him Jehovah, El, Eloha, Elohim, Shaddai, according to the attribute in connection of which they wanted to mention him; the English name him God, the German Gott, the Sklavonian tribes Boha or Boga and so on; but the real name of Jehovah is not revealed, and therefore inaffable. Now this Great Cause of all existence has a son, this son to be worthy of such a father, must be DIVINE. So the ancients argued, and we say Amen.

III. The third and most plain and important passage is that in Isa. ix. 6, 7. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the Master of the everlasting age, the almighty Hero, the Prince of Peace. The prince Prophet had the privilege to see in a vision what others before him were only permitted to know. He saw the birth of that wonderful child, that Divine Son, and heard the proclamation of His Divine names. That this Divine Son of God is no other than the Messiah, the Deliverer, a descendant and rightful heir of the throne and kingdom of David, is plainly recorded in the next verse. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever. The zeal of Jehovah of hosts will perform it."

This excludes every idea of a mere human monarch to occupy the throne of David. The giving of Divine names to a mere mortal king would be the grossest blasphemy of which, most assuredly, the great Prophet could not be guilty. This, therefore, refutes completely the interpretation of the moderns that the Prophet speaks here of the birth of Hezekiah, the son of Ahas, who proved to be one of the pious kings of Judah. Now, as the history of that pious king is faithfully recorded in the book of Kings and in Chronicles, it would be foolish or wicked or both to apply to him the verses we quoted. Hezekiah, with all his piety did not even approach one of those attributes ascribed by the Prophet in so glowing colors, and his reign was by no means the happiest and was comparatively very short.

None else, therefore, but the Messiah can rightly claim those Divine Names and the possession—forever—the throne and kingdom of David; and as it has been proved to a demonstration that Jesus of Nazareth, and none else, was the Messiah, it follows that Jesus, and He alone, is what He professed before the council in Jerusalem: THE MESSIAH, THE SON OF GOD.

Phos Aleethinos.

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART III.—HEBREW THEOLOGY CONTINUED.

We will now proceed to examine some of those passages that are used by the Gentile theologians of modern times to prove the doctrine of the Trinity. The first we will notice is that concerning the three heavenly witnesses; "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John v. 7. This is the only passage in the Bible that really teaches the doctrine of a Trinity; and if it were of any authority whatever, it would be very conclusive. In the catechism of the Methodist Episcopal Church, in which various doctrines held by that people are set forth with references to certain Scripture texts as proof, this text is the only one cited to sustain the doctrine of the Three in One God.

This will do very well and be readily received by ignorant minds. But no honest and intelligent reasoner in behalf of that doctrine would offer to present this passage in its support, from the fact that it was admitted by all critical authority of whatever shade of opinion or belief, to be a spurious interpolation of the text, a forgery of the latter part of the fifth century. "It is not found in any Greek Manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin Fathers even when treating upon subjects which would naturally lead them to appeal to its authority. It was first cited, though not as it now reads, by Virgilius Tapsensis, a Latin writer of no credit in the latter end of the fifth century." This passage being manifestly spurious, it claims no further notice, but for the satisfaction of our readers we will give the genuine reading of 1 John v. 7, 8. "For there are three that testify; the Spirit, and the water, and the blood; and the three are for one."

"I and my Father are one," John x. 30. Is a passage much quoted by the three-one theologians to sustain their position, but it must be apparent that if it proves anything in favor of their position, it proves that Jesus himself was the Father, and if he was or is the Father where shall we look for the second person in the Gentile Trinity, God the son. But if we examine the context and the connected teachings of Jesus with refer-

ence to this matter we shall see that Jesus did not intend to teach any such idea, as that he was, or is, either the first or second person in a Trinity of Gods. From the context we learn that Jesus upon being accused of blasphemy by the Jews for the utterance of this language refers them to their Law wherein it is written "I said ye are gods," and he said further from them; "If he called them gods unto whom the word of God came, and the scriptures cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am a Son of God? If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works: that ye may know and believe that the Father is in me and I in him." From his own explanation it is apparent that all that Jesus claims for himself is this; that he was sanctified, or set apart by the Father, and sent to perform a certain work, that being done by the authority of the Father, was the Father's work, or the Father working for him. The expression "the Father in me," no more proves Jesus to be a person in the Trinity, than a similar expression used by the apostle Paul proves all true believers to be persons in the Godhead. There is "One God and Father of all, who is above all, and through all and IN YOU ALL," Eph. iv. 6. Jesus likewise claims to be a son of God.* He also sets forth that the Father is in him. By his other teachings, we learn that he claimed no more of godship by this, than he claimed for all those who believe on him. If by this language he made himself a person in the Godhead in the sense in which modern Gentile theologians teach that he is, then he makes every individual believer such in the same sense; this we are prepared to prove by the following testimony. "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me and I in thee, that they also may be one in us," John xvii. 20, 21. If then the expression, "I and my Father are one," proves Jesus to be the second person in the Trinity, it proves that all believers may be come persons in the same, for Jesus prayed that they might all be one, as he and his Father are one, that they might all be one in God. See also verse 11.

We will now notice one other passage which is supposed to teach the pre-existence of Jesus as a person with God before the beginning of the world. It is this, "Before Abraham was I am," John viii. 58.

* The article is wanted in the Greek, consequently it should read "a son" instead of "the son" as the common version has it.

There are a few other passages in John's Gospel to which the same reasoning is applicable that we shall use with reference to this. But before proceeding we will remark that this passage, even if it did prove anything with reference to a pre-existence of the Christ in any shape before he was born in Bethlehem, no more proves a Trinity of persons in the Godhead, that it proves a duality, or an indefinite plurality of persons therein. In order to illustrate more forcibly what we intend to present, we call attention to a passage or two in the book of the prophet Isaiah.

"Hearken unto me, O house of Jacob and all the remnant of the house of Israel. Remember the former things of old: for I am God and there is none else; I am God and there is none like me," Isa. xli. 8-10. Now suppose we assert that Isaiah claims that he is the self-existent, declaring the end from the beginning, we should be met at once with the plea that it was not Isaiah himself that made this declaration, but the Spirit speaking in or through Isaiah. But there is nothing in the whole chapter to indicate that any other than Isaiah utters the language or make the claim therein set forth. Here we are again met with the suggestion that we should not take this isolated chapter to build up a theory, but that we should examine other portions of the book and ascertain from its general teachings what Isaiah really claims. This we admit to be the proper course, and by doing so we learn that it is not Isaiah that claims to be the eternal God and to have existed from before the beginning, but that it was the eternal One himself speaking by his Spirit through Isaiah to the Hebrew nation. We learn also from a general examination of the writings of Isaiah, that he claims to have been sent of God to perform a certain mission, and to proclaim his words to the sons of Jacob.

Now all we ask of candid reasoners is, that they will pursue the same course with reference to the teachings of Jesus that they ask us to pursue with reference to Isaiah. Let us not take an isolated verso or two to build a theory upon, but examine the general teachings of Jesus and from them ascertain what claims he sets forth.

In John iii. 34, we have a testimony of John the Baptist concerning Jesus, as follows, "He whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure." By reference to one of the passages we have had under consideration, we find that Jesus claims to have been sent of God but this is not all, there are many other passages that teach the same thing which we will not notice as we

persume this point will be admitted by all. But now we come to notice another point, and that is this, it was not necessary in the case of Isaiah that in order to be sent of God, he should have existed before his birth in any sense whatever; hence we conclude that it was not necessary for Jesus to have existed before his birth at Bethlehem, in order to have been sent of God. If then we apply the same rule to Jesus that we are all agreed applies to Isaiah, we can come to no other conclusion than that this, that in the speeches and sayings of Jesus to the Jews the words he used were not his own, but the words of God spoken through him by the Spirit. Now let us examine the general teachings of Jesus and see if they do not sustain this view of the subject.

Jesus says, "My doctrine is not mine but mine who sent me," John vii. 16. Again he says, "I do nothing of myself; but my Father which sent me, he gave me a commandment what I should say, and what I should speak," John xii. 49. One more passage, "The word which ye hear is not mine but the Father's who sent me," John xiv. 24.

If we are willing to receive this testimony, we need have no difficulty with such expression as, "Before Abraham was I am;" or, any other seemingly difficult speech or dark sayings of Jesus. We have only to bear in mind, that God by the Spirit was speaking to the Hebrew nation, as anciently he spake to them by his Spirit in the prophets, or, to use the style of language adopted by the writer to the Hebrews; "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by a Son," Heb. i. 1. This subject will receive further notice, when we come to treat of the nature and character of the Christ.

TO BE CONTINUED

For the Gospel Banner,
Catechesis Reviewed.

By MORE ANON.

The next question demands a careful and particular consideration, because it is supposed that Christ had ascended to the Father at some time between his resurrection and his being taken up at the end of the forty days, as recorded in Acts i. There is not "two or three witnesses" for this doctrine, but only one—the saying of Christ to Mary after his resurrection, when she took hold of him by the feet, he said to her, "Touch me not, for I am not yet ascended to my Father." On a subsequent occasion he invited Thomas to put his hand

into the wound in his side. It is argued that between these two circumstances he must have been to his Father. This is a fair statement of the case. But when examined on its merits it will appear that there is hardly enough of support for such a doctrine. There is this essential difference between Mary and Thomas, that is lost sight of. Mary was faithful, and did not require a personal examination. Thomas demanded it; and in his great condescension and yielding disposition he conceded all that Thomas demanded, and added the touching gentle rebuke, "be not faithless, but believing." Thus by manifestations of rare traits of character he won the hearts of his followers. And where now is the support for the visit of Christ to the Father between these two events.

But secondly, the visit contended for is positively contradicted by other testimonies which we shall now introduce. Before the crucifixion of Christ he gave the disciples ample instruction concerning his departure. We have the instruction on record and neither they nor we need be in darkness on the subject. We request the reader to peruse all the xiv. xv. xvi. and xvii. chaps. of John as we have only space to comment upon a few passages of these exceedingly interesting discourses of our Savior. The first verse we quote as a glaring contradiction of the doctors inserted visit to the Father is John xvi. 10 "I go to my Father and ye (my disciples) SEE ME NO MORE." The theory we are examining alleges that quite the contrary happened, Christ went to the Father and the disciples saw him again. The harmony of the facts with the saying of Christ is that Christ did not ascend to the Father until after the forty days' when a cloud received him out of the sight of these very disciples, as recorded in Acts i. since which time they have seen him no more.

The next passage we shall quote is another saying of our Lord; John xvi. 16—"A little while, and ye shall not see me; and again, a little while, and ye shall see me because I go to the Father." Here are two "little whiles," both preceding the going to the Father, which is again quite in harmony with the facts. Shortly after uttering these words our Lord was crucified, dead and buried. During this little while they did not see him. But to the joy of their hearts he rose again, and became the first-born from the dead—the first-fruits of them that slept; and for another, the second "little while," they did see him—after both "little whiles," he went to the Father, as recorded, as already stated in Acts i. Thus when we have "a right set" of the truth

does everything fall into its place with a naturalness and a beauty that is really charming and Godlike. In perfect harmony with the above exposition in explaining the saying to his disciples who did not understand it he tells them "that they would lament," which they did when the bridegroom was gone, during the first little while, but though they lamented the world did not care about it, but rejoiced, but their sorrow would be turned into joy by the resurrection and abode with them for another little while of forty days of their Lord, and the best of it was that no man could take away their joy. In that little while before the ascension, began the disciples to ask things of the Father *in the name of the Son*. To conclude our reference to this interesting discourse we quote verse 28. "I came forth from the Father." This the doctor positively denies. He was the Lord from heaven because he *went to heaven*; and that too at a time when he positively *did not go to heaven* as our readers will by this time allow. "And am come into the world again. I leave the world and go to the Father." Here we have only one leaving of the world—one going to the Father and as he unmistakably went to the Father at the end of the forty days as recorded as already stated in Acts i. *he never left the world and never went to the Father before*. Having we trust "rightly divided the word" on this subject, we now quote the question and answer we have been reviewing that the reader may see the difference between the simple truth and the clumsy error.

Ques. 25. "Are the ascent and the assumption of Jesus the same?"

Ans. No. They occurred forty days apart. The assumption of Jesus was the taking of him up into heaven where he now is, Acts i. 11." *Assumption smacks of the Papacy.*

Ques. 26. "What did the crucified body become on its instantaneous ascent to the Father on the third day?"

What a strange question this to ask when the fact is as we have shown incontestably that Christ did not ascend to the Father at all on the third day but remained on the earth for forty days and then ascended. But what says the answer to this sage question? The crucified body *was made* the last Adam. As if Christ was not the second Adam before his crucifixion. This crucified body *became* the Lord from heaven. Christ did not think this of himself, for before his crucifixion he declares that he came forth from God, he *became* the Lord the Spirit; the reference 2 Cor. iii. 17 says nothing about *becoming*. This crucified body also *became* the exact likeness of the Father's substance.

Heb. i. 3. On turning to the doctor's reference we find nothing about *becoming* the exact likeness of the Father but we find that "he was the express image of God's person" he was that before his crucifixion—he was that when he came into the world. The likeness is not said to consist in "substance" but in person.

Questions 27 and 28 it is noticeable have no reference to Scripture. The latter question imperatively demands a scripture. Irrational must they be who accepts its doctrine on the sole say so of a mortal man whose breath is in his nostrils. It asserts that the "swallowing up of life occurs after the body comes forth from the grave and after passing the scrutiny of judgment. There is no attempt to prove the position neither by reason or testimony. Are we called upon to go through the labor of disproving a baseless assertion. We think not, and further, any one who will treat the scriptures with such supercilious contempt put themselves beyond the pale of reasoning with. But worse than all this, the baseless assertion is made to support question 29 viz; "what does Paul say it is the *after coming forth from the grave is swallowed up of life*. Ans. The mortal;" his words are that the mortal might be swallowed up of life. 2 Cor. v. 4. Now we will put in a couple of questions of our own.

Ques. What do questions 27 and 28 rest upon? Ans. Nothing.

Ques. What does question 29 quoted above rest upon? Ans. Upon Nos. 28 and 29.

TO BE CONTINUED.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

Toiling in Hope.

When sailing on this troubled sea,
Of pain, and tears, and agony,
Though wildly roar the waves around,
With restless and repeated sound,
'Tis sweet to think that on our eyes
A lovelier clime shall yet arise;—
That we shall wake from sorrows' dream,
Beside a pure and living stream.

Yet we must suffer here below,
Unnumbered pangs of grief and woe;
Nor must the trembling heart repine,
But all unto its God resign;
In weakness and in pain made known,
His powerful mercy shall be shown,
Until the fight of faith is o'er,
And sin shall vex the soul no more.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

September 1st, 1868.

To our Readers and Correspondents-

From a letter received on the 12th from our brother, the Editor. Dated Elizabeth, New Jersey; we learn that he was very sick and had been for about three weeks, and that while at Dansville, N. Y., Dr. Jackson, Physician in Chief of the Hygienic Institution, strongly advised a sea voyage to Europe as the very best thing for his wife, and would be very beneficial for himself also. Hence he had arranged to go and would sail from New York on Saturday Aug. 15th in the Steam Ship "City of Baltimore." This will necessitate his absence from his editorial labors, for 2 or 3 months yet. In the meantime, we solicit the kind indulgence of our readers, should the arrangement of articles, and the choice of matter not be equal to what it has been under his own supervision.

It is but little time we have at our disposal, for editorial work, since we are closely confined to a store until 8 o'clock in the evening. Under these circumstances then we have to solicit those brethren, who have hitherto kindly furnished articles for publication not to relax their efforts in this direction; but rather to increase them, and let us have articles of an interesting, instructive, sound, scriptural character, which will be calculated for edification; as we much wish to keep up its interest among our readers.

In our judgment, such articles are needed, and will be much better adapted to assist the believer to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and to build them up into him who is our living head. True we are also instructed to "guard the faith," that it may be preserved pure, and also to "contend earnestly for it," seeing it is being assailed

in some of its *vital parts*, both from *within* and from *without*. Therefore we cannot be indifferent about it. Therefore let such arguments as are used, be scriptural, and logical—the language courteous, and the spirit that of Christ. EDITOR, *Pro Tem.*

"The Sufferings of Christ."

DEAR READER:—have you ever made the sufferings of Christ a theme for serious and devout contemplation? surely it is one worthy to occupy the deep thought of every one, who, through *his* sufferings and death, have obtained deliverance from the law of sin and death, and a good hope through favor of sharing with him in the joy. "The sufferings of Christ, and the glory that should follow," was a theme on which the apostles in their public discourses, and in their letters to the churches largely dwelt, setting them forth as incentives to patient endurance in the course marked out—so that having suffered awhile, they might obtain the reward of the inheritance, for they served the Lord Christ. "If we suffer with him we shall also reign with him," says the apostle. And he calls the attention of the Hebrews to the sufferings of Christ, as follows: "looking unto Jesus, the author and perfecter of our faith; who for the joy that was set before him, endured the cross, despising the shame," etc. "For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds," Heb. xii. 2, 3.

The Old Testament saints seemed also to have a clear understanding that the coming Messiah was to appear in humility—to suffer first, before he entered upon his glory. Hence Daniel, the beloved prophet, the revealer of the interregnum between the captivity, and the coming of Messiah, and five hundred years before the event, saw the humiliation and cutting off of Messiah the Prince, yea, his prophetic eye looked through the distant ages to a period beyond even our day, and saw the humiliated and rejected one, coming in his glory, entering upon his reign, and reigning until his kingdom embraced all nations, people and tongues.

Still further up the stream of time we go,

and more than seven hundred years before the events described transpired; we find the prophet Isaiah portraying with all the minuteness of an eye-witness the tragic scenes of Calvary, and the purpose for which Messiah suffered. Again, we travel on and more than a thousand years before the promised son of David appeared as a babe in Bethlehem, we find the royal Psalmist speaking of the suffering of Messiah—describing scenes which actually took place at the crucifixion, and the very words which were uttered on that occasion. Hear him, "my God, my God, why hast thou forsaken me? All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Be not far from me; for trouble is near: for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouth, as a ravening and roaring lion. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet. They part my garments among them and cast lots upon my vesture."

The law also prefigured him in its typical and shadowy institutions, its sacrifices and burnt-offerings for sin.

And if we go back to the beginning, we find it plainly indicated in the promise concerning the woman's seed, that this seed was first to be a sufferer, for the serpent was to bite his heel, though he would ultimately be a conqueror, and bruise the serpent's head. How strange it is that with such testimonies before them the Jews should have so far mistaken the Divine arrangement and record, as to expect Messiah to appear in glory before he had been manifested in humility. Humiliation before exaltation, the cross before the crown, is God's plan.

Some have written and spoke of the sufferings of Christ, as we think, disparagingly, representing that many men who have suffered martyrdom for the truth's sake have displayed much more heroic courage, patience and endurance under suffering than did the Son of God. That many men have

met death heroically and even triumphantly is doubtless true, but in order to judge correctly, the varied circumstances need to be considered, the manner of death, the physical temperament, etc.

The sufferings of Jesus were of a two-fold character. Mental and physical.

What cause was there for mental suffering? he had for three and a half years devoted; his utmost energies for the good of the people he expounded to them the law and the prophets in a manner, and with an earnestness which excited their wonder and admiration; and preached to them the glad tidings concerning the kingdom of God, and the people "were astonished at his doctrine," and some exclaimed never man spake like this man. He healed their sicknesses, the lame in his presence leaped for joy, the ears of the deaf were unstopped, the tongue of the dumb was unloosed, into the sightless eyes, he poured the light of day, and even the dead obeyed to his call sprang to life again. And though he was a houseless wanderer, more destitute than the birds of the air, or the jackals of the desert: yet when the multitudes attracted by his teaching and his Godlike power thronged him and followed him into the wilderness; when he beheld them as sheep without a shepherd, he had compassion on them, and fed them by thousands. Here then was an unparalleled display of benevolence and loving kindness. Surely such abounding, disinterested benevolence as this was enough to awaken their kindest sympathies, so as to render not only the recipient, but also all who became cognizant of the facts devotedly attached to him. Was it so? the sequel will show.

Jesus had doubtless a fine well balanced organization and a highly susceptible temperament, which rendered him keenly sensitive; hence the poignancy of his grief, at the hardness of heart, and the ingratitude of the people. Hear his wailing cry over the cities wherein most of his mighty works had been done. Woe unto thee Chorazin: woe unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and

ashes." Again; and when he was come "near to the city (Jerusalem) he wept over it, saying if thou hadst known even thou in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings: and ye would not! Behold, your house is left unto you desolate." Who can tell the amount of *anguish* there is indicated in this lamentation? He loved his country, and he loved his nation. And foreseeing as he did the impending calamity, which he had earnestly tried to avert, by calling them to repentance, that they might be prepared to enter the kingdom which he preached unto them. But now the day of grace was passed and it only remained for them to fill to overflowing the measure of their iniquity, which they speedily did, by imbruing their hands in his blood.

Jesus and his disciples had disinterestedly labored for their good, but how little fruit did he see—they requited him evil for good—cursing for blessing. How hard is the human heart, when under the dominion of sin—"how deceitful above all things and desperately wicked." Is it any wonder that such base ingratitude should cause anguish of mind? It would be a wonder if it did not. Some sudden bad news, or some unexpected calamity, have often had the effect in a single night to emaciate the body—blanch the cheek—and whiten the hair, and this indicates more *intense suffering*, than the mind can well conceive. But when Jesus who should have been honored and loved, was instead "despised and rejected of men" then he became "a man of sorrows and acquainted with grief." And when he "bore our griefs, and carried our sorrows;

and the chastisement of our peace was laid upon him;" no wonder that "he began to be very sorrowful." Addressing his disciples, he said unto them, "sit ye here while I go and pray yonder." "And taking with him Peter, and James and John, he said unto them my soul is exceeding sorrowful even unto death, tarry ye here and watch with me." And he went a little further and falling on his face he prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." This was repeated, and the third time he said, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." "And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." But his prayer was heard; and though the cup was not removed, "angels ministered unto him, and strengthened him." Surely here was anguish and sorrow greater than human nature had ever endured. From this time he went with calm composure to the altar of his cross. "He endured the cross despising the shame." When on the way to Calvary, the women bewailed and lamented him. "But Jesus turning to them, said, daughters of Jerusalem, weep not for me, but weep for yourselves and your children." Arriving at the place of crucifixion they offered him a cup of wine mingled with gall, which, when he had tasted he would not drink.* No, he had endured the mental agony in the garden, and he was quite willing to bear the physical pains of crucifixion; acute and protracted though they might be. Let it be remembered that he was of a temperament, which rendered him keenly sensitive to either mental, or physical suffering; his nerves being strung to their highest tension. Now view him laid on the ground, stretched on the cross. See the executioners busy with the implements of torture—heard you that stroke of the hammer? it sent a rugged nail crashing through the small bones, tendons, nerves, and muscular fibres of the hand just

* It was the custom of the Romans to give their malefactors a cup of wine, in which was mixed a stupefying drug, in order to deaden the sensibility of the nerves.

where they articulate from the wrist. Hark, again, that crushing sound! the *other hand* is now impaled. Soon now the work is done; his feet are treated in like manner. Now look; they elevate the cross, and with a sudden jerk it goes down into the socket prepared for it; how that shock causes every nerve to thrill with torture! Now the weight of the suspended body presses heavily upon the broken bones and lacerated nerves and tissues of his pierced hands and feet—see how the flesh quivers with nervous tremor, and how the muscles writhe in agony. But look again, is it possible that this is he—the son of man of dignified mein, whose serene and placid countenance beamed with benevolence as he taught in our streets and preached in our synagogues? yes, it is he! but the agony of last evening—the cruel mockings of his trial and the tortures of to-day have done their work effectually! His visage is so marred more than any man, and his form than the sons of men." How emaciated his frame, "I may tell all my bones they look and stare upon me"—"he is as a root out of dry ground," withered and shriveled, "he hath no comeliness of form that we should desire him." Look to the right of the cross, see that group of men standing near; among them are the chief priests in their flowing robes, several of the scribes, and a number of the members of the Sanhedrim. This group of Jewish magistrates mock and deride the crucified one. Hear them saying, "He saved others himself he cannot save." "Let Christ the king of Israel descend now from the cross, that we may see and believe." "He trusted in God; let him deliver him now if he will have him; for he said I am the Son of God." See those men passing by, they also mock at his agony "and revile him wagging their heads, and saying, thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross."

But where are his disciples all this while? why are they not near to succor him? Yes indeed where are they? one betrayed him, another denied him, and the rest forsook him and fled; "the shepherd was smitten

and the sheep were scattered." But who are that small knot of sad and weeping women who have ventured so near to the cross. Ah! I see who they are, one is Mary the mother of Jesus; poor woman, her grief is great. She sees his terrible agony, but is powerless to succor him—she is a witness to the taunts, the scorn and the derision of the unfeeling multitude, and it cuts her to the quick. Another of the women I perceive is her friend and companion, Mary the wife of Cleophas. The other woman whose grief is terrible, and to whose susceptible heart, every contortion of the crucified one, seems to send a corresponding pang, is that Mary who so lately met Jesus at the house of Simon, and testified the intensity of her love by pouring on his head a box of very costly ointment, and afterwards bathing his feet with her tears and wiping them with her hair. But see, there seems to be another person standing with them apparently comforting them. Let us draw a little nearer; now look, he is a young man, yes, and I recognize him to be "the disciple whom Jesus loved," he has ventured from his retreat. See now, they venture nearer to the cross, and Jesus speaks to his mother and says "behold thy son;" then speaking to John he says, "behold thy mother." And from thence he took her to his own home. The sixth hour (noon) approaches, for three long hours he has been suspended, enduring the agony intensified by the bitter reproaches, the taunts, and the scoffings of the unfeeling multitude, yet all this time he has been patient and uncomplaining, his only utterance being a prayer, to his Father, saying, "Father forgive them for they know not what they do." It is now high noon—the sun is at the meridian, and though there is no shame, nor compunction in the people for their cruelty; yet nature appalled at the horrid spectacle covers it with a mantle of darkness; which strikes awe into the people; this pertematural darkness continued until the ninth hour (3 o'clock P. M.) 'Hark! what is that loud piercing cry? It is the royal sufferer overwhelmed with anguish, crying in the bitterness of his soul, Eloi, Elsi, lama sabachthani? My God,

my God, why hast thou forsaken me? Immediately after, a soldier seizing a spear plunged it into his side and his life-blood gushed out, during which he cried aloud again, then bowed his head and died. Thus ended this tragic scene.

Reader say: was ever sorrow like unto his sorrow? was ever pain like unto his? Not for his own sins did he suffer; but for you, for me, and that he might deliver from the thralldom of death, those who through fear of death were all their lifetime subject to bondage.—EDITOR, *pro tem.*

From the Messenger of the Churches.

The One Spirit.

This is one of the items of unity in Eph. iv. The one body and one Spirit are kindred subjects, so interwoven that they can be scarcely separated. In the remarks I have to make it may appear that my subject should have been called the one body, because of the practical bearing of those remarks, and working them one with the another. I do not want to speak of the one Spirit in a doctrinal manner, whether it is a person or an influence. The question is—Do you believe there is such a thing? The one Spirit is repeatedly referred to in the epistles as something real, and which most deeply concerns each one of us who would work out his own salvation with fear and trembling. God has never, in all his dealings, told us what he is himself. He has always revealed himself to mankind in relation to his purpose or his worship. To attempt to define what God is, or what his Spirit is, would be useless labor, because we have no data to go by. There is one statement which says, "God is a Spirit" (John iv. 24) and that is the only one we have which approaches to an intimation of what God is; but, if we look at the way it is brought in, we must be very cautious in accepting it as a definition of what God is. God has manifested himself as a Spirit in order to worship, evidently bearing the idea wherever the Spirit and truth existed there was a medium of worship, and hence the placing of his name in Jerusalem came to an end. God was *localized*, so to speak, in Jerusalem, and was to be sought after nowhere else; but, says Jesus, that time has come to an end. God's name is associating with Spirit and truth, and not with a house in Jerusalem, or any place else; therefore they that worship him need not worship him in Jerusalem, or Shiloh, or Gibeon, but in Spirit and in truth. This shows the Spirit

in its practical bearing, which we must observe in order to act out in their fulness. We hear among brethren in many places of the absence of the Spirit, and taking a view of the brotherhood wherever they are, we find practical proofs that the one Spirit is *really* absent.

How are we to develop the fruits of the Spirit? There were manifestations of the Spirit in early times that are not now to be seen; but it does not appear that these manifestations were intended to continue. Into this, however, we shall not now enter. Suffice it to say, it is a fact they are not now manifested anywhere, though the thing they were designed to bring about is in existence. God designed to make known the faith and the things to be attained to by those who had the faith. It is necessary that God should make this known in some way, and he chose to make it known in that particular way. There was no special use for the means by which it was made known, but there was for the practice of the things being continued. Therefore the Spirit of God is spoken of as necessary to carrying out these things without acting upon the minds of those who have the truth in a miraculous way, 1 Cor. xii. 7, &c., "But the manifestation of the Spirit is given to every man to profit withal." I do not think any one will assert that the miraculous gifts of the Spirit were present in every one that composed the church of God in the days of the apostles, and yet we find that the manifestation of the Spirit was given to every one to profit withal. There can be no profit contemplated by the apostles without the profit which bears upon the salvation of those who have the faith. The great thing for us to desire is to be profited in and by making us perfect in the faith. Knowledge is one of the gifts of the Spirit, although not generally designated one of the miraculous gifts. But "knowledge puffeth up." Surely this was not an effect designed by God in giving the Spirit. Still the knowledge of the faith may be viewed even now as a miraculous thing. Consider our circumstances for a moment? What are we, where are we, how did we come hither? Surrounded by churches and chapels of all kinds, whose members profess to be the children of God, drawing their information in some measure from this book, as yet we all know how far astray they are from having even the first principles of the faith, how they have lost the hope of the gospel, the hope of the Lord coming to reign upon the earth. How is it that we have come to understand this? Do we put it down to our own wisdom and investigation? I do not think any one will say so. Some may say

brother so-and-so shewed me this, and here we begin an endless chain. What have we, asks the apostle Paul, that we have not received? and here all is thrown back upon God. We profess to be under the guidance of God, and therefore, setting aside secondary causes, the true Scriptural way is to attribute all to him.

Do we understand ourselves as members of the body of Christ, and that when the Church was planted, so to speak, on the day of Pentecost, when the foundation of apostles and prophets was then laid, that it was intended to continue till he came again, or only so long as these gifts of the Spirit continued? If the latter, than there is no Church on earth at the present time; but if it was intended to continue until he came again, then all that was necessary for the building up of the Church must now continue. We are not baptized into the body of Christ by miraculous gifts, but by water, the one and only baptism, upon an intelligent understanding of the things concerning the kingdom of God and the name of Jesus Christ. Therefore by one Spirit are we all baptized into the one body. What we have to do, then, is to obey what the apostles have command; and, in order to be a member of the body of Christ, they say we must be baptized into it. If we are really members of the body of Christ, then we have all been made to drink of this one Spirit, and we are all bringing forth the fruits of the Spirit in all goodness, and righteousness, and pure truth. This is the way to prove whether we are in the faith, whether we have the one Spirit or not, if we are bringing forth the fruits thereof. We must not attribute them to our own goodness. Let us look for a moment at the practical bearing of this matter in the present state of things.

"Ye are the body of Christ and members in particular." We must look at the body of Christ in a figurative way; we cannot look at it in a literal view of a body having hands and feet, &c.; we are all alike in this respect. That wherein we differ is in our mental and moral capabilities and practices. We are not to be particular in ascertaining what particular designation suits us. What concerns us is, whatsoever our hands find to do, do it with our might. God is sufficient to judge what we are and what we can do. The figure of a body is not placed before us without meaning. There is evidently a significance in it, especially as it is connected with one Spirit. James says the body without the Spirit is dead—a fact which bears upon every man—and the body of Christ cannot be an exception. The apostle Paul places it in a practical

form when he says, in Rom. viii., "If any man have not the Spirit of Christ he is none of his. If it is not so, then there is no life.

What we have to look at, at the present time, is the divided state of the brotherhood, and to inquire if we have any duty in relation to this divided state. The apostle Paul says, "If any man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness." Here is a very plain statement in regard to duty. Certainly those who have separated from the brotherhood are in a great fault. Although it may be viewed differently by different brethren, all agree that it is a fault, and that it is desirable that those who separate should be restored and repent. If you carry out the figure of the body you will see how serious a position those members take up. The body of Christ is designated "Christ," and includes all persons who have been baptized into the one body. Therefore it is necessary for the existence of this body in activity and health and strength that all should be united. For we are all members one of another, and we all know how essential to health and strength is the maintaining the connection of the members of the human body one with another. If any members of our body are diseased, we lose to the extent of that disease the use of the faculties of the body. If we cut off a limb, the connection ceases, and the limb dies, though the body lives. It must be the same with the body of Christ, and with all the members in particular. If separation takes place, then darkness must inevitably ensue for the separated one, whether by cutting off or going off, whether by design, or, as it were, by accident. This places separation of brethren one from another in a very serious light, and we must look at it so, for it is here presented. If we take other figures, for instance the one used in John xv., the vine, the same thing is carried out, for the branch that is cut off withers. And as in the body the spirit of life pervades all the members, so in the vine the sap from the root pervades all the branches and branchlets, leaves and leaflets. And as in the body the members are connected one with another, so in the vine. The branches do not all grow out of the trunk, but also branch out of branch, the vitality of each depending on the connection of one with another being maintained. So says Christ, "Severed from me (as such a branched vine) ye can do nothing."

View it as we will, then, we see the reason why unity, forbearance, love, meekness, and long-suffering, are so much insisted upon in the exhortations of the New Testament. The practical question arises, What

are we to do in the matter? Separation exists, How is it to be healed? We have to look upon the fact that where separation exists it has generally originated in a high state of feeling, when the acting out of those injunctions given us whereby to keep the unity of the Spirit had given way. I think I can assert with all confidence that where the moral qualities I have referred to are in active exercise, division is impossible. These are the manifestations required in us to keep the unity of the Spirit "In all lowliness, and meekness, long-suffering, forbearing one another in love," and if we transgress these in any measure, to that extent we are not acting out the one Spirit. I would not for a moment suppose that any of those brethren who have separated the one from the other ever thought that separation had the serious aspect which I have been endeavoring to bring under your notice. But it is an aspect we must look at, and the sooner we act upon it the better. We may say these separations and divisions have been more by accident than design, however much perversity or self-will or dogmatism may have been manifested. If this be so, then those brethren are in a position in which we may with hopeful confidence labor and pray for their return. The way may not be clear, and the way is not clear. What, then, I propose for your consideration is this.—Make it a matter of prayer to God that he may bring about a better state of things; that he would raise up means to diffuse correct information upon this matter, to show the seriousness of division, and to raise, means to re-unite those who have separated. If ignorance prevails, then we have good grounds to go to God with such a prayer. But if in willfulness they looked at the matter in this light, and went into it, then I would say there is no use in us using any means for their restoration. But, if the other, then it is our duty to do all we can to bring about such a desirable state of things. Therefore, brethren, make it a matter of prayer to God that he would remove the carnal spirit which exists among those who have separated, and also it may be among those who have not separated, that they may all have the one Spirit.

Let us see if we are acting out these things, and if our practice is correct, then let us be earnest in our prayer to God for these things, earnest in our meetings, in our families, and in our closets.

☞ Advise is like snow; the softer it falls the longer it dwells upon, and the deeper it sinks into the mind.

For the Gospel Banner.

The Perpetuity of Zion.

"For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell: for I have desired it." Psa. cxxxii. 13, 14.

The above text, and others too numerous to mention in this brief article, proves beyond all controversy or cavil, the perpetuity of Zion or Jerusalem, (which terms are used in the scriptures interchangeably) as the capital, or metropolis of the kingdom, from which locality the law shall issue. "And many nations shall come, and say, come, and let us go up to the mountains of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem," Micah iv. 2. By consulting the Concordance relative to the term Zion, or Jerusalem, we find it is invariably used to designate, either as to locality or to its inhabitants; it will be readily seen then, that applying it to the church or to any sect in christendom is not authorized by the word. And is more absurd still, to call it an *influence*, permeating the minds of professing Christians, spiritualizing, alias mystifying the plain word. Instead of adding beauty or dignity only darkens it; and is as foolish as undertaking to beautify the hues of the rainbow.

In the interpretation of the word, by many, the "ancient land marks, and all apostolic rules are discarded—the kingdom of God, and of course its capital city are divested of all tangibility as being in their estimation too gross and carnal; they thereby render it a mere myth, or phantom; the proper adjuncts or constituents of the kingdom are robbed or set at naught, save only the King, and he is also robbed of all the functions properly pertaining to such an office, it is thereby rendered an empty name; they steel the march to heaven, under the banner of the king of terror, death being transmuted into a welcome friend to lead them to the portals of bliss without the intervention of a resurrection.

The soul stirring strains of the sweet singer of Israel, and the melting accents of the prophet Isaiah, are replete with the most beautiful, and graphic descriptions of Zion, both as it was organized and as it existed in type, and prophetically what it will be under the new covenant organization in the future age; the former description even, exceeds by far, all the fancied, and fine spun theories of modern spiritualizers, as much as light exceeds darkness, it casts the whole into the shade; but language fails to portray its

beauty, glory, and grandeur, when it shall arise from the dust of ages, when it shall no longer be trodden down by Gentile feet. Jerusalem shall then put on her beautiful garments and become the praise and joy of the whole earth—the grand center to which the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow, and sighing shall flee away. Zion will be the radiating point from whence the law shall issue; this is spoken prophetically by the prophet Micah.

The nominal christian world has so long drank from the inebriating cup of the harlot mother, the cup being so exclusively drugged with heathen mythology, that it has produced the *delirium tremens*.

The key note of her bacchanalian song has been, and is to day, "inherent immortality," immortality out of, and independent of Christ the life-giver, or, in common parlance immortal soulism. The protestant world have heartily responded to behests of the old mother with appropriate symphonies: the resurrection on this hypothesis is entirely superceded, and continued life, instead of living again would of course be the legitimate result from the premises; consequently in carrying out the programme to its final results, the christian must of necessity be an exotic plant, which must be removed to a more congenial clime in order to grow and flourish; but let us take our point of observation with the revelator on the Isle of Patmos, and view with him prophetically the time when the sweetest song which has ever echoed and reverberated throughout heavens dome shall be sung, saying, "AND THERE SHALL BE NO MORE CURSE!"—THERE SHALL BE NO MORE DEATH, but the "throne of God shall be established, [in Mount Zion.] and be of perpetual duration like the earth itself." Isa. lxx. 18. A glorious future is in reserve for the people of God.

A new interest is awakened, or at least intensified, in view of the near proximity to the time, when the redeemer shall come to Zion, and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." In the language of the poet:—

We are living in a grand and awful time,
In an age on ages telling, to be living is sublime.

"The time has come, yea the set time to favor Zion has come, when thy servants shall take pleasure in her stones, and favor the dust thereof."

The people of God will "be as Mount

Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

I. M. LEWIS.

For the Gospel Banner.

Christ's Coming and Kingdom.

Dan. ii. 44, "In the days of these kings the God of heaven will set up a kingdom," etc. 1st, What kings did Daniel have reference to? Ans. The feet kings. 2nd, When did the feet kingdoms come into power or existence? Ans. They have not come into power yet. Proof—If the feet kingdoms have been set up the kingdom of God has. Dan. ii. 34, "thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces." Here is the stumbling block with our Reform or Campbellite friends, they take for granted that the Roman empire is the days of the new era, under the two Cæsars constituted the whole reign of the Nebuchadnezar image, but upon examination we find that a great mistake. We will still call on Daniel again and see what he has to say. Dan. vii. 19, "Then I would know the truth of the fourth beast," etc. This fourth beast was the Roman kingdom. It became mistress of the world about 145 years B. C. and continued to exist over 300 years A. D. During the reign of this iron (or leg) kingdom where was the feet kingdom; (this is a question for all to ask themselves that hold to the idea that the kingdom now exists.) What is the proof—Daniel says that (ver. 7,) "after this I saw in the night vision and beheld a fourth beast (the ironic) dreadful and terrible and strong exceedingly; and it had ten horns." Answering to the point we can understand that the fourth beast became divided, has continued in that condition ever since and will, until the time of the fulfillment of the eleventh little horn which is to exist until a time, times and the dividing (or half) of time. We will see at once that the feet kingdoms have not come into existence and if not, how could the stone smite them? here is a point that has been overlooked, instead of the feet kingdoms succeeding the iron kingdom, the iron kingdom became divided and is divided yet; but the time allotted for the subdivision of the image is about removed, it will then be necessary to inquire what follows? the answer is that all of the minor kingdoms or political governments that constituted the Babylonish kingdom, will be consolidated into two grand monarchies to constitute and be do-

nominated, the feet kingdoms, and the ten toe kingdoms are sub-kingdoms. The image organized into two kingdoms (with the toe kingdoms) fulfills the period of the whole earthly political existence. Says Daniel "in the days of these kings the God of heaven will set up a kingdom, that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now notice the different qualities of these kings. Daniel says ii. 33, "his legs of iron, his feet part of iron and part of clay;" for further illustration we will refer to Rev. xvii. 12, "and the ten horns which thou sawest are ten kings, (corresponding to the ten toe kings,) which have received no kingdom as yet; but receive power as kings one hour with the beast, (constituting them sub-kings, they receive power, says John, one hour.) Ver. 14, "these shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings;" constituting him Master of the whole earth. The question arises why all of this? the answer is, that the God of heaven will set up a kingdom that will break all these kingdoms, and will fill the whole earth, and then the saints will reign with Christ in glory; for in that day will he be the mighty God of the whole earth and ruler defacto.

Let us now inquire something about the stone, says Daniel, the stone which thou sawest smote the image. Query, where? upon the feet; then the feet governments must have come into power. The answer is that they have, or else how could the stone not smite them. Have they come into power yet? We answer, no; nor will they until the appointed time, for that that is determined shall be. So when we see the governments of Europe consolidated into two grand monarchies, then look for the return of him that died for us to redeem us from death and corruption. The speculations in reference to the second coming of Christ this year is all guessed at and nothing warrants them. But our prayer is, with the beloved John, Come Lord, come quickly.

J. P.

TO BE CONCLUDED IN ANOTHER NUMBER.

Twenty years since the Protestants in the world numbered 64,000,000 and Romanists 167,000,000, being not quite two Protestants to five Romanists. Now Protestants number 93,000,000 and Romanists 185,000,000—not two Papists to one Protestant. There is a steady decline in the leading Papal powers, and a steady advance in the leading Protestant powers.

From the Messenger of the Churches.

A Psalm of Degrees of David.

The discourse of the faithful Israelites on the way home from the feasts of the Lord.

—B. C. 1000.

The lofty hill of Hermon, which we see from the banks of Jordan, in the heart of Galilee, whose hoary summit shines in the clear sunrise on this morning of our return from the feast, has a robe of flowers and crown of spotless snow. The white vestures of the angels which descend with the benison of the Almighty upon it are not more glorious than the white peak of Hermon.

From that snowy top many streams descend and are lost to sight among the thick grass of the mountain; while every cleft of the rugged ravines is full of flowers. Trailing brambles and climbing vines hide the brown underhill, and the valleys are laughing with lilies colored like the rainbow.

Sirion's lower grades come into view as we climb the opposite bank, traveling homeward, beguiling our way with songs. Sirion's hill is enriched with the streams of Hermon. Its summit is always green, and its smooth shoulder ever clad with corn, and vines, and olives. O Sirion, the blessing of the God of Jacob is upon thee; blessings of the heaven above, and of the deeps beneath. Between the fertilizing shower and the strong flowing stream is the hill of Sirion, rich, luxuriant, and beautiful. From thee have we looked out into the depths of Lebanon; for Manassch stretches his habitation to the bound of the everlasting hills.

How glorious was the son of Aaron in his robes on the day of the feast. The tablet of gold on his grand mitre shone with the brilliance of heaven, and with awe we read—"Holiness to the Lord," as if it had been written with the finger of the Eternal. His embroidered ephod, his girdle of many colors, and his robe of blue, with the bells of gold and the purple pomegranates, were beautiful to behold. On his shoulders there gleamed the golden setting of onyx stones, and his white feet trod the marble pavement of the house of God.

How fragrant with sweet odors was our priest as he lifted up his hand that day to bless the people. The holy anointing oil flowed over his grey hairs, and they shone. To the low descending fringes it extended its lustre, and drops mingled with the shining bells which rung about his ankles. Oh, goodly and pleasant sight to behold! Oh, melodious tinkle of golden bells! Oh, fragrance of the flowers of God and odors of the sanctuary! Blessed is the man that

dwelleth in the temple of the Lord, he will ever be hymning his praise!

Let us go to our homes! Here on this highway we part. *These* ascend the upland of Gaulan, and *those* still fare on the plain of Merom. We shall soon be with our wives and little ones again, and sit under the shade of our olive-tree, to tell the wonders of Jerusalem and sing again the songs of Zion.

Blessed is the man that serves the Lord—seeking the face of the God of Jacob in the solemn feasts, and with the brotherly gathering of the tribes of Israel in the holy places of the Most High. Jerusalem! Jerusalem! the throne of the kingdom of David; city of peace; our hearts' home; we turn to thee as our chief joy. From thy blessed sanctuary we bring the love of our land of promise, the love of our fathers, the love of our fathers' God. And thou hast taught us that we all are brethren. The rough seamen of Asher embraced the browned vintagers of Gilead, in the vale of Kedron, and sung the Hallel with men of Sharon and the maids of Bethphage, their entertainers, on the slope of Olivet, in the golden sunshine of Judah. Let us sing our song again before we part;—

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

"As the dew of Hermon, which descends upon Mount Sirion; for there the Lord commanded the blessing, even perpetual greenness, and on the everlasting hills life for evermore."

FAREWELL! FAREWELL!

G. D.

The Inquirer.

Ek ghes choikos—"of the earth, earthy."

Paul, in his first epistle to the Corinthians, chap. xv., verse 47, makes use of the above phrase to describe our progenitor Adam. As the concluding word only occurs three times in the New Testament, and nowhere save in this chapter, I would feel greatly indebted to any of the brethren who have a more extensive knowledge of the Greek language than I can lay claim to, if they would inform me correctly as to its use in the classics or in the Septuagint, if it occurs therein. It appears to me, with my present knowledge, that, if Paul meant to affirm the principle (as he is said by some to do,) that everything that comes from the earth must *therefore* be earthy, *choikos* was not the word he would have chosen. Of course if the statement is correct that this was Paul's idea, and that this phrase *must* be so translated and understood, all contro-

versy on the subject of "with what body do they come" must cease, as it will be evident to the meanest comprehension that, if nothing can emerge from the earth without being earthy, the saints in Christ who have fallen asleep prior to his coming must emerge from their graves in their previous earthly condition. Of course I admit that our *experience* teaches us that the characteristics of a body or nature created of the dust of the ground is corruptible, without honor, vile, weak, and natural. But then I am unwilling to allow experience much place in this matter, for this reason, that experience teaches fools wisdom, and the wisdom of fools after all is foolishness. I have also another reason for keeping experience in the back ground. The Jews reasoned from bypast experience that when Jesus was laid in Joseph's tomb, they were done with him, but the sequel shows that their experience in this case misled them.

I admit also that Paul, speaking of Adam at the epoch of his creation, says—As the earthly, such are they also that are earthly, or earth-born; but, as Paul is evidently here speaking of the natural law of descent from Adam, I fail to perceive the connective between the two subjects, namely, that (pro-creation, an inherent principle in man and beast, and the raising of dead ones to life by the power of the Spirit of God.

There are several objections I might urge against the acceptance of the idea that whatever comes from the earth must of necessity be earthy, but, as I expect some one of the brethren to give me the real meaning and use of the word *Choikos* used by Paul, I take leave of the subject in the meantime, trusting that my inquiry may stimulate some one to take the matter in hand, and give us a well-supported statement of what meaning the Apostle's words really convey.

Although it is a subject which some years ago might have been passed over without much notice, it has now assumed gigantic proportions in the minds of many, especially of those of our number who come in contact very frequently with those who wish to draw lines of distinction between the followers of Christ and the followers of His followers.

For the sake of the young especially, I crave an inquiry into the subject, as nothing is more calculated to lead them away from the simplicity of the teaching of Jesus than the enunciation of error by those whom they have been taught to regard in former years as great expounders of the truth of God. When we see what we believe to be error coming from such a source, let us not act as if we delighted to re-echo the words of the first great criminal, "Am I my brother's keeper."—GORDON.

Immortal Soul, Eternal Soul, the Soul a Part of God.

These titles I have heard applied to the soul of man by several different clergymen. A few months ago while in a neighboring town, I heard there was to be preaching in the churches on the immortal soul of man. As it was a celebrated preacher, by many styled "the second Ward Beecher," of course I expected that he would bring forth all the light the Scriptures afforded to sustain his view of this subject—and this I will not accused him of not doing. Yet, to my surprise, he did not quote one text in proof of the strongest assertions I ever heard made from the pulpit. He gave us what light he could from heathen authors and customs, and different beliefs, and when he gave the crowning point in his subject, it was a brilliant display, of oratory, and as mighty an assertion as ever was heard on this subject. He stated the soul was not only immortal, but as eternal as God himself! His congregation seemed satisfied with the effort. I was much disappointed in his not attempting to prove the doctrine by the Word of the Lord.

I also heard another preacher state that the soul of man was a part of God; therefore it could not die. This was in Wisconsin. Now let us take our standpoint on the pillar of these statements, and see what conclusion we must come to. If this is our foundation, it must abide the test.

What are we to understand by anything that is immortal? I answer, it is exempt from death and annihilation. It is a life destined to endure without end. If the soul is immortal, it must come pure from God, the Author of immortality. It is not subject to death in any manner (as Webster says,) nor subject to change. Therefore I argue that sin cannot have power with it, for it must be like its originator, the only immortal, wise God, in exemption from sin and death. If it is exempt from one, it must be from the other; for the apostle says: "Sin when finished bringeth forth death."

But let us look at the soul as being a part of God. This may look a little startling at first. We know men murder, and commit all sorts of crimes; yet we cannot admit for a moment that souls have anything to do with it, if the soul is "a part of God." Look at the bloated bacchanalian reeling through the streets. See him roll in his filth. Is this pure, immortal germ, the super-added entity, the immortal soul, the leader in the drunken revel? Is God arrayed against himself? How then can he stand? (Mark iii. 24.) Then if we charge the sin of this drunken revel on the cage or clog of clay,

as it is called by some, what next appears? Why, we see this earthly, degraded, corruptible body leading in this drunken revel in spite of all the immortality it has been able to envelope in its grasp of power; taking the immortal soul, the part of God it encloses to witness the most devilish scenes iniquity can contrive. It seems to have the completest power over the soul, which cannot extricate itself from this filthy cage. Unless, perchance, some of these drunken bodies should kill one of its companions, when the happy, immortal soul must have a happy exit to the bright climes of glory.

Such is the uncouth logic fairly deduced from Orthodox theology.—E. O. ALLEN in *the Voice of the West*.

The Bible.

The *Edinburgh Review*, referring to the space which the Bible occupies in the history of literature says:—

We see nothing like it, and it may well perplex the infidel to account for it: nor need his sagacity disdain to enter a little more deeply into its possible causes than he is usually inclined to do. It has not been given to any other book of religion thus to triumph over national prejudices, and lodge itself securely in the heart of great communities, varying by every conceivable diversity of language, race, manners, customs, and indeed agreeing in nothing but a veneration of itself.

It adapts itself with felicity to the revolutions of thought and feeling which shake to pieces all things else, and flexibly accommodates itself to the progress of society and the changes of civilization. Even conquests—the disorganization of old nations, the formation of new—do not effect the continuity of its empire. It lays hold of the new as of the old, and transmigrates with the spirit of humanity, attracting to itself by its own moral power in all the communities it enters a ceaseless intensity of effort for its propagation, illustration and defence. Other systems of religion are usually delicate exotics, and will not bear transplanting; but if the Bible be false, the facility with which it overleaps the otherwise impassible boundaries of race and clime, and domiciliates itself among so many different nations, is assuredly a far more striking and wonderful proof of human ignorance, perverseness and stupidity, than is afforded in the limited prevalence of even the most abjected superstitions; or if it really has merits which, though a fable, have enabled it to impose so comprehensively and variously on mankind, wonderful indeed must have been the skill in its composition, so wonderful that even the

infidel himself ought never to regard it but with the profoundest reverence as far too successful and sublime a fabrication to admit a thought of scoff and ridicule.—*Public Ledger.*

Dr. Cumming.

Some time ago it was reported that Dr. Cumming had materially changed his views—putting the close of this dispensation millions of years in the future. In this statement we had no confidence at the time, but the following letter from him, which appears in two or three of our exchanges credited to the *London Daily Telegraph*, may be of some interest as showing his present position. Under date of February 3rd, he thus noticed some of the unfair, decisive remarks of that journal;

TO THE EDITOR OF THE DAILY TELEGRAPH.

"SIR: I have read your observations on a condensed report of a lecture of mine delivered in St. Andrew's Scotch Church, Mile End. Permit me to observe very briefly—

1. That I never in my life professed or attempted to prophesy. All I have ventured to do is to explain and unfold inspired prophecies in the Word of God.

2. You refer to repeated prophecies of mine repeatedly contradicted by facts. I shall feel much obliged if you will specify one.

3. You indicate an opinion that I have recalled or changed my interpretations of prophecy. Will you be kind enough to specify when and where?

It is not to be supposed that you have time to spare for the perusal of works on this subject. But, if you have a few hours at your disposal, you will find that a work which Messrs. Nisbet have just published (of which my lecture was a *resumé*) entitled *What will these Things be? or, the Signs of the Last Times*, is in perfect harmony with what I uttered twenty years ago, when my first book on prophecy appeared. One-fourth part of the Bible consists of prophecies relating to futurity. If God did not mean them to be read, why are they written? And if meant to be read, is it to be supposed they are unintelligible? It is very easy to make merry at the most solemn themes without intending to be profane. But I must doubt that you have had sufficient spare time for such studies to enable you to pronounce an impartial judgment.

On these objects I have invariable spoken with the utmost reticence and reserve; and now, after twenty years' study and writing on this subject, I find nothing to recall or retract. I believe, as I stated twenty

years ago, that proximately 1867 winds up the "times of the Gentiles." Elliot states 1865; others say 1868—these being inferences from the great chronologies of prophecy. I gather from inspired prophecy that we are plunging into times of unprecedented severity and trouble, and that it is time for every man, while doing his duty to his country, his family, and society at large, to have his loins girt and his lamp burning, "for the coming of the Lord draweth nigh."

JOHN CUMMING.

For the Gospel Banner.

Correspondence.

BRO WILSON:—I gave three days of last week in going to and returning from Clark Co., Johnston Township, and delivering three discourses there. As it was on my own charges, I could not stay away longer from my business.

There was once there a flourishing little church of thirty or forty members. Difficulties arose and completely disorganized them. There are now but six or eight claiming to be believers, and they do not meet only occasionally.

One noble lady confessed her faith in things of the kingdom and name, and was immersed by me at the conclusion of the meeting. This sister is the second wife of bro. John Partlow. He has been occasionally preaching the faith for about twelve years, until troubles arose and destroyed the church organization. Though uneducated, he is a strong man; and, so far as I could learn, would be acceptable, and might do much good.

I earnestly urged him and the few to settle their difficulties, gird on the armor and work for the Master whilst they may. Some of them made me such promise. A great responsibility rests upon Bro. Partlow and upon the few disciples there.

I promised them that, if they would settle their difficulties and inform me of it, I would visit them again, and aid them in getting a fair and solid start in that neighborhood. Or that, if they would notify me that they were wishing to settle their difficulties scripturally, I would go and aid them in that. My professional and other business at home will hardly justify me in leaving and going miles and spending days at my own expenses; but, if good may result to the cause of my Master, I will do so whenever possible. Those persons, I presume, are not very well able to remunerate a minister for his loss of time and for his work.

I have just obtained a house in our little place in which to deliver a few biblical dis-

courses, commencing the next Lord's day. It is not very suitable, but is the best I can do. So, if the people here who have favorably heard me preach Campbellism for twelve or more years, will come out to such house and hear me preach the truth of God, I will do the best I can here for a short time.

May the Lord bless all the holy brethren and sisters everywhere!

ALFRED MALONE.

P. S. If any of the brethren would like to address Bro. John Partlow, his P. O. is Oak Point, Clark County, Ill. A. M.

A Rising Sin.

There are many sins which have this absorbing character; whose property it is ever to encroach more and more on the regions of the moral and spiritual life, not as yet possessed by them, never content until they have reared their trophies on the wreck and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may signalize two or three concerning which it is eminently true.

Vanity is such a sin. This may seem to us often little worse than a foible; yet physicians will tell you that there is almost no sin which gives more inmates to the mad-house than this; and how many through it shall have missed the crown of life, only the last day shall declare.

The *Love of Money* is another such sin, growing by what it feeds on; and even claiming to exercise a wider, a fiercer, a more relentless tyranny and dominion in the soul where it rules as lord; ever resenting more and more any freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at first that it should bear sway in his heart or life, as sole and absolute and tyrannous lord.

The *Lust of the flesh*, indulged and allowed, proves oftentimes another such a sin; it has a fearful tendency to become such; what a workshop of unholiness, impure fancies will the heart of man be who has given himself over to the spirit of uncleanness! "Keep thy servant from presumptuous sins, lest they get the dominion over me."—*Trench*.

Chronology.

We are often asked what we think of the chronology prepared by William C. Thurman. We are ready to answer without hesitation, that we think it is the *best* and most reliable one now before the world. We do not say that we *know* he is right in all points; but we do say we know of no other

one which we think so fully harmonizes with the *Bible*, or that will endure so close criticism. We have *no doubts* of the correctness of his arrangement of the sixty-nine weeks of Daniel; making them begin with the decree of Cyrus, B. C. 483 or 488 years before our A. D. 1. We have no doubt but that he is right in his application of the sixty-two weeks of Dan. ix. 26, making them begin with the finishing of the walls of Jerusalem, under Nehemiah, in the thirty-second year of Artaxerxes, B. C. 401, or 406 years before our A. D. 1., and ending them just before the crucifixion of Christ in A. D. 29.

We also believe that Mr. Thurman is correct in dating the commencement of the 2300 days of Dan. viii. 14, in the twelfth year of Ahasuerus, or Artaxerxes, when the decree was issued for the slaughter of all the Jews in the one hundred twenty-seven provinces of the Persian empire. We believe he is right in having the seventy weeks of Dan. ix. 24, begin with the 2300 days, and that they end at the beginning of the Roman war against the Jews in A. D. 65; also that the one week of Dan. ix. 27, extends from A. D. 65, at the beginning of the war to its close A. D. 72; and that during this week "the sacrifice and the oblation" ceased as declared by Josephus.—*World's Crisis*.

No Retreat.

Among the prisoners taken captive at Waterloo there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound so delightfully in the mountain and glens in Scotland. "Play a pibroch," said Napoleon, and the Highlander played. "Play a march," it was done. "Play a retreat." "Na, na," said the Highlander; "I never learned to play a retreat!"

No retreat! should be emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Eph. vi. 13. "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

☞ There is a greater depravity in not repenting of sin when it has been committed than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied is worse.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the GOSPEL to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., SEPTEMBER 15, 1868. [VOL. XIV. No. 18.

For the Gospel Banner.

Judaism Revived, No. 10.

As this article closes the discussion of the Jew question, I will briefly sum up the arguments offered against the restoration of fleshly Israel. But before I do so, I must notice something in Bro. Reed's reply to article 9.

He thinks I have made an inexcusable grammatical blunder, in supposing that Joshua is called the branch in Zech. vi. 11, 13. The reason of this statement is, that the Lord spoke to Joshua not of him. He thinks any novice in grammar can see this. If, then it should appear that Joshua is spoken of, he acknowledges himself confuted by his own rule. Let the reader examine the text and context in which Joshua's name occurs in Zech. vi. Read from the 9th verse to the end of chapter, and he will find that the Lord spoke to Zechariah instructing him to employ certain men of the captivity whom he names, and take them into the house of Josiah, the son of Zephaniah. He was to have crowns made of silver and gold, and set them upon the head of Joshua, (in the third person make it,) the son of Josedech. He was told to say unto Joshua, "Behold the man whose name is the branch: he shall grow up in his place, and shall build the temple of the Lord, and shall sit and rule upon his throne as a priest;" and he was told that the Lord had sent Zechariah unto him, to inform him of the work to which he had been chosen, and then concludes by saying to him, that all that the Lord had said of him should come to pass, if he would diligently obey his voice.

Here, then, is a refutation of the grammatical criticism, that would make it necessary for Christ to grow up in his place after he comes to reign or to be raised up to David, and make him the builder of the temple erected under the joint administration of Joshua and Zerubbabel. Throughout this whole transaction the Lord speaks

of Joshua to Zechariah and he is the third person in this conversation. Bro. Reed can try his hand at grammar again. Let me remind the reader that the honors conferred on the Joshua in this chapter, who, it will not be denied, is called the *branch*, were to be contingent upon obeying diligently the voice of the Lord. If he disobeyed, he would be deprived of the priesthood, and the glory of having rebuilt the temple of Solomon. Does the future reign and glory of our Lord Jesus Christ depend upon any such conditions?

We are told in the Chaldee language the word *branch* means Messiah. But as Jeremiah did not write in the Chaldee, the question that most concerns us is, what does it mean in the Hebrew? It is a common practice with some men to find fault with every translation of a text that conflicts with their theory. It is the last resort to conceal defeat. Did Bro. Reed ever see a Chaldee translation of Jeremiah and Zechariah? And if so, does he understand the language well enough to say, that the translation of the word is not absolutely correct?

He says, that every scholar knows that the sentence, "Jerusalem shall be called our righteousness," is a mistake in the translation. This is a bold assertion and needs proof. There are a few scholars that I know of who admit it to be a correct translation, such as Bishop Lowth, Thomas Scott, and Matthew Henry. There may be others but as I do not know all the scholars in the world, I cannot say what they know in reference to this text. Lowth says, it is the church that is here called the Lord our righteousness. Jerusalem he understands to be a figure of the church. Scott entertains the same view essentially. Henry says, "the city of Jerusalem is here called the Lord our righteousness, because they glory in Jehovah as their righteousness." Gataker, another learned commentator, says, "the Lord our righteousness is here made the name of Jerusalem." Not one of these

scholars, denies the correctness of the translation. Hence Bro. Reed's sweeping assertion is proven to be without foundation.

His reasoning about the Levites, the priests, burnt offerings, and sacrifices as contemporaneous with the branch of righteousness, which was to grow up unto David and execute judgment and righteousness, is so fanciful that it would be a waste of time to notice it further, than to remark, that if he makes this branch of righteousness Christ, then the Levites, the priests and burnt offerings, and meat offerings, and sacrifices, are to be revived and continue for ever. If that covenant concerning rulers upon David's throne, See Jer. xxxiii. 25, 26, applies to the future age, then the Levites are to minister before the Lord forever. See verses 21, 22. This covenant provides for the restoration of the nationality of the Jews at the close of the Babylonian captivity, and the re-establishment of the priesthood and their forms of worship, to continue until fulfilled by the death of Christ, when this covenant, as certain fulfillment as that day and night exist, or that God made the sun and stars, waxed old and vanished away. See Heb. viii. 13. The scepter was not to depart from Juda until Shiloh come—then, the mortal seed of David as rulers over the seed of Abraham, Isaac, and Jacob passed away.

He has discovered another difficulty which he would like to have explained. He presents it thus, "The Doctor says, that the covenant (See Heb. viii. inclusive) is now in full force, and has already been made with the house of Israel, and the house of Judah. How does this statement agree with his position, wherein he argued the national extinction of the ten tribes long before Christ was born." Well, I will tell him. There is quite a difference between a *national* extinction and *individual* extinction. The new nation lately started under the name of the Confederate States of America is extinct, but the people who composed it are alive and well. The nation of the ten tribes was abolished, but as I have shown, a remnant of all the tribes were restored from Babylon, and were in the land when the Messiah made his first advent. Some of all these tribes accepted Christ, came into the covenant of grace, and were addressed as the Israel of God, or "the twelve tribes scattered abroad. But perhaps he will stumble over the phrase, house of Israel. But he need not unless he can show that house and nation are synonymous.

I will now sum up them in arguments in this discussion, and leave them to the candid judgment of the reader.

1. I have shown as I think, the folly of

making the dogmas of the Judaizers essential to salvation or christian fellowship. That neither Christ nor the apostles ever taught that it was necessary to believe in the restoration of Israel according to the flesh, in order to be saved.

2. I have shown that the Savior, in his memorable and comprehensive prophecy upon the Mount of Olives, in which relates all the important events which would transpire between that time and his second coming, never speaks of the restoration of Israel and Judah to the land of Canaan.

3. I have shown that no such event was seen in vision by John on the Isle of Patmos.

4. That there is in fact no positive or direct evidence of any such thing in the New Testament. But on the contrary, positive evidence that Israel according to the flesh, are not God's people. That they were rejected for their unbelief and are still in the same unbelief, and while so, they will "bow down their back always," and ultimately suffer the punishment due to sin,—for with God there is no respect of persons. But if they should believe and turn to the Lord they can be saved as other men are, but will not be entitled to any special blessings. That the land of Canaan belongs to the saints and not the carnal Jews. To Abraham and his seed the promises were made, one of which was, the land of Canaan; and Paul defines who the seed are. "If ye be Christ's ye are Abraham's seed."

5. I have proved that they deliberately rejected their king and the kingdom, in consequence of which, the kingdom of God was taken from them and given to another people—the holy nation spoken of by Peter. He told them they would "see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves cast into outer darkness." This testimony is perfectly conclusive. It corresponds with what Daniel says "that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

6. I have proved by their own admissions the soundness of this position. For they admit, that the old Jewish kingdom was merely a type of the future kingdom of God. (See Stephenson's Debate with Russell.) This admission is fatal to their whole theory of restoration. The anti-typical kingdom is what we are to look for; immortal and everlasting in all its elements.

7. I have shown, that all the prophecies of the old Testament, respecting a restoration of Israel and Judah to the land of Canaan, and to a common nationality, were uttered either before or during the captivity,

and this fact should make us hesitate in applying them to a future restoration of the Jews. It is important to observe a proper classification of the prophets, and the time in which they prophesied, in order to safely and profitably interpret their predictions. In corroboration of the deduction from these facts and considerations, I would add, that I have shown that the prophecies respecting the restoration of Jewish nationality, are not repeated in the New Testament. A few ambiguous expressions will not invalidate the general principles and positive statements of that book.

8. It is a fundamental tenet in the theory of modern Judaism, that the ten tribes of Israel, commonly called the lost tribes, are hid away in some remote corner of the earth; and that they must be found and restored. If no such people exist, then their whole superstructure falls to the ground. I think I have shown by one of the strongest rational arguments known to logic, that no such a people could be living on this earth, numbering if alive, according to a very moderate estimate, not less than 160,000,000, without being known to the civilized world. Every nook and corner of the earth has been explored, and no such people have been found. It, therefore, follows, that all the prophecies concerning them have been fulfilled. In confirmation of this position, I have shown that a remnant of all the tribes returned to their land under the proclamation of Cyrus, and a remnant was all that God intended to preserve from extinction or amalgamation with the Gentiles,—and formed one nation until the coming of Christ. They were in the land when he came, and remained in it until dispersed by the Romans. From that time their tribal character ceased, and all merged into one common stock, known at the present day as the Jews, Hebrews, or Israelites. The historical facts in confirmation of this position, will be found in the debate.

9. I have proved that all the promises God ever made to the fleshly seed of Abraham, have been fulfilled to the letter. And so far as the occupation of the land of Canaan is concerned, it depended upon conditions with which they did not comply. Had they obeyed God in all the statutes and judgments of Moses, and as a nation accepted Jesus as their king, they would have been in the land to this day, enjoying the blessings of national independence and prosperity. But they were too proud and corrupt to accept as king one born in a manger, and for their wickedness they were driven from the land.

10. I have proved that there is no hope or the Jew but in obedience to the gospel.

There is no political gospel for him. He may become a joint-heir with Christ to the land promised to the true Israel if he will acknowledge and obey him, but without this he must perish in his sins.

11. I have shown how the Judaizers pervert and misapply many prophecies of the Old Testament. For instance, they apply all the predictions of Jeremiah, with respect to the captivity and return of Israel and Judah, which Ezra says were fulfilled under the proclamation of Cyrus, to a future restoration. Nothing can be more unwarrantable.

12. I have occasionally adverted to the effects of the doctrine, and what I have said on this subject is abundantly illustrated in the lives of many of its advocates. They assume to be infallible. That they alone are the people of God, and the only ones who understand the gospel of the kingdom. They are noted for their self-righteousness, for intolerance, and heresies. They glory in the assumption of superior knowledge while destitute of humility, charity, and brotherly-kindness. They seem to take pleasure in dividing and scattering the flock of Christ. Their mission is one of mischief and strife. They pull down every organization, having for its objects the welfare of Christians and the good of mankind, and build up nothing. In a word, while they claim to have all knowledge, they are but sounding brass and tinkling cymbals. From all such evil works may the Lord deliver us. N. FIELD.

For the Gospel Banner.

Checks to Anti-Judaism. No. 10.

We are pleased to learn that the Dr. has at last had his say on the subject of Judaism, and has vented all his spunk on those he denominates the leaders thereof. Without doubt he can sleep better now, and breathe easier, unless indeed conscience might suggest an item or two by way of reproof for flatly contradicting some of the plainest Bible promises and prophecies.

The Dr. tries to get out of his grammatical blunder on the subject of Joshua and the BRANCH, and perhaps thinks he has, but a little ventilation of the point will expose him still more. In order to sustain himself he has taken the position that Joshua built the temple, etc. This is such a palpable historic blunder, that we greatly wonder at the Dr's making it. The temple was rebuilt by Zerubbabel and not Joshua. Again, we admit all the Dr. says about God's speaking to Zechariah of Joshua, but when God speaks to Joshua of the BRANCH, that therefore he speaks of *himself* is a new rule in logic if not in grammar and the credit thereof

will undoubtedly be given to Dr. Field by all who know anything about language, for it is most certainly unknown to all published books, and may with propriety be called an *inexcusable blunder!* We said that in the Chaldee the sentence stood, "*my servant, the Messiah,*" instead of the Branch, which puts it at rest that it means Christ and not Joshua; our authority for this is Dr. Adam Clark, and as he had the manuscript before him he undoubtedly knew about it. We must express our pity for any cause which demands such especial pleading in its behalf as the Dr. has made on Zech. vi. 11-13.

The next point before us is on the gender of the original Hebrew word rendered *her* in Jeremiah xxxiii. 16. We stated that it was masculine and for that reason could not refer to Jerusalem as the Dr. asserted. To expose the Dr. here, and to vindicate what we have said on this point, we will just quote a paragraph from Dr. A. Clark, he says, "As to our translation here, (Jer. xxxiii. 11.) it is ignorant and almost impious; it says that *Jerusalem*, for that is the antecedent, shall be called the *Lord our Righteousness*. The pronoun *lah*, which is translated *her*, is the *masculine affix*, in the Chaldaeic form, which frequently occurs;" and Dr. Blayney translates,—"*and this is He whom Jehovah shall call our Righteousness.*" See also the Hebrew Lexicon. This then settles the question as to the gender of the pronoun and takes the only prop from the Dr's already reeling structure. As to what is said about Lowth, Scott and others that are mentioned amounts to nothing, had they examined the original word they would have all agreed that it was a masculine pronoun, or else betrayed their ignorance.

We are certainly amused with our opponent's effort on the subject of the Levites, etc. The Dr. says that if it refers to the future ago then burnt-offerings are to be offered *forever*, but strange to say he has it all fulfilled long ago, and done away. Now how the same language must mean *forever* if future, and only a *short* time if past, is something new, the Dr. must have had a new revelation on the meaning of words, for he certainly has invented something new and he will probably be called a *linguist* if he keeps up his reputation long enough. We ask the candid reader to turn and read Jer. xxx. xxxi. xxxii. xxxiii., and then see if all of those prophecies can be tied down to the restoration of the Jews from Babylon, if so we may despair of ever learning what the Bible does teach. We believe however, that our opponent has admitted that the prophecy of the *new covenant* reaches to events *this side* of Messiah's first advent, but he has it all fulfilled by the few Jews who embraced

Christ. But the language is too strong and too extensive to admit of such a limited application. We will here present the latter-day glory of Israel and Judah as exemplified in the prophecy of the new covenant and will place in contrast therewith Dr. Field's fulfillment.

THE NEW COVENANT. DR. FIELD'S FULFILLMENT

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; But this shall be the covenant that I will make with the house of Israel; After those days saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Jer. xxxi. 31-36.

"During the days of Jesus and his apostles, the Jews were stubborn and rebellious and were the murderers of God's saints, and were finally expelled from Canaan for their iniquity and wickedness. They rejected Christ, arc great money lovers, there is no hope of their salvation, and they will finally die in their sins."

From the above contrast it will be seen at once that Dr. Field has placed himself in direct opposition to God's promise. No such prosperity has ever come upon Israel since the first advent of Christ, as that described in the new covenant, but on the contrary, the Jewish nation has met with the most awful calamities, and has been scattered to the four winds of heaven; only a few, embraced Christ, and Paul says, "the rest were blinded," but when the second covenant comes into force both the house of Israel and Judah will know the Lord and He will remember their sins no more. The Dr. may try to make it appear that the new covenant has met its complete fulfillment and that its terms have been complied with, but it appears to us incomprehensible how any man can thus believe. The Jews turned away from Christ and put him to death; they murdered the apostles, and rejected as a nation God's mercy and gospel, and yet strange to say that was the very time when

they embraced God's blessings and he showed his great favors unto them. When blessings mean curses, and glory means shame, when salvation means ruin and they all shall know God, means they shall reject Christ, when, I say this state of things happens on earth, then, then there will be some point to our opponent's position.

The whole history of the Jews from the day of Christ's baptism until the day of their destruction by the Romans, is in direct opposition to that state of glory and exaltation proclaimed in the new covenant. And here is where the theory of Dr. Field appears in all its deformity and perverseness, and cannot for one moment stand the light of Bible criticism. So much then for the new covenant.

We shall now reply to the Dr's summing up of points made in the debate. In the second proposition the Dr. says:—"I have shown that no such event as the restoration of Israel and Judah, to Canaan, is contemplated in the prophecy of the Mount of Olives." (We give his idea.) Now does it follow that unless an event is spoken of in that prophecy that therefore it will never take place? If this is so, then the resurrection will never take place, for it is not mentioned, neither is the destruction of popery spoken of, nor the giving of immortality to his saints. The Dr's reasoning therefore on this point not only does away with the restoration of Israel, but also with a resurrection of the dead. But now we propose to prove from plain language that Jesus did teach the future of Israel in terms so plain that it cannot be gainsaid. "In the regeneration, when the Son of man shall sit upon the throne of his glory, ye (the apostles) also shall sit upon twelve thrones judging the TWELVE TRIBES OF ISRAEL," Matt. xix. 28. Again, just before he introduced the prophecy on the Mount, he said to the Jewish people, as a nation, mark, that they should see him no more until they should say, "Blessed is he that cometh in the name of the Lord." And in the prophecy of Olivet he does contemplate the restoration of the nation and metropolis of Judea in these words "Ye (Jews) shall be killed with the edge of the sword, and led away captives among all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," Luke xxi. 24.

From these plain texts we learn,

1st. That in the regeneration the apostles are to judge the twelve tribes of Israel. Hence they must exist at that time and survive the downfall of the anti-christian powers and be the subjects of apostolic rule. This is beyond question.

2nd. When the Lord appears the second

time the Jews exclaim, "Blessed is he that cometh in the name of the Lord." Here their conversion to Christ is plainly taught.

3rd. That Jerusalem will not be trodden down, after the Lord comes, or the times of the Gentiles expire. These facts cannot be dodged, and the Dr. has felt the force of them over and over again. How can Israel be judged in the time when Christ sits on his throne, unless there is an Israel? And mark you, that Israel embraces the twelve tribes. In view of these facts let the Dr. forever hold his peace about the Savior's not teaching a future to the covenant people.

The next point is that the apostles did not teach a future salvation and restoration of Israel. The apostle Paul stamped this proposition with falsity in the commencement of this discussion in these words, "And so all Israel shall be saved, as it is written, the Redeemer shall come to Zion and shall turn away ungodliness from Jacob, for this is my covenant with them when I take away their sins," Rom. xi. 26. We propose letting our opponent fight out this issue with Paul whose language he flatly contradicts.

The Dr. says that John saw nothing of restored Israel, in the scenes of the apocalypse. Here we showed that he contradicted a plain vision of John, for he saw an angel seal the 144,000 from the twelve tribes of Israel. This event belongs to the scenes of the closing of this and the beginning of the next dispensation, and we trust that if true to God and his gospel, we shall behold its final fulfillment.

The Dr. says, that Israel was rejected for their unbelief. How does this statement agree with his other position, that the new covenant has been made with Israel and that they "all knew the Lord from the least to greatest of them," and yet they have been REJECTED AFTER THE NEW COVENANT WAS MADE WITH THEM!! Look out next time Dr. and not entrap yourself so unwittingly. The new covenant has already been made with Israel and God's laws have been written in their hearts and he remembers their sins no more, and then right after that God rejects them on account of their sins and unbelief!!! We think the Dr. must have been called away to see a patient, and forgot what he had before said on this subject.

The last point in review is what our opponent says about the Old Testament. He thinks that all those prophecies of a future restoration, were fulfilled, when the Jews were restored from Babylon; but strange to say, he did not notice many of our strongest proofs on the subject and passed them over with silent indifference. Ezek. xxxvi. and Amos ix., he passed without comment, and only made a few assertions without any

proof whatever. Let us just recur to Amos ix. and quote it again to show how ridiculous the anti-Judaizers appear in the light of a plain prophecy. "In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Now will the Dr. honestly say that this was ever fulfilled? We believe he will not even with all his prejudice towards the Jews. This is only a sample of many proofs brought forward that were swept away by a mere dash of the pen. Many of the texts were too strong for the Dr. to grapple with, so he simply passed them without comment. We shall now close with a simple statement of the points made in the negative, and which have not been answered.

1st. Jesus teaches, that apostles will judge the twelve tribes, in the next dispensation. Hence they will have an existence in that age. Matt. xix. 28.

2nd. That they will be converted when Jesus comes. Matt. xxiii.; Zech. xiii.

3rd. That the house of Israel and Judah shall be made *one nation* upon the mountains of Israel, under one shepherd and be divided no more. Ezek. xxxvi.

4th. That when the Branch of Righteousness grows up unto David, Judah shall be saved and Israel shall dwell safely. Jer. xxii. 5, 6.

5th. That when Jesus stands up as an Ensign to the nations he will set his hand again the second time, and restore Israel and Judah from the four quarters of the earth. Isa. xi.

6th. That when the tabernacle of David is rebuilt, God will gather Israel from all lands whither he hath driven them and plant them in their own land, and they shall be **MOVED NO MORE.**

7th. That God will place his sanctuary in the midst of them forevermore, and his tabernacle shall be with them, and the heathen

shall *know* that God doeth sanctify Israel. Ezek. xxxvi.

8th. That when restored they shall be pulled up no more forever.

9th. That God will make a new covenant with them and they shall know him from the least unto the greatest of them, and he will *remember their sins no more.* Jer. xxx. to xxxiii.

10th. That Jesus shall reign over the house of Jacob forever, and of his kingdom no there shall be end. Luke i. 31, 32.

11th. That the apostles expected that Christ would restore Israel, and preached the future salvation of the scattered nation, and taught blindness in part had happened to Israel, and that they should be grafted in again if converted, which was admitted to be the case, and that Jesus would come to Zion and turn away their ungodliness. See Rom. ix. entire.

12th. Finally, God would make the two houses of Israel a blessing in the earth, and they should sing of his glory, and praise him in the tabernacle of his holiness for ever.

These facts have all been demonstrated and placed in contrast with the bold assertions of our opponent, who has been outside of the question, a part of the time berating those who were believers in the glory of Israel. We now leave the subject, with a bright promise from God as to the future of Israel. "For thus saith the Lord God; behold, I even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which is lost, and bring again that which was driven away, and will bind up that which is broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. . . . Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them

and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Ezek. xxxiv. 11-16, 22-31.

The above prophecy settles the question and clearly proves that Israel will go back and that God will get them PRAISE IN EVERY LAND, WHERE THEY HAVE BEEN PUT TO SHAME. Zeph. iii. 19. Amen. H. V. REED.

For the Gospel Banner.

The Wicked

Are the "serpents" seed.—Rev. xx. 2: John viii. 44: Matt. xxiii. 33. And as the righteous are constitutionally "in Christ," so the wicked are constitutionally "in the wicked one,"* or "that old serpent."—Matt. xiii. 38: 1 John v. 19.

By this relationship they are doomed to be "bruised" or crushed as the word implies) along with their federal "head," inasmuch as the crushing of the head of an animal, brings to corruption and inevitable decay the rest of its body with all of its limbs and appurtenances.—Gen. iii. 15: John. iii. 18: 1 Cor. xv. 27: Psa. cxl. 20. This decree "declaring the seed from the beginning," (Isa. xlv. 10.) was promulgated in Eden when the career of Satan and sinners first commenced on earth, and points to the extreme ultimatum and consumma-

tion of that career in their final and utter extinction. In exact harmony with this are the declarations that

They "shall be silent in darkness."—1 Sam. ii. 9.

They "shall be driven from light into darkness, and chased out of the world," John xviii, 18.

"The fire shall devour them," Psa. xxi. 9.

They shall be "cut off," Psa. xxxvii. 9.

They shall "not be," Psa. xxxviii. 10.

They shall be "consumed into smoke."

"They shall perish," Psa. xxxvii. 20.

"They shall come to an end," Psa. xxxvii. 38.

They shall be torn to pieces, Psa. l. 22.

They shall be "blotted out of the book of the living," Psa. lxix. 28.

They shall be "no more," Psa. civ. 36.

They shall be "cut off from the earth,"

Prov. ii. 22.

They shall be rooted out of it," Prov. ii. 22.

They shall be "as nothing," Isa. xli. 12: Jer. x. 24.

They shall "die," Ezek. xviii. 4.

They shall "be as though they had not been," Obad. 16.

They shall "be hewn down," Matt iii. 10.

They shall be ground "to powder," Matt. xxi. 44.

They shall "suffer death," Rom. vi. 23.

They shall "reap corruption," Gal. vi. 8.

They shall "be burned," Heb. vi. 8.

"They shall be utterly burned with fire," 2 Sam. xxiii. 6, 7.

They shall be "burned up," Matt. xxiii. 6, 7.

They shall be "as thorns," Heb. vi. 8: 2 Sam. xxiii. 6, 7.

They shall be as "chaff," Matt. ii. 12: Luke. iii. 17: Isa. v. 24.

They shall be as "stubble," Mal. iv. 1: Nahum i. 10.

They shall be as "tares," Matt. xiii. 40.

They shall be as "fat of lambs," Psa. xxxviii. 20.

Then the wickedness of the wicked will have come to an end, and that blissful and perfect "in earth as it is in heaven" state, will spread its hallowed light from pole to pole.—Psa. vii. 9: Matt. vi. 10. Yes, earth after its long eclipse in the fog of sin and rebellion, will yet emerge from these dark vapors, and be once for all embosomed in the ineffable glory of "the kingdom of the heavens."*

* This is the exact meaning of *εν τω πονηρα* in 1 John v. 19. The same word is translated "wicked one" in Matt. xiii. 19, 38.

* This is the true meaning of the Greek words, *βασιλεια των ουρανων*,

Then with no penal moans of misery, or groans of despair to mar the sweet harmony, earth's verdant slopes and floral vales will reverberate "the song of Moses the servant of God, and the song of the Lamb," hymned by ransomed ones, as crewhile "when the morning stars sang together, and all the sons of God shouted for joy."

Norfolk, Va.

WILEY JONES.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

September 15th, 1868.

Christadelphianism.

We are in receipt of two communications written by Wm. S. Speer, of Lawrence, Kansas, which are the first and second, of a series of articles, he proposes to furnish for publication in the *Banner*. Both of these articles are entitled "The Faith Defined." He says "I am a Christadelphian of the inner circle, that is to say, of the straightest or most exclusive sect. To be frank, I do regret that you publish and circulate doctrines subversive of the resurrection and judgment as scripturally set forth. But reflection, and council have convinced me that it is not policy altogether to ignore the *Banner*, its editor and readers, but to regard and treat them as lovers and seekers of the truth, and to "teach them the way of the Lord more perfectly. And this we propose to do in a series of articles."

Well the intention is good enough, and we hold that it is eminently right and proper that when an individual who knows the truth comes across those who love God, and are seekers after truth, but who are manifestly deficient in knowledge, as was Apollos, that he should take them aside, and "instruct them in the way of the Lord more perfectly."

This is what our correspondents propose to do to us and our readers, for he thinks us so lamentably deficient in this knowledge, the "he could not join in an act of worship with us," because he thinks we have not believed and consequently have not

obeyed the true gospel. Well this gives us no concern; we are not at all solicitous about either his *approval* or *disapproval*: he who judgeth us is God, he judgeth *righteously* and to *his* judgment we cheerfully submit. In the meantime we may state, that we know *what* we have believed and in "*whom* we have believed," and hence we are enabled to rejoice in hope of the glory of God. And by his help we hope to hold fast the faith we have espoused, and still to contend earnestly for it; not doubting our acceptance in the day of the Lord Jesus.

Here it is proper to inform our correspondent, that our judgment is not in favor of publishing in the *Banner*, the series of articles he proposes to furnish, as we have no confidence. nor hope, that any good would spring from it; and it might agitate the minds and divert the attentions of our readers from more profitable investigations.

This is our judgment in the matter; but as we are only temporarily in charge of the *Banner* and cannot speak for our Brother, as to how he would act, we shall therefore hold the matter in abeyance until his return, then he can act as he may think best. If Friend Speer therefore should think proper to send on his articles, we will carefully preserve them or we will return what we have already received if he wishes it. In the mean time he will, I hope excuse us, if we make a few remarks on matters pertaining to his articles, and to the sect he belongs. Friend Speer in his article No. 1 says; "Now I affirm that the 'One Faith' or the truth as it is in Jesus embraces the following points:—

1. To know who the only true Deity is.
2. To know who his apostle Jesus is.
3. To know what the things of the kingdom are, including the keys thereof.
4. To understand the things of the Name.
5. To understand the origin, history, destiny and design of the commonwealth of Israel.
6. An accurate understanding of the covenants of promise.
7. An understanding of repentance from dead works.
8. Also of faith toward Deity.

9. And of the doctrine of baptism.
10. And of the doctrine of laying on of hands.
11. And of the doctrine of the resurrection.
12. And of the doctrine of aionian judgment.
13. And of the word of the oath, constituting Jesus Melchisedec, priest for the age."

In his second letter he says—"In addition to the points stated in No. 1. I hasten to say, that in order that baptism may profit the party baptized, his mind must be clear and free on various negatives such as—

1. The personality of the Devil.
2. The personality of the Holy Spirit.
3. The salvation of infants, idiots, pagans, and of wayfaring men though fools.
4. The doctrine of the Trinity.
5. The pre-existence of Jesus.
6. He must have a perfect abhorrence of the apostacy miscalled christendom.
7. Also he must understand the nature of the christian fellowship.
8. Also the nature of man, body, soul, and spirit.
9. The nature of death.
10. The doom of the wicked.
11. Hell.
12. The church.
13. World burning.
14. Elders.
15. The time of the judgment.
16. The difference between an orthodox and a Bible-dox charity."

17. And above all he must comprehend that the world is in a state of alienation from God, and that the sentence of death passed upon all men, infant and adult, is just and righteous all together.

These 30 affirmative and negative propositions, he deems to be all essential to salvation; and must be all *believed, comprehended* and *understood* in order to render immersion valid, and saving. The numbering of these articles, except the first 13, which he understands to comprehend the faith proper, is ours, which we have done for convenience, but the propositions are his. What progress in knowledge some

men have made? In Paul's days seven items seemed to him all sufficient to comprehend the essentials of the faith, but then Paul lived long ago; we live in the 19th century, which is called "a progressive age;" and did not the prophet Daniel long ago point to this age as the time when "KNOWLEDGE should be INCREASED?" As for ourselves we must acknowledge our pre-education for "the old path," and prefer to walk in "the good old ways," which were trod by prophets, apostles, and the Son of God, rather than in those of modern construction.

Our correspondent is not ashamed to own himself a sectarian, yea "one of the straightest or most exclusive sect, and like many others is rather inclined to glory in the name. Well there were some in Corinth of this class; but the apostle Paul did not sanction their spirit, but reproved them for their sectarianism. Yea, *he* regarded it as proof of their *carnality*, and weak-mindedness; and that instead of being able to digest strong food they needed yet to be fed with milk. Yet doubtless they thought themselves strong, and well able to unfold to others the mysteries of the gospel, as many such do now. But we are decidedly of opinion that a sectarian name, and denominational articles of faith, are no helps to a correct and unbiased understanding of the scriptures of truth. Their direct tendency is to trammel the investigator in the pursuit of knowledge—to bias the mind—warp the judgment—and wrest the truth, in order to bolster up and support the theory of the creed. Therefore creeds and sects find no favor in our eyes. Twenty-seven years ago we renounced all allegiance to such God-dishonoring, man-enslaving, worldly-wise, and carnal institutions; and planted our feet firmly upon the scriptures of Divine truth, believing that they contained the words of eternal life and that by giving heed thereto "a young man" might learn, also believing firmly that Jesus was the apostle of God, duly commissioned to show unto men the way of salvation, and to exhibit himself to be "the way, the truth, and the life." We therefore choose the Word of God for our guide—and Jesus for

our teacher, with the firm determination, never again to be in bondage to any man, and we have never had cause to regret the step we took, but have oftentimes praised God "that the truth had made us free," and had enlightened us, and "brought us into the glorious liberty of the children of God. Since that time we have learned much Divine truth, which to-day, we should doubtless have been ignorant of, had we not cut loose from humanisms. But we yet believe that the Great Teacher is the best teacher, and we shall therefore remain in his school for his doctrine is pure, and he is of a meek and quiet spirit, and those who come to him, being desirous to learn, and who are of a patient, teachable disposition, will not be sent empty away. But the proud, and the presumptuous, who are not willing to "receive with meekness the engrafted word, and who *question and dispute* the teacher's word, and who have "turned aside unto vain jangling;" these not having the spirit of Christ, and not having learned of him, are certainly not qualified to teach his truth to men.

Our correspondent will therefore learn that we have, (according to the wording of his sixth negative proposition) a perfect abhorrence of the apostacy called christendom," including the last new sect, with its unscriptural dogmas; and therefore cannot allow him the use of our pages, in which to set forth the peculiar views of his party.

Our correspondent affects to believe that we are in error, hence he wishes to put us right. He says, "I do regret that you publish and circulate doctrines subversive of the resurrection and judgment." Well if we do, we are in good company, for what we teach on these topics, is only what prophets, apostles, and the Son of God have previously taught, and their testimony is of God. If Christadelphians were content with the same testimony, there would be little cause of contention between us; except by their course of erecting the various items of truth into articles of Faith, to be believed in order to salvation; for which they have neither precedent nor example in

apostolic preaching and teaching. The apostles preached simply, the things concerning the kingdom of God, and the name of Jesus Christ, as the things to be believed in order to salvation; together with the doctrine of repentance, and immersion in water for the remission of sins. They did not encumber their proclamation with a creed of neither twenty, nor "twenty-nine articles;" which must all be understood and comprehended, before immersion could benefit them. Had they done so, instead of making three thousand converts in one day, and baptizing them, and soon after five thousand more, it must have taken them many months to perform the work. Now what follows. If the apostles' teaching and action was right; then Christadelphianism is wrong. Will our correspondent have the hardihood to say that he and his party are right, and the apostles wrong? And as to the doctrine of the resurrection, concerning which he charges, that we "publish and circulate doctrines subversive of it;" we know that if we have done so, it has only been when we have quoted Christadelphian teachings, and on these occasion the scriptural antidote has always accompanied the poison. We do honestly believe that the mortal resurrection of the saints theory of this sect, is a dangerous heresy, and subversive of the scriptural doctrine of resurrection; and we must continue so to regard it until they can show a thus saith the Lord for it, or its equivalent.

We are sorry for our friend, who appears to be a man of zeal, and no doubt honestly believes what he puts forth; and would recommend him to review his whole position, not in the light of "Anastasis" "Catachesis nor Eureka," but in the light of God's holy word, and possibly he will arrive at different conclusions. According to his present understanding of the requirement of the things he believes, we think, he would find it difficult to meet in worship with any Christadelphian community, for we question the existence of one congregation, the members of which understood those things before they were baptized.

Even the founder of the sect himself, has *not been baptized* into his mortal resurrection of the saints theory. The fact is, as a people this new sect are by no means settled as to the things deemed essential. Some dogmatize on one thing, and some on another.

With some, the resurrection doctrine is the pre-requisite, with others, it is the belief of the non-existence of the Devil; but we know not of any who are so straight-laced as our correspondent; and we question whether he could find as much as a corporal's guard who would fully, and understandingly agree with him. According to our correspondent's theory, there would be no *babes in Christ*; for they would be as soon as "born of water" full grown men in knowledge and understanding, hence there would be no room for growth and development. Now this neither agrees with reason, revelation, nor analogy; and therefore can not be right.

ADDENDA.—Since the above was in the hands of the printer we have received two short notes from Mr. Speer, *declining* to furnish the *Banner* with the articles illustrative of the faith, as he proposed to do. His reason will be seen from the following extract "a late number of your paper has fallen into my hands, and for the second time I attempted a perusal of it, but I find the faith in some of its points, so often—so flatly—and by so many of your correspondents *denied*, that I conclude to let Ephraim alone. Holding as I do with JOHN THOMAS, the incomparable expositor of the Kingdom of God." Mr. Speer will excuse us for giving this extract from his letter, as we deemed it necessary in order to show his reason for it. He seems to think that the editor of a periodical is responsible for all the sentiments of his correspondents, which he publishes. If this be his opinion he is decidedly wrong; we hold ourselves responsible only for our own articles. There are often sentiments contained in the articles of our correspondents, which we don't think correct; but so long as they are presented in a proper spirit, and with what the writer deems sustainable proof

from the Word of Truth; and not dogmatically insisted upon as essentials of the faith, we give them to our readers, under the writers own signature; not deeming it our place to act the part of a public censor, nor to expunge what we do not cordially approve, for we ourselves might be wrong. We lay no claim to infallibility, neither do we claim to have all knowledge, nor to understand all mysteries.

But should any correspondent ask us to publish any article denying any of the apostolically taught doctrines of the faith, or which set forth doctrines *subversive* of the faith; then we hold it our duty to either withhold said articles, or to exhibit their unscripturalness, and evil tendency. But even then the Holy Scriptures must be the only standard of appeal, and not the writings and opinions of any man, or set of men, be they never so "incomparable as expositors" of the word. Friend Speer evidently tric others by the standard of his own faith—hence those who come not up to it, he deems to be in error. But we would respectfully suggest that a safer standard is that which the apostle Paul measured himself by. We are no stranger to the writings of his "incomparable expositor," we begun to read and admire them more than 25 years ago. And we are decidedly of opinion that he wrote better 15 years ago than he does to-day: that his intellect was more vigorous—and his judgment clearer; and we are very sorry to see him in his old age putting forth doctrines which nullify some his former expositions of Divine Truth. May his eyes, and the eyes of those who so closely follow him, be opened to see the true light.—EDITOR, *Pro Tem.*

☞ Never give your tongue its full liberty; let it always be your servant, never your master.

☞ Under the Gospel, the first of the sacraments so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life, are immersed into running water, to signify their regeneration by the Holy Spirit, and their union with Christ, in his death, burial, and resurrection.—*John Milton.*

Phos Aleethinos

Or the revealed purposes of Deity manifested

BY MARK ALLEN.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii. 19.

"The true light which illuminates every man that cometh into the world." John i. 9.

PART IV.—HEBREW EVANGELISM.

The term gospel which so frequently occurs in the New Testament is from the Greek word *evangelion* which signifies good news, or glad tidings. The apostle Paul informs us that "the Scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying in thy seed shall all nations be blessed," Gal. iii. 8. The Scriptures alluded to by the apostle being the Hebrew writing of Moses and the prophets or the Old Testament, it follows from this that the gospel is preached in the Old Testament, and that it was preached as far back as the time of Abraham. Hence we turn to Moses and the prophets for "*Hebrew evangelism*," or the good news, or glad tidings as proclaimed to the Hebrew nation in the Hebrew Scriptures,

We have hitherto presented some of the Old Testament teachings concerning the mercies and blessings determined upon the nations, as set forth in the Abrahamic covenant. We now purpose to pursue this subject still further and learn what we can with reference to the good tidings as proclaimed aforetime in the Holy Scriptures. If we have not presented sufficient testimony to warrant our turning back to the Old Testament in search of the gospel, we will for the benefit of our readers, cite a few more passages. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, etc., etc." Mark i. 1. "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy Scripture," Rom. i. 1, 2. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now it is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith," Rom. xvi. 25, 26.

The foregoing passages clearly teach us that the proclamation of the gospel is based upon that which is written in the Holy Scriptures, or the Old Testament. In the gospel we learn, is involved the blessings of

all nations in, or through, the seed of Abraham. The design of our investigations under this head will be to ascertain in what manner this is to be brought about.

Although at the present time and under the present condition of things, we see all nations to a certain extent, enjoying many, and great, material blessings, yet we nowhere see anything that looks like a blessing of all nations in the seed of Abraham, and we most surely believe that when such a state of things does obtain, it will be so apparent that all will see, realize and comprehend it.

Whatever blessings or privileges the nations now enjoy, it must be clearly and painfully apparent to all, that the human race is in a fallen condition, and that the sorrow, misery and degradation there is in the world, is largely in excess of any real happiness that can be enjoyed, and with the gloomy prospect of death and dissolution in the future for all. This being the case, all that there can be of real and unalloyed happiness must be looked for in the future, under a better and more enduring state of things; to something better all hearts aspire; all live in the anticipation and desire of something better, yet desire and anticipation are no evidence that such a state of affairs will be attained to. We want testimony of a more and substantial nature than desire or anticipation, to give us the assurance that such a state is attainable, and assurance upon testimony is faith, or as it is expressed by a New Testament writer "Faith is a confident persuasion of things hoped for, a conviction of things not seen," Heb. xi. 1. The idea conveyed in the original is, a conviction arrived at from testimony presented. The testimony which will beget in us a desire for and a confident assurance of blessings and promises to be realized in the future, is emphatically gospel, or glad tidings, and if that testimony be from the Eternal One himself, it becomes God's gospel, or the good news of God to man.

The gospel or good news of God, contemplates the blessing of all the nations of the earth in the seed of Abraham, and as we have not seen in the past, nor do we see in the present any realization of the promise, we will notice in passing, an argument of the apostle Paul with reference to the seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not of seeds as of many; but as of one, and to thy seed which is Christ;" from this it is clear that the apostle looked for the realization of the promise to Abraham, to be brought about through the instrumentality of the Christ, and as we proceed with our

investigations, we shall learn whether the Scriptures bear him out in his conclusions.

That the hope of a Christ, or Messiah, to come as a deliverer, not only to Israel, but to the nations, was an aspiration and a desire of the ancient peoples who believed in the existence of Almighty God, is clear, also that this was founded on the revelation of Deity. Jacob the third from Abraham, when approaching his dissolution, predicted what should be the future of his descendants; and of Judah he said, "Thou art he whom thy brethren shall praise. The scepter shall not depart from Judah nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be," Gen. xlix. 8-10. The prediction of Balaam, son of Beor, whom Balak sent to curse Israel, is to the point. The prophet could not curse the nation God had determined to bless, but instead, he uttered a prediction full of promise and hope, with reference to the great Deliverer to come in the distant future. "I shall see him but not nigh, there shall come a star out of Jacob, and a scepter shall arise out of Israel, out of Jacob shall come he that shall have dominion," Numb. xxix. 17-19.

By reference to Gen. xv. we find the following language addressed to Abraham. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again," Gen. xv. 13-17. By studying the history of the Hebrew nation, we learn that this word was verified. They were sojourners and bondman in Egypt and were afflicted and oppressed by this nation, subsequently, that nation was punished and Israel delivered, and with a strong arm brought out and through the Red sea into the wilderness; on account of their rebellious character they were afflicted and punished for many years and afterwards brought into the land of Canaan; they were ruled for a long period by Judges, but becoming tired of this, they desired a king to rule over them like the other nations. This was granted, and their first king was taken from the tribe of Benjamin, (not Judah the royal tribe to which the scepter as predicted by Jacob, belonged.) Saul the son of Cish, reigned over Israel for forty years; but Saul was not like Abraham, obedient to the word of God, but disobedient, therefore the Lord slew him and turned the kingdom to David

the son of Jesse. David was of the tribe of Judah to which the royalty of Israel properly pertained, and it is through the line of his descendants that we must look for the appearance of the promised seed and deliverer.

During the long period of years that intervened between the time of Abraham and David, the promise had undoubtedly been lost sight of by the masses of the Hebrew nation, and they had been looking to present and temporal, prosperity and aggrandizement. But to David we have a renewed revelation of the mind and purpose of the Eternal in the shape of another covenant of promise, affirmed with the oath of the Eternal, as surity for its fulfillment. The words of the covenant are these, "Yahweh telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever. I will be his father and he shall be my son; even in his suffering for iniquity I shall chastise him with the rod of men and with the stripes of the children of Adam: but my mercy shall not depart from him, as I took it away from Saul, whom I put away from before thee, and thy house and thy kingdom shall be established forever before thee. Thy throne shall be established forever," 2 Sam. vii. 11-17.

The covenant made with Abraham, to which we have previously called attention, was a title deed to certain land in Asia, called the land of Canaan, in which its bounds and extent are defined, and the assurance given that it should become an everlasting inheritance to Abraham and to his seed. The covenant made with David to which our attention is now called, relates more especially to the throne, and to the royalty that is to be established in that land. If we are asked how we know that this throne and this royalty pertain to that particular land, we answer, that a portion of that land promised to Abraham and his seed was at the time of the promise in the possession of the Jebusites, one of the ten nations of Canaan specified in the covenant.

When David succeeded to the throne of Israel, this nation still held their stronghold or fortress, known as Mt. Zion; this David laid siege to, and took from the Jebusites and here established himself and called it the city of David, and here he reigned king over Israel for a period of thirty-three years. Previous to this he had reigned in Hebron. Thus we see that Mt. Zion the place of David's throne, and Jerusalem

the city within the limits of which, the Mount is located, are parts of the territory promised to Abraham and his seed for an everlasting inheritance.

In this covenant is involved the establishment of the throne of David at a future day, after David upon that throne, to whom that throne is to pretain forever. In it we likewise find a promise of future life to David is involved, for David is taught that his house shall be established forever before him, (that is, before his face or in his presence,) after he shall sleep with his fathers, in order to realize which David must be regenerated or live again.

TO BE CONTINUED.

For the Gospel Banner.

Catechesis Reviewed.

By MORR ANON.

But turning to 2 Cor. v. 4 what does Paul teach? "We that are in this tabernacle (earthly house of this tabernacle) do groan being burdened." This is the state and condition of every saint as long as he is in this tabernacle. What other state may the saint occupy? He may be *unclothed*, that is to say he may be deprived of his present life, without having his house from heaven. In other words he may be in the grave asleep in Jesus. This is not what Paul earnestly desired; there is a third state in which Paul might be—clothed upon with his house from heaven, that *mortality* might be swallowed up of life. This *mortality* is true of the earthly-house-state and also of the unclothed state—the state of the dead; and only terminates when the life which is hid in Christ—the hidden manna of revelations—our house which is from heaven, swallows up the unconscious *mortality* of the saint. In connection with this third state in which the saint may be, there is an apparent paradox in verse 3 "If so be that being clothed we shall not be found naked." How could a clothed person be naked? Only on one hypothesis, and that brands mortal resurrectionism as a false doctrine. It is this that the person, for we cannot now say saint, when he returns to life again finds to his dismay that he has only put on again his old earthly tabernacle, he is still mortal, corruptible, vile, dishonorable and is as good as naked for he has not been *clothed upon*. For him there is nothing but condemnation, groaning, wringing of hands and calling upon the rocks to fall upon him which to his great relief they will do at the proper time and he will utterly perish in his own corruption, die the second time and be blotted out of being. Our earnest prayer is that Christadelphians may not get what

they are so strenuous about—a mortal resurrection—better far they had never been born.

In the next question, No. 30, our author ruthlessly violates with his theological vandalism the sacred precincts of 1 Cor. xv. 53, "This corruptible must put on incorruption, this mortal must put on immortality." This corruptible body. This mortal body. When is the corruptibility and mortality of man most apparent? When he is a dead body, and just in that low state is he when the trumpet sounds, and in a moment in the twinkling of an eye his house from heaven swallows up that lifeless corpse, and death is swallowed up in victory, and giving a last look into his mouldy bed, the risen saint ascends to meet his Lord in the air, singing, O death! where is thy sting? O grave! where is thy victory? Such is the glorious, sublime doctrine of the apostle Paul, which is being bespattered and befouled by the tinkering of unscrupulous man. With all due deference to Catechesis, we mean to say that dust and ashes in the form of a dead corpse is a mortal body, and these are just the kind of bodies that will be quickened by the spirit that dwelt in them whilst they were living mortal bodies. And though as stated in question 32 "the mortal bodies of the saints in Rome" have not yet been quickened, "but have been dead ever since they paid the debt of nature," that is no good reason why the promise made to them should never be fulfilled. And though as stated in No. 33 there "may be no such bodies in existence" now, though they may be "nobodies," and "nowhere," yet have we faith in God that in the throes of the new creation the earth shall cast forth the dead saints at the first resurrection. God is able to fashion their unconscious dust and ashes into glorious bodies, like Christ's body, "and they will be mine, saith the Lord of hosts, in the day that I make up my jewels." "It is they who are written in the Lamb's book of life." The author actually quotes these two passages alongside his absurdities. Why have their names written in the book of life before Christ knows whether they are worthy or not?

Battling against all this array of testimony, reason and common sense, our author persistently in No. 34 asserts, that the Roman saints must come forth earthly. That part of them which at the trial can make it appear that they have walked after the spirit will be quickened. To suppose Paul for example coming to life again without being quickened is too much for gravity. And those of the Roman saints who lived after the flesh. Who ever heard of a saint living

after the flesh? The author knows many do walk after the flesh who *profess* to be saints. To profess to be a saint and to be a saint, are two very different things. They will remain earthly bodies and die the second time. That they will come forth earthly and die again we verily believe, but that they will be raised with the saints we do not believe. Ques. 35, we pass over.

Ques. 36. "Seeing that Jesus came forth from among the dead, why is he styled the second man, the Lord from heaven?"

There is an extraordinary answer to this question, and the first thing extraordinary about it is that no Scripture is quoted. As long as this is the case it is puerile for us to give so much consideration to the answer, as to at any great length refute it. Ye who will, may, take Dr. Thomas' answer and parrot like commit it to memory, but to do so intelligently, know that Dr. Thomas does not even pretend that there is a thus saith the Lord. For ourselves we accept the wholesome words of our Lord as they fell from his divine lips who spake as never man spake, and what did he say? "I came forth from the Father." This he said before he was crucified. In the parable of the rich man and Lazarus. Abraham is represented as saying, "They have Moses and the prophets, let them hear them;" and again, "If they hear not Moses and the prophets neither will they hear though one rose from the dead." How true is this of Christadelphians? Now a days we have men believing a doctrine of which Moses and the prophets say not the first word. So true is this that the treatise before us never once quotes the old writings except to refer from Corinthians to the first Adam. Is that hearing Moses and the prophets? They will not believe though one rose from the dead. Christ has risen from the dead, and become the first-fruits of them that slept; and the first thing they do is to deny that he was raised from the dead. Nay, the resurrection of the dead is denied. Alive first, and raised after, is the new order. In the answer to question 38, we are gravely told that "judgment sat upon the case" of the first Adam and sentence of death was pronounced upon him. As for the sentence we do not dispute that; but for the "judgment which sat upon his case," it is not in the Bible, and our author does not give the least hint where we can find it.

In questions 41 and 42 our author gives us some curious information, without, as usual, giving us the slightest authority for it; where he gets all his knowledge, we are at a loss to know. The information in this question, however, is not of much practical account, and we can get along very well

without it seeing Adam fell. He tells us when Adam would have got immortality had he not fell, and the effect of eating from the tree of life would have produced upon his earthly body. The fact that Adam fell, materially detracts from the value of his information. Our author makes this unauthorized curious information concerning what would have been if certain other things had been, and when these certain things would have taken place in the case of Adam the first. We say, he makes these things concern us very materially, by making things which in the case of Adam, hypothetical in the case of his posterity, but especially the saints, real. What is supposed would have obtained in the case of Adam is made in question 43 really to obtain in the case of the saints—that is to say appearing at the judgment-seat of Christ, giving account of themselves in their earthly bodies, sentence, etc., all of which, be it observed is not substantiated by a single testimony, but rests solely upon the aforesaid suppositions. Suppose the suppositions are not true, what then?

In question 44, we have some more new and original information; still having more or less to do with suppositions. For example, we are told that the Father's name is written on the forehead in being quickened by which is meant being immortalized. This writing on the forehead or quickening is called by the doctor the execution of the sentence pronounced after trial at the judgment. Will the learned doctor explain to his dull scholars, how the author of revelation came to locate the hour of judgment at a time subsequent to the writing of the Father's name on the forehead. John would seem to have got the cart before the horse in homely phraseology. Christadelphians will have it that it is John the Revelator, we rather think, it is John Thomas.

Question 45, is devoted to showing that the immersed believer passes from condemnation, to the sentence to justification of life, but *he may not get that sentence*; that he has passed from death to life, yet *he may not get life*; he has obtained a right to eat of the tree of life, but he may never taste a morsel of it; and to enter through the gates into the city, which *he may never do*; and he actually accuses Paul of inculcating, such beggarly Christianity, by writing to the saints, "If ye live after the flesh *ye shall die*." Can it be possible that it is news to Dr. Thomas that there were those that "crept in unawares," that many anti-christs sprung up in the apostolic church; that they went out from the church because they were not of the church, else they would have continued with it? We fear that even now-a-days this is but too true

for certainly there are those who have gone out from the church, showing that they never were of the church; and who are so anti-christian that they positively deny Christ's sayings, as for example, "I came forth from the Father: Whilst doctor Thomas quotes, "If ye live after the flesh ye shall die," he fails to quote the next verse, "As many as are led by the spirit of God they are the sons of God." Just as many and no more. It is only those who are not sons, who never were sons, that walk after the flesh, and who shall die. Passing for a church member on earth don't make one a saint, their names must be written in heaven.

There is one thing very remarkable in the answer to question 46. The doctor actually charges with handling the word of God deceitfully, those who quote and construe correctly Rom. viii. 1, "There is therefore now no commendation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit." Now it will appear plainly to the reader that however unwittingly he who makes the charge is the only guilty party. Our remarks upon the verse in question, are in a previous part of this article.

The next question 47, we shall make short work of, we have already repeatedly commented upon Rom. xiv. 10 and 2 Cor. v. 10, and here we need only say that we believe that we shall stand before the judgment seat of Christ—that we shall there be made manifest, or manifest ourselves we care not which. In that crowd there will be those who are manifestly immortal and those who are as manifestly mortal. Before this scene, the immortal ones will have been up in mid air to meet the Lord, and will have been invited to take their places on his right hand.

Question 48, is devoted to showing how the manifestation is to be made. It is "light" that does it all. And what is the light? Ans. The account, which every one will give of himself. In all the doctor writes he takes for granted the gross ignorance of God. God does not know anything until he is informed. Did it never occur to the doctor that men who have been liars all their days may tell a parcel of nonsense and lies to God, and on their own showing lie themselves into everlasting life? "Oh that mine enemy would write a book," says the wise man. The doctor has written a book and oh what a book. It has destroyed him.

In question 50, the doctor would have us believe that we do not "receive in body," unless that body is a vile, dishonorable, earthy body; forgetting all the while that there are glorious, powerful, spiritual bodies

just as capable of receiving as the vile ones. When they are manifested immortal, after having returned to the earth with Christ, they will receive in body "glory, honor, and peace," Rom. ii. 20, before the assembled throng.

Question 51, and last, is a hodge podge of what has already appeared in Nos. 22, 24, 25, 26 and 35 and has all been already exposed. We are not superstitious but if we were, we would regard it as a remarkable coincidence and a bad omen that in the last question in large type the words "GREAT MYSTERY" occurs. It is also noticeable that this new plan of salvation comes associated with a new name the world never heard of before, Christadelphian. The beast was full of names of blasphemy. Has the beast got another name? At all events there is a good deal of blasphemy connected with it. "A word to the wise is sufficient." Get out of the sinking ship.

The Lost Day.

Lost! lost! lost!

A gem of countless price,
Cut from the living rock,

And graven in Paradise;
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind.

Yet to my hand 'twas given,
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!

I feel all search in vain;
That gem of countless cost
Can ne'er be mine again;

I offer no reward;—
For till the heart-strings sever,
I know that Heaven's entrusted gift
Is reft away forever.

But when the sea and land,
Like burning scroll have fled,
I'll see in his hand,
Who judgeth quick and dead;
And when of scathe and loss
That men can now repair,
The dread inquiry meets my soul
What shall it answer there?

No man was ever endowed with a judgment so correct and judicious, in regulating his life, but that circumstances, time, and experience would teach him something now and apprise him that of those things with which he thought himself the best acquainted he knew nothing; and that those ideas, which in theory appeared the most advantageous, were found when brought into practice, to be altogether inapplicable.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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For the Gospel Banner.
Theology.

THE MEDIATION OF CHRIST.

CHAPTER X.

1 Tim. ii. 5.—"For there is one God, and one mediator between God and men, the man Christ Jesus."

"When men have several faiths, to find the true we only can the aid of reason use;
'Tis reason shows us which we should eschew,
When by comparison we learn to choose."

We hear a good deal said about "the mediatorial throne of Christ;" and about his "leaving his mediatorial throne." This throne is believed to be situated near the throne of God in heaven. Upon it the mediator is supposed to be seated as he officiates in this capacity. When he leaves this throne it is supposed that he will cease to perform the functions of a mediator, and sit as judge. Consequently the people are urged to secure an interest in Christ before he leaves his mediatorial throne, that they may reap the benefits of his mediation, and be saved when he comes to take his judicial throne, and render fierce vengeance upon those who have not availed themselves of the advantages of his mediation, to secure an interest in Christ, is supposed to secure an interest in his mediation, as well as in all the offices he may hold beside. This interest is presumed to be secured by believing that there has been such a person on earth as Jesus Christ, and that he was crucified, buried, resurrected, and lastly ascended to heaven to occupy this throne, and perform thereon the functions of a mediator in their particular behalf. When once a person has come to believe the like of this, Christ, it is thought, at once becomes interested in his particular case. Therefore if he feels it to be for his pecuniary advantage; or, gratifying to his will, to transgress any of the commands of Christ, he fancies that Christ will now repudiate his commands, because he has trusted in him, and that he will now

stand between him and the execution of the penalty in such cases provided and threatened. This, in short, is the sum total of of the popular notion of mediation. It is monstrous! It is as demoralizing in its effects upon the masses who endorse such a theory, as it is dangerous and fatal to their future well-being! And besides this, it is a base slander upon the character and name, of both God and Christ. For by it we are asked to believe that God can be swayed from his purposes not only, but that what Christ had laid down for righteous law while upon earth, he was ready to neutralize by his mediation as soon as he became seated upon his mediatorial throne in heaven! It cannot be that his journey from earth to heaven would have the effect to thus change his moral principles? It is well known that he professed to teach and speak those things alone which he had been taught and authorized by his Father to utter. All the commandments and laws that he left us, therefore, are but the commands and laws of his Father. These he declared to be good and just. If they were good and just while he was delivering them to the people, they are still good and just; and if they are good and just now, it would be an act of unrighteousness in Christ to tolerate, in any way, their violation. This mediator has uttered such sentiments as render it impossible for him to mediate with his Father in the popular sense. For instance, he declared it to be his meat and drink,—or chief delight,—not to oppose, but to carry out the will and purposes of him that sent him. On another occasion he showed that he and his Father were one in purpose or determination. These were neither inadvertant nor isolated expressions;—the fact that he uttered such sentiments often, and on the most public occasions, show it to have been his settled and determined purpose to make this oneness known to his foes as well as friends, on all occasions. Nor is this all. He showed also on several occasions that, though he in com-

mon with mankind had desires and passions which if allowed to influence his actions would destroy this oneness, that his business was,—not to warp the will of his Father by mediation, or intercession, to his own; but to faithfully adjust his in every minutia, to his Father's. The reader must see therefore, from such expressions as, "I came not to do my own will, but the will of him that sent me;" and, "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done;" and many other such like expressions not necessary to mention here; show that Christ instead of attempting to change in any way the will of his Father to his own, as the sentiment of this theory would have it, was, on the other hand, passively allowing his Father to change his, so as to become one in theory and practice with that of his Father. I know that it will be difficult, therefore, for the reader to bring himself to believe that Christ underwent so great a change the moment he entered heaven and appeared in his Father's presence. It is entirely contrary to nature, and all reason, to suppose it! For if we attempt to deviate at all from the purposes of any being, it is not when awed by his immediate and august presence but when separated from him. And it is but reasonable and just to conclude that, if Christ was so particular about conforming to his Father's will while on earth, that he would be none the less, but, rather, the more desirous to do so, when he came to appear in his Father's immediate presence.

If he and his Father are, as he said, one;—whether it be regarded as a physical oneness, or a oneness of purpose, it matters not;—they would be likely to occupy one and the same throne. But on the other hand if they were not one in purpose there would seem to be occasion for two separate thrones. Each throne would then have its own peculiar interests to maintain. So that while "God the Father" might be inclined to pursue such a course as his wisdom might dictate; the Son might be supposed to be exerting his powers in an opposite direction, according to the dictations of his own will, which, being very strong, may be supposed to overcome the wisdom, and will, of his Father, so as to have things all his own way. But fortunately we are not left in the dark upon this important subject. For the scriptures are able to shed light sufficient to bring us out of this wilderness of error, if so be we are really desirous to get out. Let us examine the scriptures, then, in great honesty, and in the fear of God, believing the testimony of God, rather than the fallible theories of

men, that we may render to God such honor as is due to his great and holy name.

I shall affirm that Christ and his Father are not seated on separate, but upon the same, throne. This affirmation I have a right to make, on the strength of the testimony already adduced regarding the oneness existing between them; and the disposition manifested by the Son to follow the will of his Father. However, I shall not rely altogether upon this, although I consider it sufficient to establish the point; but shall, in addition, bring forward the testimony of Christ himself, given by inspiration, through John, while on the Isle of Patmos. This testimony is to be found in Rev. iii. 21, and reads as follows:—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

It is presumed no honest minded person will desire to contradict testimony so plain, and so much to the point, as this. It not only sustains the position that the Father and Son are both seated in one throne, but it proves too, that there is so much harmony of action and oneness of purpose between them as is fatal to the popular idea of mediation, or they could not consistently occupy the same throne. It proves also, that instead of his trying to overcome his Father's aversions to the insubordination of his creatures, he acts the more rational part of informing them that, "To him that overcometh," not the will of his Father; but his own, (when inclined to collide with his,) "will I grant to sit with me in my throne, even as I also overcame," (my own will,) "and am set down with my Father in his throne." Surely, there is nothing in this testimony but what is as fatal to the common theory of mediation, as the dagger of the assassin is to the heart of its victim. In concluding with this testimony, I can do no better than to say to the reader in the appropriate language of the verse that follows:—"He that hath an ear, let him hear what the Spirit saith unto the churches," though "the spirit" may "say" things fatal to your theories.

The attention of the reader is next called to the language of Paul in Heb. xii. 1, 2, to wit:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us hold on to a large share of the weights, and sins, that so easily beset us, in our race, while we depend on the official labors of Jesus who is now seated on his mediatorial throne interesting himself in behalf of us sinners, who, we have a right to expect, he will clear from the execution of the sentence of the law, and in due

time take, polluted as we are, into the felicities of the kingdom of heaven. Reader, do you not think Paul would have written something after this manner if he had intended to teach the current idea of mediation? If he had only taught it in plain and unequivocal language, I assure you I should never have lifted my voice and pen against so consoling a theory. For I am well aware that if Christ is trying to persuade his Father to tolerate sin in his followers, and can succeed in his efforts, that it will be as beneficial and as gratifying to myself, as to any one else, to have him do so. But it is not wise in us to delude ourselves with a false theory on no other grounds than that it is congenial with our wishes. We ought not to suppose that God will adopt any theory we may choose to prefer; or, that our honesty will effect the immutable purposes of God, while we are ignorant of those purposes, and consequently in theory and practice at variance with them! Neither our ignorance, nor our honest intentions, can move God at all from his stupendous and immutable plans; any more than the mediation, the advocacy, or the intercessions of Christ; if they could, he would cease to be immutable. If honest ignorance of his purposes could have the effect that some imagine, it would have been better for Christ not to have commissioned the apostles to go into the pagan world to preach certain doctrines, and to inform their hearers that those alone who believed and obeyed, should be saved; for the pagans are as honest in their superstition and ignorance, as anybody can be, if that is all that is required to constitute them approved of God. But the language addressed to Paul on the occasion of his conversion, shows us that honest ignorance is an insurmountable barrier between man and God; and that Paul was sent among the pagan nations for the express purpose of removing this barrier of ignorance, that by an honest and sound faith in his plans, and conformity to his will, they could come to be accepted of God. If honest ignorance of the purposes of God could have saved them, the reader may be assured that God would not have put Paul to all the trouble, expense, and peril, attendant on his mission among them. But let us quote the language. Acts xxvi. 17, 18,—* * * "the Gentiles, (or pagans,) unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, THAT they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." By this we discover that their ignorance, though it might have

been honest to the highest degree, had to be removed, and faith in the eternal purposes of God substituted therefor, before God could forgive their sins, and make them co-heirs to the inheritance bequeathed to the royal household of faith. If he could not, and did not in the days of the apostles, deviate from his immutable rules to accommodate the honesty and good intentions of those ignorant of certain truths, it can hardly be hoped that he will do it now, for he informs us—Acts x. 34, 35,—that he "is no respecter of persons; but in every nation,—and in every period of man's probation,—he that worketh righteousness, is accepted with him."

I have ventured to digress to some extent from my subject, in order to correct what I find to be a very common impression in regard to honesty in ignorance, supplying the place of faith in the eternal councils of God. Presuming on the intelligence, as well as the "honesty" of the reader, he can not remain "ignorant" now of the fact that a certain amount of knowledge respecting the plans of God is necessary, in order to become accepted with him. It must be seen therefore, that instead of his conforming to our "ignorant" though honest notions, he has taken the pains to send us prophets and apostles to open our eyes, and to turn us from mental darkness regarding his system of salvation; to light; to an intelligent understanding thereof. It is plain, therefore, that we are the party that must deviate, and not God! We must conform to his impartial and immutable ways, if we would be approved of him; and not longer delude ourselves with the idea that he will conform to our honest blindness, to save us the labor of enlightenment, and obedience!

In resuming the subject from which I have digressed, I shall affirm that Paul did not consider that there was sufficient variance between Christ and his Father, to make two thrones necessary; or, to make it necessary for him to mediate with him. Let the reader notice closely the argument of Paul as I quote his language again. He says:—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Thus we discover that both Paul and John represent Christ as sitting now with his Father in his throne. We discover

also, that neither of them speak of his being there detained for any such purpose as we were once taught to believe. John says, "to him that *overcometh*;" while Paul says:—"let us *lay aside* every weight and the sin which doth so easily beset us." By our human teachers we are told that Christ, the mediator, will overcome *for us*!—what? our sins? no; but overcome the Father! But why must he overcome him? The reader must see that there is but one reason for it; though I regret to say it is one that reflects great discredit on the character of the Father. Think of it, dear reader; is our heavenly Father so obstinate that it is necessary for us to have a mediator to overcome his obstinacy? It cannot be possible! John says, "God is love;" and he adds:—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation,"—the *ilaston*—the conciliator, the peacemaker, or the reconciler,—"*FOR OUR SINS*"—*not* the CONCILIATOR of God!—1 John iv. 8-10. If God loved us to such a degree as to impel him to send us an agent to conciliate and reconcile us to himself, I think there could be no obstinacy or hatred in him to overcome; but the obstinacy, and variance, and hatred, must be in those to whom he sent his Son. And if he sent him to be the propitiation for our sins; or, as John says in chap. iii. of the same epistle, verses 5, and 8,—"*And ye know that he was manifested to TAKE AWAY our sins*;"—"For this purpose the Son of God was manifested, that he might destroy the works of the devil," he certainly could not have been manifested to tolerate sin, by mediation of any kind whatever. For illustration, let us suppose the Emperor of Russia, on hearing of the famishing condition of the people of Algeria, to make great professions of love and sympathy for them; and to prepare at once to send his Son to them with relief. Now what grounds would the people of Algeria have for believing that he loved them as he professed, if, after the Son had arrived among them, they found his Father had failed to send on the wheat and corn, for his Son to dispense among them for the salvation of their lives; and that the Son was obliged to go to his Father and labor hard and long with him before he could overcome his Father's—shall I say obstinacy, or dishonesty?—and prevail on him to forward the means of life according to promise? It is plain to be seen that if real genuine love had prompted him to send his Son with authority to proclaim that he would soon

supply them with substantial food to be forwarded for distribution by the son; that that love would have rendered mediation with the Father unnecessary; for the *same* love that sent on the Son with authority to proclaim to them the promise, would have sent to them also, the things promised. The reader will see therefore, that this theory is very dishonoring to God. For if this theory is true, God is certainly untrue. For John says; "God is love;" and that his love prompted him to send his Son to us to teach the way to life. If the popular theory of mediation is correct, the evidence of his love is wanting; for that is not love that requires the office of a mediator to impel one to do what the office of pure and genuine love will always do without. Hence, I repeat, this theory dishonors God, by making him a liar. For while he professes to love his creatures, this theory shows us plainly that he does not. No theory that defames the character and name of God; or that is absurd and unreasonable, can be derived from God, nor be true; for it is not reasonable to suppose that God would originate and give to his creatures a theory that would defame his own character and name; or, that would make him appear untrue, absurd, and unreasonable.

GEO. NELLIS.

For the Gospel Banner.

Christ—his coming.

The testimony warranting a belief in the *second, personal* coming of Christ is not wanting in the holy scriptures. Prophets, angels, and the good of all ages have inquired diligently concerning this great event! and to-day the question loses none of its interest because of its antiquity, with those who see the *absolute* necessity for his coming. In these days of fables when the old land marks are put aside, and novelties to suit the times are occupying their place, how important for the simple minded believer that he be aware of the craft and cunning efforts which act as traps for the feet of the unwary.

In Apostolic times, before the truth had been very seriously affected by notions, the coming of Christ to reign as a king on the ancient throne of David was a matter of religious faith, *then* the force and beauty of what had been said by Christ, himself and his apostles was indeed a lively hope, no dread anticipations concerning that day was felt by the believer, he had learned better things, he saw through Christ the resurrection of the dead, the glory of the world to come, the answering of all anxious inquiries concerning that day, and above all he prayed

"Thy Kingdom come," even as taught by Christ "after this manner pray ye." But to-day alas! alas! how few know, or try to know the meaning of that expressive portion of the Lord's prayer.

Will Christ come? Hear an angel, "this same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go up into heaven," to those sorrowing the loss of their Lord this was good it is none the less good to-day!

Is it desirable he should come? Hear an apostle, "I have fought a good fight, I have finished my course, a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also, that love his appearing." Here is a crown worth contending for, and altogether different and superior to the crowns of the chief in the games, or even of the kings and queens whose richest jewels are gems unworthy of comparison to the incorruptible crown reserved for the faithful; it is then a truth that Christ will come; testimonies are abundant to prove this; it is also desirable he should come, for more than a mere selfish reason such as I shall be benefitted thereby—no! he comes to fulfil prophecies, to bless nations, in a word, to fill up that which remains of the Father's will. Hear also the declaration of Christ himself, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Surely, if John could cry out "Come Lord Jesus, come quickly," when eighteen hundred years less of sin was in the world, should not this be the cry of the Church to-day, it is, it must be! we are waiting our High Priest to come out and bless the people, and brethren though he tarry, or seem as though he tarried—wait for him! This is the true position, time setters and enthusiasts to the contrary notwithstanding.

Brooklyn, N. Y. GEO. W. YOUNG.

For the Gospel Banner.

The Resurrection of the Wicked taught in the Scriptures.

The following was sent to Geo. Storrs, as a reply to questions pointedly put to the writer, and was very ungraciously declined, making it appear that More Anon was unable to answer the questions propounded. Some of the readers of the *Herald of Life* may also be readers of the *Banner*, and they will see who is to blame that the answers, to the questions put, never appeared.

My attention having been called to an article in the *Herald of Life* of Dec. 18th, under the head, "To whom is the honor due." Said article being a review of a pamphlet, issued by me, entitled, "An earn-

est vindication of the primitive doctrine of the resurrection, etc. I desire to make a few remarks; I feel constrained to do so the more, because my special attention to certain questions is pointedly invited, I have no reason to be afraid to meet the issue you have raised; for if it should happen that I am in error a discovery of that error may result. If on the other hand I stand on the impregnable fortress of eternal truth, I will be the more settled by the inspection of the foundation whereon I stand. First of all permit me to intimate, that I do not recognize any one as a brother, in a Christ, who denies the *accountability of man*. This I say animated by no improper feelings, but simply, because I desire that we should perfectly understand one another and because the term "brother," has been applied to me.

The question to which my attention is invited, is the same as the writer, Jacob Grim, represents himself to have put to Dr. Thomas some twenty years ago, viz:—"Where in the scriptures will I find the doctrine of the resurrection of the wicked taught?" It is of no consequence what Dr. Thomas' answer was. I propose to meet this question, Bible in hand. And first, let me say, that everywhere in the scriptures, the *accountability of man is taught*. Not only is the contrary doctrine advocated by the *Herald of Life* anti-scriptural, but it is dangerous to the peace and morals of society. Happily for the community it is endorsed by but few. The above question, is put to us in various forms, "Is there any power revealed in the Bible that gives a mortal resurrection to man?" "Where do we find the will of God to raise the wicked?" These questions all cover one and the same issue, "Is there then any power revealed in the Bible that gives a mortal resurrection to man?"

In answer, I say, that it matters not whether the *power is revealed* or not, if the fact or doctrine of the accountability and resurrection of the wicked is asserted in the scriptures, we are obliged to consent to it. But not only is "*mortal resurrection*," taught, but the *power* also is *revealed*; and even more than all that, an example is even furnished us, in the case of Lazarus, who was raised from the dead by the power of Jesus the Christ. One example is as good as twenty. If the *mortal* character of Lazarus' resurrection is disputed, we will undertake to prove conclusively, that his resurrection could have had no other character, and that he is now dead, and will remain so until the resurrection morn, when he will be raised again; but this time immortal, incorruptible, glorious, honorable,

spiritual. When this instance of mortal resurrection is disposed of, will be in order to mention others. The above illustration, will plainly show, that we do not believe, that "the wicked will come forth with some fungi power, like the mushroom, that dwelleth in themselves." We proceed now to present a Bible argument, for the resurrection of the wicked, and I begin with the first occurrence, of the word *wicked*, in the Bible, Gen. xviii. 23—"Wilt thou also destroy the righteous with the wicked?" Abraham addressed these words to Jehovah, on the occasion of the destruction of Sodom and Gomorrah. Before we use this passage for our specific purpose, we wish to make two points on it.

First, Had the righteous been involved with the wicked, they would have been *destroyed* also, but as the righteous are to be raised again, immortal, at the coming of Christ, a "second time without sin unto salvation, therefore the terms *destroy* and *destruction*, cannot have such an ultra meaning as is insisted upon for it, what is called life, only in Christ, believes.

Second. As the righteous would have been raised again had they been destroyed, what hinders that the wicked, who were destroyed be raised again? This view of the text is quite in harmony with what is said in Job x. 22—"He DESTROYETH THE PERFECT and the wicked." Here "*the perfect are destroyed*," but does it follow that they will not be raised again? Certainly not; neither does it follow, that because the wicked are destroyed, they will not be raised again. But to our specific use of our quotation, we undertake to prove, that these *very* wicked that were destroyed in Sodom and Gomorrah, will be raised again. This on the authority of Christ, himself, who said Matt. xi. 24—"that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee, (Capernaum.) We have italicized our points, shall be indicating future time, not the destruction that happened in the past. The "*day of judgment*," is in the future, with which shall be, is quite in harmony. It could not be the day of judgment in the past, because Capernaum was not in existence then, and they are both contemplated as being judged contemporaneously in the day of judgment. Matt. x. 15, teaches the same doctrine, which read. Our next proof text that the wicked will be raised is, Matt. xii. 41, where it is said that "the men of Nineveh shall rise in judgment with THIS GENERATION." Here it is asserted that the men of Nineveh shall rise in judgment, and that "THIS GENERATION" shall rise. In order for this generation to be raised, they must

first die. When they rise, they are to be condemned. Therefore they are wicked. Here we have the wicked contemporaries of Christ, raised again and condemned, by the resurrected wicked Ninevites. And not only are the wicked Ninevites to rise and condemn Christ's contemporaries, but the queen of Sheba is to be resurrected—that in the judgment—that with this (Christ's) generation. The resurrection is future—the judgment is future. The generation in question, the men of Nineveh, and the queen of Sheba, all appear on the scene at one time—the judgment. The generation is dead—the queen of Sheba is dead, therefore their resurrection. As for the power there is no lack of that. Why sir, "the wicked are RESEVED to the day of destruction they SHALL BE BROUGHT FORTH to the day of wrath." Have you never read this in your Bible, it is in Job xxi. 30. This agrees with what Jude says, of the antediluvian angels or Sons of God, who kept not their first estate, but went in unto the daughters of men, God "hath RESERVED them in everlasting chains under darkness UNTO THE JUDGMENT OF THE GREAT DAY." Thus they are reserved and "they shall be brought forth to the day of wrath." And what is reserved for them? Jude answers, "the blackness of darkness for ever." When will they who are reserved for this, get this which is reserved for them? At "the judgment of the great day"—"the day of wrath," or as Jude has it, when "the Lord cometh with ten thousand of his saints to execute judgment upon ALL." Why "Enoch the seventh from Adam prophesied, of these" certain men that crept into the church unawares, of those angels who kept not their first estate, of Sodom and Gomorrah. In reference to these men, Enoch prophesied, that the Lord cometh with ten thousand of his saints, to execute judgment upon them and all others. So that they have not yet been judged and will not be until the general judgment at the end of the thousand years. Thus we array Jude against the Herald of Life.

Let us see what Peter has got to say on the same subject; in his second epistle second chapter, he mentions certain false teachers who privily bring in damnable heresies, even denying the Lord that bought them, etc., whose judgment now of a long time lingereth not and their damnation slumbereth not. He then shows, the certainty of this judgment and damnation, by referring to the "angels that sinned," whom God did not spare, but cast down to hell to BE RESERVED unto judgment," and in verse 9, we have the important information that the LORD KNOWETH NOW TO RESERVE THE UN-

JUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED." So that the angels and the inhabitants of Sodom and Gomorrah are not yet punished, but are reserved unto the day of judgment to be punished. And just as sure as punishment is in store for the angels and Sodomites, just so sure is it stored up for these filthy dreamers who privily should bring in damnable heresies. But this is not all of Peter that militates against friend Grim, "For if after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ, they are again entangled therein, and overcome, "the latter end is worse with them than the beginning." How we ask, in the name of common sense, could their latter end be worse than the beginning when in either case the same fate awaits them. If out of Christ men at death are blotted out of existence, eternally annihilated, and become as though they had not been, and this is all the damnation that awaits those who had once escaped the pollutions of the world, but subsequently denied the Lord who bought them, how is their latter end worse than the beginning?

These men of Jude and Peter's time who were guilty of such enormities, as are recorded in 2 Pet. ii. are dead, they died like other men natural deaths—they died precisely the same as they would have done had they never known the way of life. Where then is the punishment for their crimes? This is not yet all that Peter says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." In either case is not the punishment the same whether they denied the Lord who bought them, or whether they ever heard of such a person in either case. Men fret out their allotted span of human life, and they are blotted out of God's creation; in either case the same damnation is encountered. In plain terms man is not an accountable being—he is not responsible for his actions unless he happens to be so unlucky as to be alive when Christ comes—then woe betide him! Just get society at large to believe such a doctrine as this and farewell order, civilization, laws, commerce, property; and welcome chaos, war, murder, rapine, theft; the French revolution would be thrown into the shade. But enough about Peter. What does Daniel say chap. xii. 2—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Ah! here is the punishment and damnation to which the angels, the Sodomites, the

Gomorrahites and those who denied the Lord who bought them are reserved. And here is the punishment that is reserved for them. What a pity that Paul did not have the advantage of the increased light, that we have now-a-days, he would not have had the silly hope he had, that there would be "a resurrection of the dead, both of the just and the unjust," Acts xxiv. 15.

We are at a loss to account for the mistake our blessed Master, himself, made, when he said, "the hour is coming, in the which all that are in their graves, shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28. Can it be that Christ was mistaken, or are we in these evil days, throwing the lie in his face. The Savior says again, that "every idle word that men shall speak, they shall give account thereof in the day of judgment," Matt. xii. 36. They are to give account for them, in the day of judgment. But what are the idle words, and who are the men who utter them, to which Christ has reference, (generation of vipers, how can ye being evil speak good things. Here are the men, the vipers, they could not speak good things. Then they must speak idle things. What are the idle words? "This fellow doth not cast out devils but by Beelzebub the prince of devils." These vipers are dead, how then are they to give account of their idle words, in the day of judgment? "There shall be a resurrection of the dead, both of the just and the unjust." These vipers were guilty of blasphemy against the Holy Spirit and "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men, neither in this world nor the world to come." These vipers who are now dead, will be raised from the dead, to give account of their idle words, or blasphemy against the Holy Spirit, but they will not be forgiven at the judgment, in the world to come. Perhaps Paul and Peter and Jude and Christ may be right after all. We shall look a little further. For example, Paul in Romans ii, speaking of those who condemn others, and do the same things themselves, thinkest thou, says Paul, "that thou shalt escape the judgment of God?" Certainly on the Grim death-theory, they have escaped the judgment of God for they are dead, extinct, annihilated. Paul must have been mistaken. Everybody will escape the judgment of God, except those unfortunates who happen to be alive when Christ comes. Speaking still of the same persons, in verse 5, he charges

them, with "treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God." So there is a "day of wrath," and the parties in question, are storing up wrath to be poured upon them when that day comes; or does friend Grim mean to say, that the day a man dies, is the day of wrath and that then "the righteous judgment of God" is revealed? What does Paul say the day of wrath and revelation of the righteous judgment of God is? "the day when God shall judge the secrets of men by Jesus Christ." It is then, and not in this life, that God will render "tribulation and anguish, upon every soul of man that doeth evil." If the "righteous will be recompensed in the earth, much more, will be the wicked and the sinner." But according to friends Grim and Storrs, there is no recompense for either the wicked or the sinner.

But to return again to Paul, he believed, that "we must ALL, appear before the judgment-seat of Christ;" and in view of this appalling fact, "knowing, therefore, the terror of the Lord, we persuade men," he said in his earnestness. How can a man be earnest, when the cause of earnestness is withdrawn, the terror of an angry God at he judgment, before which we must all appear, sooner or latter. Pretty ambassadors of Christ we would be if we preached that there was no "terror of the Lord," no "judgment-seat of Christ," no "day of judgment," no "day of wrath," no accountability, when a man is dead there is an end of him, unless he is righteous or should perchance live at the coming of Christ, when woe betide him. How can we be like Paul, ambassadors of Christ, without believing the doctrine of Paul, not only so, but positively and definitely denying the doctrine of Paul. Where is the use in concerning ourselves about being reconciled to God, if there is no "terror of the Lord." It is in view of this fact that Paul earnestly beseeched men, in Christ's stead, to be reconciled. If they will not be persuaded there is no hope for them, they must just confront the terror of the Lord at the judgment-seat, before which we must all appear. Paul addressing the Hebrews, teaches the same doctrine. "If we, (Paul and his contemporaries,) sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Is that all? In such a case would Paul and the Hebrews, to whom he wrote, simply die a natural death, and that be an end of them? No; there remained yet for them "a fearful looking for of JUDGMENT AND FIERY INDIGNATION which shall devour the adversaries." They could not look for judgment and fiery indignation,

if they believed as friend Grim does. Paul, does not leave the subject even here, but proceeds to show the reasonableness and righteousness of future punishment, by a comparison with the law of Moses. Under said law if a man or a woman transgressed the covenant, by worshipping and serving other gods, as the sun, moon and stars, they were not left to die a simply natural death, but were stoned to death, at the mouth of two or three witnesses. Now this law was only spoken by angels, and if they escaped not, who transgressed this law, if they were not allowed to die a natural death, how shall we escape? how can we expect to get off scot free by dying peaceably in our beds surrounded by disconsolate friends, our pains alleviated by the skill of physicians—we who neglect so great salvation, which at the first began to be spoken by the Lord—not only neglecting the great salvation, but treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the spirit of grace. Does not common sense, does not reason, does not scripture teach, that such will be accounted worthy of much sorer punishment and if they are allowed to die natural deaths, and that be the end, of them? Will friend Grim indicate the "sorer punishment? We are afraid friend Grim, unlike Paul, does not know him that hath said, "Vengeance belongeth unto me;" "and again the Lord shall judge his people." "It is a fearful thing to fall into the hands of the living God." We mean to say it is nothing of the kind if dying peacefully in bed, is all the punishment for the enormity of a man once sanctified, turning round and trampling on the Son of God. We need not distress ourselves about his vengeance and his judgment, we shall never feel his vengeance nor confront his judgment, let us eat drink and be merry, let us lie, steal, cheat, abandon ourselves to every license; virtue, honesty, sobriety, are thwartings of the flesh. Fretting ourselves about living forever is foolish when we shall never know our loss. On the theory of Storrs and Grim, this is sound common sense. Paul in Hebrew says, "It is a fearful thing to fall into the hands of the living God." What does Christ say, "Be not afraid of them that kill the body, and after that have no more that they can do." A Christian's life is not lost when his body is killed. No he died before they killed his body, he died in the waters of baptism—he was buried with Christ—he rose with Christ, and from that point his life is hid with God in Christ—they can only kill the body, but there is one whom Christ forewarns us wo-

shall fear; "Fear him, which *after he hath killed*, hath power to cast into hell." Here is one who is competent to do more, than kill the body. In fact the killing of the body, is a very insignificant affair, "It is a fearful thing to fall into the hands of the living God." In natural death we do not escape God, he hath power to make us stand before his judgment-seat at the end of the thousand years, in spite of all the philosophy (falsely so called) of vain, silly man, and to "CAST ALIVE INTO THE LAKE OF FIRE. *This is the second death.*" "They who sow to the flesh, shall of the flesh REAP corruption, in rising mortal, at the end of the thousand years, standing at the judgment-seat of Christ, and being cast alive into hell. This is the second death from which there is no issue.

In conclusion, friend Grim asks us, what we make of the language of Christ, "But they who shall be accounted worthy to obtain that world, and the resurrection from (not of as friend Grim has it) the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." This is the language, and we will frankly tell what we make of it. The subject in question between Christ and the Sadducees, was the resurrection. The Sadducees put a difficulty to Christ, which he answered, with reference to the resurrection of the just exclusively, not denying the resurrection of the unjust, which he plainly affirmed elsewhere. All who obtain *that* world are accounted *worthy*. All who are *worthy* obtain "the resurrection from (amongst) the dead, "leaving the mass of the dead behind them in their graves, to come forth at the end of the thousand years, to the judgment of the small and great, and to be cast alive into hell. This is the second death. The resurrection of the *worthy*, from amongst the dead die no more; on such the second death hath no power, they are equal to the angels and are the children of God, being the children of the resurrection in question—the resurrection of first-fruits or the first resurrection, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." They, on the other hand, who have part in the second resurrection, at the end of the thousand years, can be hurt of the second death. Fear him, who after the body has been killed, it may be thousands of years after, hath power to cast alive into the lake of fire. This is how we understand the language of Christ, and now we wait friend Grim's next query.

MORE ANON.

From the World's Crisis.

Last Day Perils.

"In the last days... men shall be... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof," 2 Tim. iii. 1-5.

Nothing, perhaps, has a greater tendency to strengthen the christian's hope, and give him a stronger hold of the "faith once delivered to the saints," than to watch closely the signs of the times, and compare them with the sure word of prophecy. Our Savior, while upon earth, keenly reproached the Pharisees for their ignorance, the Scriptures to them were not profitable, but have become of no effect, because of their vain traditions. Instead of searching the Scriptures to see if these were so, they, like modern professors, wrested the Scripture to suit their own imaginations, and thus became the instruments of their national destruction by unbelief. If they, the natural branches, were cut off because of unbelief, should we not take heed lest we be also cut off for the same offense? It is therefore becoming, nay, it is the imperative duty of the waiting church, critically to observe the times and the seasons, and compare them with the sure word of prophecy.

For this reason, dear reader, I wish to direct your attention to the quotation which heads this paper: "In the last days... men shall be... lovers of pleasures more than lovers of God." It would not require any great stretch of the imagination to see that this prophecy is very applicable to our present times, and that we are really in those perilous days, and may soon expect the King to consummate the hope of the church.

Pleasure is the strange goddess to whom all nations of the earth render willing homage. There is no half-heartedness in those who worship at that altar. They are willing, hearty, and obedient slaves, ready to sacrifice honor, wealth, nay, the very hope of eternal life, if by so doing they can gain for a moment the smiles of that capricious goddess. The love of pleasure enters largely into the life of all men and women. The ambition to acquire wealth speedily, is the great temptation of the age; and for this purpose men will descend to the meanest and most despicable tricks—overreaching, cheating, lying, wasting the most bountiful gifts of God, health and strength, in gigantic efforts to acquire the wealth that perisheth, that they may indulge in pleasures the most questionable. Merchants, who once stood high in the esteem of all good men, have become wrecked in purse and character, simply because they were lovers of pleasures more than lovers of God.

As I write, the history of some of my

own dear schoolmates passes like a troubled dream over my memory. I think of one in particular, whom I regarded with love almost equal to that of Jonathan for David. This young man, born and brought up in the solitude of a highland glen, with a mind pure and unsullied as the mountain spring bursting from the virgin rock, was beautiful as fallen man could be, and the more so as he trusted in the Lord, and endeavored to imitate the meek and lowly Jesus in all things. From his eye beamed forth love to God and man, and his whole countenance declared that he was in possession of that peace which the world cannot give, nor take away. His mind was stored with religious truths, strengthened and encouraged by the example and precept of praying. God-fearing parents. He, above all men whom I ever knew, seemed in a fair way of gaining that crown of righteousness which shall be given to all those who love the appearing of our Lord and Savior Jesus Christ.

Alas! for human calculations. After an absence of ten years, I returned to my native village, burning with an intense desire to again behold him I loved so well. We met. Did I find him the same pure, simple, earnest christian as before? O no. I can not even now restrain the tears from flowing at the bitter disappointment I experienced. Instead of the countenance beaming with heavenly light, that I expected to meet, I saw before me the bloated face, the red, bleared eye of the drunkard. Instead of the hearty shake of the hand, and the loving "God bless you," that used to be our daily greeting, I saw the dirty, palsied hand thrust forth tremblingly, the blue lips parted, and the words come hissing forth (rather than spoken,) "Give me a sixpence, for God's sake!" O what a change! And how came this change? The history is given in the words of the text, he became a lover of pleasure more than a lover of God. He was sent to a neighboring city for the purpose of learning something that might be useful to him in life; he was thrown into society to which he had been altogether unaccustomed. Being simple as a child, he believed in the simplicity of all men, and thus fell an easy prey to the god of this world. Step by step was he led from one degree of pleasure to another, until he hesitated at nothing that would gratify his passions. He became dishonest, then a drunkard, and finally died in my presence of that most terrible disease, delirium tremens.

This dear reader, is only one out of many instances that I could give, and which I am sure you could multiply by your own experience. It is not individuals only that the love of pleasure lays hold on, but nations,

municipal corporations, and the professing church of Christ, are all tainted with this love of pleasure. Lately, a meeting of the Presbytery of the Scottish Church was held in this city, and the subject of instrumental music came up for discussion. One of the ministers said, "We must do something to please and encourage the young; otherwise we shall lose their sympathy and support." I would just like to ask this question; where is it recorded that in order to worship the living God, we require the aid of fiddles, or kettle drums; or that we are to pander to the ear or eye, that the young may be pleased and encouraged? The apostle Paul charges Titus that he is to exhort young men to be sober-minded; which I believe is the only scriptural way of pleasing and encouraging the young. The moving of a straw indicates the way the wind is blowing. I simply mention this fact to show that stern old Scottish Presbyterianism is fast losing its distinctive character, and hastening to become a lover of pleasure more than a lover of God.

Modern christianity, or rather modern congregations of professing christians are held together, not by the love of the brethren, or the love of God dwelling in them, but by the love of *pleasure*. I speak advisedly. Every thing is made pleasing to the eye, the ear, and the body of the members who can afford to pay a handsome sum in the shape of a pew rent. In the first place, the minister must be pleasing in his outward appearance and address, and study to speak, not the whole counsel of God, but to avoid giving offense to prominent members of the church. He must be eloquent, according to rule; never daring to rise unto anything like enthusiasm when speaking the truth as it is in Christ. He must be cautious, lest by a hasty or misplaced word he give offense; hence, he is a lover of pleasure, inasmuch as he is a lover of men more than a lover of God.

Then the music must be performed in the best style. The organ must be worthy of being talked about? the choir well trained and deeply versed in all the whirligigs of modern music. As the minister does all the preaching, praying and exhorting for the entire congregation, so the organ and the choir must do all the praising, ignoring altogether the instructions of the apostle to the church at Corinth; "when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." But this, of course would destroy the pleasure of meeting together; hence, even in the worship of the living God, men have become "lovers of pleasures more than lovers of God."

For the Gospel Banner.

Practical Christianity.

In Rom. viii. the apostle treats largely upon a subject that ought to deeply interest every one who professes to hold the truth as it is in Jesus; viz., the kind of spirit, or disposition, that ought to be manifest in every disciple of Christ.

He introduces the subject by setting forth the secure position to which the Christian has attained. "There is then no condemnation now to those in the anointed Jesus." (Diaglott.) He does not say, there are no trials to endure, no opposition to meet, no difficulties to encounter, no obstacles to overcome, no warfare to engage in, no cross to bear, &c., &c., but in another place he assures us "that through many afflictions we must enter the kingdom of God." Acts xiv. 22. And again, that "all who wish to live piously in Christ Jesus will be persecuted." 2 Tim. iii. 12. But notwithstanding all they may have to endure he gives them the blessed assurance that "there is then now no condemnation for them." He does not here stop to describe the process by which this coming into Christ is effected, he having explained that in a former chapter; but as this may meet the eyes of some who have neither the time nor the ability to search out, and fully understand that process; for the benefit of such, it may not be out of place to say a few words in regard to it here. In Rom. vi. 4, he puts the following important question to his brethren at Rome; "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" From the above passage any one will be able to see that in order to get into Christ according to Bible teaching, we must be baptized into him. By reference to another passage we see the apostle harmonizes with himself. Gal. iii. 29. "For as many of you as have been baptized into Christ have put on Christ." Now as baptism must be preceded by faith in Christ as the author of our salvation Heb. v. 9, and in "the gospel of the kingdom which he said should be preached in all the world." Matt. xxiv. 14, and afterwards commanded his apostles to preach it to every creature, Mark xvi. 15, and by repentance, or reformation from dead works, the process of getting into Christ is thus easily to be understood; viz., by faith, repentance and baptism; and whatever the sectarian churches may say, this is the only way the Bible sets forth, and that ought to be our only guide.

It is this plan, or process the apostle has in view in the second verse, which he designates as "the law of the spirit of life"

by which he was made free from the law of sin and death. In the third verse he shows the work the Son of God had to perform in obedience to his Father's will, in order to make this plan available. In the fourth verse he alludes to the benefit that accrues to the Christian as a consequence of Christ being made a sin offering; so that the righteousness of the law may be fulfilled in us, (Christians,) and then he presents us with a test, by which each may know for himself whether he is in Christ or not; that test is, our walking, or, our course of life, our general way of living if must be, not according to flesh, but according to spirit. From the fifth to the ninth verse he proceeds to show that there was then in existence two antagonistic principles, or elements at work not only in the world, but also in the church; even among that portion of mankind who claimed to be in Christ; and as human nature is the same now as then, and as common observation assures us, the same two antagonistic elements are at work at the present day. The apostle terms them, the things of the flesh, and the spirit; carnal-mindedness, and spiritual-mindedness. Here, then, brethren all of us, who profess to belong to the One Body, and have come out from the world which lieth in wickedness, are presented with an infallible rule by which we may satisfy ourselves beyond a doubt as to whether we are really and truly in the Christ or not.

Brethren, let us pause awhile, let us take a little breath, while we are borne along by the current in the hurrying pursuits of life; let us try the genuineness of our christianity by this infallible apostolic rule. Let us subject ourselves to a somewhat rigid self-examination, it will certainly, brethren, do us no harm; and it may prove of incalculable benefit to us. This rule is not, have we believed the gospel of Christ—not have we reformed our lives to a certain extent at least,—not have we been professedly baptized into Christ, these things are all admitted. But the rule is, how is our walk; what is the prevailing trait in our character now? What is the object of our chief pursuit? What takes up the most of our time, things of the flesh, or the things of the spirit? Is our chief object and principal desire to advance our own personal interests? To enhance our personal or family aggrandizements? To strive to fully accomplish our sons and our daughters to move in the fashionable circles of the world? Do we spend more time and labor and money in order to accumulate more of the things of this life, than we do in causing the gospel to be preached among our benighted neighbors, who are perishing for

lack of knowledge? Brethren, if these are the leading traits in our characters, then, are we not minding the things of the flesh, and thus proving ourselves to be in the flesh, and not in the spirit? Brethren, think of these things, and may the Lord give us wisdom to choose the right way.

W. M. HOWELL.

TO BE CONTINUED.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

October 1st, 1868.

A Letter from the Editor.

We have the pleasure to present an article, in this number, from the pen of our brother, the editor; which was written in the land of his nativity; our readers will no doubt gladly peruse it.

In a letter, he informs us that they had a very pleasant, calm voyage. They landed in Liverpool on the morning of Aug. 26th, but owing to continued and severe sickness they could not enjoy the voyage. When he wrote he was still far from well, but thought he was slowly gaining.—*Ed. pro tem.*

Waiting for Jesus.

"And to wait for his Son from heavens, whom he raised from the dead, even Jesus, who delivered us from the wrath to come," 1 Thess. i. 10.

To wait or look for the coming of Jesus is a duty enjoined upon Christians by the Apostles. We find exhortations to this effect scattered all through the epistles. The apostle Paul thanked God that the Corinthians came behind in no gift, while "waiting for the coming of our Lord Jesus Christ," and wished them to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." To the Philippians he wrote—"The Lord is at hand;" and prayed that they might be "sincere and without offence till the day of Christ," being confident that "he who

had begun a good work in them, preform it until the day of Jesus Christ;" and reminded them that their "conversation (or citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." The Church at Colosse were comforted with the assurance, that if they "set their affection or things above, and not on things on the earth, * * * * when Christ, our life, shall appear, then shall ye also appear with him in glory." And so the Thessalonians were frequently reminded by Paul in his letters to them of the coming of our Lord Jesus Christ. They had renounced idolatry for the service of the living and true God, and were "waiting for his Son from heaven." They had a far better and more reasonable faith than most professors of religion at the present day, who are *not* waiting for the coming of the Lord, but waiting for death to transfer them from earth to heaven,—to the immediate presence of God and the Lamb. They are expecting to go at death to a kingdom, a heaven of bliss and happiness, "beyond the bounds of time and space," as they sing, where God and Jesus and the angels are, but seem to know or care nothing about the coming of Jesus. How different their faith and their hope! The primitive Christian looked to his coming of his Lord for the consummation of his hopes; the modern religionist looks upon death as "the gate to endless joy," and treats with contempt or at least with neglect the glorious doctrine of the Lord's return from the heavens.

The apostle Paul commented largely upon the coming of Christ in his letters to the Thessalonians. It seems to have been the a thought ever present with him. He asks—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy." And he prayed that the Lord would make them to increase and abound in love, "to the end

he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." He also endeavored to comfort those who had been bereft of friends by death, with the glorious assurance that those who sleep in Jesus will be brought forth from the death-state, and that even those who are alive, and remain unto the coming of the Lord, will not precede those who are asleep. "For the Lord himself shall descend from heaven with a shout, with the voice of the anchan- gel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." The coming of the Lord was to them the star of hope. All of future life and happiness was centred there. No coming—no resurrection; and if no resurrection, no life for those who sleep in death. The resurrection is dependent on the advent of Jesus; so also is the translation of the living saints. Paul wrote in his first letter to the Thessalonian brethren so confidently with reference to the certainty of the Lord's coming, and the resurrection of the dead, and change of the living saints, that some begun to think that the Lord had come and that the day of Christ was already present. This erroneous idea he corrected in his second letter. He assured them that an apostasy would take place, and a certain wicked one be revealed, before that time should come, whom the Lord "shall destroy with the brightness of his coming." He prayed in his first epistle—"And the very God of peace sanctify you wholly; and may your whole spirit and soul and body (the whole person) be preserved blameless unto the coming of our Lord Jesus Christ;" and now he prays in his second letter—"And the Lord direct your hearts into the love of God, and into the *patient waiting* of Christ." From this language it seems that the apostle thought that the Thessalonians had been or were manifesting some impatience for Christ's coming. Maybe they were wearied out

with the many persecutions they had to pass through, and were longing for deliverance, which they knew would come at the revelation of the Lord Jesus from heaven. So the apostle exhorts them to a "patient waiting for Christ." He assured them God would recompense tribulation to those who troubled them, at the time when "the Lord Jesus shall be revealed from heaven with his mighty angels;" so then "he will come to be glorified in his saints, and to be admired in all them that believe in that day," while their persecuting enemies will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." How many can we find at the present day, who manifest this longing and impatience for the coming of Jesus? Is it not looked upon by many with fear and dread, rather than anticipated with joy and rapture? But to such as are living and patiently waiting for Christ, in Paul's language we would say—"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, *we should live together with him.*"

Paul also reminded his son Timothy in the faith, of the appearing of his Lord, both in his first and second epistles; and to Titus his own son, after the common faith, he wrote—"The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for* that blessed hope and *the glorious appearing* of the great God, and our Savior Jesus Christ." The writer to the Hebrews, after showing that Christ once appeared in the end of the ages to put away sin by the sacrifice of himself, declares that "unto them that look for him shall he appear the second time, without sin unto salvation." He also exhorts his brethren who were suffering persecution—"Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet

a little while, and *he that shall come will come, and will not tarry.*"

James also exhorts his suffering brethren to bear with long patience the afflictions through which they were called to pass. Hear his language—"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Peter directed the attention of his brethren, the Jews, to "the times of refreshing," and "the times of restitution of all things which God hath spoken by the mouth of all his prophets since the ages began," when he will send Jesus Christ, which before was preached to them. And he also wrote to the believing Hebrews words of consolation, to sustain them in their fiery trial, telling them that "the trial of their faith, being more precious than of gold which perisheth, though it be tried with fire, would be found unto praise and honor and glory at the *appearing* of Jesus Christ; whom having not seen, ye love; in whom thought *now* ye see him not, yet believing ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. * * * Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the *revelation of Jesus Christ.*" And the elders and shepherd over Christ's flock he exhorted to diligence of their duties, and told them that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In his second epistle he alludes to certain scoffers, who should ask—"Where is the promise of his coming?" and refers to the fact that he once was an eye-witness of the transfiguration of Jesus on the holy mount, which he understood as a representation of the power and majesty of the *coming* of our Lord Jesus Christ.

And John, the beloved disciple, had his eye fixed on the return of his Lord. Hence he says, "we know that when he shall *appear*, we shall be like him for we shall see

him as he is." And he exhorts,—"*little* children abide in him; that when he shall *appear*, we may have confidence, and not be ashamed before him at his coming."

Thus we find the apostles all agree with reference to the coming of Jesus and the duty of looking and waiting for him. They had learned this doctrine of their Master, and hence spoke and wrote the same glorious truth. Jesus had told them that he would come again, both by parable, and in plain language, and they believed his word. Hence they preached his coming again, as necessary in order to raise the dead, to reward his saints, to punish his enemies, to establish his kingdom, to judge or rule the world in righteousness, and to destroy the devil and all his works.

Jesus not only taught his disciples while on earth that he would come again, and that they should be like men who wait for their lord, but from his exalted station at the right hand of the heavenly Majesty, he says—"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown;" and again, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Reader, may we be found watching for his coming, and with John say, "Even so, come, Lord Jesus."—EDISON.

"Behold the Kingdom of God is within you." Luke xvii. 21.

BRO. WILSON:—The above text of scripture is the standing argument of all the advocates of the different notions of "the gospel kingdom," "the kingdom of grace," "the kingdom in the heavens," "the kingdom of God in the heart," &c., &c. Is there not some way in which this shield of all the "kingdoms of the world" may be taken away.

How is it with this word *entos*. How can it properly be translated in the *midst* or *among*, when those ideas are universally represented by other words. I believe it occurs in only one other place in the New Testament, Matt. xxiii, 26, translated in the C. V. "*within*," and in the Dingtott, "*inside*." Now is there any possible relative to the "*within*" of a man and the "*inside*" of a dish, to that which is purely physical or material? Rapine and injustice, hypocrisy and lawlessness, relate to morality and not physics. Jesus told the Pharisees that "*within*" Greek, *Enothen*, they were full of such characteristics, but these are *outward* deeds. Things done through a heartfelt selfishness. Please give to us through the "*Banner*" what light you can on the above passage of scripture.

J. J. CALKINS.

REPLY.

Brother Calkins we suppose must be aware that our brother, the editor, and his wife have gone to England, seeking in the land of their nativity, by relaxation and change, a restoration to health. And though he left us in charge with full authority to act editorially in his place; yet his mantle did not descend upon us, like as did Elijah's upon Elisha; consequently we have *his* authority, without *his* ability. We make no pretensions to a knowledge of Greek, consequently criticism on Greek words is not in our line. But if the following remarks be any help to brother C. or to any other brother, who may have a similar difficulty we shall be glad.

We are aware that this passage is the *dernir resort* of the parties named—the *straw* which is to save the drowning man. But the fact that it is a *last resort*, shows, that the parties who resort to it have little confidence in it. Now let us take a common sense view of it. Let us see to whom Jesus was speaking and what about. ver. 20, 21. (common version.) Here we see that the subject of conversation, was “The kingdom of God,” and the inquiry; when shall it come? This shows that they were looking for—and expecting such a kingdom. Remember, that those querists were intelligent Jews, who were instructed in the testimony of Moses and the prophets, hence they knew that though the kingdom of God had virtually been taken from them, and *they* subjected to a foreign yoke, yet since that testimony declared that the kingdom should be restored and established forever more, under the rulership of that Son of David, which was spoken of in the promise to David, who was to be also Son of God. “And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and *he shall be my son*. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the

children of men; But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever, before thee; thy throne shall be established for ever.” See 2 Sam. vii. 12–16. “Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the Lord will build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne forever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; But I will settle him in mine house and in my kingdom forever; and his throne shall be established for evermore.” 1 Chron. xvii. 9–14. Hence they were looking for both that king and that kingdom; and this expectation was strengthened by the testimony of Isaiah chapter ix. 6, 7, “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this,” and of Jer. xxiii. 5, 6, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be

called, THE LORD OUR RIGHTEOUSNESS," and xxx. 9. "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Ezek. xxxiv. 23-25. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods," and xxxvii. 24, 25. "And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever." What testimony would be more explicit than this? and all of it confirmatory of the promise to David in reference to that Son of his mentioned in the promise, and that people of Israel, who were to have a place appointed for them from whence they should not be removed, any more, but should abide there. That Jesus was both Son of David, and Son of God, is absolutely certain; and that he is the one referred to in the promise, and spoken of by the prophets is equally certain. See Luke i. 31-33, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." It can scarcely be thought possible that an event like that of the birth of Jesus which occurred at Bethlehem, so near to Jerusalem; and which was attended with unusual phenomenon should not have been reported in the city,

and have come to the ears of these very Jews. And moreover as the Scribes and Pharisees, well know from the predictions of Daniel chapter ix, that the time was come for the manifestation of Messiah, hence they were looking for him, and must have been somewhat startled when the report of his birth at Bethlehem, and its attendant circumstances was made known. More especially would this be the case when a company of illustrious strangers made their appearance, and presenting themselves at the royal palace of Herod enquired "Where is he, who is born king of the Jews? for we have seen his star in the east and are come to worship him." The answer of the priests and scribes to Herod's inquiry as to where Messiah was to be born, shows that they understood these things. Now Daniel, who foretold the birth and death of Messiah; also in vision saw him coming to earth again invested with power and great glory. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." "And the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 13, 14, 27. This testimony they were acquainted with; hence they expected that when Messiah appeared he would re-establish the kingdom of God—and raise their depressed and downcast nation to glory and renown. Such being their expectations, the inquiry of the Pharisees, "When the kingdom of God should come," was a natural one; for the *remembered* and *talked* of circumstances of his birth—the fact that he was of the royal house of David, and that in *him centred* and *terminated* the two royal lines of Solomon and Nathan his brother which had run parallel to this time, as the national records, to which they had access showed, must have more than half convinced them that he was indeed the Son of David, the Messiah. But when in addition to this, his teaching—his miracles—and his claim to be the

Son of God, all of which they were acquainted with, are considered, there is no wonder that they were *uneasy*, though they rejected his claim, and the evidences supporting it; and the question under consideration is some proof of it. They were dazzled with the prophetic record of the pomp and circumstance, attending Messiah's advent, entirely overlooking the equally plain prophetic testimony that he was to be born into the world a babe, the son of a daughter of David—that he was to be humiliated—"a man of sorrows and acquainted with grief," &c. Hence Jesus knowing their ideas answers them, that the kingdom of God cometh not with observation, (margin, with outward show.) literal rendering in Diaglott, (with careful watching) plainly intimating that no close observation nor careful watching of theirs would enable them to see the outward show they were looking for. The manifestation of the king in his kingly power and glory, would require all the elements of the kingdom to be present but this was not the case. The territory was in the possession of a strong foreign power, and the great bulk of the subjects were scattered among the nations, therefore that they were looking for, could not then be manifested.

"Neither shall they say, lo here! or, lo there! behold, the kingdom of God is within you." Now can we for a moment suppose, that Jesus was teaching these Pharisees that their expectation of a coming kingdom, called the kingdom of God was a vain expectation; one which would never be realized; that it was altogether a mistake; and that the kingdom of God was within them? Impossible! Why because to them preaching the glad tidings of the kingdom of God, and the "acceptable year of the Lord." Their expectation of such a kingdom was a correct one, for they had learned it from the holy Scriptures, which show that it was founded upon the promise of God to David, and confirmed with an oath, and its glory, peace, duration, &c., forms the grand theme on which the prophets dwell. Jesus then in whom the spirit of God dwelt without measure could not teach contrary to the testimony of that spirit in the prophets. But if the teaching of sectarians on this passage be correct, then it follows that either Jesus or the prophets, did not speak by the spirit of God; or else, that the testimony of the Spirit is not reliable. Let them take which horn of the dilemma they please. Again if Jesus taught that the kingdom of God was *within* the Pharisees, does it follow that it is within men now? But how absurd it is to talk about a kingdom being within a

man; what a microscopic kingdom it must be. And then to think that *such* is the kingdom of God! that *this* should be the kingdom whose *glory*, and *majesty*, and *greatness* was such a grand theme of inspiration to the prophets. And that to announce the glad tidings of this kingdom, God should send his well beloved son! Surely this is the climax of all absurdities. Then again, on this hypothesis what a multitude of kingdoms God must have! But the Bible always speaks of the *kingdom* of God, as a unit—and to distinguish it from all other kingdoms, as well as by way of pre-eminence, it is always designated by the definite article, "THE KINGDOM OF GOD," and as we have seen, this kingdom is to be greater than the kingdoms of men, and is to absorb all other kingdoms into itself, and fill the whole earth. With all the corroborative proof of this which the Bible affords; those who assert that the kingdom is within a man—that it is set up in his heart, must be either very ignorant of scripture teaching—hard up for an argument—or reckless in their statements. A reference to the margin, which is often the better reading, will give a different idea. It reads, "among you."

We will now give the *Diaglott* rendering of the passage. "And having been asked by the PHARISEES, when God's KINGDOM was coming, he answered them, and said 'THE KINGDOM OF GOD comes not with outward show; nor shall they say, 'Behold here! or there! for, behold, * GOD'S ROYAL MAJESTY is among you.'"

* "In this verse it has been found necessary to depart from the usual signification of *hee basileia tou theou*, the kingdom of God, and render as in the text. That this rendering is admissible and correct, see note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1-11."

Note on Matt. iii. 2. "*Basileia* means kingly power, authority, royal dignity, majesty &c, as well as kingdom, realm, or reign. The prophet Daniel uses king and kingdoms synonymously, [Dan. ii. 44,] so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," [Luke i. 76,] and to point out the Messiah. See John i. 6-8, 29-31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens [God's Anointed] has come."

We deem these remarks sufficient to show, that those who contend for a kingdom within a man have no support for their absurd opinion, from any part of the sword of God.

EDITOR *pro tem.*

Napoleon.

The following letter is from the foreign correspondent of the *New York Examiner* (Baptist,) and is from the pen of a piquant and original writer, a minister, and also Professor in the Chicago University, if I mistake not. In regard to the expression near the close, "he is a broken man"—Question, Will he not live to fill the mould of prophecy? We believe he will.

C. COLLENOVE.

I have seen the Emperor. Switzerland must wait. Human nature before any other kind. I wanted to see the Emperor, was more anxious to see him than any other man of either hemisphere. I heard he was away for the summer. I gave up seeing him. But my luck was better than my hopes. The next day after my arrival in London I saw the Queen of England; the next day after I arrived in Paris I saw the Emperor of France.

I was sauntering thoughtfully along the broad and brilliant Rue de la Paix, when I saw a commotion in the distance. It ran along the pavement and came toward me. People stepped quickly to the curb and leaned over intent upon an open carriage. Hats were lifted. It is somebody of consequence, thought, perhaps it is—it was nobody else but Napoleon, who sat on the back seat owing to those who recognized him. I, too hurried to the curb and lifted my hat, as a barouche drawn by four graceful prancing bays, two of them mounted by jocky caps and fancy livery. Alongside were two or three outriders in plainish uniform. As the equipage jogged slowly by, I saw the picture I had often seen, only it was now flesh and blood—the veritable personage who has turned the world's sneer into a world's admiration, mingled with fear, for these two decades has been the foremost man in Christendom, the first monarch on earth, the most brilliant sovereign since Julius Cæsar. If you think I exaggerate come to France, and see for yourself. Come, and be but fair, listen to all sides, hear all parties, ask questions, judge for yourself. If you would see Wren's monument in London, look around you. If you would see the Third Napoleon's in Paris, do the same. His spirit is in everything. His handiwork is everywhere.

I say, hear all sides; but there is but one side when you speak of success. Legitimist, Bourbon, Republican, all concede the splendor of the man's success. Whoever may detest him, none can hold him in contempt.

One party glories in, another bites its lip over the transcendent brilliancy and the indisputable beneficence of his reign. His faculty for rulership is unquestioned. His attainments are as widely conceded as his achievements. Many question his policy, none doubt its ability. A multitude would rejoice to see his throne overturned, and his crown trodden under foot, but they do not pretend that any other Frenchman has the brain or the breadth of this one. They would take him away, but have no substitute to propose. They would pull down, and let the building up take care of itself. They are for a republic, though a republic mean anarchy and chaos.

All thoughtful Americans, all thoughtful Englishmen, all the thoughtful here and everywhere, concede that the present Emperor is the best friend of the present France. And this is what galls the factious all that prowl and growl around the throne—the world's concession to the throne's success. Even John Bull shurges his shoulders, and with grim reluctance joins in this world's concession.

Ask the poor, and they will tell you that Napoleon is busy in devices for their comfort and contentment; while his wife is at the head of every philanthropic movement of the capital—a pure, sweet, earnest woman, by the way, says universal testimony, making her court, as far as she is concerned, the dearest that France has had since Josephine.

And with all their discontent (and with what ruler are these people more discontented than the Ruler of the Universe) the common people will own to the benignity of their present sovereign's reign.

"Are you going to let the prince reign?" I said to the shopkeeper, and he said in reply, "Don't know, monsieur, don't know."

"Well, why not let him reign? The crown descends to him. He comes out of the loins of your greatest modern ruler. Why not stand still and give him a trial?"

"O, we Frenchmen like a change, you know."

It was useless to reason. The French do not reason. They get up in the morning and go to bed again at night, in the meantime sitting upon the pavement before the cafe waiting for a "change." And herein is a tribute to Napoleon. Look at the material he has to deal with. It is fire and powder. It is human nature in a state of chronic eruption. It is people whose highest aim is an explosion, whose chief end, only end, is a "change." Put the archangel Gabriel over them and they would not be content until the archangel Gabriel was not over them. Satan or Savior, it matters

not, the French must be frenzy themselves over the powers that be. The French warcy is, whatever is, is wrong! Set fire to it, and the devil take responsibility. This vast, wide, deep mass of boiling spirting, menacing human lava the Emperor has to master, and to have made it own him its master is his highest praise.

The army, if it were like any other army in the world, would glory in him, and perhaps this one does. Some say it does, some say it does not, while others say what is probably the nearest truth—"the Lord only knows, for the French army is composed of French people." But a better dressed, better taken-care-of army does not step to music. If they should happen to stand by the Prince when his father's uneasy head sinks to rest, the Napoleonic dynasty continues. Otherwise, otherwise.

Talk of the *jauz pas* in Mexico! Fudge! The volcano had an outlet. The French spirited. Mexico drew the lightnings that were gathering over France. Better war abroad than revolution at home. If you say, a terrible remedy, see how terrible the disease is; and to realize how terrible that disease is, come here and feel its hot throb. You can have no adequate notion of the intensity and propensity of that disease without coming here. The shopkeeper's cool reply is a household word. It is universal. Nothing else is thought of. Anything for something else. This is the disease—*mania*—madness after change. Change is the God of France.

A wonderful man he then who could rule, and fashion, and hold, and keep in orderliness and tranquility for twenty years this nation of the French.

And Paris is itself a monument to the brain of Napoleon III. Such strides in the path of renown, in enterprise, in beauty, in art, in order, in taste, in municipal government, in scientific experiment, in sanitary reform, in industrial improvements, in educational advantages, artistic enjoyments, in benevolent contrivances, were never achieved by any other metropolis of any other country in any other age of the world. Paris is the best governed, the best regulated, the best looked-after city every way on the surface of the earth, and the hand that governs and regulates, that cleans and adjusts and embellishes it, is that of its Imperial master at the Tuilleries. And that never rests, never stops. It is driven by a passion. It is propelled by a will that has no peer and a brain that has no compeer. I might write a dozen newspapers full of what Paris is becoming under the direction of its monarch.

No wonder the Emperor looks haggard. He wears an empire on his countenance.

The harrow of apprehension has torn up his face in tearing up his soul. He is a broken man, and he shows it. He is an uneasy man, and he looks it. His eye is abstract. He lives in himself. He is self-absorbed. There was a pathos in one of his late speeches, where he made allusion to what may happen to him any day, and a calm, lofty dignity in the words of faith and hope he spoke for France and her future.

Mind, I am not treating of the man Bonaparte, but of the monarch Napoleon. Of his motives, or of personal matters, I say nothing now. I speak of the Emperor of the French as I saw him yesterday, and as I believe he will be spoken of by the historian of the future who shall be candid toward the present.

Paris, 1868.

KEYNOTE.

For the Gospel Banner.

Charity the climax of Christian graces.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity," 1 Cor. xiii. 13.

The apostle Paul in this chapter, and the one preceding, very graphically and fully portrays the condition of the church in his day, or in the days of the apostles; the gifts of healing, of prophecy, of tongues, etc., were peculiar to that age or dispensation, and were not transmitted to the following or the present dispensation, as many vainly suppose, as is evident from the text and context. Here is the conclusion drawn from the premises, viz., that whether there be prophecies they shall *fail*; whether there be tongues they shall *cease*; whether there be knowledge it shall *vanish away*. Periods were marked off, one for apostles, which was first, the second for prophets, the third teachers, after that miracles, then, gifts of healing, helps, governments, diversities, or kinds of tongues, verse 28; and the summing up, or conclusion drawn is, that the last mentioned were necessary only for the times in which they occurred, but faith, hope and charity should *abide*, should survive. The first and second of these also will have their allotted time—faith will, (I trust, soon) be *lost* in sight and hope in glad fruition. These are peculiar to man, to those who are candidates for immortality. Charity never faileth, being an attribute of Jehovah himself, a synonym of love. Man when in possession of this darling attribute becomes assimilated to God, who so loved the world, that he gave his only begotten Son to die an ignominious death on the cross, that through his blood we might have redemption—might have salvation—might

have the forgiveness of sins, and an inheritance in the kingdom of God.

Here was love manifested which has no parallel, greater love hath no man than this, that a man lay down his life for his friend, John xv. 13. But God's love extended to us while we were sinners. It argues a morbid state of mind to be unmoved by the sonorous sound of *the gospel*, but must have resort to *miracles*—something novel, something marvelous,—to such the gospel of the kingdom has no power, no charm. If miracles were necessary now, as they were before the canon of Scripture was complete, as our Sabbatarian friends of the Ellen G. White school contend, and which forms the basis of Mormonism, and modern Spiritualism, as they all contend, then it is tantamount to saying that the Scriptures are not competent for the thorough furnishing of the man of God as Paul declares it to be, 2 Tim. iii. 16, 17. It comes with rather an ill grace from our Sabbatarian friends especially, who pretend to discard the *apostolic succession*, as is claimed by the Catholics. We deem it not impertinent to ask why should the office of apostles or their authorized successors cease and not the miracles which were peculiar to their times? The gift of tongues has ceased, and others, as the impartation of the Holy Spirit, by the laying on of hands, as they themselves concede, they are all in the same category, and it is rather arbitrary to divide them, only as the apostle himself has done in the text, and context; surely, the Catholics are entitled to more consistency in claiming the Cardinals as the successors of the apostles, and the miracles peculiar to their times, to say the least: miracles were to confirm the word, the promises made to the fathers. See Rom. xv.

Charity or love, taken in its scriptural sense, is not of spontaneous growth in the human breast, it is developed by a belief in "the gospel of the kingdom," as its objective point; this begets faith—the "faith that works by love," the faith without which it is impossible to please God, "which purifies the heart," and overcomes the world. Hence it is an active principle; it is defined by Paul as being the substance of things (ground or confidence) *hoped for*, the evidence of things not seen; Heb. xi. 1. It comes by *hearing the word*, Rom. x. 19, not by *mesmeric feeling* produced in modern (so called) revivals. The faith when rightly exercised begets hope, which is desire and expectation combined, not desire only, as some claim. Hope based on evidence is in its very nature elevating, he believes with the apostle John, "beloved, now are we the sons of God, and it doth not yet appear what

we shall be: but we know that when *he shall appear*, we shall be like him, for we shall see him as he is. And every man that hath this hope in him *purifies* himself even as he is pure," 1 John iii. 2, 3.

The right exercise of faith and hope produces the only channel through which charity or love flows, the only one that in-sures to us salvation; like the growth of corn, the blade springs up first, next the ear, after that the full corn in the ear. Mark iv. 28. If charity was first, then faith and hope would be entirely superceded, would be redundant; but God deals with man as one who is actuated by motives; the motive is the gospel, the glad tidings of the kingdom of which Paul said he was not ashamed because it is the *power of God unto salvation* to every one that believeth—for herein is the righteousness of God revealed from faith to faith, as it is written the just *shall live by faith*. Rom. i. 16, 17.

But great as faith is in God's plan of salvation, it dwindles into insignificance unaccompanied with charity or love; it becomes as sounding brass or a tinkling symbol. Charity being an attribute of Jehovah it can never fail; by the exercise of this we may become the sons of God. May you and I dear reader, attain this grace, and thereby secure an inheritance among those who are sanctified.

M. I. LEWIS.
Rosendale, Wis.

For the Gospel Banner.

An Elliptical Sentence.

In 1 Cor. xv. 22, Paul says, "For as in (by) Adam all died, even so in (by) Christ shall all be made alive." This agrees with John v. 25, 29. In the 23 and 24 verses, he proceeds to state the order in which every man shall be made alive. "But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming; then the end, when he shall have delivered up the kingdom to God even the Father," etc. He then makes a digression to notice certain things which must be accomplished during Christ's reign, and in the 29th verse again recurs to his subject, the resurrection of the dead. Did Paul intend to close his account of the order of resurrection at the end of the 23rd verse it would be incomplete, and he would not have fulfilled what he appears to have proposed, which was to trace the order of time in which every man shall be made alive. I will here quote from the *Ambassador of May*, 1867, the comment of a leading Christadelphian on the 21-24 verses of this chapter, "Since by man came death, by man came also the resurrection of the dead." "He

(Paul) states the order in which this result is to be developed. Christ first being by reason of his sinlessness that only one who could take the initiation in the matter, afterwards those who are Christ's at his coming, then at the end of the kingdom, (cometh is in italics and must be omitted in order to see the order of resurrection.)" This is the whole comment on these passages of that great expositor and champion for an elliptical understanding of 1 Cor. xv. Robert Roberts, editor of the *Ambassador*.

Now the expressed words of an elliptical sentence must contain a clue to those omitted or in other words the omitted words of an elliptical sentence are but a repetition of some of its expressed words; as Tom's hat is new but John's is not. In the last member of this sentence the words *hat* and *new* are omitted but in the preceding member both are expressed and therefore readily supplied to the mind. If in this 23rd verse *cometh* ought to be omitted as I also should contend if it were not conceded, then the sense would be incomplete without some other predicate, for if we read "then at the end," the mind immediately inquires then what? or what will be at the end? the answer to this inquiry is not found by tracing Paul's words down to the 29th verse neither is that the direction to look; the sentence is evidently elliptical and we shall find the omitted words among the expressed words immediately preceding the ellipsis, here we find the omitted predicate and its complement to be, *shall be made alive*, which was the last preceding one expressed, and its subject or nominative to be *all or every man*, see verses 23, 24. Then at the end shall all or every man be made alive, (Christ and those made alive at his coming of course excepted.) Compare with Rev. xx. 12-15.

D. F. R.

For the Gospel Banner.

Christ's Coming and Kingdom.

"In the days of these kings shall the God of heaven set up his kingdom," etc. Dan. ii. 44.

In connection with what we have written, we will conclude by introducing some ideas on the coming and establishment of the kingdom. When the two feet kingdoms come into power, it is then that the stone will smite them, and in fighting, the feet kingdoms, the ten toe, or ten horn kings, (spoken of by John) will be broken to shivers; Dan. ii. 44, 45; Rev. xvii. 14. It is when we begin to see these signs, that we may look with confidence for the Lord of glory. And simultaneously with the coming of Christ, the resurrection of the just takes place. See 1 Thess. iv. 16, 17; 1 Cor.

xv. 23. Let us therefore lay hold on the hope set before us.

And he shall break in pieces all these kingdoms; and the stone shall become a great mountain and fill the whole earth. Simultaneous with the descent of Christ, the sleeping saints will emerge from their dusty beds, and be made alive by the Spirit of God to die no more. "Then will be brought to pass the saying, death is swallowed up in victory; Oh death! where is thy sting? oh grave! where is thy victory?" Abraham will be there, Isaac and Jacob, and all the prophets, and the saints will awake in the likeness of Christ; for says David. "I shall be satisfied when I awake with thy likeness." David knew that he was to sleep the sleep of death, and that God had promised him that he would awake him out of that sleep. Well might he exclaim I shall be satisfied when I awake in thy likeness. How any man, or set of men, can contemplate that the saints will be raised mortal, I cannot conceive. They surely forget the oath of God, and the promise of Christ, and the plain teaching of Paul. Subsequent to the resurrection, the saints will be anointed, and enter upon their duties in helping to destroy all earthly kingdoms. And when this is accomplished, then will the Son of God be seated upon the throne of his glory, and all appear before him, and swear allegiance to Christ, the King of kings, the Lord of lords, all receive their respective rewards. Rev. xi. 15, 18, (the rewards are here spoken of after the power of God is made manifest in overthrowing all these kingdoms.) At that time will be brought to pass the promise of God that the earth shall be filled with his glory. Hasten the time, O Lord.

J. PAYNE.

For the Gospel Banner.

Sectarian Idolatry.

BRO. WILSON:—This town—Palestine—is wholly given over to idolatry. Some time since I obtained an old building in the outskirts of the town, in which to deliver a few biblical discourses; and, if there seemed much interest in them, to continue them somewhat.

No church house could be had. "Soul-sleepers" are excluded from these sectarian synagogues. I have delivered three lectures, and there seems to be but little desire to hear the truth of God. A few, not filled with error and hate, have heard these, and I hope with some good effect. For merely, when a Campbellite, when preaching "fables," I could draw a full house, as large, perhaps, as any of that sect in this community. I do not think now that it is personal objection

that keeps them from hearing. When J. K. Speer was here it was but little better in the day discourses. My professional services are as eagerly sought for now as heretofore, and by those who will not hear the truth of God; and, in my business—selling drugs and goods—I see no difference, unless it be with a few ignorant, bigoted Campbellites.

Presbyterianism here is *aristocratic, exclusive*. They will hear none but Methodists, nor do they say much *against* any. I think Jesus and his apostles would be excluded in their synagogue, were they to appear and preach as they once did. Campbellism here is ignorant, boisterous, intolerant. Its ministers are uneducated, and know nothing of "the gospel of the Kingdom of God," and care less. Their faith in "the three-fact gospel and baptism," is the *multum in parvo* of all their teachings; and hence so many baptized infidels amongst them. We might question every man and woman in Christendom, not avowed infidels, and their response—the Campbellite confession—would be: "I believe that Jesus is the Christ, the Son of God," and this would entitle to a Campbellite baptism. Are all such, or any such, without an intelligent faith "in the things concerning the kingdom of God and name of Jesus," fit subjects of baptism? Hence these ignoramuses are the most implacable foes of the gospel of the kingdom of God. Not believing in the gospel preached to Abraham, not having Abraham's faith, not believing in the Christ as Abraham's seed, through whom and in whom the everlasting inheritance is to be obtained; isolating this one fact—that Jesus is the Christ—from the promise made to Abraham, which promise embraces the whole gospel and all its parts, these Campbellites have "turned the truth of God into a lie, and serve the creature—Campbellism—more than their Creator."

Immortal soul-ism, "the death that never dies," "endless misery in hell," are some of the "old wives fables" by which they neutralize the truth of God. Ignorance of the holy scriptures, provided one believes in the "fables" of the day, in loud singing of unscriptural prayers, prayers which propose to enlighten Deity as to their wants and command his action in their behalf, is the royal road to sectarian favor, to a remunerative traffic in all the marts of the spiritual world.

Campbellites, Methodists, Presbyterians, a motley crew, as heterogenous as could well be conceived, as antipodal as the poles, whilom as belligerent as Kilkenny cats, are now fraternally embracing one another, dubbing each other as orthodox, and are hurling their anathemas of "hell-fire and brimstone" against the poor "soul-sleeper!"

Thus proving themselves "unworthy of eternal life," I for the present, at least, turn from them to other places where the people will hear. I have found several such places, some even amongst Campbellite communities. The Ephesian cry was, "Great is Diana of the Ephesians." The same spirit of malignancy and persistency is turned here into this wail; Great is the "doctrine of the immortality of the soul," "the death that never dies," "the kingdom of God on earth, is the figment of anheated brain," etc. Though this absurd opposition to the people and truth of God obtains amongst all, and especially amongst the Campbellites, not one of their high priests will honorably and manfully meet a soul-sleeper in public debate as touching the differences between them and the hated "soul-sleepers."

I expect to be persecuted for the *truth's sake*. The peerless Son of God was maligned, persecuted, crucified, and this too by the professed people of God. And no one working under his banner, no one discarding "the doctrines and commandment of men," no one laying aside all "old wives fables," no one who will not affiliate with sectarianism, need expect anything else but hatred, persecution and exclusion from the synagogues. Lay on, friends; this is an indubitable mark that "the spirit of God and glory rests upon us." We are proud that "we are counted worthy to suffer shame for his sake."

Brethren, let us "put on the whole armor of God" and "contend earnestly for the faith once delivered to the saints." Relying upon the cross of Christ, the promises of God, the strong arm of Jehovah, let us labor for the resurrection and immortality and eternal life in the kingdom of God! The errors of the age are dark and lowering, the hot and boisterous passions of false professors are surging and rolling upon the sectarian sea, threatening to engulf our frail bark as did the angry waves of Genesareth the bark in which Jesus pillowed his head; but, if we cry to him now as the disciples did to him then, his voice now as then, will calm the troubled elements. Then it was, "Peace, be still; and there was a great calm." "Greater is he that is for us, than they who are against us." Amidst all the discouragements of life, the fire of persecutions through which we must pass, the angry surges of passion of our enemies, relying upon the grace of God and Jehovah's strong arm, let us say with the good old apostle; "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the

love of God, which is in Christ Jesus our Lord." Amen and amen! A. MALONE.
Palestine, Ills., Sept. 10th, 1868.

For the Gospel Banner.

Report of the Annual Conference.

We have great reason to thank God for his tender mercies. According to appointment on 27th, Aug. our annual Conference met. The President being absent, Bro. T. E. Adams acted pro tem. There were representatives from Savannah, Mo., T. E. Adams, I. Shellenberger; Hamburg, Iowa, A. S. Cord; Chillicothe, Mo., Bro. Howard; Walnut Grove, Kansas, Bros. Bitner, and Orem, John and Win. Darby; Cuming City, T. Lippincott; Aspinwall, I. L. Hill, W. P. Shockey; St. Deroine, D. Fraker, and all the congregation were present; North Nemaha river A. C. G. and M. Shockey; Pawnee city, O. A. Lesh; Mud Creek, I. Wyne; all of Neb.

We had a blessed time, only the rain on Saturday and First Day mornings interfered; but as soon as it quit all would gather, and a very respectable congregation at all the sessions. W. P. Shockey's report was received and gave a very satisfactory account of our cause. He has labored incessantly since our last Conference, has travelled 3,440 miles, spoken 273 times, has baptized 38; received \$613, cost of travel \$130, leaving net \$483. In his visits to Olathe held a discussion with Eld. W. Gans of Olathe, Kansas; 35 to 40 have been immersed in that vicinity and they who have come out in the faith number about 50. He has spent all his time in Neb. Iowa, and Mo. and finds there are 150 planted on the promises of God to the Fathers.

We all thanked God and took courage, and called on Bros. S. E. Adams and W. P. Shockey to go out and sound the word. Also ask any of the young brethren to work for the prize of ministers of the word.

On motion we commend as ministers of the word, W. P. Shockey, S. E. Adams, Lot Clover, O. A. Lesh, Wm. J. Orem; in good standing in the ecclesia of God.

Resolved, that one brother in each congregation or neighborhood be asked to solicit means in their several vicinities to sustain the proclaiming of the word.

The following were asked, viz: St. Deroine, Neb., D. Fraker; Aspinwall, Neb., I. L. Hill; North Nemaha, E. Libbie; Cuming City, T. Lippincott; Pawnee City, F. Parker; Liberty, I. Handsberry; Walnut Grove, Kansas, P. Bitner; Olathe, F. E. Henderson; De Soto, Wm. Cook; Amazonia, Mo., J. Shellenberger; Maryville, W. H. H. McClain; Council Bluff, Iowa, I. M. Smith; Hamburg, A. Cord.

Resolved, that we individually pledge what we will give, "the Lord willing," to the sustenance of the ministry of the Word. The amount pledged—\$157.

W. I. Orem of Walnut Grove, Kan., was chosen President. Secretary Daniel Fraker, St. Deroine, Neb. Treasurer W. P. Shockey, Aspinwall, Neb.

Brethren Adams, Orem, Lesh and W. P. Shockey preached the Word and many joined in praise and prayer during the five days meeting; four rendered obedience to the faith. Adjourned to the call of the officers. It is hoped that many will camp and stay till our work is done at the next annual. Wm. P. SHOCKEY, Sec'y.

Sing away your Troubles.

Oh, that we could put songs under our burdens! Oh, that we could extract the sense of sorrow by song! Then these things would not poison so much. Sing in the house. Teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against care. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people upon earth, song is the appropriate language of Christian feeling.—*Becher*.

The Measureless Love.

I can measure parental love—how broad, how long and strong, and how deep it is; it is a sea—a deep sea that mothers can only fathom. But the love displayed on yonder hill and bloody cross, where God's own son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and the length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in summer calm, or, lashed into fury by the winters tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our ears and this confession on our lips—"Father, I have sinned against heaven and in thy sight." The Spirit of God helping us thus to go to God, be assured that the Father, who seeing the son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie*.

For the Gospel Banner.

Correspondence.

BRO. WILSON:—Since my last in *Banner*. I have spent two first days with the church of God in Gainsboro, C. W., and the result was good. Their views of the gospel are correct. Have immersed one sister in Niagara river. She was formerly from England.

On the morning of the 3rd I left my own sweet home, for this western field, and after a tedious ride (for I was sick) of some twenty-five hours, I reached the home of my good Bro. P. G. Smith, where I was well cared for. On Sunday, the 6th, I commenced a meeting with the church of God, worshipping at Peach Grove, in the township of Jordan. Have given ten sermons. And although the weather has been wet, the congregations have been good every evening, and on first days, more out than could get into our house. Have immersed two young men into Christ, for the remission of sins; and one joined the church who had been previously immersed. This church have the faith of Abraham. Therefore a clear view of the plan of redemption.

R. V. LYON.

Marshfield, Ind., Sept. 14th.

P. S. I have just published a couple of new works, for the benefit of the family of God and the family of man; bearing the following titles. "The Great Salvation, the one thing needful." Also "Paul's Commentary on the Penalty of Sin," which can be had for 12 cents, free of postage, by writing to Mrs. H. M. Lyon, Suspension Bridge, N. Y.

R. V. L.

Well Answered.

When Dr. Feckenham was commissioned to visit Lady Jane Gray, and prevail upon her to adopt the Roman Catholic Faith, the amiable, intelligent Protestant queen replied to the question, "Do you not in the sacrament of the Lord's Supper receive the very body and blood of Christ?" "No, surely I do not so believe. I think that, at the Supper, I neither receive flesh nor blood, but bread and wine; which bread when it is broken, and which wine when it is drunken, puteth me in remembrance who that, for my sins, the body of Christ was broken and his blood shed upon the cross; and with that bread and wine I receive the benefits that come by the breaking of His body and shedding His blood for our sins on the cross."

And when the Doctor again asked, "Are not these words, 'Take, eat, this is my body, the words of Christ?'" her excellent reply was; "I grant, He saith so, and so He saith, I am the vine, I am the door! but He

is never more the door or the vine. I pray you to answer me this one question: Where was Christ when He said, 'Take, eat, this is My body?' Was He not at the table when He said so? He was at that time alive, and suffered not till the next day. What took He but bread? What break He but bread? Look, what He took He brake; and look, what He brake He gave; and look, what He gave they did eat. And yet at this time He himself was alive and at Supper before His disciples.

A SHORT PRAYER.—At the opening of an important meeting Tingly was called upon to offer prayer. He bowed before God and in the presence of his brethren, and prayed as follows: "O Lord, teach us to feel the need of thy grace, and seek to know thye will, and to do it; to find our pece and keep it. Amen."

The language and sentiment of this short prayer were decidedly appropriate, no one could have grown weary while listening to it. But this could not in truth be said of long prayers which we sometimes hear."

God's Anvil.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper as God will!
And in his hottest fire hold still.
He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, as God will!
And at his heaviest blows hold still.
He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper, as God will!
And in his mighty hand hold still.
Why should I murmur? for the sorrow,
Thus only longer lived would be;
Its end may come, and will, to morrow,
When God has done his work in me;
So I say, trusting, as God will!
And, trusting to the end, hold still.
He kindles for my profit purely
Affliction's glowing fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying, as God will!
And hope in him, and suffer still. —Sel.

☞ Small acts of kindness, now pleasant and desirable do they make life. Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad and despondency sits at the entrance to the soul, a trifling kindness drives away despair and makes the path cheerful and pleasant.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., OCTOBER 15, 1868. [VO. XIV. No. 20.]

For the Gospel Banner.

The Forty-two Months Applied.

We are not prepared to endorse the views advanced in the following article by Bro. Sweet, but we hope the brethren will give it a patient perusal, and then a careful and candid examination in the the *light of God's word*. We would not have any one either receive or reject it hastily, nor because it is new; but try it by the word of testimony.

For ourself we have no time to devote to extended investigations, nor close examinations of prophetic subjects at present.—Ed.

We do not wish to either reply to, or review any one, but apply the periods, 42 months, or 1260 days. In attempting to do so, to apply it scripturally, we are bound to assume original grounds. If our conclusions are untrue it will be clear to some at least, to whom we say review us and correct the application we make. We wish to be candid, and therefore say to those holding any view different from ours, he has erred from the faith. So far as we know our views are entirely original, therefore our testimony may not seem clear to some; but we are confident of making some see the truth. Paul was guilty of insisting on a postponement of "the day of the Lord" when the saints are to be gathered to the Lord. We also shall insist that it is not so close, nor can it be, as some are hoping. Especially do we think the 66 or 68 theory totally unfounded; even to the subversion of the faith. What we shall assume either was a well known fact by the prophets and apostles, or they were ignorant of what was written.

Our position is this; before the Lord comes, Jerusalem must be built, the house of the Lord, the porch and the altar. And also the tribe of Judah will return and be brought into an unparalleled tribulation, under which they are to be exterminated if

it were not for the shortening of those days when in their distress their cry mightily to the Lord, assembled in the house of God, will be heard, which brings pity for his people, and jealousy for the land; at which time, and not before, the Lord will come with vengeance. And if he does not interpose at that time no flesh would be saved. But that secret of the "day and hour" will remain no longer after the Lord gets the great command, "get you down, for the wine press is full, for the vats overflow for their wickedness is great." We intend giving in full the quotations, but first let us get the coming of the Lord, and the "day of the Lord" plainly and pointedly set forth. Now if you will listen to the prophets, and to the Lord and his apostles, and not only "hear indeed," but understand, for the Lord said "let him that reads understand," and "take heed that no man deceive you," and "let no man deceive you by any means as that the day of the Lord (is to be in 68) is at hand," as Paul says "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 14-18. To any that admit that the "day of the Lord" is yet future it will be clear to them that *wasteness* and a *captivity* is yet

future. We call attention further to the witnesses in regard to the "Lord's day," or "day of the Lord," which if we do not understand, we have lost sight of the true motive to fear and tremble. Have you heard the "voice of trembling?" "Alas! for *that day* is great, so that none is like it; it is even the time of Jacob's trouble (but he shall be saved out of it) for it shall come to pass in *that day* saith the Lord of hosts that I will break his yoke from off his neck, and will burst thy bonds, and strangers shall no more serve themselves of him." Jer. xxx. 4-10. "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I shall punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up; they shall every man turn to his own people, and flee every one into his own land." Isa. xiii. 4-14. We consider this perfectly descriptive of what shall be, and view it with many other passages clear and pointed, which brings a *desolation and destruction*, which is to be followed by a destruction and waste of the whole land, which is to last 42 months, or 1260 days. But before giving the exact quotations from Daniel and Revelation we will examine the testimony of Joel.

"Alas for the day, for the day of the Lord is at hand, and as a destruction from

the Almighty shall it come," (i. 15) * * * "A day of darkness and gloominess, a day of clouds and thick darkness as the morning spread upon the mountains. A great people, and a strong; there hath never been the like * * * a fire devoureth before them, and behind them a flame burneth. The land before them is as the garden of Eden, and behind them a desolate wilderness, yea, and nothing shall escape them * * * the earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army, for his camp is very great, for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it." Joel ii. 2-12. Then at the time of that "*great salvation*, which first began to be spoken by the Lord," which is to be expected in Mount Zion and in Jerusalem as the Lord hath said, a proclamation is given in advance to Judah, for they are to be saved first, after their *city* and *land* has been spoiled 42 months, a proclamation how to cry to the Lord, and how to act, is set forth by Joel ii. 15-22. To say the Jew will not be there, nor brought into that unparalleled distress, and that the house of God will not be there, nor the porch, nor the altar, nor the priests offering sacrifices, and the nation generally there with their gold, and silver, cattle and goods, looking for the Anointed king of the house of David, with many other things, throws a veil of darkness over us, and hinders us from seeing that light afar off that shines in a dark place. We now wish to apply the great prophets commentary, in which is explained the whole programme. We mean what was said by Jesus of Nazareth as recorded in Matt. xxiv.; Luke xxi.; and Mark xiii. But first let us give a synopsis of what was told Daniel should befall his people in the latter days, chap. x. 14, thence to the end. In the end of years, when nation is to war against nation and kingdom, which must needs be, but the end is not yet. Daniel's people, the Jews are to finally have affliction by a northern power such as never was or should be, exactly at that time is Michael to stand for the Jews. But the power of the holy people must be scattered first, and their holy city given to the man of sin to the tread under foot 42 months. Even saints that understand are to fall to try them.

We are told that the throwing down of the Lord's house and not leaving a stone upon a stone, and Jerusalem being led away captive among all nations was done by Titus, the Roman general. To which we

say he did not fulfil the bill of all the prophets, nor yet of the prophecy of the Lord. In answer to the disciples the Lord says first, "take heed that you be not deceived." Then runs the event to the same *tribulation*, unparalleled, when the elect is to be gathered. This *desolation* is the same as that of Daniel and the other prophets, to scatter the power of the holy people, then, when that is accomplished, all these things are to be fulfilled. The Lord is speaking of that great salvation, which if neglected there is no escape; then we repeat, "take heed that no man deceive you. The Lord's prophecy plainly reveals a time of trouble out of which they are to be saved by sending the angels to gather the elect, so it is positive that the city is not yet encompassed, nor is the time yet arrived to flee from the city to the mountains. Why is all this fear? Because the man of sin in a fit of fury is to go forth to *utterly destroy* (exterminate) which is to be given into his hand 42 months, not 1260 years. Then we have the exact position of Daniel's people when the exterminating decree get forth to cause the utter destruction, which if prolonged no flesh should be saved; but for the sake of the elect, the "*remnant*," so often spoken of by the prophets, is to come forth, a seed preserved, lest they be as Sodom. Jesus gives signs, not of the end, but of the nearness of the kingdom, and measures the whole event by including it in one generation. Immediately after the *tribulation of those days* shall the sun be darkened and the moon shall not give her light, and the stars of heaven are to fall. Wars and rumors of wars are to precede the encampment of the enemy around the city. When you see all these things come to pass then the kingdom of God is nigh at hand. Any one can see clearly that the salvation sworn to the fathers is a salvation from the enemy, and delivers them out of their hand, as prophesied by Zechariah. What the horn of salvation, he was then beholding, should do Peter's preaching on Pentecost as plainly shows that Joel meant what he said as any other prophet. When he alludes to the "great and notable day of the Lord," he means just such a day as described; a day of *distress*, *tribulation*, of *captivity of wasteness*, that shall come as a *destruction* from the Almighty. Every Jew must have known perfectly what he meant. "This Jesus shall destroy this place," and change the customs which Moses delivered to us. A future captivity of Judah and Jerusalem is not a part of any one's faith, which leaves the faith torn to fragments—shall the evil overtake or good? "Woe unto the prophets that say the evil shall not

overtake. Read the vision of Isa. i. It is future; so also is the next; both are visions of Judah and Jerusalem.

Many things might be referred to, that men are preaching, but as this is not designed to examine such matters, we shall aim to keep up a chain of evidence to show what further is to come to pass in the "day of the Lord." What Moses and the prophets have said is the standard of faith, and to be like Paul, we would say, "none other thing." Peter's day of the Lord that shall come "as a thief in the night" and the fiery trial that shall try the saints, is in the day of tribulation, when wrath is to be on "this people;" "these be the days of vengeance that all that is *written* may be fulfilled." God has revealed from heaven, his wrath, tribulation, and anguish upon every soul, *to the Jew first*, in the day when God shall judge the world by the man Paul preached had risen from the dead, which was according to his gospel. Paul knew the fiery indignation should devour the adversary, when the Lord Jesus should be revealed from heaven with his mighty angels taking vengeance on all that *obey not* the glad tidings; for it is first to be preached in all the world for a witness to all nations. We will pass the testimony, which is plenty, that proves that Jesus is to punish the medly of earth, assembled out of all nations, and the various ways by which it is to be done. But the tribe of Judah, who are to be saved first, are to be brought through the furnace of Jerusalem and purge away their dross, and refine them as silver is refined. The day of the Lord shall burn as an oven, and the proud, the haughty, the wicked, and all that are ungodly, are to be totally exterminated from the earth.

But what is to become of the Jew? Are they to be pardoned, those that he reserves? Peter said to the Jews, to repent, that their sins might be blotted out when Jesus should be sent, as they had looked, at the time of restoring, when Jesus comes from heaven to destroy that place, as Stephen preached, and save Jacob out of his trouble. Then pardon is to be freely given to all that call upon the name of the Lord, for in Mount Zion and in Jerusalem shall be salvation as the Lord hath said, and in the remnant when the Lord shall call. We apply all that is contained in the revelation, and various visions to events to happen in the day of the Lord, or the Lord's day. That book may be divided into about eleven visions, many of which are explained; but they can never be said to be now transpiring, nor can they till other plain prophetic events occur.

We should not by any means let any one deceive in saying the day of Christ, or the day of the Lord is at hand, for, as they were often told, it could not come until the city be taken into captivity, and the Jews led away captive among all nations, and come into that tribulation, the wrath upon this people. Why by any means should we be in danger? Because to say that the day of the Lord will come and bring good and not evil is an error from the faith; but they deceive, and err from the prophets and what they have said of the great day of judgment is set aside. Thank God it is written, and we may expect it to all be fulfilled. Many shall be tried, and some of them of understanding shall fall to try them, and to purge, and to make them white unto the end. The wise shall understand, but the wicked shall not understand, and many shall run to and from, and knowledge shall be increased, and they are those who are to look up, and lift up their "heads for their redemption draws nigh." This increase of knowledge will extend everywhere, preaching the kingdom to all the world. There is nothing to hinder this knowledge from increasing; for the Jews will have all the holy chart to lay before them, which will tell them the evil will overtake. The city shall be taken, and all reformation, and modern reforms which the Jews will introduce is to all be given to the Gentiles; their gold, silver, goods, cattle, all, is to be taken, and the poor, the remnant threatened, and the threat began to be executed, when those that understand are to assemble the children, and those that suck the breast, and all that by Mosaic order; and sound the trumpet in Zion, then let all the inhabitants of the land tremble, for the Lord's day is at hand. This remnant that is to be saved will cry as directed, mighty to God to save his people when God is to be jealous for the land, and pity his people. Then evidently is the exact moment it will be said "get you down for the wine press is full, the vats overflow, for their wickedness is great." This is the moment the Lord himself must descend with the voice of the arch angel and with the trump of God, in a flame of fire to take vengeance on the disobedient. The prophets are so emphatic that simple ones can show events as they are passing, and know that Jesus will come at the time of extreme anguish. Jesus must take vengeance on the ungodly, for which he is coming; and and this "fiery indignation is to devour the enemy, which is the certain thing to look for. But the day of the Lord shall come as a thief, which if we do not know we are overtaken. Peter's Pentecost sermon, where he

alludes to the "great and notable day of the Lord" must not be understood in any other sense than that expressed by Joel. The fiery indignation when Jesus comes is to try every man's work of what sort it is; and if any are saved they are to go through the fire to try them, and to purge away the dross. The Lord will have a furnace at Jerusalem, and the sinners of his people are to die. Two thirds of them are to be cut off and the third is to be tried as gold is tried. That remarkable prophecy of Zachariah xiv., takes one half of the city into captivity. "Behold the day of the Lord comes and they shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle, and the city shall be taken, and the house rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in days of battle." At the time that it is said to Jesus, "get you down, for the vats overflow, for the wine press is full for their wickedness is great, the object of vengeance will be in full blast, to take vengeance on, and deliver the "remnant;" or as God swore to the Fathers since the world began that the nation should be saved from their enemy. "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consummation, even determined in the midst of the land." Isa. x. 22, 23.

"In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish, but the harvest shall be a heap in the day of grief and of desperate sorrow." Isa. xvii. 11, 12. "For it is a day of trouble and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls and of crying to the mountains." Isa. xxii. 5. "In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done." Isa. xxiv. 12, 13. "Behold I have refined thee but not with silver; I have chosen thee in the furnace of affliction." Isa. xlviii. 10. "For thus hath the Lord said, the whole land shall be desolate; yet with I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise

of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks; every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers." Jer. iv. 27-31.

This is the judgment that is to begin at the house of God, in reference to which Peter asks where shall the ungodly and sinner appear; the day of the Lord that is to come as a thief in the night. The first Christians perfectly understood the object of the coming of the Lord. Are there any now who say the evil shall not overtake?

It is a well known fact that the apostles kept the law of Moses, and they had not the least idea that any were clear from keeping it until they were called to consider the matter whether *Gentiles* should keep it. So at the time of the advent of the Lord they will remember the law of Moses his servant.

The outer court, outside the temple, is to be trodden under foot 42 months. Rev. xi. 2. And the power that treads it down is to continue 42 months. Rev. xiii. 5. During the same time the "two prophets" are to fill their mission. Rev. iii. 144,000 out of the twelve tribes of Israel are to be preserved, whose fate is pictured under the figure of a woman, who are to be delivered from the face of the serpent, who are to be fed and preserved in the wilderness 42 months; that is, the amount of 1260 days, not years. Rev. xii. 6-14.

To sum up all that is written, it must all be fulfilled before this (that) generation passes, which is to begin from the time that armies surround Jerusalem. The nations and kingdoms warring with each other is necessary, but is not the sign of the coming of the Son of man. "Take heed that no man deceive you" is the first admonition. The advice given by the Lord to the three disciples will be then perfectly understood. At the time of the end "knowledge shall be increased," and many shall run to and from, and many are to be instructed, but alas! there shall be a time of trouble unparalleled when Michael is to stand for his people.

Can these things be before Jerusalem is rebuilt, perhaps partially, and the land be brought back from the sword and be "like the garden of Eden," and the house of God built, the altar, under which John saw in vision the saints beheaded, which will be like all other scripture, literally fulfilled.

What then ought we to watch for? Taking the view we do, we look for the Jews to direct their energies to the holy land, and go and repair, rebuild, reorganize and accomplish every necessary preparation to the perfect fulfillment of all that is written. Then the wrath will be on this people. These things were surely so understood by the first Christians, and was a part of the faith. The few passages cited are only a tithe of what will be applied to this idea some time.

As to the time necessary to fulfil all that is written, it makes no matter. We suggest that according to an old *opinion* that 6000 years were to be first filled, which we make 128 years off yet. Christ came in age of the world 4004, to which add 1868 and we have 5872; then reduct it from 6000, and we have 128. Surely no one knowing the Jewish mind can doubt a moment that they are determined to concentrate by the "Jewish alliance association." They have all the means to build, to plant, to build railroads, which they are sure today by which means nothing will be wanting. We are sure that the Jew is not ashamed to be called a Jew, and that they go on their dignity, and will aim to excell every other people in improvements.

But for all that her pangs are to suddenly come upon her, for the "of the Lord is nigh to come," and just so surely will a *captivity* follow. B. SWEET.

I find that when the saints are under trial and well humbled, little sins raise great cries in the conscience; but in prosperity conscience is a pope that gives dispensations and great latitude to our hearts. The cross is therefore as needful as the crown will be glorious.—*Rutherford's Letters, A. D. 1628-61.*

The truly great, consider first how they may gain the approbation of God; and secondly, that of their own conscience; having done this, they would then willingly conciliate the good opinion of their fellow-men. But the truly little, reverse the thing; the primary object with them is to secure the applause of their fellow-men, and having effected this, the approbation of God and their own conscience may follow on as they can.

For the Gospel Banner.

Practical Christianity.

The apostle having shown the contrast between the two antagonistic elements which exist among professed believers, and having shown that "the carnal-mindedness," or the mind of the flesh, is enmity against God; because it is not, nor cannot be subject to the law of God; and in Rom. viii. 8 arrives at the conclusion, that they that are in the flesh, or in a sensual state, cannot please God, in consequence of their inability, and not on account of the holiness or goodness of that law. He, then under the instructions of the Spirit of God, addresses the Roman brethren personally. "But," says he, "you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. In this context from verses 9-13 we have six of the most important *ifs* that are to be found anywhere in the scriptures of truth. The apostle evidently intends to convey the idea that *if* the spirit of God does not dwell in us, then we are not in the Spirit, but in the flesh. It is evident also that by the Spirit of God in the first clause, and the Spirit of Christ in the second clause of verse 9, and by the phrase, "if Christ be in you," in the 10th ver. that the same spirit is meant: and that is, the disposition, mind, or spirit of God, as was manifested in the personal life and character of Jesus as our great pattern and exemplar.

There is a question, and it is an important one, that seems to trouble the minds of some at the present day; it is this; How shall we know in this age, that we are the children of God? Some seem to take one thing as a test, while others are disposed to take something else. But it seems to me that all controversy on this point may be easily settled if we would diligently study the last clause of this 9th ver. and compare our spirits, minds or dispositions therewith. Now it is a well known fact, that whatever is the predominant, ruling trait in a persons disposition, it exerts a strong, yea, a powerful influence on his every day life and character. Let us then, brethren, look a little carefully at the spirit of Christ, as manifested in his every day life and character, as our great pattern and exemplar, and remember, that "if any one have not the spirit of Christ, he is none of his."

1. The spirit of Christ was a spirit of zeal for his Father's work and glory. Behold him when a lad of twelve years, going up with his parents to Jerusalem after the custom of the feast. When the days of the feast was over, they returned homeward, but after going some distance, they found out that he was not in the company. No

doubt his kind mother began to fear for his safety; she well remembered the trouble and perplexity that had seized Herod, the king, at the time of the child Jesus' birth; she remembered the flight into Egypt; and there was Herod's son now reigning as king. Had he succeeded in capturing the child Jesus? These and many such fears no doubt harassed her mind on that occasion; and when she found him in the temple; sitting in the midst of the doctors, no wonder she exclaimed, Son, why hast thou thus dealt with us? behold, thy father and I have sought for thee sorrowing? But, mark his answer, while it manifested the spirit of childlike humility, it breathed forth a spirit of ardent zeal for his Father's work: "wist ye not that I must be about my Father's business?" Luke ii. 48, 49. Behold him again, the next time he comes to the feast of the passover, he finds the temple converted into a market place, and broker's office; but fired with holy zeal for the sanctity of his Father's house. He drives buyers and sellers, sheep and oxen out of the temple overthrows the tables of the money-changers, exclaiming as he did so, "My house shall be called the house of prayer, but ye have made it a den of thieves. And the disciples remembering the words, 'The zeal of thine house hath eaten me up,'" John ii. 13-17; Matt. xxi. 13. Brethren, how is it with us? Are we manifesting that zeal for the glory of God, which is imperatively demanded of us? Are we always ready to speak a word in defence of the truth? Do we not let many golden opportunities pass by unimproved? Are there not times when a word fitly spoken may be like apples of gold in pictures of silver. A word of encouragement for the weak—of comfort to the mourner—of instruction to the ignorant—of direction to the inquirer—of reproof to the forward. Would it not be well for us, brethren, to study with more diligence the character of Jesus, so that we may imbibe more of his spirit, always bear in mind, "if any one have not the spirit of Christ, he is none of his."

2. The spirit of Christ was a spirit of prayer. Not however, as manifested at the present day by the thousands who profess to be christians. When he ascended the mountain, and delivered that most interesting, instructive, and eloquent of all sermons, not a word is said about his either prefacing, or closing the meeting with prayer. When he went into the ship, and the multitudes stood on the shore, he spoke unto them in parables, but no prayer was made; and whether in the synagogue, in the temple, in the house, or in the open field, the same order was observed. But Jesus was a man

of prayer. Behold him, after he had miraculously fed the multitude, going "up into a mountain apart to pray," Matt. xiv. 23. Yea, so did he accustom himself to the exercise of prayer that he sometimes continued all night engaged therein. And as poet says:

"Cold mountains and midnight air,
Witnessed the fervor of his prayer."

Again,

"I read that he, on duty bent,
To lonely places often went,
To seek his Father there:
The early morn and dewy ground,
Can witness they the Savior found,
Engaged in earnest prayer."

It was this fervent, diligent, earnest, heartfelt secret prayer, that the Savior enjoined upon his followers. Ah, ye prayerless ones, ye who never spend one hour out of the one hundred and sixty-eight which every week affords, and yet profess to be disciples of Jesus, and joint-heirs with him of the kingdom; go read his instructions as given in Matt. vi. 6-15; Luke xi. 1-13; xviii. 1-8. And say with the poet,

"And did my Savior use to pray,
Before the light unveiled the day,
And shall I backward be?
No, dearest Lord, forbid the thought,
Help me to fight as Jesus fought,
Each foe that hinders me."

W. M. HOWELL.

TO BE CONTINUED.

From the World's Crisis

Other Wonders.

But, in reality, there is a "lying wonder," which has become so popular, and so deeply rooted in the faith and affections of men, as to have lost its transcendent strangeness in their esteem,—a wonder, the mother of wonders,—a mother wonder, a mother fallacy, a prolific mother falsehood, enunciated to mother Eve. Now this wonder is the open door to mysteries and miseries. By virtue of it behold the harlot in scarlet holding her cup of juggleries and enchantments. Just once look at it, and mark it! Con it, scan it, scrutinize it, and then abhor and testify against it. Aye, it is the old Romish, Popish, heathen, Satanic, and scandalous lie and inconsistency, the *immortality of a man*. Just consider. The lie represents that a mortal, is immortal! Now then, mark this first *lying wonder*, and number it. The second is like unto it, and equally singular and marvelous in its way, and cherished with ardent partialities in communities proud of their intelligence, and glorying in their sagacity. O, when will there be an end of this heathenish refinement of science, false so called?

Number the second popular error, which

is this; that a man is alive after he is dead. And close upon this comes the third; and I pray thee, O man of prayer, if thou art not bound hand and foot with the iron chain of tradition, preceive and disavow this herodoxy. This is the third wonder, that *the wicked shall be eternally burning, and never be burned up*; in consuming fire and never consumed. The worm never dies while anything remains of its victim, *therefore the victim never dies!* There is logic for you. The wicked shall perish, according to God's word, but according to theological modernism and heathenism, if we may link words after this fashion together, *the wicked shall always be perishing and never perish!* Isn't that lying? Isn't it a monstrous perversion of the truth?

Try another series of contrasts, and see which one will look most eligible in the light of simple reason, and in the eyes of a sound understanding. Let unsophisticated common sense reach and utter her verdict. God said to Adam, in the event of his disobedience, "thou shalt surely die," or in the margin, "dying, that shall die." Now we will arrange the three voices, the three doctrines, and see what kind of selection we will make, and what kind of declaration, as God's witnesses, we will put forth in this time and place of trial and testifying. Does probation last forever? I hold on my honor and conscience, and so should every teacher and witness, that God requires righteous testifying, faithful testimony *to the truth*. Is this an arena on which to cut capers of casuistry, and shall christian men on this great battle field between truth and error, between the blessed begotten of God, and the prince of the fiends, play at shuttle cocks of sophistry? One remembers an old prophecy, yet unfulfilled, but not yet obsolete; rather on the other hand the more precious and radiant with its inspiring nighness of consummation.—"The Lord my God shall come, and all the saints (or holy ones) with thee." What we testify on this witness-stand *now* in soldiers' dress, and with field equipments all around, will be thought of some moment *then*, seeing it involves the King's honor, and the cause for which he died a sacrifice.

TESTIMONY OF THE BIBLE,—*Dying, thou shalt die.*

THEOLOGY OF UNIVERSALISM,—*Dying, thou shalt be restored.*

THEOLOGY OF ORTHODOXY,—*Dying, thou shalt never die.*

Christian, professor of religion, you are on the witness stand. Burrowing among tradition may be preferred now, but with what answer will you answer the Judge, when he makes inquisition for your influence

and testimony in that day? Learned men may spin their cobwebs, but think ye not that when the Lord of glory sits in judgment, his eye of keenest brightness will dart through meshes of all flimsiness? What? Is it nothing, then, that you are holding fast the deceiver's great contradiction of God in paradise? Is it nothing that you hold and teach the same denial of God's word? Will you still scout as heresy, that which will itself condemn your own mistaken imagination? Will you pity and reprobate that which suddenly blazing up on your fallacy, shall convict it as an inheritance from the Deceiver? Nay more and worse, and more tremendous, *the very deception itself which piloted and pioneered death and woe into our world?* Denominational zeal and faith, sectarian tenacity, all the shifts and shelters of learning, tradition or opinions the dicta of Gentile Rabbis (the doctors of divinity.) will they be your refuge and strength and consolation then? There may be an apology for unwilling ignorance, but how for that which is voluntary and persistent, amid the attestations of those who, though ostracised by you, nevertheless are willing through contumely and denunciation, and disfellowship and discouragements, to trumpet the truth of Christ? Is it not a fact of solemn magnitude that Jesus will judge the world *by his word?* Beware, then, how you still longer pervert any part of it. Search earnestly, and thoroughly, and soon. The time is short, and the end is near. And it is that very consummation, at the kingdom and appearing of Jesus, which the enemy, by his fallacy of an *immortal soul*, makes quite a secondary, mythical and remote realization, or matter of vital faith, to the church. Out of this pernicious misteaching. Away with it. Consider the import of that address to the shining gatekeepers of the holy city, the New Jerusalem,—“Open ye the gates, that the righteous nation which keepeth the truth may enter in.” Remember! This is your time to testify. Obey expediency; be mute neither through pride, or fear of man; hide your light, stifle your convictions, and your time of witnessing for the truth of Jesus will soon be gone. C. COLGROVE.

☞ Lying is a sin destructive to society; for there is no trade where there is no trust, and no trust where there is no truth; and yet this cursed trade of lying creeps into all trades, as if there was no living (as one speaks) without lying; but sure it is, we had better be losers than liars, for he sells a dear bargain indeed, that sells his conscience with his commodity.

☞ An honest man is believed without an oath, for his reputation swears for him.

The Gospel Banner

AND
MILLENNIAL ADVOCATE.

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Waiting for Jesus.—No. 2.

In our last we quoted largely from the apostolic writings to show the reader that the primitive christians were exhorted to be in the position of waiting for Jesus.

And we need not wonder at this. The church in the aggregate has been espoused to Christ, and will constitute the Lamb's wife, when he returns from the heavens. Now she is preparing for the marriage, while her betrothed one is absent preparing an abode or permanent abiding place for her. She often thinks about him, and says, “My beloved is mine, and I am his.” This thought fills her affections, and she looks and waits for his coming. Then it is that she expects to be *one* with her Lord. He has promised to share his throne, the honor of his crown, and the glories of his kingdom with her, when the marriage is consummated, consequently she cannot but ardently desire that day to come.

We have already seen from an examination of the New Testament record that the early church were in the position of waiting for the advent of the Lord. As it was with them, so it ought to be with us now. Do we not have the same faith and hope? And are we not looking for the fulfillment of the promises when our Savior shall appear? Why then ought not we also to anticipate his appearance with joy and rapture? One thing is certain,—that the time is short. That day is not far distant. The signs indicate that it is near. As when the time for the arrival of a dear friend is come, we anxiously look for him, so ought we to be looking for the Lord.

Those christians who are possessed of the primitive faith and hope of the Gospel,—“the faith once delivered to the saints,” are found in a looking and waiting posture for Jesus, because they believe him to be—

1. *The "Resurrection and the Life."* These are his own words. Jesus said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." This Martha believed, and we also believe. We are looking for the revival from the dead of all those who sleep in Jesus. Their lives are "hid with Christ in God," and will not be manifested until he appears in glory. All those who have died in the faith have his solemn pledge that they shall live again. He says, "they shall never perish, neither shall any man pluck them out of my hand," and "I will raise them up at the last day." Hence the expectations of all the ancient saints of God will be realized. Job expected his Redeemer to stand upon the earth at the latter day, and then though his body should have been destroyed, yet says he, "in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." The Psalmist could say with confidence, "God will redeem my soul from the power of the grave; for he shall receive me;" and again, "as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." And the Lord by Isaiah says to some in Israel—"thy dead shall live, with my dead body shall they rise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." And Daniel was informed that when Michael, the great prince shall stand up, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" and he was told by the angel—"Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." All these, and many more, in ancient times, believed that they would live again, and though martyred for their faith that they would obtain "a better resurrection." But as to how this would be accomplished they did not know, only they had confidence in the promise and power of God. Through the gospel "life and incorruptibility" have been brought to light. In the death and resur-

rection of Jesus we have a grand illustration of his authority over death, and his triumph over the grave. He has been "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," and consequently able to fulfil all his promises to those who believe in him, that he will raise them up at the last day.

But he is not only "the resurrection" to those who sleep in death, but also "the life" to those who may be alive at his coming. His promise is that then the *dead* believer shall *live*, and the *living* believer shall never *die*. See John xi. 25, 26. Hence he is "the resurrection" to the dead ones, and "the life" to the living. This is not mortal life, for the living saints have that already, but it is that life which he has promised to all his sheep, whether dead or alive—"I give unto my sheep *eternal life*." Therefore those who do not fall asleep in death, but remain unto the coming of the Lord, must be changed from mortality to immortality, according to the secret which Paul told the Corinthians—"We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump." When that trumpet shall sound, the dead saints will be raised incorruptible, and the living changed. Both will be brought on to the same plane of existence, by the same power, and at the same time. This is evident from what Paul writes to the Thessalonians, that when the Lord descends from heaven, that then the dead in Christ, who arise, and the living who are changed, will be caught away to meet the Lord. The corruptible dead saints will then have put incorruption, and the mortal living ones will have put on immortality. "So shall they ever be with the Lord." The changed or translated saints having never come under the power of death can sing, "O death, where is thy sting?" and the resurrected ones who have been under the power of the grave—"O grave where is thy victory?" And this victory comes through the Lord Jesus Christ, he who is "the resurrection and the life."

As the Lord Jesus is the giver of eternal life and this life will be given at his com-

ing, there is surely sufficient reason then to look and wait for his coming. They wait for Jesus because,

2. *He will bring his reward with him.* In Rev. xxii. 13, we read, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." If the saints are only rewarded at his coming, it is a good reason why they should earnestly anticipate it. There is no promise of any reward at death, or between death and the resurrection, or before his coming. Hence the expectation of some who claim the Christian name will never be realized. They look for a reward at death, in the spirit land as they call it, the place where God dwells:—a mansion, a crown, a kingdom, &c., beyond the stars, and to be obtained and enjoyed before the resurrection or judgment. How unscriptural and absurd a position! Does not Jesus say he is coming, and that he will bring his reward with him? Has not he as the nobleman in the parable, (Luke xix.) "gone into a far country to receive for himself a kingdom and to return?" And has he not declared,

"If I go away, I will come again?" Why then will persons persist in saying that they will go to him at death? It is because they hold erroneous ideas concerning the nature of man, not believing the record which says, that "the dead praise not the Lord, nor any that go down in silence"—"that the dead know not anything"—and that in the very day of a man's death his thoughts perish. (Psa. cxlvi. 4.)

The *reward* which Jesus will bring, and which he will distribute according to our works, will be that which he receives of the Father. He has gone "to receive for himself a kingdom," or more literally, *royalty*. The Father promised and covenanted with David that he would cause one of his posterity to sit upon his throne forever; and before Jesus was born the angel Gabriel announced to his mother Mary, that her future son should have the throne of his father David, and reign over the house of Jacob forever. He was crucified as "the king of the Jews," and raised from the dead to sit upon David's throne; and he is now at

God's right hand waiting until his foes be made his footstool; and from this exalted and glorious position he says to the saints on earth—"To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am sat down with my Father on his throne;" and yet again, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; *even as I received of my Father.*" The *reward* then is connected with the kingdom and the royalty which he has inherited and receives. A portion or share in it he will give to each of his disciples according to their worthiness and several abilities. We have the promise, that as we are joint-heirs with Christ, if so be we suffer with him, that we shall be glorified together, and reign with him. *Now* we are *heirs* of the kingdom which God has promised to them that love him, *then* we shall be made *inheritors*, or put in possession of it. The reward truly is great, and Jesus will bring it with him. First, "the gift of God is eternal life, through Jesus Christ our Lord," and then the *reward* of a participation with him in the kingdom, is distributed to every one according to our works.

We leave the further consideration of the subject until a future time. EDITOR.

Remarks on 1 Tim. iv. 1, 2.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons;] speaking lies in hypocrisy, having their conscience seared with a hot iron."

Here is a prophetic revelation of what was to be manifested in the latter times. In other of his writings, the apostle had foretold the great apostacy, and departure from the apostolic faith; but in this he seems to look beyond that period to a time when the ancient faith would be restored, and preached; and during this period he sees a new form of wickedness arise, by means of which some are defiled, and seduced from their steadfastness, and turned into fables. These form the nucleus of another apostacy, which develops a most unlovely and unholy character, and in turn becomes a persecu-

ting power. See ver. 3-5, and 2 Tim. iii. 1-9. Hence the manifestation of the things spoken of, are *now* to be looked for.

Casting our eyes abroad then, what do we see? we see a similar state of things prevailing in the religious world to that described by the prophet. Isaiah xxiv. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Among the prevailing sects of Christendom it is in vain we look for the apostolic faith—the primitive order of the church—and the ordinances as they were delivered to the churches by the apostles of our Lord Jesus Christ. Search their creeds, their catechisms, their confessions and foundaries of faith, and where will you find therein doctrines of the gospel which the apostles preached—and the salvation which they unfold to men? Alas! Nowhere. The apostle says there is "ONE body," but where among the innumerable, and ever multiplying sects is this "one body" found? Doubtless each one will exclaim, "we are the body of Christ, and members one of another." Well is it so? has Christ so many bodies—or is the "one body" divided into so many fragments? The heathen had their many faced, and many armed deities, but surely they never had anything quite so monstrous as this one headed, and a thousand and one bodied sectarian deity. How they can contrive to make one head rest upon so many shoulders is more than we can tell. Further. That these are not constituted parts of the "one body," is evident from the fact, that they are not "of the same mind, nor of the same judgment." The doctrines taught by them, are as diversified as the countenances of men;—and are as wide apart as the poles—and as opposite as the anti-podes. It is demonstrable then that they are not under the guidance of the one head therefore are not members of the one body. In apostolic days there was but "one Spirit," the spirit of God and his Christ; hence under the guidance of that Spirit they all spake the same things. There was but "one faith, one hope, one

baptism, one Lord, one God and Father of all;" this was the case whether the churches were located at Jerusalem, Antioch, Rome, Corinth, or Ephesus. But having forsaken the apostolic teaching, and renounced the headship of Christ. There are now many heads and consequently many bodies, which are animated by many spirits, hence there are many faiths, many hopes, and many baptisms. This is the condition of things at present prevailing in the so called christian world, and exhibits a confusion as great as that which existed on the plains of Shinar, where the unity of speech was destroyed.

The germs of this apostacy were in existence in the apostles' days, for men early began to corrupt the faith, by teaching for doctrines (of God) the commandments of men." Some early showed the disposition to divide up into sects, choosing for themselves human heads, as at Corinth; which caused the apostle to administer to them a severe rebuke. Some denied the resurrection of the saints, some said that the resurrection was passed already, others denied the Lord who bought them, and others denied that Jesus Christ had come in the flesh. Some sought to corrupt the faith by teaching that it was necessary to be circumcised, and to keep the law of Moses in order to salvation and others corrupted it by blessing with it philosophic speculations, and pagan doctrines. While the apostles lived they combatted these errors, and attempts to corrupt the faith; and have left us in their writings a compendium of the faith and hope of the gospel in its purity. But when these guardians of the faith fell asleep in Jesus, then the Judaizing-philosophizings and wild vagaries of "men of corrupt minds," had full scope and a flood of error rushed in, and in a short time swept away from the church almost every vestige of the apostolic faith and hope, and changed, and corrupted its ordinances. Then did darkness cover the earth, and gross darkness the people, and a long Egyptian night settled over those nations which had once been illuminated with the rays of God's truth—priests and people were ignorant and besotted—the reading of the Word

of God was neglected, and even forbidden, as though it was full of direct moral poison. If any dared to look therein, and presumed to conform their lives to its teachings they were stigmatized as heretics, and deemed only fit food for the sword, and the flames. This was the condition of things in Europe at the time when Wickliffe, Luther, and some other daring spirits appeared on the scene. They read, and interpreted to the people the forbidden word, and translated it into the vulgar tongue. Thus light began to shine on the darkness, and revealed and exposed its corruptions and errors, and still spread until a great reformation had been effected but the work of progression was relinquished before it was perfected. Numerous sects were formed on the basis of the truth developed, but these were all impregnated with the corrupting leaven of error, either in the doctrines they taught, or in the ordinances and observances of the church; this leaven has been silently working until it has undermined the foundations and destroyed the *faith* and *hope* of the apostolic gospel, changed, nullified or obscured the ordinances of the church, and subverted the primitive order of things. Now worldliness, pride, pomp, parade, gaudy trapings, and splendid churches are the order of the day; and money rules both the church and the world. Such is the general condition of things amongst the various Protestant sects. Still, from amidst this darkness the light of truth, meteor like, shone forth. This is evidenced by the lectures of bishop Winchester, in which he sets forth so clearly the things of the kingdom of God, the restoration of Israel and the reign of Messiah in millennial glory. But in as much as he did not separate himself from the darkness and errors of his church, the light was too soon covered by the darkness, to render it effective in enlightening the world. And so from many others at various times bright gleams shot forth to be again extinguished.

In Scotland a sect arose who to this day are known as Scotch Baptists, who made an effort to exhibit the primitive order of the church; and subsequently in this country some forty or more years ago, the late cele-

brated Alexander Campbell undertook by his powerful writing and advocacy to arouse the various protestant sects of the United States, by calling their attention to what he deemed to be the apostolic gospel, and the primitive order of the church; with a view to its general restoration. But he succeeded only in establishing another sect, which though numerous, are rapidly following in the wake of other sects, adopting their style and titles, and departing from that primitive simplicity both in doctrine, practice and primitive order, which he so ably set forth.

About twenty years ago Dr. John Thomas a man of some considerable erudition—a powerful writer and speaker, who for a number of years previously, had been a fellow-laborer with Alex. Campbell, during which time he became convinced that the scriptures teach that man naturally is wholly mortal, and that life and immortality are only attainable through Jesus Christ, by a belief of the gospel and obedience thereto. He then continued his investigations and soon became convinced that there was more contained in the promises to the Fathers, and the covenants with Abraham and with David than was generally acknowledged. Finding also that the Scriptures of the prophets are full of testimony concerning the restoration of Israel to the land of Canaan, that there they would constitute one nation, and one king should reign over them and that that king was Jesus of Nazareth, the acknowledged “king of the Jews;” which together with the evidence that the apostles preached “the things concerning the kingdom of God, and the name of Jesus Christ,” as the gospel of the commission, for the salvation of men; and that this was for the purpose of calling out from among the nations a people for his name, (i. e.) the people called out should become joint-heirs with Jesus to the glories and honors of the kingdom. Being now fully persuaded that he had discovered the apostolic gospel, he withdrew from his former associates, published a synopsis of his faith, renounced his former errors, and was baptized into the name of the Father, and of the Son, and of the Holy Spirit for the remission of sins,

and then went forth preaching the gospel of kingdom of God.

Thus was the ancient faith fully developed from the Divine word, and wherever two or three were gathered through its instrumentality these formed a congregation for the observances of the Lord's house, according to the primitive order.

Thus was developed as a system, the ancient faith and hope, after being so long lost among the corruptions of the ages. The time also when this announcement was made is worthy of note, the ever memorable year of 1848, when that great political revolution took place which finally overthrew the Bourbon throne of France and shook to their foundations every despotic throne of Europe, and opened the way for the Napoleonic dynasty, a thing utterly unexpected.

From this small beginning, as at the first, it has progressed—fighting its way and maintaining its ground against the hosts of foes who have encountered it, until at this day its principles are being preached both by the living voice and the press, through the length and breadth of this great land—has crossed the Atlantic and gained a firm foothold in the old world, and has crossed the mighty Pacific and planted its banner on the islands of the southern sea, and many are running to and fro and knowledge of God's ancient truth is being increased. In this the lovers of the truth do, yea and will rejoice.

But as at the first the subtle enemy "changed the truth of God into a lie," and succeeded in having it believed; so in every age it has been assailed by subtle foes, who have but too well succeeded; and it so happens that its most successful enemies have not been its open avowed foes, but its *professed* best friends and advocates, who under the guise of diving into the deep things of God, and bringing to light new developments of the truth, have by their subtle reasonings, and philosophizing introduced doctrines which were corrupting in their tendency and subversive of the faith. This was emphatically so, both at Corinth and Ephesus. The apostle said to the elders of the latter place, "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It would be

marvelously strange then, if after having succeeded in burying it for ages; and it having in those last days been again brought to light; the enemy of all truth and righteousness, did not again resort to his old tactics which have proved so successful and try to arrest its progress by internal broils and contentions—or corrupt it and so render it of none effect. Well the enemy having tried the first part of this programme without that success which he desired, has, we are sorry to say, had more success in the second; for he has succeeded in dividing up the professed friends of truth, and caused many to separate themselves, on a sectarian basis, and under a sectarian name; and to denounce their brethren as not of the faith, because they cannot pronounce their party shibboleths, and subscribe to their anscriptural dogmas. Let the real friends of truth then, learn to guard diligently that which is intrusted to them, and "earnestly to contend for the faith which was once delivered to the saints" that by so doing they may be found worthy of divine approbation when the king appears in his glory.

Having given this rapid historical sketch, let us now turn to the consideration of the passage at the head of this article.

"The Spirit expressly says." Then this is a spirit communication, but unlike many pretended spirit communications this is one from the Divine Spirit. The communication is, that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines (i. e.) teachings of demons," etc. These are evidently the latter times, for we have seen that in these times the ancient faith has been revived and many profess it. But we have seen, that from among these, as at Ephesus, "Men have arisen speaking perverse things to draw away disciples after them." And the apostle shows in his second letter, that during the perilous times of the last days, "evil men and seducers shall wax worse and worse, deceiving and being deceived." Time was when we understood these revelations of the Spirit to have their fulfillment chiefly in the apostate Romish Church, and in the new development of infidelity, which has arisen from the universal belief by the professed christain church, of that LIE, which the old serpent uttered in the garden of Eden; Ye shall not surely die. But late events seem specially to point to the new form of error which has arisen in the body of the brethren of the one faith. For short as the time is, since the first public announcement of the new antisciptural dogma, which has caused the separation; it has already developed an unlovely, and unholy spirit and temper, akin

to that which was exhibited by Diotrephes—a spirit of detraction, and denunciatory in its tone—which seems to take special delight in “beguiling unstable souls;” and by the propagation of their pernicious tenets corrupting the faith, and destroying its simplicity. The apostolic direction concerning such is; “from such turn away.”

As we have seen, there were those in the apostles day, who denied the resurrection, and others who said it was passed already. To *preach* and to *believe* doctrines which subvert any one of the fundamental principles of the faith, is equivalent to a denial, or an “overthrow” of the faith. Just as those who sought justification by the works of the law, were required to keep inviolate all the precepts of the law; or in apostolic language they “are debtors to do the whole law,” and as says the apostle James, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”

The doctrine of the resurrection is certainly a fundamental principle of the faith, as all will admit, concerning this, the teaching of the word is, that “there will be a resurrection, both of the *just*, and of the *unjust*.” This is plain, and definite, as to the fact. It seems also equally plain that those two classes do not rise together; because the testimony declares that “*Blessed and holy* is he that hath part in the *first resurrection*”; on such the *second death* hath no power.” Here are several things worthy of note.

1. The expression, “*first resurrection*,” plainly indicates that there will be more than one resurrection.

2. Those who are accounted worthy of the *first* are *BLESSED AND HOLY*. They shall be priests of God and of Christ, and shall reign with him a thousand years.

3. On these the *second death* hath no power; hence *THEY ARE IMMORTAL*, not mortal.

Here then is a resurrection called the *first*, in which are none but the *just*, the *righteous*, who are “*blessed and holy*.” John who saw these things in vision, omits to say anything about them first standing before the judgment seat in their “*mortal flesh and blood*,” Adamic nature, to be judged whether they were worthy of everlasting life. Neither, when found worthy, and pronounced *blessed and holy* does he say anything about the process of consuming this mortal flesh and blood body, and changing it into holy spirit nature. How interesting and instructive it would have been to us, if John had described this process. But since he has not, let us be thankful that what the *Revelator* of the first century failed to do, the wise seers of the nineteenth century

have done! Happy our lot who live in *this* age.

But here is a wise caution uttered by the beloved disciple; hear it, “Beloved, believe not every spirit, but *try* the spirits whether they are of God; because many false prophets are gone out into the world. We, (apostles,) are of God. He that knoweth God heareth us. Hereby know we the spirit of truth, and the spirit of error.” 1 John iv. 1, 6. This admonition and rule, we propose to adhere to. The apostle Peter writing to the, *elect and sanctified* ones who were scattered abroad, encourages them thus, “That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, (when?) AT THE APPEARING OF JESUS CHRIST.” Wherefore gird up the loins of your mind, be sober, and hope to the end, (what for?) for the grace (favor) that is to be BROUGHT UNTO YOU at the revelation of Jesus Christ.” 1 Peter i. 7, 13. Now mark this language, there is “praise, and honor, and glory” for the saints when Jesus appears. And he brings this precious favor to them, when he is revealed. Hence they have not to wait for it, neither 40 days, nor 40 years; but they enter at once into the joy of their Lord. Now we will hear the testimony of the apostle John, he says; “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but *we know* that when he shall appear, *we shall be like him*; for we shall see him as he is.” This is important testimony brethren. Even now the saints are sons of God. What an honorable and dignified position! but how transcendently great the joy, the glory, the honor yet to be bestowed doth not yet appear. “Eye hath not seen, nor the ear heard; neither hath it entered into the heart of man, what the Lord hath prepared for those that love him.” But it is “a far more exceeding and eternal weight of glory;” something beyond description and conception. “But *THIS WE KNOW*, that when *he shall appear*, *WE SHALL BE LIKE HIM*. This is enough. He is glorified! Transcendently glorious! And when he comes, “he will appear in his glory.” And we shall see him, not as he was, but as he is. We too must *then* be glorified, for we shall be *like him*, and certainly, mortal sight, could not gaze on the insufferable brightness of the glory of God. This hammer of the word breaks in pieces the pernicious doctrine of the mortal resurrection of the saints. But we have still other testimony to bring; we will now hear Paul.

This apostle wrote a long letter, which he addressed “unto the church of God at Corinth.” Those composing this congre-

gation, he styles, *sanctified* in Christ Jesus called—saints, or holy ones. In this letter he introduces an elaborate argument on the resurrection of the saints, for it was to such he was writing, to correct an error which some of them had imbibed from false teachers, and to answer an inquiry as to "how are the dead raised up? and with what body do the come?" In answering, he borrows the language of the husbandman, and says, "It is sown an animal body, it is raised a spiritual body. If there is an animal body there is also a spiritual body. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." We quote from the *Diaglott* with its signs of emphasis: The reader will note the expression, "it is sown," and the antithesis, it is raised; that the thing sown, and the thing raised, are related to each other. In fact, that the one is derived, or springs from the other, just as the ripe grain in the ear is the offspring of that which was sown; for had not the husbandman sown his seed he would have had nothing to reap. But the author of this new heresy says no, it is not the same, "for any other dust will do as well," to build the new body from, and so it would if God so ordered it, but his order and arrangement is to give to every seed its own body, and it is best for "man to acquiesce in his arrangement. And so the spirit of God speaking through Paul, says of the thing, or body sown—it is raised a *spiritual*—an *incorruptible*—a *glorious*, and a *powerful body*. Thus showing the *EXEMPT*, and mighty wonder working power of God in the moment of the resurrection, changing that mere animal, fleshly nature, derived from Adam, into a glorious, powerful, incorruptible, spiritual man. This is the birth of the spirit which Jesus taught. The emergence from the tomb as from the womb in which it has been hid, is the coming forth to the realization of that hope, which all those have, who fall asleep in Jesus. Nothing can be plainer to the unsophisticated reader of the words who is unspoiled by the "philosophy and vain deceit" of worldly wise men, than this teaching of the apostle. He was addressing and speaking of those who constituted the body of the faithful whether living, or sleeping in Jesus, and not of some imaginary, persons who were subsequently to be created mortal and corruptible and who were to be made believe that they had a previous existence, by having such an impression stamped upon their sensorium. "The wisdom of the world is foolishness with God." There have not been wanting men both in ancient and modern times, who have denied the resurrection, and taught that it was a thing impossible for the dead to be raised. Some of the wise Athenians mocked when "Paul preached unto them Jesus and the resurrection." And to the Sadducees, Paul said, "why should it be thought a thing incredible with you that God should raise the dead?" Man in his wisdom may not see *how* it can be done; but when God has spoken the word, that ought to be enough for our faith, though our reason may not comprehend the process; for there is nothing impossible with him. But to return to the apostle's reasoning. In the 51st and 52nd verse, the apostle says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead *shall be raised incorruptible*, and we shall be changed. The revelation of this secret teaches, that at the same moment the sleeping saints are raised, the living saints will be changed. Changed to what? Why to the same state and condition as the sleeping saints are raised in: which is *incorruptibility*, and immortality. For, says the apostle, "this corruptible," the corrupting form of the sleeping saints, "must put on, (i. e.) be clothed with, incorruption; and this mortal," the body of the living saint, who is awaiting the change, "must put on immortality." Can language convey a clearer, more positive and definite idea than this, that the same moment the trumpet sounds "the *dead* shall be raised incorruptible?" How does this agree with the doctrine of the new sect, who "have gone out from us?" who teach that our blessed Lord and Savior was "raised from the dead in his mortal flesh and blood Adamic nature." And that all the sleeping saints will be raised in the same mortal state, or rather that God will build of other dust a form to represent them; mortal, and liable to corruption, as they were; and then after some forty years more of this mortal life, to change them to immortality, if they should have been adjudged worthy of it. Monstrous! Is the omnipotent power of God to be put forth for this? NO! On this hypothesis, to what would the living be changed? from mortality to mortality? from their flesh and blood Adamic nature to the same? Why this is sheer nonsense, and no change at all! That men otherwise intelligent, and professing to understand, and teach "the things concerning the kingdom of God, and the name of Jesus Christ," should stultify themselves by believing, and teaching a doctrine so *subversive of the faith* and the plainest teaching of God's word, is

to us a matter of profound astonishment, Surely these have no claim to be called "the brethren of Christ."

Brethren, "Be not deceived; evil communications corrupt good manners.

Awake to righteousness and sin not; for some have not the knowledge of God, I speak this to you shame." This subject is by no means exhausted, there are many more testimonies to be adduced, in further support and confirmation of what has been advanced, if necessary. But we trust that enough has been said to put the brethren on their guard against the new unscriptural dogma, and that they give no heed to the seductive influences of those who teach it, and are seeking to "draw away disciples after them."

As our article has already grown much too large, the consideration of other matters pertaining to it must be left for another time.

Beloved brethren "be *steadfast, unmovable*, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

EDITOR, *pro tem.*

Strong Delusion.

"And for this cause God shall send them strong delusion." (2 Thess. ii. 11.)

The cause of these delusions is a disbelief of the truth. "Because they received not the love of the truth, that they might be saved." That these persons who are deluded are honest we need not doubt. When we see the epitaphs on the marble slabs that mark the resting places of their friends, and stop to think that the hour of death is with all an honest hour, we are made to feel that they thought they were right. But there is the evidence of delusion. On the tomb-stone of a clergyman's daughter I find the following epitaph:

"Calm on the bosom of thy God,
Fair spirit, rest thee now;
E'en while with us thy footsteps trod
His seal was on thy brow."

It will be remembered that the class of theologians who talk about a spirit-man that goes to God when we die declare that a spirit has no form, but is immaterial. In the above epitaph the "spirit-footsteps" are said to have "trod" with "us," and God's seal was on the spirit's brow. Thus their confusion shows their delusion. Farther evidence of delusion may be gathered from another epitaph, which reads:

"The grave that now doth press
Upon his cast-off dress
Is but the wardrobe locked—
He is not there."

Jesus said: "He that believeth in me though he were *dead yet shall he live.*" (John xi. 25.) But how? "I will raise him up at the *last day.*" (John vi. 40.) Jesus found Lazarus in the grave. Did Jesus say, "This is but his cast-off dress? *he is not here?*" No. He said, "Our friend Lazarus sleepeth, and I go that I may awake him out of sleep." But this deluded soul says, The grave is but the wardrobe locked, the man is not here.

Another, still more deluded, had written on the tomb-stone of his child;

"There is no such thing as death. What is so called is but the beginning of a new existence."

How absurd!

There are but two classes spoken of who are to be saved. One is—"We which are alive and remain unto the coming of the Lord," and, "Those that are asleep [dead.]" And so it is declared that when Jesus comes to judge the quick and dead, "that the *dead* in Christ shall rise first," and with those who are alive and remain be caught up to meet him [Christ] in the air. So we see that the idea that those who sleep in Jesus are not in the grave is without foundation in the Word of God—hence a delusion. This delusion was Pagan in embryo, Papal in infancy, "Orthodox" in youth, but in ripe age it is Spiritism.

But thank God, *all* are not deluded. In the same cemetery from which the above epitaphs were gathered, I found this (which is in harmony with the Bible):

"Go, weeping friends, dry up your tears;
I must lie here till Christ appears."

Here was one who cherished Peter's "blessed hope."

Let us hold on to the truth and the hope of a future life by the resurrection from the dead, or a change when Jesus comes.—*Preston in Voice of the West.*

☞ Practice what you learn of spiritual truth, or the light communicated will be withdrawn.

☞ The resurrection of Christ is as the key-stone, bearing the whole edifice of Christianity.

☞ He who tells all he knows will also tell what he does not know.

☞ The service of God should be the employment, and the praises of God the joy of every heart.

☞ Communion with God is a sure relief from distracting cares.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also; for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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Theology.

THE MEDIATION OF CHRIST, VIEWED THROUGH THE MEDIATION OF MOSES.

CHAPTER XI.

Gal. iii. 20.—"Now a mediator is not a mediator of one, but God is one."

"Truth crushed to earth, shall rise again,—
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshipers."

In order to arrive at a correct understanding of the mediation of Christ, it may be necessary for us to ascertain first what idea is conveyed or involved in the term mediation. For as words are not ideas, but only the signs, or characters, or if you please, the mediums by which ideas are communicated from mind to mind, it becomes necessary for us to pause a moment and consider this word, that we may get the idea of which it was designed to be the sign and medium, at the time it was uttered by the apostle; because if we use his words, we must use them as signs and mediums to convey the ideas for which they stood when they became the depository and vehicle of his ideas and thoughts. For if we use them in any other sense, it is clear we must use them as signs and mediums of other ideas; and, that moment they must cease to be Paul's words, because they would no longer convey the ideas of Paul, but become the signs and mediums of our own ideas, and consequently they would become our own, and not Paul's words.

I ask then, what idea he embodied in the word mediation? for I propose to talk with Paul, and men of inspiration, whose ideas it is to be presumed the reader will prefer to his own, or any other uninspired man.

It is not necessary to resort to our lexicons to answer this question, because, as is generally the case with scripture language, the ideas couched in its words are made visible by the relation the words going before, and following after, sustain to them. But notwithstanding it is my purpose to

make the context develop this idea, I shall first allude briefly to the definition given to the word by the lexicons.

The word used by the apostle, and which corresponds to our English word mediator, is *mesitees*. In the lexicon attached to Greenfield's Greek Testament, the following definition is found, to wit:—"a mediator, one who intervenes between, and reconciles two adverse parties, Tim. ii. 5; *spoken of an internuncius or interpreter, one who is the medium of communication between two parties, Gal. iii. 19, 20, Heb. viii. 6, et. al.*"

That this was the idea Paul intended to convey by the use of this word, will be seen upon a brief examination of the connection in which the word occurs. The word is used but six times in the New Testament. The first instance in which it is used, is in Paul's letter to the Galatian church, in the verse preceding the one quoted at the commencement of this article. It reads as follows; "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it (the Mosaic law) was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law (of Moses) then against the promises of God? God forbid; for if there had been a law given (by Moses) which could have given life, verily righteousness should have been by the law," (of Moses.) Paul refers here to the mediation of Moses, who performed the functions of that office in strict accordance with Greenfield's definition of the word, at the time he received the law on tables of stone and delivered it to the children of Israel on his return from the Mount. I shall quote a few verses from the fifth chapter of Deut., to give a practical illustration of the idea to be conveyed by the word mediation. For, beginning with the first verse of this chapter, the reader will find the mediator to which Paul has referred him in his Galatian letter,—Moses by name,—in the full exer-

cise of the functions of this office, mediating between God, and the Israelites. I quote: "And Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the Mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the Mount;) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy (to none except thee) thousands of them that love me and KEEP MY COMMANDMENTS."

I shall not rehearse all the law that follows, but passing over it, shall quote what he has to say to the people after delivering the law to them. I shall quote from verse 22nd and onward. "These words the Lord spake unto all your assembly in the Mount out of the midst of the fire, and of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord

heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

Where is the lexicon, or commentary, that has given a plainer, truer, or more rational exposition of the word mediation? Can we ask a better definition than this quotation affords? We cannot. For in this quotation we have given us the exact labor performed by Moses while acting in the capacity of mediator. A lexicographer, or a commentator, may give a correct definition of a word; but though correct, it may be looked upon with incredulity, and therefore fail to satisfy the mind of the inquirer. But when we can read from sacred history the acts and duties performed by one in the full exercise of that office, as in the case of Moses, it must satisfy us as to the real meaning of the word, as nothing else can.

There can be no doubt I think, but that Paul had right conceptions of the business to be performed by a mediator; and that his ideas of mediation were based upon what he knew from the scriptures of the mediation of Moses. The verse quoted from his epistle to the Galatians shows clearly, that he regarded the work of Moses as a mediator, to be connected with the introduction of the law covenant. For in reply to the question "Wherefore then serveth the law (covenant?)" he says, "It was added because of transgressions, till the seed should come to whom the promise was made; and it (the law covenant) was ordained by angels in the hand of a mediator." Paul knew very well that the tables of stone on which the law was inscribed, were received by Moses from God while in the Mount, and delivered to the people, and its strict observance enjoined by him, on his return therefrom. He must have referred

to Moses then, as being the mediator, at whose hand this covenant was received from God, and from whose hand it was faithfully delivered to, and impartially enforced upon the Israelites. Paul understood that this would constitute Moses a mediator; for he knew Moses had stood in that *intermediate* position between God and the Israelites, whereby the work he performed, and by the position he occupied between the two parties, he must have been constituted a true and lawful one. We see therefore that what has been quoted from Galatians, harmonizes with what has been quoted from Deuteronomy, and that they both accord with Greenfield's definition. But in all we have discovered as yet, we find nothing that looks at all like the popular idea derived from the creeds and schools. For Moses had nothing to do with God as mediator, except to receive from him the covenant and its concomitants. His principle work as mediator was with the Israelites and not with God. For he found by sad experience that they were stiff-necked, contrary, and stubborn; and on this account needed his mediatorial services. But on the part of God, he experienced nothing but the tenderest care and solicitude for them, and such a desire on his part to fulfill his covenant to the very letter, as rendered the idea of mediating with him, in the popular sense, entirely absurd, and therefore out of the question. It was *because* of transgressions or the perverseness of the *Israelites* and not of perverseness or transgression on the part of himself, that God provided the Israelites with this law upon tables of stone by the hand of a mediator, whose business was to receive it from God, and teach it to the Israelites. Hence this mediator had to do with the offending, and not with the offended party! This is evident again also, from the fact that the mediator is the appointee of the offended party, and that he is appointed to quell offences. Instead therefore of his having any business to transact with God, as we have been taught to believe, it is far more rational and in harmony with the Scriptures, to believe that God, as the prime mover, has to do with the mediator, rather; and that the mediator next in turn, has to do with the people, to whom he is sent. This, the reader will see, removes the slanderous and blasphemous imputation of vacillation and perverseness that by implication is attached to the Divine Being by the common theories, and places it upon man, the party really deserving of these charges. On account of the perverseness and vacillation of the Israelites it was necessary that this covenant, of which Moses was the mediator, be read to them on stated

public occasions not only so; but according to Deut. vi. 7, 8, they were to teach it to their children diligently, talk of it when sitting in their houses, and when walking by the way, when retiring to rest, and when rising up; and they were to bind them for a sign upon the hand, and that they should be as frontlets between the eyes; and lastly they were to write them upon the posts of their houses, and upon their gates. On no occasion that I remember, did Moses relax his efforts to enforce upon the Israelites a rigorous observance of this Sinaitic law. And in all this he acted in perfect harmony with the mind of him from whom he received both his mediatorial appointment, and the tables of the law, as indeed the scriptures themselves also testify: for it is written,—Heb. iii. 2, 5,—“Who was faithful to him that appointed him, as also Moses was faithful in all his house.” “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after.” Historical facts show therefore that there was no disagreement between God and the mediator Moses, but that there existed a oneness of purpose, and a harmony of action, or a faithfulness and an obedience to his appointer, utterly incompatible with the popular idea of mediation, which, by teaching that the official business of the mediator is to be performed in heaven and with God, renders it incongruous with the idea of his being faithful to him who had appointed him; or with his acting in harmony with the very law, the observance of which he had taught his Israelitish brethren, was essential in order to gain the blessings promised in the covenant.

What, then, is a mediator? In the case of Moses, we have found it to be one appointed by God to receive and deliver to the Israelites his covenant. But what object had God in view in providing the Israelites a covenant at the hand of a mediator? Could he have had any other than that of rendering them submissive to that will of his set forth in the covenant? That this was the grand object, I doubt not the reader will see; for he never proposed to give the blessings named in the covenant, except upon the undeviating terms of submitting to the conditions set forth in that covenant. Hence I say the grand object of mediation is to conciliate *man*—not God—and render *man* submissive to the Divine will; for without submission thereunto he has declared he cannot and will not confer the blessing stipulated in the covenant. If then, a mediator is one who received and introduced God's covenant, and that covenant contains God's own conditions and terms; and those conditions and terms are

unalterable during the years the covenant continues in force; what possible chance for success would a mediator meet with, should he attempt to mediate according to the programme of the current systems? Moses once attempted this sort of mediation but I shall show with what success, by relating the case. When he was but just entering upon the duties of the mediatorial office, and was yet upon the Mount where God was qualifying him to deliver the covenant to his brethren, they, it will be remembered, were making to themselves a golden calf as an object of worship. But when he returned from the Mount and found them thus engaged, he was displeased with their wickedness; and, standing in the gate of the camp he said; "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor." And in obedience to God's word there fell that day about three thousand men. And those remaining were ordered to consecrate themselves to the Lord that day. The next day Moses said to the people; "You have sinned a very great sin; I will go up to the Lord, if by any means I may be able to entreat him for your crime. And returning to the Lord, he said; I beseech thee; this people hath sinned a heinous sin, and they have made to themselves gods of gold; either forgive them this trespass, or if thou do not, strike me out of the book that thou hast written. And the Lord answered him; he that hath sinned against me, him will I strike out of my book; but go thou, and lead this people whither I have told thee; my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs. The Lord therefore struck the people for the guilt on occasion of the calf which Aaron had made."—(Dauay Bible,) Exod. xxxii. 30-35. From this the reader will see that if God had designed that he should mediate after this manner, that he would have encouraged him to still further attempts at this sort of mediation by yielding to these first entreaties of the mediator. But the very poor success he met with in entreating God for his brethren, we have reason to believe discouraged him from ever after attempting the like again. And it is but rational to suppose, that when he had *interceded* so earnestly that they might be forgiven, and if not, that he might be struck out of the book, and that he only received the stern answer from God, that,

"*he that hath sinned against me, him will I strike out of my book.*" that it must have led him to direct his efforts, as it seems he did from that time onward, toward his brethren, interceding with them to desist from sin by conforming to the laws of the covenant, and in that way prevent the erasure of their names from the book God had written. Thus it is made apparent that God is inflexible in his covenant; and that he cannot by any system of mediation, be inveigled to believe in the mock virtue of disobedience; or, to place holiness at a disadvantage, by rating the insubordinate at par.
GEO. NELLIS.

For the Gospel Labour.

Practical Christianity.

3. The spirit of Christ was a spirit of perfect obedience to his Father's commands and an entire submission to his will. See him at Jacob's well, near to the city of Sychar, although wearied and fatigued with his journey and in need of refreshments to renew his wasted energies, and recruit his strength; yet, when he found even one who was willing to listen to the truth, forgetting as it were, his own weariness and hunger; and when pressed by his disciples to eat, exclaiming, my meat is to do the will of him that sent me, and to finish his work, John iv. 34. Again, when the unbelieving Jews were disputing with him about his being "the bread of life," he says, for I came down from heaven, not to do mine own will, but the will of him that sent me. John vi. 38. And again, when taking a retrospective view of his whole life, and about to bid adieu to earth and its scenes for a season, and while addressing his heavenly Father on that occasion, he says, I have glorified thee on earth; I have finished the work which thou gavest me to do. John xviii. 4. And when surrounded by the Roman soldiers, in the garden of Gethsemane, and when the valiant Peter draws his sword in his Master's defence, he cries out, put up thy sword into the sheath, the cup which my Father hath given me shall I not drink it? chap. xviii. 11. Once more, behold him prostrate in the garden, when the bitter cup of the shameful and ignominious death of the cross, with all its indescribable horrors and intense suffering stared him in the face, exclaiming, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.

"O garden of Olives, thou dear, honored spot, The fame of thy wonders, shall ne'er be forgot. The theme most transporting to seraphs above, The triumph of sorrow, the triumph of love.

Ah, brethren, what a noble example

is here set before us, how worthy of our imitation, and yet how few there are who follow it. Instead of entire submission to the Divine will, the great question of the day seems to be, not, what is the will of God? but what will most effectually enhance my own interests? By what means shall I gain the most honorable position in society?

Brethren, you who have named the name of Christ, you who expect to attain to a high position in his kingdom, are you yielding that implicit obedience, that unreserved submission to the Divine will which the word of God so imperatively demands? Does not the world and its interests exert too much influence over you? The apostle Paul found some of this class in Rome; and he complains of them, saying, for all seek their own, not the things which are Christ Jesus', Phil. ii. 2, and this seems to be the cause why they are not more successful in bringing their followers to a knowledge of the truth. Look to it, brethren, that this worldly-mindedness does not shut you out of the kingdom of God. If any man have not the spirit of Christ, he is none of his.

4. Once more, the spirit of Christ was a spirit of self-sacrifice for the good of others. Hear what the apostle says of him. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii. 9. In regard to the fact mentioned in the above quotation, it makes no difference whether we view Christ as having a real personal existence previous to his birth, or as being the word, and the riches being prospective; it is enough for our present purpose to know that an inspired apostle wrote these words for our instruction, and to believe them as such. Behold him then, rich in his Father's love, endeared to him by the fondest—the most affectionate ties that Divine nature itself could possess. So great was this love of the Father to the Son, that at his public act of obedience to his Father's commands, when to fulfill all righteousness, and to set an example for all his followers, he is immersed by John in Jordan's flowing stream, the Father exclaims in an audible manner, "This is my beloved Son, in whom I am well pleased." Yet, rich as he was in his Father's love; so ardently did he desire the salvation of our race, that he laid aside for a season these indescribable riches of love, riches of glory, John xvii. 5, 24, and placed himself in a position where the Father was under the necessity of chastising him. He was wounded for our transgression, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes

we are healed. Isa. liii. 5. Other instances of this same self-sacrificing spirit of Christ might be quoted. See Phil. ii. 6-8. Now brethren, you who love the Lord Jesus Christ; you who profess to believe that through his poverty you will be made eternally rich; where is this self-sacrificing spirit for the good of others manifested by you in these days? Are you doing what you can, in the circumstances in which you are placed, that the eternal salvation of others might be effected? You profess to believe that all who will not believe and obey the gospel of the kingdom of God will be irretrievably lost; and there you are surrounded in city and country by the thousands who are led by the blind leaders of the blind, and according to your own belief perishing for lack of true knowledge; and you having that knowledge and the means to disseminate that knowledge among your neighbors at your command, and yet what are you doing? You admit you have neither the time nor the talent to preach the gospel yourself, and you are not willing to support others who have. Again, we ask, what are you doing for the salvation of others? Do you really think, brethren, that your coming together every first-day of the week, and reading a portion or two of scriptures, giving thanks for the loaf, and the cup, and the partaking thereof, while you do not manifest that zealous, prayerful, obedient, unreserved, submissive, loving, self-sacrificing spirit of Christ, will ensure you an entrance into his kingdom? Look to it brethren, and may it ever be uppermost in your mind, that if any man have not the spirit of Christ he is none of his.

W. M. HOWELL.

For the Gospel Banner.

"Christ's Coming and Kingdom."

Observing an article under the above motto in September 1st *Banner*; for the advance of the truth I offer a few remarks thereon. The writer says that "the feet kingdoms of Nebuchadnezzars image have not come into existence yet." So far I have looked upon the image as a chart of the world's history from Nebuchadnezzar to the establishment of the kingdom of God—that it covers all the intervening time—that it has no breaks or chasms—that it is consecutive—that the head is not drawn away from the trunk—the breast and arms from the belly—the body from the legs &c., with blank spaces between; but the lines are all continuous from the crown of the head to the toes. This I believe to be the true theory of the image; because it is rouched for by all history, from Nebuchad-

nezzar until now. Nebuchadnezzar's kingdom was divided and the same night given to the Medes and Persians. In fact this must be the true theory, because the image represents only supreme world rulers and in the very nature of things there always is a dominant power whom it is dangerous for an inferior power to thwart. This holds good even down to the kingdom of God yet future.

I may be asked, who was the dominant power in the fourth kingdom? I answer that during the undivided state of that kingdom, it was Rome that bore rule over all the earth, and continued so to do, until the division among the northern barbarians; after which, the Pope reigned over the kings of the earth, and that in a style they had never before been domineered over. If these principles of interpretation be correct, and we think they are, it is capable of demonstration the most absolute, under what part of the image we now are. As we must be under some part of it. What part we ask? Do we need to answer? Is Rome divided or is it not divided? We are then under the divided state of the Roman, or fourth kingdom, which will reach to the kingdom of God.

But what is the proof that the feet kingdoms are not set up yet? "If the feet kingdoms have been set up, the kingdom of God is." This proof does not convince us; we think this is just the very opposite of what is to obtain. The two cannot exist together. They are not to exist together. The last is to take the place of the other, and fill the whole earth.

Without going into the other matter contained in the paper in question, all of which is affected by the above, we in conclusion invite our readers to open their eyes to the situation and to behold standing before them in imposing majesty, Nebuchadnezzar's image full and entire. How do we prove this? Go back to the days of the fourth or Roman kingdom. Could you see it stand on its feet then? No because it had no feet to stand on. Go further back to the palmy days of Greece. Why could we not see it stand on its feet then? Because it had neither legs nor feet. How stands the case now? Since then the legs and feet have been formed, and now is the image complete, standing on its feet, having feet to stand on.

How staggering the thought, that we live in so momentous times, away down in the extreme end of all history. Big with portentous results, are the days we now live in. An awful suspense reigns. The situation now is, "hurt not the earth, neither the trees till we have sealed the servants of

God." Soon time will be no longer, and the saints eternity will begin. The next thing in order is the crash of the stone upon the feet.

Let us then accept the situation and do with might what our hands find to do. Let us desist hunting vagaries like Napoleon the man of sin—the Czar of Russia the head of the image, and other whims too silly for serious consideration in these stirring times. Jesus sums up Revelation with the words "Surely I come quickly," and we say, even so come Lord Jesus and end this suspense. MORE ANON.

Phos Aleethinos,

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

PART IV.—HEBREW EVANGELISM.

"I will sing of the mercies of Yahweh forever, with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations," Psa. lxxxix. 1-4.

"THE SURE MERCIES OF DAVID."

In our last we briefly noticed the covenant with David. In this number we propose to pursue that subject further, in order that we may better understand its import, and how much is involved in it. In the Psalm from which we have made the above quotation, there is much for our instruction concerning this matter. We are therein taught that the Eternal has not only made a covenant with David, but that he has sworn by his holiness that it shall be accomplished. We read of the Eternal in this Psalm, that "justice and judgment are the habitation of his throne, mercy and truth go before his face." We also read, "I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established, and mine arm also shall strengthen him. . . . My faithfulness and mercy shall be with him, and in my NAME shall his horn be exalted. . . . Also will I make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant

will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven," Psa. lxxxix. 20-37.

In the foregoing quotations we find nothing like the teachings of modern theology concerning David's heirship to ethereal realms of bliss beyond the stars, but something tangible, that the mind can grasp, and the reason comprehend. Here we find the assurance given in the strongest terms, and affirmed with the most solemn oath of the Eternal, that the covenant with David shall not be broken.

We find the life and holiness of Yahweh pledged that the throne of David shall be established forever; and, as if to convey to our minds with more force the duration of that throne, as expressed by the word forever, we are told that it shall be as enduring "as the days of heaven," that "it shall be as the sun," before the Eternal. We find, that in the covenant made with David, affirmed by the oath of the Eternal, is most surely involved the establishment of the throne of David forever. Has this, had, or is it at present having its fulfillment? We answer most emphatically, No! Again we ask, will it ever be fulfilled? If this language is really what it claims to be, and what is claimed for it, it must be, and he who teaches otherwise teaches that God will lie to David, which he has sworn by his holiness he will not do. Yet how few there are among the many who profess a belief in the Bible, and to be children of God, that attach any importance whatever to these things; but on the contrary and in opposition to these teachings, they are looking for something else, something which God has never promised to man, something which if it could, or should be realized, would make the Eternal One, a covenant breaking God, and this word void and of none effect. But in order to make this matter more clear in the mind of the honest inquirer after truth, we will notice a few more testimonies upon the subject. In another Psalm we read, "Yahweh hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne. . . . For Yahweh hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. . . . There will I make the horn of David to bud; I have ordained a lamp for my anointed," (Messiah,) Psa. cxxxii. 10-18. In this, we are taught not only that the throne of David is to be established, but that a literal descendant of his is to reign

upon it, and that the place wherein that throne is to be located is Zion the city of David, the mountain and strong fortress which he took from the Jebusites, the place chosen by Yahweh for his rest and habitation on earth; the place where the horn of David is to bud, and in which a light is ordained for the Messiah.

The prophet Isaiah in speaking by the Spirit concerning these things calls them, "the sure mercies of David." The Spirit's invitation as set forth by that prophet is as follows:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant you, even the sure mercies of David," Isa. lv. 1-4.

If we turn back to the word of David as recorded in 2 Sam. we there read something of great interest concerning this covenant with David.

THE SPIRIT'S ORACLE TO DAVID.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springeth out of the earth by the clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that hath touched them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire," 2 Sam. xxiii. 1-8.

From the oracle of the Spirit spoken through David, we learn that the mighty God of Jacob spake through David, and the words of the eternal Spirit were on his tongue. The same Spirit that was in the beginning and spake all things into existence, now gives to David, and through him to the "called out" of God, the comfortable

assurance, and hope of deliverance, by means of a Just One to rule over men, ruling in the fear of God. This is something that has not been seen in the past, neither is it seen in the present time. We find that this as well as all the other utterances of the Deity, relative to his purposes concerning the human race has a political significance, and takes cognizance of dominion and rule, and through that rule the blessing of all nations, and the bettering of their condition on the earth, morally, socially and politically.

The personage who is to be the instrument of bringing about these things is a descendant of David, and a descendant of Abraham; and is called in the Hebrew tongue, *ha Me-siach*, the Messiah. This grand idea of the Just One to reign over men, as involved in the covenant Yahweh made with him, was to David the hope and assurance of future life and salvation. David knew from what had been communicated to him of the mind of the Eternal, that this Just One, was to be a BRANCH, or member of his house. David calls him a *tsadik*, or justified one. In after years he was spoken of by Jeremiah as a *tsay-mach tsadik*, a justified branch. Jer. xxiii. 5. But David could not see growing up among his sons any one answering this description, or likely to fulfil the Spirit's words. He could not see such a branch or sprout beginning to grow, or shoot forth; consequently he says "Although my house be not so with God, yet he hath made me an everlasting covenant, ordered in all things and sure, this is ALL MY SALVATION and MY DESIRE, though he make it not to grow."

David had probably never heard of the modern means of grace, so called, the machinery by which salvation is so readily obtained in our day. He never heard of the anxious bench, or the inquiry meeting, or the revival preacher, or the prayers for sinners; all these things being of modern invention. David could not avail himself of them. But all his salvation, and desire, or hope, was based on a confident persuasion that the words of the eternal Spirit would germinate in a justified branch of his house, who should rule over men in the fear of God. This justified branch of David, the one that is to take away the thorns and briars, or the sons of Belial, and consign them to utter destruction, must have his soul filled with iron, and the staff of a spear. How literally was this fulfilled when upwards of 900 years afterwards *tsay-mach tsadik*, a justified branch of David, hung upon a cross outside the walls of Jerusalem, with the nails piercing his hands and feet, and the spear of a Roman soldier thrust into his side.

TO BE CONTINUED.

What Family Government is.

It is not to watch children with suspicious eye, to frown at the outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholic little models of aged gravity. And when they have been in fault it is not simply to punish them on account of the personal injury that you have chanced to suffer in consequence. Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of tenfold enormity; or to declare with passionate vehemence that he is the worst child in the word and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great ruler and Father in heaven. It is to punish a fault because it is sinful and contrary to the commands of God, without reference to whether it may not be productive of immediate injury to the parent or others. It is to reprove with calmness and composure, and not with angry irritation; in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*World's Crisis*.

A Look at the Passage—Mark ix. 34.

The first point that we will notice here, is the expression, "It is better for thee to enter into life maimed." Now life is the opposite of death; and the passage under consideration shows that life is to be preferred above death; and if it should cost a hand or a foot to save life, when, if you don't part with a hand or foot, it will cause the whole body die, that thus the dead will be cast into hell.—Greek, *geennan*—the valley, of Hinnom, "where their worm dieth not, and the fire is not quenched," which

teaches destruction real or figurative, in whatever way we take it.

The second point we notice is this; Is the expression, "having two hands," and "to be cast into hell," when it is said that it would be better for you to have only one hand and *live*, clear or reliable proof of endless life in misery, when the Bible is entirely silent about any *one*, or any *thing living*, "where their worm dieth not, and the fire is not quenched?" The law of nature don't allow such an idea.

The third point to which I will now call attention is this; That the Lord speaks about a place "where the worm dieth not, and the fire is not quenched," and calls the objects in this place carcasses of the men that have transgressed against him. Isa. lvi. 24. A question is to be made and considered before we can dismiss the passage before us, and it is this; is the life, into which it is better for us to enter, than to be cast into hell, eternal life, or is it temporal life? This is an important point, more so than we may imagine. The majority, I suppose, would say, eternal life, of course. True, nothing else can be made out of it, if we wish to make eternal life in torment out of the words being cast "into hell" "where their worm dieth not," etc. But how is it about entering into eternal life maimed or crippled? How many do we think are there to live with Christ for ever, with only one hand, one eye, or one foot? We ought to think over this point. Perhaps some conclusion will not bear investigation.

In the next place, it is a fact that cannot be denied nor contradicted, that the word *geennan*, translated hell, is a place that had its location on this earth, near Jerusalem, and it is literally true that carcasses of men, at the time when the Savior uttered the words under consideration, had been under the destructive influence of worms and fire in *geennan*, the valley of Hinnom; but I would not undertake to find a place answering to this *geennan*, on the renewed earth, where Christ's everlasting kingdom will be established, and the works of the Devil will be destroyed forever. Thus we see that neither the entering into life maimed, nor the *geennan* of worms and fire, will answer for the world to come.

That there was a literal *geennan* in the time of the Savior, where carcasses of men had been consumed by worms and fire, until every particle of them was destroyed, is not and cannot be denied. Then to take it literally, as it really is, we cannot possibly make it answer for a place, or state of endless life in misery. But it might be said, yes, but this literal occurrence is made use of by the Savior as a figurative representa-

tion of the state of the wicked after judgment. Well, then, after all, would the figure not teach, as the Scriptures do in general, "the second death" of the wicked, and a destruction that would not stop until it would have its inmates in a state precisely consistent with Obadiah xvi., which declares that the wicked "shall be as though they had not been?"—*World's Crisis*.

For the Gospel Banner.

Spiritual Gifts.

The following article, though written for the *Banner*, is in reference to a manuscript article which the writer had received from a brother, on the subject of "Spiritual Gifts." We leave off a portion of the preface, as being of no interest to the general reader, and introduce the article itself.—Ed.

In what we have to say on this subject, we shall not attempt to conceal nor cover up ideas, to darken counsel, by the use of words improperly applied. To the book only and alone, and let it be its own interpreter, must we appeal, irrespective of the teachings of Alex. Campbell, Dr. John Thomas or any other uninspired man. Nor need we abuse them nor others because we do not see things precisely in their light. This belligerent, proscriptive, persecuting, party spirit has been and now is the bane of Christendom. Our differences may be classified under the head of "church order." As to "the gospel of the kingdom of God and the things of the name of Jesus"—the things that must be believed in order to "put on Christ." I think there will be but little if any difference between us. That a man must believe "the gospel of the kingdom of God," that "gospel preached to Abraham" concerning the promised "seed" and "heir" of the kingdom—Jesus the Christ, Son of God and Son of man—must reform his life and be immersed into the Christ in order to become one of "Abraham's seed and heir according to the promise." I think it too palpably taught to admit of disputation, and without which no one can be a child of God, a saint, a disciple of Jesus in the Bible acceptation. A mere faith, as Campbellites teach it, in the death, burial and resurrection of Jesus, without being connected with that "gospel preached to Abraham," entitles no one to immersion and heirship; because the gospel of the kingdom has not been understood, and consequently not believed. Such baptism is no better than infant baptism, the subject not having "the faith." Upon this topic no

doubt we are heartily agreed, and we shall therefore pass on to our main subject.

Order 1. Apostles. Jesus was God's apostle to the world. Heb. iii. 1. Wherefore, holy brethren, associates of a heavenly calling, attentively regard Jesus, the apostle and high priest of our confession."

Definition. Apostles, "sent off, forth, or away, as messenger, ambassador, envoy," &c.

Scriptural definition. John iii. 16, 17. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

An apostle of God, therefore, must be sent of God, John was a man sent of God; and, therefore, in that sense was an apostle, though not in the sense of Jesus the Christ. Mark i. 2. "As it is written in the prophets, behold I send my messenger before thy face, which shall prepare thy way before thee." Christ was an extraordinary apostle of God.

Order 2. The twelve and the seventy. This order, under the first commission, was restricted to the land of Judea. It embraced the twelve and seventy, and no others. Matt. x. 11. "And when he had called unto him the twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."

Here the Savior personally commissioned the twelve, and though there were many believers under this commission and arrangement, not another man in God's universe was embraced under this call; and no others were qualified as were they. The twelve here did not operate under the commission, "Go ye into all the world." The seventy when sent forth received a similar commission, and no others operated under that. See Luke x. 1-11. It were madness, folly to say that any others were embraced in this commission, and possessed the powers under it. And it is just as unreason-

able, as unscriptural to say that all under the apostolic commission to the world had the power and demonstrations of the spirit given them. And, though Judas was one of the twelve under the first commission, he had no part nor lot in the second.

Order 3. The eleven and Paul. These were to the world, were not restricted. Mark xvi. 14-18, 30. "And he said to them, go into all the world, and preach the glad tidings to the whole creation. He who BELIEVES and is immersed will be saved; but HE WHO BELIEVES NOT will be condemned. And these signs will accompany the believers; in my NAME they will expel demons; they will speak in new languages. They will take up serpents, and if they should drink any deadly poison, it will not hurt them; they will lay hands on sick persons, and they will be well. And THOSE having gone forth, proclaimed everywhere, the Lord co-operating, and ratifying the word through the ACCOMPANYING signs."

The eleven only were embraced under this call. To them and them only was this commission given. "And he said to them"—not another being in God's universe—"go preach." They who were here commissioned, were those only to whom the promise was made, to handle "serpents," drink "deadly poison," speak unlearned "languages," and who were to have the "word" ratified by "signs accompanying." None but the apostles could handle "serpents" and drink "deadly poison" without injury. They had power to confer some "gifts" by imposition of hands, and did so as we shall see. But "the accompanying signs" to the believers here spoken of were to the eleven addressed and to them only.

If these "gifts" are to be understood for all, even in the days of the apostles, then the gospel is untrue. Hundreds and thousands of believers had not those powers. Therefore, the promise was restricted here to the persons addressed and commissioned. Nor were these "signs" of "gifts of the spirit" ever intended to make individuals Christians, but for the confirmation of the word.

Paul was called personally by the Lord and commissioned to preach, and he made the twelfth. Judas, as before remarked, never was Christ's apostle to the world; never was called by him and commissioned to the work. Nor was Matthias. Paul's commission; "For this purpose I have appeared to thee, to constitute thee a minister and a witness, both of what thou hast seen, and of those things in which I will appear to thee; delivering thee from THE PEOPLE and the GENTILES, to whom now I send thee, to open their eyes, to turn them from dark-

ness to light, and from the DOMINION of the ADVERSARY to God; that they may RECEIVE forgiveness of sins, and an inheritance among THOSE HAVING BEEN SANCTIFIED through THAT FAITH which leads unto me." Acts xxvi. 15-18.

Here Jesus speaks. Paul is addressed. "For this purpose I have appeared unto THEE, TO MAKE THEE A MINISTER and A WITNESS"—my apostle to the world. "The people and the Gentiles" constituted the world. The commission was then given to Paul for the whole world; and Jesus was to stand by him in the things already "seen" and if those things" in which he promised to "appear" unto him. Truly he gave him "signs," "revelations," "powers," in superabundance.

Jesus did not appear to Paul to make him a Christian. No! To become this, he sent him to the city and sent Ananias to him, in order that he might conform to the laws made and provided in such case. He appeared to him to make him his apostle. No man upon earth nor in the heavens could make Paul an apostle to the world, save Jesus only. Paul was therefore, one of the twelve. 1 Cor. ix. 1. "Am I not an apostle? am I not free? Have I not seen Jesus Christ our Lord?" To be an apostle of Jesus, therefore, it was necessary to have seen Jesus, to have been called by him and to have been empowered by him. These all meet in Paul, but not in Matthias.

Was not Matthias an apostle of Jesus? No! The eleven selected him and Barnabas and cast "lots," and the "lot fell upon Matthias." They had no business to do this. They could not do the personal work of Jesus. They appealed to an old Jewish custom to do that which no being on earth nor in heaven could do, save Jesus only. Jesus approved neither Matthias nor Barnabas; but, in his own good time, he called and qualified Paul. He bade the eleven: "Tarry ye in Jerusalem until ye be endued with power from on high;" but, instead of tarrying, they commenced operations, and to make an apostle of Jesus Christ! They did this before they were empowered "from on high." The Bible knows only "twelve apostles of the Lamb." In the close of the canon of revelation, John, in his vision, speaks of but "twelve apostles of the Lamb." Will we dare contradict the Book? Other apostles are spoken of, but not "apostles of the Lamb." Barnabas was an apostle of the church, and the same church made Paul her apostle for a certain work, although he was already an apostle of Jesus. Whenever and wherever a church sends out a man to do her work, that man is the apostle of that church.

But, in the days of Paul, persons claimed to be apostles of Christ who were not. These he called "false apostles, deceitful workers, transforming themselves with the apostles of Christ." In his day it was known by all, that to be an apostle of Christ, one had to see Christ and be commissioned by him. Therefore, the "false apostles;" that is, they who attempted to deceive and impose upon disciples by claiming to have seen and to have been empowered by the Savior. They were "deceitful workers."

The apostles of Christ had power conferred upon them that no other men had. They had "revelations," "visions" from God, and could prove these by raising the dead, casting out demons, healing the sick, drinking deadly poison without injury, and had also power to confer "spiritual gifts" upon others by imposition of hands. Philip was an extra-ordinary evangelist, could himself do wonderful things in the name of Jesus. He "went down to Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Philip had the gifts of the spirit, but, not being an apostle of Jesus, he could not confer them on others. Hence, after he had preached and made disciples, "Peter and John," two apostles of Christ went down to Samaria to these disciples, and "laid their hands on them, that they might receive the Holy Ghost."

Were these baptized believers Christians? Most assuredly. Yet they had not received the "Holy Ghost" i. e., they had not received him in his gifts and powers. They had received the "remission of their sins," and all any had received through baptism; had become the children of Abraham and "heirs according to the promise." The Holy Spirit in his miraculous gifts made them no better; he only enables them to know and do their duty in absence of the apostles who only had power to reveal the gospel or confer gifts on them who had them not. And, until the complete revelation was made and written, some among all churches had to have these gifts. To know how, in absence of revelation, to sing, to pray, to teach, to act, the Holy Spirit in his gifts was super-added to some of all churches. That the Samaritan believers, had the common influences of the Spirit is not doubted; but, in the times of the apostles, and of revelation, they must have "spiritual gifts" in order to suggest their songs, their prayers, their teaching, and to enable them to detect "false apostles" and "false teachers."

Just here I wish to correct an error, a wrong impression in regard to Acts ii. 38.

Campbellites teach their converts that the "Holy Ghost" is promised in baptism. No such thing. Baptism "in the name of Jesus" is "for the remission of sins," and *not* for the Holy Spirit. To the Pentecostians it was promised as a *gift*, not dependent upon baptism, but something which was promised *after* baptism; "and you shall receive the gift of the Holy Ghost." To receive this, in accordance with the teachings of the book, they must have imposed upon them apostolic hands. Besides the twelve, the baptism by the Spirit of the 120 on Pentecost, and Cornelius and his household, no man can prove that any others received the Holy Spirit only by imposition of apostolic hands. That the gifts of the Holy Spirit was not a sequence of baptism the case of Cornelius fully demonstrates. He and his received this before baptism. Audibly, visibly he fell on Cornelius and his household, as he did on the Jews on Pentecost, "at the beginning," but never since. Hence Paul's affirmation; "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. The one body—Jews and Gentiles—the one at Pentecost and the other at Cornelius' house—was immersed in the Spirit. Many of the first Christians possessed the gifts of the Spirit, and they were absolutely necessary to enable the churches to conduct their worship. But, wherever and by whomsoever possessed, imposition of apostolic hands was brought into action.

The gifts of the Spirit on the day of Pentecost were not to make the 120 Christians, for they were Christians *before*; they were not for the purpose of making Cornelius a Christian, for he received them *before* his baptism in water. Gifts and tongues were not to make their possessors Christians, but to confirm the gospel of Christ. On the Pentecost these gifts enabled the apostles to speak with tongues and to demonstrate the resurrection of Jesus from the dead; and to speak of him as he that would "reign on the throne of his father David." At Cornelius' house they were to convince the Jews who accompanied Peter, "that God had also granted repentance unto life" to the Gentiles, as well as enable these Gentiles to worship God aright in absence of written revelation.

That the Holy Spirit was not given Cornelius to make him pious, is obvious; for he was this before. In all the history of the world and of the church, no man was ever more pious than he *before* the immersion in Spirit. He was "a devout man, and one that feared God with all his house,

which gave much alms to the people, and prayed to God always." These prayers, too, were heard. "Thy prayers and thine alms are come up for a memorial before God." Yet, with all his piety, all his prayers, all his alms, after the proclamation of the gospel through the resurrected Messiah, he was unsaved, and was told to send for Peter "who shall tell thee *words*, whereby *thou* and *all* thy house *shall be saved*." "Words" and obedience to words, and not the gifts of the Holy Ghost, saved Cornelius. Baalam, a wicked prophet, spake by the influence of the Holy Spirit. That Spirit seized his tongue and guided it in the use of words. Did that Spirit make a *good man* of Baalam? No! The same Spirit, too, seized the tongue of a dumb beast—an ass—"reprimanded the madness of the prophet." Did that Spirit make a Christian of the ass? No! The physical displays and operations of God's Spirit were never designed to fill the hearts of believers in order to make them Christians; but to make "revelations" and "confirmations." And since these revelations have been made and confirmed, it is madness and folly to talk about their continuance. It is to impeach the wisdom and veracity of God. That miracles and grand wonders will be again had on this earth in the coming years of Christ's reign, I believe. But they will be exhibited in the upheaval of the earth when it shall throw up immortalized saints, change the living saints, convert the land and country of promise into "the Paradise of God," and in the reign of Christ and his saints over mortal men.

ALFRED MALONE.

TO BE CONTINUED.

PRAYER.—Prayer is the rustling of the wings of angels that are on their way bringing us the beams of the great and everlasting sun which shines from the throne of heaven, shedding glory and light around. Tears of penitence lubricate the wheels of the chariot that brings us blessings from the universal sun of creation, anticipating our requests and giving us more than we dare ask and much more than we are worthy to receive. Desire for prayer is a sure precursor of the coming blessing. "Even as the clouds foreshadoweth the rain, so prayer foreshadoweth the blessing."

☞ If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened in grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture or a failure. Have you?

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Waiting for Jesus.—No. 3.

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come," 1 Thess. i. 10.

The true Christian is always found in a waiting attitude for his Lord. All his hopes are centred in him. He fully realizes the truth of what Jesus said to his disciples, "without me ye can do nothing," and therefore is ever looking for the time when he will be "ever present with the Lord." He knows and feels that in the present state of existence he is "absent from the Lord," and that he cannot receive and enjoy the promised good, consequently while in this tabernacle he groans, "earnestly desiring to be clothed upon with our house which is from heaven" so that "mortality may be swallowed up of life." That is the time when he will see and be with his Lord. He has read and believes what the inspired penmen have written concerning him, that he is "the chiefest among ten thousand"—that he is "fairer than the children of men"—that "grace is poured into his lips," and that what his enemies said of him is true, that "never man spoke like this man;" and though not personally acquainted with him, yet he can prove the truth of the apostle Peter's statement, "whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Seeing then that the believer has these views of his absent Lord, is it any wonder that he should be found looking and waiting for his return? No; but when he hears Jesus say, "behold, I come quickly; and my reward is with me, to give unto every man as his work shall be,"—his response is—"Even so, come Lord Jesus."

In our last we gave two reasons why we are waiting for the return of Jesus from the

heavens; 1st, Because he is "the resurrection and the life;"—the *resurrection-power* to all who have fallen asleep in him; and the *life* to those who are alive and waiting for him at his coming; and 2nd, Because he will bring his *reward* with him. That reward we believe to be the kingdom and throne of his father David, covenanted, and promised, and given to him, according to the everlasting covenant made with David, as recorded in 2 Sam. vii. and also in agreement with the word of the Lord to Mary, in Luke i. 30-34, that he should possess the throne and kingdom of David. Much is comprehended in these two reasons; for they include the future welfare both of the Church and the world. They involve the immortalization and glorious exaltation of one, and the universal diffusion of the blessings of peace, and happiness, and salvation to the other—things which God has prepared for them that love him, and which have been spoken of with rapture, and been waited for with earnest longings by God's people in all ages of the world. Then let us inquire—

Why do we wait for Jesus? Because we believe we have the *one* faith—the ancient faith, "the faith once delivered to the saints" which faith directed all its recipients to look for the coming of the Just One, as the one great event which would ultimate in the blessing of the nations, and the extirpation of sin and misery from the world. And as means are necessary for the accomplishment of any purpose, and especially for such a glorious end as this, we again ask—

Why do we wait for Jesus? Because *in* and *by* Jesus, God has purposed thus to bless the world. According to Paul's glad tidings to the Athenians on Mar's Hill, (Acts xvii.) God has "appointed a day in the which he will judge (or rule) the world in righteousness by that man whom he has ordained; whereof he has given assurance unto all men, in that he hath raised him from the dead." And Peter told the Jews on the day of Pentecost, that David foretold that God would "raise up Christ to sit on his throne;" and Isaiah says, "in mercy shall the throne be established; and *he shall sit*

upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness, Isa. xvi. 5. Jesus we believe to be the Shiloh of Jacob, who will soon appear, and "to him shall the gathering of the people be"—not only of the tribes of Jacob now in dispersion—but also that "the residuo of men might seek after the Lord;" or as Paul wrote to the Ephesians, that God has purposed, "that in the dispensation of the fulness of times he might gather together in one dominion all things in (or under) Christ." God has determined to glorify his son Jesus, and therefore has committed all things into his hands; and will require all to honor the Son, even as they honor the Father; and because Jesus humbled himself unto death, he has highly exalted him, and "given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Why do we wait for Jesus? Because we believe the promise,—“yet a little while, and he that shall come will come, and will not tarry.” We wait, because he said to his disciples, “if I go away, I will come again unto you;” and in another place, “let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.” We wait, then, with confidence, believing that “unto them that look for him shall he appear the second time without sin unto salvation.” And we wait for Jesus because on him hung all our hopes for future glory and honor, and because in him is deposited the future blessedness of all the nations of the earth. But

Why do we wait for Jesus? The reason why we wait for him more particularly is, because we fully believe that neither his people, the church,—his nation, the Jews,—nor the world at large, will be blessed until he returns from heaven. He is now in the most holy place, beyond the veil; and

like the High Priest on the day of atonement, who entered there alone, with the blood of the sacrificed victim for the nation of Israel, so Jesus has also entered heaven for us, with his own blood; and also like the High Priest, he will come from behind the veil, and bless his waiting people. And not only his own people but the world at large. Unless Jesus comes, the nations will be unblessed. Philosophy, science, and government have done their best, but have signally failed. The nations are groaning for deliverance, and waiting for the manifestation of the sons of God. “The Desire of all nations” will come, nay, *must* come, before “all the families of the earth can be blessed in him.” They need good government, and in order to be good, and what the people require, it will have to be divine. Jesus has been appointed and anointed to the office of Ruler, and will establish this Divine kingdom on earth. This being the case, then,

We wait for Jesus—Because he has taught us to pray, “Thy kingdom come; thy will be done on earth, as it is in heaven.” Now we know before the kingdom can come, or the Father’s will be done on earth, Jesus must come and take the reins of government into his own hands,

We wait for Jesus—Because when he comes again he will honor and bless his saints—deliver them from the dominion of death and the grave—give them an eternal freedom from sin and sorrow, sickness and disease, pain and infirmity, and in lieu thereof will bless them with joy and happiness and life forevermore. Nay, he will do more than this, he will share with them the honor and glory of his throne and kingdom.

We wait for Jesus—Because he is “the Redeemer who shall come to Zion,” “the Holy One of Israel,” whose work will be to restore the remnant of Israel to the inheritance of the fathers. He is Jehovah’s servant “to raise up the tribes of Jacob, and to restore the desolations of Israel,” Peter told the Jews that God would send again Jesus Christ, which before had been preached unto them, “whom the heaven must receive until the restitution of all things;” and Jesus himself said before his

crucifixion,—“Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Then will come to pass what the prophet Isaiah wrote concerning this glorious period—“O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up be not afraid say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him,” Isa. xl. 9, 10. Israel will then be saved from all his enemies with an everlasting salvation, Jerusalem will become “the throne of the Lord,” and “the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously.” Until Jesus comes the nation of Israel will remain in dispersion, and Jerusalem and the land of promise be trodden under Gentile feet,—therefore we pray, “Come, Lord Jesus.”

We wait for Jesus—Because he has been given for “a light to the Gentiles, that he may be for salvation to the end of the earth.” The nations are in darkness now, and will be until Israel’s light shall come. “Darkness covers the earth, and gross darkness the people.” Jesus when here, said, “I am the light of the world.” He has been a light to many who have been gathered by the gospel out of the nations, and will yet become “the Sun of righteousness which shall arise upon the nations.” Then will they be blessed in him as the seed of Abraham, and rejoice in his salvation. As the seed of David, Jesus is destined to assume the supreme control and authority, not only over the nation of Israel restored, but also over all the nations of the earth, and we know if he is on the throne that justice will be done, truth will be vindicated, and peace will abound. No more oppression and misrule. No more desolating wars and sanguinary conflicts. No more invasions of Israel’s land by hostile nations, represented as beasts of prey, but “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid.” But “peace shall

flow as a river, and righteousness as the waves of the sea.” Ecclesiastical systems of error and bigotry and superstition, shall disappear before the light of truth which will be disseminated by divinely commissioned teachers—for “the law shall go forth from Zion, and the word of the Lord from Jerusalem.” Idolatry with its gods of gold, and silver, and wood, and its horrid rites and ceremonies; Mahomedanism with its false system of sensual religion; Catholicism with its pompous and vain ritualism, and arrogant pretensions as the only true religion; Protestantism with its many sects and conflicting beliefs; and Infidelity, whether under the form of Spiritualism, Secularism, or modern Socinianism, will meet with a complete overthrow, and a true, pure and holy system of religion alone will be tolerated. Religion then will be connected with the State. The teachers of the people will be men of truth and understanding, and shall teach men the right ways of the Lord. The social and moral condition of earth’s population will be particularly attended to, and everything tending to increase sin and wickedness; and therefore to curse the people either in body or mind will be placed under restraint, if it be not altogether prohibited.

In view, then, of these things, the true believer is waiting anxiously for Jesus. He is emphatically **THE HOPE OF THE WORLD**. Without he comes again, the ends of the earth will never see the salvation of our God. Then let us earnestly pray, **Come, Lord Jesus, come quickly.** EDITOR.

RELIGION EXEMPLIFIED.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

Rest is for heaven toil is for earth. We often speak of being “settled in life.” We might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill!

Harden not your Heart.

BY PROF. FINNEY.

"Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts." Heb. iii. 7, 8.

In speaking from these words I inquire,

I. What is it to harden the heart? It is to commit the will or mind against the claims of God and of humanity. To harden the heart is to commit the soul in a spirit of disobedience, and self-will, and stubbornness, against God and his government.

II. How men harden their hearts.

1. It is always a voluntary act to harden the heart, and a voluntary state when the hardness of heart is continued.

It being an act of the mind or of the will, the mind always assigns to itself some reason for taking this position of self-will, and for maintaining this position of stubbornness against God. It is a matter of consciousness that the will has indirectly a great control of the feelings. If the mind commits itself by an act of will to any position; not always directly and instantly, but the feelings will soon come to sympathize with the attitude taken by the will. The reason is very obvious, the feelings are influenced by the thoughts and the thoughts are directed by the will. When the will, then, is committed to a dishonest position, it will always use the intellect dishonestly; and by a dishonest use of the intellect will foster such thoughts as to pervert the feelings. This is common experience, as every one knows who has paid any particular attention to his own state of mind. A voluntary stubbornness always locks up the sensibility, and closes it against that class of emotions that would naturally result from a different attitude of the will. If the mind takes a position against God, it will use the intellect to justify its position, or to excuse it; consequently it will indulge only in thoughts, and arguments, and reflections that justify its position, and therefore thus poison and pervert the feelings and bring them into sympathy with the will. Men harden their hearts, then, by uncandid and selfish use of the intellect, assigning to themselves such reasons for their conduct as to justify their taking this position.

2. Men harden their hearts by indulging prejudice against God. They commit themselves to one-sided view of the whole question of God's claims, and government, and works. They are selfish, and therefore not candid. They designedly take a narrow view of all the questions between themselves and God, and indulge a host of prejudices with intent to justify their rebellious state of mind.

3. They often harden their hearts by indulging prejudices against the truth. Press them to repent, and you will find in fact that they immediately betake themselves to finding fault with christians and ministers. You will find their minds a perfect nest of prejudices against God's people; and they evidently resort to these as a reason for their position in regard to religion, to justify themselves in neglecting the claims of God. You cannot go and talk with one of these impenitent men without finding that he will instantly reveal to you a perfect nest of prejudices which he harbors in his mind against God's people, and ministers, and truth, for the purpose of strengthening himself in his position of disobedience.

I say these are prejudices—they are judgments. There may be some foundation in fact for many things which he will say; but upon the whole you will clearly perceive that it is prejudice. He is unfair, uncandid. Much that he says is not true. He has not fairly and charitably examined the subject. He has jumped to a conclusion from a very partial examination of the facts and is hedging himself in with prejudice. The course of conduct, with those that harden their hearts, is so notorious that you will find it on every side.

When this meeting is out, converse with your impenitent neighbors, and you will find them resorting to these prejudices to strengthen themselves against the claims of God.

4. Men harden their hearts through a pride of consistency. They have taken a stand; they have set themselves against religion and against the claims of God. And it is remarkable to see, if you converse with an impenitent person before others, and especially in the presence of those before whom they have taken a stand and committed themselves against God's claims, how they will instantly gather up their strength, and through pride of consistency maintain their position.

5. Men harden their hearts because they are ashamed to forsake the ranks of the ungodly, and openly confess Christ. They are ashamed of Christ, and ashamed of religion; ashamed to avow themselves the friends of God.

This is truly wonderful, but it is a fact. So true is this that you can scarcely find a sinner with whom you can converse in the presence of his family or friends that will not resist because he is ashamed to manifest any feeling on the subject, or any regard for Christ in their presence. You can scarcely find an impenitent man that will allow you to talk with him in the presence of his wife

without resisting your importunity through his own pride.

You must get him alone, and away from his friends; or he will resist you because he is ashamed to have them known that he has any feeling on the subject of religion. This is almost a universal fact with sinners. I find if I would do them any good in conversation, I need to see them alone. They have scarcely a friend before whom they will be candid enough to acknowledge the truth as they really believe it. So great is the pride of their hearts, that they are ashamed to have it known even to those who are most interested in them, that they pay the least regard to the claims of God.

6. Men harden their hearts through an unwillingness to confess and make restitution where they have wronged their neighbors. They are too proud to confess a wrong to a neighbor; and they are too selfish to make restitution where they have taken an advantage of another in trade, or where they have in their possession that which belongs to another. If, therefore, they have any restitution to make, or any confession to make to man, this consideration will lead them to gird themselves, and to resist the claims of duty and of God. They will often keep themselves for years in an attitude of stubbornness, because they know that if they yield to God, they must make confession and restitution. Now is not this the fact with some of you? Are you not covering some sin that ought to be confessed to man as well as to God? And are you not refusing to make some restitution where you have wronged some one?

Do you not know that if you ever repent, you must confess and make restitution? And whenever the question of repentance comes before you, do you not strengthen yourself in your impenitence? Do you not harden your heart because you know that if you repent you must make confession and restitution? Do you not often resort to cavils and subterfuges, to strengthen yourself in the attitude you hold towards God?

7. Men harden their hearts by yielding to their temper. If you press them with the claims of God, they become angry; and giving way to temper, they take a stronger stand than ever, and gird themselves to the uttermost to resist the claims of duty and of God.

They will sometimes go so far as to affirm, and even to swear, that they will never become christians; they will not yield to the claims of God, do what he may. Have not some of you when pressed by the claims of God, given way to anger, strengthened yourself in your position, and resolved that you

would have nothing to do with the claims of God?

8. Sinners often harden their hearts by indulging appetite. For example: they are accustomed to the use of tobacco, or intoxicating drinks; or they are accustomed to indulge in the use of various luxuries. Now if the claims of God are presented to them those claims come directly into competition with appetite. For example: I heard of a man, who, through the use of intoxicating drinks, was likely to lose his eye-sight. His physician told him that he must abandon the use of intoxicating drinks, or entirely lose the use of his eyes. Upon this information he girded himself instantly and said, "Then fare you well, old eyes." Thus he settled the question, hardened his heart, and probably lost his soul.

TO BE CONTINUED.

The Codex Sinaiticus.

As the present year is to witness the publication of this codex, which promises to be the most important manuscript of the Scriptures now known, we have prepared the following statement, which embraces the principal facts concerning the volume and its discovery.

In 1844 some fragments of a very old manuscript of the Septuagint, or Greek translation of the Old Testament, were brought to Europe from the east and published by Prof. Tischendorf, of St. Petersburg; but he then refused to say whence he had obtained them, hinting that more might be procured if the subject were not too much discussed.

In 1846 an exceedingly old copy of the Septuagint was seen at the convent on Mt. Sinai by a Russian ecclesiastic; and soon after Major M'Donald saw it, and was told that it belonged to the fourth century.

In 1853 Prof. Tischendorf visited Arabia Petrea a second time, but was unable to find any trace of the manuscript.

In the early part of 1859 he again visited Mt. Sinai, being now commissioned by the Emperor Alexander II. to search for manuscripts. On February 4, of that year he was in conversation with the steward of the convent, when a chance remark led to the production of this henceforth famous volume. The professor at once recognized it as being the one to which his formerly obtained fragments belonged, and the one he had made the special object of search; but as, before this, he only expected, to find the Old Testament, and that more or less incomplete, we may judge of his joy when he saw the New Testament absolutely perfect, with not a leaf missing.

Three days after Professor Tischendorf

set out for Cairo to obtain permission of the superior of the convent, residing there, to copy it. On obtaining leave a special messenger was dispatched to Sinai for it, and after some seven months of tedious negotiations the superior was induced to present it, through the professor, to the Emperor Alexander.

The manuscript consists of three hundred and forty-five and a half leaves of the finest parchment; the fragments of the Old Testament covering one hundred and ninety-nine leaves, and the New one hundred and forty-six and a half. All the leaves are loose, and many of them have been torn into several pieces; indeed, it now appears that in 1844 the professor had rescued his scraps of this same book from the rubbish of the convent, where they were destined for the fire but when placed in order, the New Testament—the all important part—is complete. It is written in uncial or capital letters, but with a flowing elegance scarcely inferior to the Alexandrian manuscript in the British Museum. Beyond the beauty of the writing there is no attempt at ornament. Accents are totally wanting, and only slight traces of punctuation exist. Like all other manuscripts, it has been corrected (or rather altered) at various times; but the great mass of the changes are very ancient; and there are not so many as in Vatican or Alexandrian codices; the estimated number, all counted, is about seven thousand.

The date of the book is determined by the ordinary paleographical arguments to be the first half of the fourth century. This makes it the oldest known copy of the New Testament.

From the Old Testament all before 1 Chronicles, with the beginning of that book, is missing; also Proverbs, Canticles, Jeremiah, Ezekiel, Hosea, Amos, and Micah. Part of the Apocrypha is inserted; Wisdom, Ecclesiasticus, 1 and 4 Maccabees, with parts of Judith and Tobit.

The New Testament commences with the four Gospels in their present order, followed by the Pauline Epistles, the only variation being a transposition of Hebrews to between 2 Thessalonians and 1 Timothy. Then comes Acts, followed by the epistles in their present order of James, Peter, John and Jude; then Revelation; and then, without any break or change, the apocryphal epistle of Barnabas. Four blank leaves follow, when the Shephard of Hermas is begun; but the end of this book, with all that may have followed, is missing.

With regard to the readings of this manuscript but little is known yet. That celebrated text, 1 John v. 7, is absent. The narrative of the woman taken in adultery—

John viii. 1-11—is omitted; and also the disputed passage, Mark xvi. 9-20. The reading of *os* for *Theos* in 1 Tim. iii. 16 is sustained, and the superscription of the epistle "to the Ephesians" is omitted.

It is the intention of the Russian government to publish two editions of this codex during the current year, it being the one thousandth anniversary of the Russian monarchy. One edition, limited to 300 copies, will be for presentation from the Emperor to the various crowned heads and public libraries of Christendom. This will be in three volumes of text and one of notes in fac-simile type, and with some twenty photographs. We should certainly think it would have been better to have photographed, or at least photo-lithographed the entire book; for it is impossible to make a perfect fac-simile of any manuscript by any system of movable type, and the risk of typographical errors is great; while photography would have precluded any possible error. The other edition, at first limited to the New Testament, Barnabas, and the fragment of Hermas, will be printed in ordinary Greek type, for sale. The estimated cost of the two editions is \$250,000.

Being printed entirely under the personal care of Prof. Tischendorf, we may reasonably hope that the inaccuracy—not to say carelessness—which so seriously impairs the value of the late edition of the Codex Vaticanus will not be seen in these volumes.—*Bible Society Record.*

Bear Ye One Another's Burdens.

The following which I found in the *Tract Journal*, is a short, sweet treatise upon the text it bears. Those who think and wish to pass through life easily, without any burdens, never placing their necks beneath any yoke, may peruse it with profit; it fact, we may all read it and grow better.

It is a true remark of somebody, that "some people pass through this world like straws upon a river; they do not go, but are carried." Others, a few, fear not to soil their hands or bend their hearts to others' woes. Their aim is to do good somewhere to somebody. Such know what burdens are. They do not ask to live in this world without them. The sentiments of another come forcibly to my mind: "I hope we shall not be satisfied with being half a Christian. It is a day to elevate the standard of piety. We want more Judsons, Newells, and Huntingtons. These were devoted souls. It was not half-way work with them. Religion was all and in all. For this they lived, they suffered, and, supported by its consolations, they died. They have left a bright track for us to follow. Well may we

tread closely in their steps; and then, though we share in their sufferings, we shall also inherit with Jesus a crown of glory."

M. D. A.

"How tired you look, little girl! Isn't your pail very heavy?" "Oh, yes, ma'am, it is pretty heavy, but I shouldn't mind it so much if it didn't make my hands smart so." And the burden-bearer, a girl perhaps ten years old, showed the palms of her hand, red as blisters. "Poor thing! Give it to me a little while: I'll carry it for you, and rest you." I saw by the face of the kind young lady, as she lifted the pail, that it was heavier than she expected, but I heard no exclamation about the exceeding weight. Common politeness prompted me to step forward and relieve her of the unaccustomed burden; but I refrained, for two reasons. First, I knew I must turn at the second corner: and, next, I wanted to see if the lady would persevere in carrying so large a pail through the crowded street. She did. When I turned the corner she was in the midst of interesting inquiries about the child's brothers and sisters.

I went on my way, thinking of the commandment which she was obeying. "Bear ye one another's burdens, and so fulfil the law of Christ." She was an utter stranger to me, but I felt that I knew her. I felt sure that the heart which prompted such sweet acts of wayside kindness was the home of kindly affections.

"Help us to bear one another's burdens, and so fulfil the law of Christ." Often do I hear this prayer uttered. Sometimes I see it answered. Sometimes I see Christians showing every day readier sympathy, a more helpful, loving spirit to their wayside companions in the path of life; drawing to them the afflicted, as our Lord drew to himself from far and near those "sick with divers diseases." Oftener this prayer goes up to heaven, and brings no answer down. Why? We do not wish an answer. We ask, to be sure, that we may bear each other's burdens, but how angrily should we start up if the burden of our nearest neighbor were laid upon our individual back. It is heavy. The very name, *burden*, implies a weary weight. We have now all the load that we can bear. Many of us think we have a greater one than we can carry. What shall we do? Shall we lie idly down and look up to the soft sky and say, "Gracious Father, let me die and be at rest, for I am weary?" Not at all! Cast the burden which weighs you to earth upon him whose strength is infinite, whose praise is that he "has borne our griefs and carried our sorrows;" who has bidden us cast our care

upon him, because he careth for us. Then will you have a hand ready to help the struggling one at your side, strength to make somebody's burdens a little lighter. For this service you have the promises of Col. Paul's mighty prayer for the Colossians stands recorded for you and me. He implores God that they may be "strengthened with all might, according of his glorious power, unto —." Unto what? Unto "triumphings and gloryings, and the crown of life?" By no means. "Unto all *patience* and *long-suffering* with *joyfulness*." This is the end for which all the imperial attributes of our God do service to us; that we in our weakness, strengthened by his might, may be able to bear and suffer like our divine Master. Paul prays for the Colossians that they may be "fruitful in every good work, and *always increasing in the knowledge of God*." This is the other half of our work as Christians. But we must be willing to do the work and bear the burdens with Martha, as well as sit with Mary at the feet of our Lord to be taught the "knowledge of him." Our Savior is perfect, both in knowledge and love; "though we fail indeed, he fails never;" his complete fullness hides our deficiencies. Let us do what we can, though it must be so little, remembering that the grandest monument ever raised to a mortal bore this inscription, "She hath done what she could."

Translation of Genesis.

The American Bible Union society has now translated the book of Genesis, and published it in an octavo volume of 207 pp., with notes. Thomas Conant is the translator. He is said to be the ablest linguist in the United States. Gen. ii. 7, he renders as follows:—"And Jehovah God formed the man of dust of the ground; and he breathed into his nostrils the breath of life, and the man became a living soul." In his notes he says:

"Here there seems to be no more implied than is recognized in Isaiah ii. 22, where it is said, with probable reference to this passage: 'Cease ye from man, in whose nostrils is breath: only breath, so frail a principle of life, and so easily extinguished.'"

He then goes on to speak of the word *soul*, and says:—

The Hebrew word (*nepesh*) here rendered *soul*, includes all beings that have animal life: and hence it is applied to animals of the sea and land, in chap. i. 20, 21, 24, 30. The English word *soul* (like the German *seele*) originally had this extent of meaning, as in verses 20 and 30, in the margin of the common English version. But, as the word is now used, it would misrepresent the meaning in those passages."

Here is a frank confession that the term *soul* "originally" applied to "all beings that

have animal life," whether on the land or in the sea. This corresponds with Dr. Clarke, who says; "*nepesh chayyah*" (living soul) is "a general term to express all creatures endued with animal life, in any of its infinitely varied gradations."

Dr. Kitto, in his Cyclopædia of Biblical Literature, renders Gen. ii. 7, as follows:—"And Jehovah God formed the man [Heb. the Adam] dust from the ground, and blew into his nostrils the breath of life; and the man became a *living animal*." He then says: "We should be acting unfaithfully, if we were to affirm" that "an immortal spirit" is "*contained or implied*" in this passage." Cyc. Bib. Lit. vol. 1 p. 59.

It will be seen that these noted Hebrew scholars agree in their statements, and that they are in harmony with the views we advocate. Why will they not accept the word *nepesh* as "originally" used in the Bible, and understood by Bible writers? As Dr. Conant says, "as the word is *now* used, it would misrepresent the meaning in those passages." The question arises, was the word used correctly at first; or did the Lord use it in a wrong sense when he "applied" it "to animals of the sea and land?" Would it not be well to return to the Bible use of the word, instead of rejecting that for a theological meaning, introduced a thousand years afterwards? When will men cease to put more confidence in the mere opinions of men, than in a plain "thus saith the Lord?"

The time has come at last when many begin to see that they have been taught contrary to the word of the Lord, and been led far away from the simplicity of the truth as revealed in the Scriptures. So long as people believe in the immortality of the soul, they will find it impossible to make the Bible harmonize with itself; for it is certain the doctrine is not taught by any inspired writer. A belief in the entire mortality of man is the only safeguard against that worst of all delusions—Spiritualism. That system would not stand another day, if it were not for the belief that man has an immortal soul that leaves at death, and can return to communicate with former friends. Those who see the light should let it shine before men. It is a christian duty. Though crossing, let us be faithful to our high calling.—*Sel.*

☞ He that lives without prayer, or prays without life, hath not the Spirit of God.

☞ Luther, enumerating the qualities of a good preacher, gives as one of them, "that he should know when to stop."

Light under a Bushel.

LOSING RESPECT OR INFLUENCE FOR GOOD—
WHAT MIGHT BE DONE IF MEN WERE WISE.

Lose respect? your influence for good? How? When? By doing your duty? The only sure and speedy way of sustaining your good influence, making it tell powerfully on the minds and hearts of individuals and community, is to obey God in all things, take the higher law, preach it, love it, walk in it, sound it to the ends of the earth.

You may be persecuted, maltreated, accused of being rash, imprudent, fanatical, and "over-much righteous;" and yet, your bitterest foes and persecutors are constrained to feel and believe from the bottom of their heart that you are doing God's service.

"Truth crushed to earth, shall rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshippers."

Those who denounce you as disturbers of the peace, or insane, may laud you to the skies when your dust lies sleeping in yonder cemetery. This is true of the ancient prophets.

The hypocritical, time-serving, popularity-seeking Scribes and Pharisees, who tithed mint, anise, and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith, built the tombs of the prophets, and garnished the sepulchres of the righteous, saying, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matt. xxiii. 29, 30.) What is the reply of our blessed Lord to those blind leaders of the blind? "Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generations of vipers, how can ye escape the damnation of hell? (Matt. v. 31, 32.)

Had these faithful servants of the Most High been unfaithful, bowed to popular, conservative views in their day, the doctrine of expediency and compromise, would God have honored them thus? Their influence for justice, mercy, and truth is now felt in all the world.

Why is the influence of the apostles Paul, Peter, James, and John salutary, omnipotent for good, hope, joy unspeakable, and full of glory? They stood for Jesus unto death, opened their lips wide in declaring all the words of this life fearlessly. They contended earnestly for the higher law, "the faith once delivered to the saints," in the

face of a time-serving, man-fearing policy. They, like their blessed Master, resisted unto blood striving against sin, in vindicating the right. The multitudes, who died a martyr's death, though dead, yet speak, and will continue to speak forever and ever. Their blessed influence is felt in every place where spiritual light dawns.

Lose your good name, your influence for good? Assuredly, reader, you will, if a single dark spot stain your robe of righteousness—if there be the slightest deviation from Gospel purity. Let a woman professing godliness conform to the world in dress, fashionable adornments, read novels, give loose to a thoughtless tongue, attend pleasure parties, and what becomes of her influence for good? Fashion kills, spiritually and physically, more women than toil, sickness, and sorrow.

"Speak of something higher far
Than to be mere fashion's lady—
Woman is the brighter star."

No minister or layman will be respected who lacks courtesy, economy, and good common sense. How soon does a preacher of the Gospel lose respect, and consequently his usefulness, by officiousness and fault-finding? light-mindedness and frivolity; "By their fruits ye shall know them."

"Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies."

No minister, or editor, can long be highly esteemed for his work's sake unless faithful to God, faithful to himself, and faithful to his people; unless he stands firmly at his post, and honors his high calling by declaring fearlessly "all the words of this life." It is truly painful, alarmingly so, to see how rapidly the pulpit and editorial chair are falling into disrepute; losing their hold on the consciences of sinners by this bowing and scraping to the popular voice! This falling off is notable in the mouths of saints and sinners; and the pulpit and the press will continue to sink lower and lower in disrepute until a new leaf is turned out. God honors them that honor him, and those that do not are lightly esteemed. D. F. N.

Author of Home Thrusts.

"Blessed are they that mourn, for they shall be comforted." Out of the saltiest water God can brew the sweetest liquor. The skillful bee gathers the best honey from the bitterest herbs. When a cloud has been dissolved into a shower, there presently follows a glorious sunshine. The more a stone is wounded by the hand of the engraver, the greater beauty is super-induced thereon. By groans unutterable, the Lord ushers in joy unspeakable.

What is Prayer?

When listening to some long, tedious prayers, we have thought if all was omitted except what was really *prayer*, it would be sufficiently short to be listened to with interest. It seems as though some thought, if they did not make a long prayer, the people would think it was because they lacked ability. Prayer is defined as "the act of asking a favor, and particularly with earnestness." If one should go to ask a favor of one who was greatly his superior, it would be quite out of place for him to begin to give an account of passing events, and various other things not connected directly with the petition. The request should be presented in as few words as possible, in a simple manner, with becoming reverence and respect towards the one of whom the favor is expected. Those points should be especially observed in prayer to our Creator, if we would be heard with pleasure by those who may listen. The prayers recorded in the Bible are very short, when compared with most of the public prayers of the present day. Instead of its being a pleasure, it is often tedious to unite with those who pray on public occasions. One would think they were praying like the Pharisees, to be heard of men. They appear to seek all possible ways to express the same thing; and go on to tell the Lord about things, of which, no doubt, he is better informed than any one else. Many prayers are offered that hardly contain a single petition. It was a beautiful talk about various things, but the *prayer* was wanting. If all but the prayer was omitted, we think but very few would be over three minutes in length, thus corresponding with those recorded in the Scriptures.

It has often been observed that in revivals, prayers are usually short and fervent; but when a church is in a cold state, then we may expect long, cold and formal prayers, which afford no satisfaction to any one. It is only a kind of religious drudgery, which is performed like a school-boy's task. Such prayers, of course, do not avail much. When we live near to Jesus, prayer is a delight; and is to the christian spiritually as is the breath of life physically. He cannot live without it.

It is to be feared there is a lack of prayer, private, social, and public among those who are professedly looking for the coming of Jesus. In proportion as prayer is neglected we grow weak and faint in the cause of the Lord. Those who have been the most noted for their success in winning sinners to Christ, have been equally noted for spending much time in secret prayer. We do not

see how any one can think of living a christian life without at least having a special place for morning and evening prayer, where he can be alone in communion with the Lord. When one gets so far from the Savior as to neglect secret prayer, he may be sure he is in a dying condition.

Let us all watch and pray more, and we shall be more useful in the vineyard of the Lord, and better prepared to meet Jesus at his coming. Short prayers in public and long ones in the closet.

The Talmud.

There are two Talmuds,—the Jerusalem in two folio volumes, and the Babylonian in twelve folio volumes. The Mishna is the same in both, but the two Gemaras are quite different.

The origin of these two Talmuds is historically as follows: Soon after the overthrow of the Jewish commonwealth by the destruction of Jerusalem under the Roman Emperors Vespasian and Titus, Jewish schools were established for the study of the law at Jamnia and Tiberias,—the former a town in north-western Palestine, situated near the Mediterranean; and the latter a well-known village on the lake of Genesareth.

But the Jews having become objects of intense hatred and suspicion to the Romans, especially after the second revolt in the reign of Hadrian, the Jewish literature could nowhere within the Roman empire have a full and free development. Hence the Jerusalem Talmud was circumscribed in its contents and unsatisfactory in its teachings. But Babylonia was at this time a part of the Parthian empire, and independent of the Romans; and here, therefore, the Rabbins established their most famous schools at Sura, at Nehardea, and at Pumbeditha, and pursued their studies with comparatively little molestation, and the result was the more copious and satisfactory Babylonian Talmud.

There is something wild and romantic in the idea of this immense body of literature existing in the world from generation to generation, in the aerial cloud-like form of tradition, like that pillar of cloud and fire which of old guided the wandering steps of the sacred nation. A superstitious reverence prevented these traditions from being written, lest, by being once fixed in writing, they should cease to grow and receive accessions from warm and vivid human thought.

But lest the definite and positive Anglo-Saxon mind should incline to conceive that nothing of any real permanent worth could have existed so long in a traditionary form,

we will venture to remind our readers that we have a very similar instance in the common law of England, "the origin of which," says Lord Chief Justice Hale, "is as undiscoverable as the source of the Nile," and which for generations existed mainly in unwritten traditions and customs.

The work of reducing the Talmud to writing was never attempted till the third century of the Christian era. Even then, at first, great opposition was made to this innovation. It was said that to write the Gemara would fix it and make it unalterable, whereas it ought to be left open to improvements from the developments of successive generations.

We can see in this notice of the growth of the Talmud how it could be quite possible that Gamaliel, at whose feet Paul was instructed, and others like him, could have improved the Gemara by a judicious use of the instructions of Christ and the apostles. Though the oral traditions of the Mishna and portions of the Gemara were some of them doubtless antecedent to the time of Christ by many generations, yet it can not be proved in a single instance where there is identity of sentiment between the Talmud and the New Testament, that the Talmud did not borrow from the New Testament rather than the New Testament from the Talmud. It is not likely that an utterance as clear, condensed, and cutting as the Sermon on the Mount, as given by the Evangelists, was passed over with inattention by the learned senate of Jewish Rabbins. These teachings passed into the community, and became an animating and forming force in society; and they must, in the very nature of the case, have acted powerfully on all the existing schools of ethical and intellectual science. We find in Christ's discourses frequent allusions to the teachings of these men, searching reviews and criticisms of their doctrines. Much of the Sermon on the Mount is a statement of the errors in their teachings and the establishment of a higher code of morals. "Ye have heard that it hath been said by them of old time, &c.; but I say unto you," is, as we all know a frequent form of summary in that discourse.—*Ed. Israelite.*

Temptation.

The idea conveyed by the word "tempt" is of Christian origin. The Greeks, Romans, and Gentile nations generally, have no word in their language which conveyed the idea which the christian understands by "being tempted."

The Christian idea, probably, for the first time occurs in the Greek in Mark i. 13.

Matthew's gospel having been written in Hebrew. In James i. 13, its usage is established by *peirazo*. "Let no man say when he is tempted, I am tempted of God." In Gen. xxii. 1, where King James' version reads "God did tempt Abraham," the Hebrew "*nahsah*" means "tested." The Septuagint renders it by *epēirase*, which may be derived from *peirao*, to try, as well as *peirazo*. Wright's Greek Lexicon does not give the meaning of "tempt" to *peirazo*. The inference is therefore very strong, that the words *peirazo* and *peirusmos* were never used in the sense of "tempt" and "temptation" until after the descent of the Holy Spirit.

The proper rendering therefore of the phrase in the Lord's prayer,—“Lead us not into temptation,”—should be, “Lead us not into trial;” notwithstanding that the Christian has to rejoice when he falls into or encounters divers trials. James i. 2, 3. Some have translated *eisenenkes*, “suffer us not to be led;” and “abandon us not to;” but the plain sense of *eisthero* is to bring in, or introduce; although the above may be the idea intended to be conveyed by the whole passage. Lusts entice, but may nevertheless be the decoy ducks of Satan.

J. LAMB.

From the World's Crisis.

A Home in the Kingdom.

This is what we are seeking; a home in the kingdom of God. Here we have no continuing city, or abiding place, but we seek one to come, whose builder and maker is God. What a glorious thought! How it cheers the hearts of the pilgrims as they wander through this world of sadness. Truly this is a world of sorrow and sighing; sickness and death awaits us here; but over there, just beyond this world of darkness, all our conflicts and trials will forever pass away. “And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain: for the former things are passed away.”

The thought that that home is nearing gladdens the pilgrim's heart. Soon Jesus will come and take the weary ones home; he will unlock the prison doors and let the captives go free. Many have long been sleeping in the dust of the earth,

“But they'll all be gathered where'er they're lain
For death's conquering hero is coming again.”

Then we shall meet with the saints of all ages, the prophets, patriarchs and apostles; and we shall see Jesus, that same Jesus who was once on this earth, who was slain on Calvary's cross, who suffered death that we

might have eternal life in the kingdom; he is coming again to reign forever and ever, and if we are good, if we are really the children of the Lord, we have the promise of reigning with him. To see Jesus and be made like him, is ravishing to me. Then we shall feel fully rewarded for this short life of suffering, for the trials that we now have to pass through.

Let us strive to do all we can for Jesus, be faithful to him, and then when he comes we shall hear him say, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

M. V. SALTJARSII.

Memorize the Scriptures.

My young friends, if you do not give special attention to the study of the Scriptures while you are young, so that you can repeat much of the beautiful language of the Bible, you will make a mistake, and one you will not likely be able to remedy when you grow older. Your school days are the days for treasuring up in your memory the words of God. If you neglect this opportunity, you will often be ashamed of your deficiency, and feel the want of the most important knowledge connected with your pleasures and duties in future life. No other language will answer as a substitute for the knowledge of God's word. It is God's mind concerning you and your interests for this life and the life to come. The Bible contains the purest language, the sublimest truths, the most chaste style, the greatest variety, the richest poetry, the best prose, the truest history, and is a model for the world in religion and civil government. Then why should you neglect it? It is an honor to any young man or lady to be able to repeat much of the Scriptures, and you will find it a great comfort to do so as you advance in life and mingle in society. It is the best evidence of good training and respectable parentage, to know and reverence the Bible in youth and old age. No other learning will enable you to appear to so great an advantage, in society or the world, as the proper knowledge of the Scriptures. John Quincy Adams in his diary, and often in private conversation, referred to the fact that the knowledge he obtained from his mother of the Bible, when a boy, gave him more comfort than any other knowledge. He was one of the most learned men in America, and the only President of the United States who could converse and correspond with ministers from foreign courts, during his administration, in their own language. Many other men in this and other countries testify to the same benefits they have

derived from the study of the Bible in their early days. When you form a taste for the study of the Bible, you will like it very much. If you have not already begun and do not love to commit the Scriptures to memory, allow me to insist that you begin immediately, and hereafter, daily, commit to memory at least five verses. Begin with such passages as these, viz: Matt. v; vii; 1 Cor xii; Psalm viii; ciii.—*Sunday School Missionary.*

For the Gospel Banner.

Correspondence.

BRO. WILSON:—Since my last I have been holding meeting in Fountain County, Ind. Congregation large. Quite a number confessed the truth. And this is an excellent field to labor in.

Have held a large meeting in Vermillion Co. Ill. Good attention was given to the word preached.

Have given one discourse in the village of Ashkum, on the Illinois Central R. R. Had a good hearing.

Gave a number of discourses at Plato, Ill. Our house was full of hearers. Good meetings. Quite a number are in love with the truth; and purpose to obey it upon my return.

Gave a number of sermons in the center school room in the city of Watseka. It was well filled with hearers, who gave the best of attention to my message.

The children were fed, and some of the aliens became deeply interested.

Gave a number of discourses at Hickory Grove, to large congregations, who listened with interest. Thursday evening the 22nd, I gave my farewell discourse to the church of God, worshipping at Peach Grove, Warren Co., Ind. It was a solemn time. All is harmony among the brethren in the above places. The Lord reward them for their kindness and liberality to me.

R. V. LYON.

Charity.

"Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass or a tinkling cymbal."

Could I fathom o'cean's depth,
Scan the earth's remotest bound;
Tell the length, and height, and breadth
Of the vast concave around;
Every language could I speak,
Every island call by name,
If I have not charity,
I a "tinkling cymbal" am.

India's wealth did I possess,
Could I call the stars my own,
Were I princess of the east,
Or ruler of the world alone;
Of nations could I tell the fate,

Dash the kingdoms at my will;
If I have not charity,
I'm a "tinkling cymbal" still.

Should I let no beggar go
Unprovided from my door;
Should I all my goods bestow
To relieve the suffering poor;
Give my body to the flames,
A willing sacrifice to be;
If I had not charity,
Nothing doth it profit me.

Charity doth suffer long,
Is of heavenly origin;
Enrieth not, will not do wrong,
Its import "good will to men;"
Unseemly it doth not behave,
Will not wrongfully oppress;
"Faith," and "hope," and "charity,"
Of the three, this is the best.

HANNAH F. JENKINS.

Prayer.

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

O Come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the Tree,
That sweet henceforth its brackish waves may be.

Say what is prayer, when it is prayer indeed—
The mighty utterance of a mighty need?

The man is praying, who doth press with might
Out of darkness into God's own light.

White heat the iron in the furnace won;
Withdrawn from thence, 't is cold and hard anon.

Flowers from their stalks divided, presently
Droop, fail, and wither in the gazer's eye.

The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,
When angel hands from Heaven are scattering gold.

Our views are modified by [the influences brought to bear upon us, yet upon the one essential point all true christians are agreed. All must obey the commands of the great Captain of our salvation. We must all cultivate the the fruits of the Spirit, which are these; "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Those who bear such fruit are acknowledged as good soldiers wherever they are found. The fruit is what constitutes christian character. This is the practical part of religion.

One practical christian is more effective as a soldier than a score of theorists, who have more knowledge than grace, more head-work than heart work. The one crowning grace, which is love, or charity, infinitely outweighs all the gifts of eloquence and knowledge, or even faith. See 1 Cor xiii.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the KINGDOM OF GOD to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

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For the Gospel Banner. Spiritual Gifts.

To resume. In the apostolic age, in the formative process of the gospel, in the infancy of the church, in the time of revelations, the Holy Spirit in his miraculous gifts was an absolute necessity, not to all believers but to the apostles and to those in every church on whom the apostles conferred those gifts. These were necessary to conduct all the worship of God, until the complete revelation was given and put in the hands of all. But since that completion there is no such necessity; and had God continued them through all time and to all Christians, he would have rendered the gospel nugatory and offered a premium for indolence. Now we are "to study" "to read" the word, and thus grow in wisdom. Of the sufficiency of the scriptures one who knew, thus speaks; "All scripture divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the MAN OF GOD may be complete, thoroughly fitted for every good work." 2 Tim. iii. 16, 17. Now, if the scriptures are profitable to teach, convict, to correct, to discipline, to thoroughly fit for every good word and work, what more do Christians want? "Gifts of the Spirit," it is answered. No! These were for the revealing and confirmation of those scriptures. Says Jesus; "The words I speak unto you, they are spirit and they are life." Where Jesus' words are—and these are the whole gospel—and where they are received and obeyed, there "are spirit and life." We do not deny the common reception and indwelling of the spirit in the heart of true Christians, but we do deny the gifts of the Spirit now to any, and challenge proof of these gifts. If these gifts had been uninterruptedly continued from apostolic days until now, no man could prove that they were to reveal and confirm the word. Infidels would say,

"These are the necessary operations of the laws of nature. Your gospel claims to be divine. Now your proofs must be homogeneous with your propositions. But, as these gifts and miracles are continuous, we claim they are but natural causes, and therefore your gospel is a pretence." So talk the Spiritualists of to-day. They claim "spirit communication with the spirit world; [but they say] these have always been and always will be: Your gospel is not divine. It is the teachings of priestcraft, a deception." How will you answer them? If you claim "gifts of the spirit," "operations of the Spirit" now, but cannot demonstrate them as the primitive Christians did, not even so well as some of these Spiritualists do who deny your revelation as being divine, how can you answer them? Can you or they "raise the dead?" "cast out demons?" "heal the sick?" "drink deadly poison" without injury? reveal future events as extra-ordinary prophets did in apostolic times? No! All who lay claim to such powers now, are imposters in the sight of God and man. Ought not, therefore, the church of God to abandon such untenable, unscriptural ground?

What one apostle of Jesus could do as such, all could do. Paul had "a dispensation of the gospel committed" to him. Eph. iii. 3, 4. "By revelation he made known to me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may UNDERSTAND MY KNOWLEDGE in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now REVEALED unto his holy APOSTLES and prophets BY THE SPIRIT." Now, if made known by the spirit miraculously to apostles and prophets, it was not so made known to others. But others when they "READ" Paul's "knowledge" could "understand" him. If the Ephesians could so understand without "spiritual gifts," so may all now. If they had to have these gifts in order to understand Paul's "knowledge" revealed,

then when they spoke to others with "these gifts," those others must have the same gifts in order to understand Paul's "knowledge," and additional gifts to understand them; otherwise they would be easier understood, clearer and more precise than the apostles themselves. Will we assume this ground?

And again, what one *extra-ordinary* evangelist, prophet, pastor and teacher could do *as such*, all could as such. All, even in the days of Paul and Timothy, had not these "spiritual gifts," but there were apostles of churches, ordinary evangelists, pastors and teachers who were to be governed entirely by the word. Now, if these had to have "spiritual gifts" to make them understand the "revelation," why was it made at all? A "revelation," that cannot be understood is no revelation at all. Upon such principles, such procedure, *how* can man have any "revelation of God?"

Paul was to "preach among the Gentiles the unsearchable riches of Christ, and to MAKE ALL MEN SEE"—Jews and Gentiles—"what is the fellowship of the mystery." If this was the effect of *Paul's preaching*, if he had the gifts to so preach and confirm the word, and thus make it credible, and as was Paul, so were all the apostles; *how* is it *now necessary* that there should be super-added "spiritual gifts" in order to make men understand that credible gospel? Must God's word be made the sport and plaything of every pretender to "spiritual gifts?" If we start out on this uncertain sea, where and when shall we stop? and who are to guide our bark? All denominations make these pretensions. Who shall we believe? One is as much entitled to candor and honesty as another. Discard them *all* say we. With Paul we affirm, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed." If this gospel could not have been understood without "spiritual gifts," how were any to know that anything heard by them was different from Paul's gospel? Why, upon the "spiritual gifts" hypothesis did Paul so speak? He ought to have said, "though we, or an angel from heaven, preach any other gospel to you than that which" the Spirit in you determines to be right, let him be accursed." Why not turn Quaker at once and pay no attention to anything whatever except "the light within?"

In the infancy of the church, for the purposes of revelation and confirmation, there was an *extra-ordinary* dispensation of the Spirit in order to qualify *extra-ordinary* officers for their duties. Eph. iv. 11-15. "And he gave some, *apostles*; and some,

and some, *pastors* and *teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, TILL we all come in THE UNITY OF THE FAITH, and OF THE KNOWLEDGE OF THE SON OF GOD, unto a perfect man, unto the measure of the statute of the fullness of Christ, that we henceforth be no more CHILDREN, TOSSED TO AND FRO, and carried about WITH EVERY WIND OF DOCTRINE, by the SLEIGHT OF MEN, and CUNNING CRAFTINESS whereby they LIE IN WAIT TO DECEIVE; but speaking THE TRUTH in love, MAY GROW UP IN HIM IN ALL THINGS, which is the head, even Christ."

Here are the gifts in a nutshell. All these officers were *extra-ordinary*, were specially given of God, and for a *special work*, and "the spiritual gifts" bestowed upon them were special and for a specified time circumscribed by the adverb "till." That this "till" does not carry into the eternal state is evident. They were to "perfect the saints in the work of the ministry." In the eternal state *all* are *perfect*, and *all immortal*. They were to "edify the body of Christ." There no edification will be needed—*no teaching*. They were to bring into "the one faith." There will be no faith in that state, for faith will be swallowed up in *knowledge*. They were to bring to that state where all should "speak the truth in love" and "grow up into him (Christ) in all things." There will be no growing in that state; it will be *eternal* and *all* will be *immortal*, and therefore *no* progression. Every office here spoken of is an *extra-ordinary* one, and those who held these offices were filled with the Spirit. So far as our world is concerned, the Spirit of God has always manifested himself upon, in and through men; and where *extra-ordinary* offices were filled by men, *extra-ordinary* operations of the Spirit were given to enable them to fill those offices. But *now* all offices in the church are ordinary ones, to continue to the age to come, and therefore there is no necessity for any but the ordinary indwelling influences of the Spirit. These go with the word only. Being the author of the word, the Spirit in his ordinary powers attends this wherever spoken, believed and obeyed. He goes no where else. If he did, why not go to and among the heathen where God's word is not, and enlighten, sanctify and save them?

Now, therefore, when the whole canon of scripture is completed and confirmed; when no man nor angel dare add to nor take from it on pain of eternal condemnation; it is madness, infidelity to affirm that there must be superadded gifts to the gospel in order to understand and obey it.

Such teaching renders nugatory the gospel; invalidates the apostolic mission and powers; sweeps away all "the demonstrations of the Spirit," continues the state of childhood; substitutes the plausible logic and itching oratory of designing men for the mighty facts of the gospel; opens up eternal disunion and discord; substitutes the philosophy of the schools for the doctrine of Christ; supplants obedience with "the commandments of men;" glorifies the picturism of the age above the broad philanthropy of God that would succor the needy, feed the poor, clothe the naked, give drink to the thirsty, and raise the fallen and lost to glorious positions in the kingdom of God.

The work of this order, the apostolic, with all its extraordinary gifts under it, stands out a beacon light to the coming age; but the *personal* ministry, with all its extraordinary machinery, has ceased. So the personal work of the Savior in his first advent, has ceased; so too with that of the twelve and seventy. It would, however, be as good logic to contend now for Christ's *personal* ministry, for John's, for the twelve and the seventy under the first mission, for the twelve to the world, as to contend for "spiritual gifts" now. They all belong to the same age and have accomplished all that they were designed to accomplish, only as they now influence through the revealed, ratified word of God. This word once made credible, is always credible. As well contend for new title-deeds and proofs of them from your courts to your farms, as to contend for "spiritual gifts" and "demonstrations" or proofs of the gospel, when that gospel has already been confirmed.

A. MALONE.

TO BE CONTINUED.

Harden not your Heart.

By PROF. FINNEY.

"Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts," Heb. iii. 7, 9.

9. Men harden their hearts through the "fear of man that bringeth a snare." You often see cases in which persons are called to the performance of duty, and resist the claims of duty through the fear of man.

10. Men harden their hearts in obedience to public sentiment. If the claims of God come into collision with the views and practices of men on a large scale, so that public sentiment is strongly adverse to the claims of God, many men will bow right down before public sentiment and harden their hearts against God. They are afraid to take a stand against men, when in their wickedness they will take a stand against

God. With most men public sentiment is omnipotent, and has far more power with them practically than all the claims of God. And whenever they are called to resist public sentiment and to sympathize with the claims of God, they gird themselves and resist God's claims.

11. Men harden their hearts by indulging in erroneous views of God and his government. In this they are uncandid; but nevertheless they persist in charging certain things upon God, in stumbling at certain things in God's providence, or government, or dealings. They hedge themselves round about with lies, and hide themselves in their opposition to God.

12. The same is true of religion generally. It is striking and awful sometimes, to see what views men will persist in entertaining of religion. The perverseness in this respect is sometimes appalling. Hear them talk, and it would seem they must have been assisted by Satan himself to conjure up so much that is false, ridiculous, absurd, and often wicked, and charge it to religion.

13. Men often harden their hearts through a proud determination to receive nothing incomprehensible. They will not believe, they say what they cannot understand. But this they apply only to religion and the claims of God. They cannot comprehend their own existence; and there is nothing in all nature round them that is not full of mystery, as absolutely beyond them as any mystery in religion. They can swallow an ocean of mystery on any other subject. But come to religion, the claims of God, the high policy of his eternal government, the mode of his own existence, and those great and wonderful things are too high for us, where mystery is to be expected of course—there the sinner will stumble; there he proudly entrenches himself, and says, "I will not believe what I cannot understand"—meaning that unless he can understand the philosophy and the how, he will not believe the facts.

14. Men harden their hearts by withholding confidence in God. Unbelief is their great crime. If God takes never so much pains to gain their confidence, they proudly and persistently withhold it, and thus harden their hearts against God.

15. Men often harden their hearts by withholding confidence in man. They seem to throw away their confidence in everybody; and with the Psalmist in his haste, they say, "all men are liars." Now, whenever you find a man who has lost confidence in everybody, you may know that he himself is a wicked man. This is exactly the opposite of a good man's state of mind. "Charity hopeth all things, and believeth all things."

The truly good man may be too confiding. He is himself truthful, and not ready to suspect others of being false. He is himself honest and simple-hearted, and not in a state easily to suspect others of double-dealing and dishonesty. He loves everybody, and therefore, wishes to think well of everybody. He is disposed to do so. His error will naturally be in the excess of confidence. He will confide sometimes where he has no reason to confide. He has more confidence in man than man is entitled to; and this from the very nature of his simple-heartedness, of his own conscious honesty.

Whenever, therefore, you see a man that has no confidence in anybody, you may know that he deserves the confidence of nobody; he is a wicked man. "Charity thinketh no evil;" is not predisposed to think evil of others, but the contrary. It is a wicked man who hardens himself by casting away his confidence in man. You go to some men with the claims of God—they immediately resist everything you say, because everybody who professes religion is a hypocrite.

16. Some men harden their hearts through a habit of self-will. They have never been governed by their parents; they have never really submitted themselves to anybody's government; consequently they are in the habit of having their own way. To government of any kind they will not submit. Persuade them, especially in the sense of flattering them, you sometimes may, to some extent; but the moment the idea of authority is presented to them, even if it be the authority of God, they resist it because the claim comes in that shape. Their will is always girded; it is up and strong the moment anything comes before them as an obligation—something to which they ought to submit. To moral obligation they have never yielded; and the moment it comes before them in the shape of an "ought," they resist it.

17. Many harden their hearts through a habit of delay. They have long put off the claims of God; they have indulged in this from their earliest childhood; it has become a thing of course. They have heard sermon after sermon, have had the claims of duty presented so often and so long, and have been so uniform in their habit of delay, that now it is a thing of course. You press them never so hard and they will say, "Go thy way for this time: when I have a convenient season I will call for thee."

Is not this the fact with some of you? Have you not so long accustomed yourselves to put off God's claims that it has become a thing of course? When you came to meeting to-day you expected to hear the claims

of God; but did you expect to comply with them, to yield to these claims? Did you not as much expect to set the church on fire to-day as you expected to become a christian, and yield to the claims of God to day? Did you not as much expect to reject these claims as you expected to hear them presented? You did expect to be pressed with them; but did you not as much expect to delay obedience as you expected to live? Such has been your habit of delay, that when God's claims are urged you instantly repeat what you have so often done; you gird yourself and go your way, resisting these claims.

18. Many resist the claims of God through spiritual indolence. They are too spiritually indolent to make any effort for their own salvation, or to comply with the claims of God. These claims come home upon them, and press them to instant action and decision; but it is easier to resist them, as they have been in the habit of doing so long, than to comply. They have only to gird themselves up, to remain in disobedience. But to rule out every objection, and break down before God, will cause them more effort than they are disposed to make; hence they draw themselves up in the attitude of resistance, and growl out their "nay" to the claims of God.

19. Men often harden their hearts on account of the real or supposed sins of professors of religion. These sins may be real, or they may be only supposed; nevertheless, they are made the occasion of caviling, and of resistance to God's claims. Such a man has wronged them, or wronged somebody else; such a professor has done so and so. He betakes himself to these by way of strengthening himself in his position. He "eats up the sins of God's people as he eats bread, and will not call on the name of the Lord." Sometimes in dealing with them he has supposed them to be selfish. Perhaps they have been so; perhaps they have manifested an unchristian spirit and temper. If they have been wrong; if they have wronged God and dishonored him; strange to tell, sinners will gird themselves, justify their position to God, and will harden their hearts, because God's professed people have dishonored him.

20. Men will often harden their hearts on account of the censoriousness of professors of religion. They have heard professors of religion find fault with other professors of religion, speaking censoriously of them, and thus prejudicing them against professors of religion in general. I have often been struck with the fact that the children of censorious parents are seldom converted.

Especially if the parents are professors of religion, and if they are in the habit of speak-

ing freely of the faults of others, real or supposed, before their children, and particularly if they speak of the faults of professors of religion, and complain of ministers, their children will always harden their hearts. If you approach them on the subject of religion, they have been poisoned to death by their censorious parents. Father, or mother, or both, have said so and so about their minister, about such a one, and such a one; and this is made by them an occasion of strengthening themselves and hardening their hearts against God. I know a family where censoriousness, I am sorry to say, seems to be the whole of their conversation. The mother, especially, thinks almost all professors of religion hypocrites; particularly those in the place where she lives.

Her mouth is full of complainings of the members of the church to which she belongs, or at least the church in the neighborhood in which she resides. Her children, consequently, are entirely opposed to religion. They have no confidence in it; they laugh and even scoff at it; and although the mother herself is a professor of religion, by her censoriousness she has taught them to despise it. This is awful, but so it is. Parents cannot do their children a greater injury than by allowing themselves to be censorious.

They really do them a greater mischief than Satan can do them. They are in fact more the enemies of the souls of their children than the devil himself is. They have something to say against almost every professor of religion. * * * No body is right; the church are all hypocrites; and this their children are taught to believe. Now how could the devil do worse than this? You may almost as well go into a nest of serpents to try and make an impression on them with truth, as into a family where they are censorious. You will find the household from the oldest to the youngest, hardening their hearts, and the moment you approach them, they begin to pour forth their prejudices and their complaints against others.

21. Sinners still more frequently harden their hearts by yielding to their own censorious tendencies. They have a bitter, sour, spirit themselves. They are selfish, and suspect everybody else of being selfish.

Judging others by themselves, they have little confidence in anybody, and are strongly disposed to attribute the worst motives to almost everybody. This is the tendency of some minds; and they often harden their hearts by indulging in this spirit. They grieve and resist the Spirit of God by the free manner in which they let their tongues loose and slander their neighbors.

22. Men harden their hearts by holding fast their schemes of ambition. They mark

out for themselves certain courses of life, and propose to accomplish certain ends. These ends are selfish; nevertheless they commit themselves to realize them. The moment you bring before them the claims of God, and they seem to conflict with the carrying out of their ambitious schemes, they immediately resist.

For a time, I did so myself. Success in my profession was a thing to which I had committed myself; and I was aware that if I became a christian, I might be called to preach the gospel. At any rate, I thought I could not for conscience sake, successfully carry out my ambitious projects in my profession. This for a time was conclusive against my yielding to the claims of God. I girded myself and hardened my heart, and resisted these claims for a season, that I might carry out and realize my ambitious project.

23. Men often harden their hearts through fear of being ridiculed, or persecuted, if they become religious.

Sometimes they have friends to whom they are strongly attached, and to whom they stand committed not to become religious. I have known cases of this kind, where persons were found to be committed to their irreligious and perhaps skeptical friends; and they would withstand the claims of God, and harden their hearts like adamant stone, because of these commitments to their ungodly friends.

Phos Aleethinos,

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

PART IV.—HEBREW EVANGELISM.

Continued.

It seems as if nothing could be plainer or more emphatically taught, than the doctrine of a future restoration of the throne of David is taught in the Bible, and it does seem strange and marvellous indeed, that so many should profess to receive the Bible as the only rule of faith and practice, and yet lose sight of this grand and all absorbing topic. All hope or prospect of any future life and happiness to the race of man, is based upon it, yet there are but very few that have any idea or conception of those things called by the prophet, "The sure mercies of David." But we will still further examine the prophetic record with reference to this matter. Says Isaiah, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty Strong One, (ail gibor,) the Father of the Age, the

Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom to order it, and establish it with judgment, and with justice, from henceforth even forever. The zeal of Yahweh of armies will perform this." Isa. ix. 6, 7. We often hear this passage quoted in modern times and applied to Jesus of Nazareth, yet how few there are among the many who read it, that have any confidence that it ever will be fulfilled. We say it will be fulfilled, because it never has been fulfilled. It is claimed that Jesus of Nazareth is the child that was to be born, the son that was to be given, and that this prophecy related to him. But although we may be ready to admit this claim, yet we are as free to admit that thus far, in him or any one else, the prophecy has failed of a fulfillment.

Other children and sons have been born into the world besides Jesus, and the fact of their being born does not prove the realization of the prophetic words.

The important points in the prediction are these. "The government shall be upon his shoulders." "Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it, and to establish it forever." The government never yet rested upon the shoulders of Jesus of Nazareth, he has never yet occupied the throne of David; if he is the person it is claimed he is, and this prophecy the faithful words of the Eternal, then he must fulfill it and his occupancy of David's throne must be continuous. But we pass on to the language of the prophet Jeremiah.

"Behold the days come, saith Yahweh, that I will raise unto David a righteous branch, and a king shall reign and prosper and execute judgment and justice in the earth, (or land,) in his day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, Yahweh our righteousness." Jer. xxiii. 5, 6. Here we find again, a prediction concerning David's descendant and David's throne which has not yet been fulfilled, but which relates to something to transpire on the earth. This cannot be spiritualized away to apply to something immaterial, something to take place beyond the bounds of time and space. The King is to reign and execute judgment in the earth, and in his day Judah shall find salvation, and Israel is to dwell safely.

TO BE CONTINUED.

The Earthquake Term.

Our mother earth is passing through one of those periods of convulsion the phenomena of which are among the most terrible of all the manifestations of physical forces. The throbbings of the earth crust, which have extended over so vast an area during the last twelve months, the meteoric shower, and the meteorological phenomena during the same period, are together an interesting subject of study. What mysterious connection exists between these occurrences, if any does exist, or rather the nature of it, has never been satisfactorily shown; and there is yet, perhaps, room for skepticism upon the hypothesis that the cosmical matter from which the enormous number of meteors periodically rain upon the earth's surface has any direct agency in these disturbances. That the weather and other atmospheric phenomena are influenced by some cause acting in concert with the causes of earthquakes, if not by the same causes, must be admitted. It would be interesting to review in this connection the histories of some of the most remarkable earthquakes on record; we will, however, allude only to one, which destroyed the city of Caracas, in Venezuela, in 1812. The shocks of the earthquake continued at intervals for months previous to the above catastrophe, and were felt with more or less violence from the mouth of the Ohio river to that of the St. Francis, in the United States. Fissures were opened, lakes disappeared, trees were felled, and such changes produced in the general appearance of the surface that a tract 70 to 80 miles in length and 30 miles wide along the White-water river and its branches has ever since been called the "sunk country." The traces of the fissures and chasms produced at that time were visible for years, and were noticed by Flint, the geographer, seven years after the occurrence, and Lyell, the geologist, as late as 1846. Such were the effects of this convulsion in our own land. Throughout Mexico and Central America they were still more remarkable, increasing in intensity as they extended further south, finally terminating with the destruction of Caracas, which involved the almost instantaneous death of 12,000 people. The atmospheric phenomena during the period preceding the final great convulsion were exceedingly peculiar. Electrical discharges from an apparently cloudless sky were frequent. Vivid auroral displays were more than ordinarily common. At New Madrid, below St. Louis, the inhabitants were at one time surprised and alarmed by the appearance of the sky, which, although cloudless, presented along the western horizon a most brilliant electrical display. A continued glare of most

 No man is free who cannot command himself.

thunder, appeared to proceed from below the horizon, and coupled with the preceding alarming events, produced great terror in the minds of the people.

The present season has presented great climate peculiarities. From all parts of the world come accounts of hurricanes, floods, unusual vagaries of temperature, and prevalence of winds from unusual quarters. The *Scientific Review*, speaking of the extraordinary heat and drouth experienced in England, says, "The southerly winds have prevailed for an unusually long interval, and the weather has consequently been very hot and very dry. On the 22nd of July it was possible to cook a beef stake on the south side of Westminster Bridge by the heat of the sun's rays alone. The apparatus employed was of a very simple kind; it consisted of an empty cigar box, the inside of which had been blackened, and the top closed with three panes of glass about one inch apart. In the course of twenty minutes the steak was done on both sides, while a few potatoes were baked around it."

With the south winds and the extreme heat in England have appeared the mosquito, which threatens to become a pest in a country hitherto exempt from that annoying insect. The peculiarities of our climate during the last twelve months have attracted much attention. Both extreme cold and heat have been experienced, and these extremes have continued for extraordinary periods, while we have had unusual storms of wind and rain. All this indicates unusual atmospheric disturbances. Overhead and underfoot the elements are warring with terrific energy. The recent eruption of Vesuvius, the earthquakes in the West Indies and the Sandwich Islands, the meteoric fall of 1866 and 1867, the alleged shifting of the Gulf Stream nearer to the eastern continent, and above all the accounts just received of the disastrous earthquake in southern Peru and Ecuador, exceeded in destructive effect by only two similar events on record, constitute a series of remarkable occurrences which may not perhaps be rashly regarded as the commencement of an epoch of permanent physical and climatic change to which the earth is destined. Some will see in these events the fulfillment of prophecy, and the indications of moral and political changes not less momentous.

The causes which produce the grand and terrible phenomena of earthquakes are doubtless various. The generation of gases by chemical reaction, and the development of enormous volumes of superheated steam, vivid lightning, accompanied by what was at the time supposed to be incessant

by the contact of water with the intensely heated interior of the earth, are without doubt the most common and potent. The distance below the surface at which these forces act, although undoubtedly great, is unknown. The sensations produced upon people by earthquake shocks have peculiarities which must be felt to be realized, as it is impossible to give any adequate description of them. The most graphic description we have ever heard, was given to us by a gentleman who has experienced several of these occurrences both at sea and on land. The sensation at sea he says is often described as resembling the shock produced by a ship's striking upon a reef, but there is a feeling of something different, a sort of instinct of something further away and more powerful, which accompanies the first feeling of surprise and alarm, a sort of mysterious pulsation through the water, which once experienced is not easily forgotten. On land he describes it as being like what would be the feeling of a person standing upon a flexible, buoyant substance, like an immense tarpaulin spread over the surface of a liquid mass in a state of violent agitation. The undulations succeed each other so rapidly and irregularly that it is impossible to time one's steps to meet them; persons are suddenly and violently prostrated, while the mysterious subterranean noises, the peculiar appearance of the sky and atmosphere, the universal alarm of all living things, conspire to produce the most appalling spectacle that the imagination can conceive.

The accounts received from Ecuador and Peru indicate a disaster of almost unparalleled extent, and the misery which must inevitably result will appeal to the sympathy and the charity of the entire civilized world. Whether it will prove the grand finale of the present earthquake term, or whether other disasters are to follow, no mortal can say. Time only can determine this, but we trust that the giant forces which have produced such wide-spread devastation and death have expended their energies, and the earth may again "rest for a season."—*Scientific American*.

☞ To see a father treating his sons like elder brothers, and to see sons coveting their father's company and conversation, because they think him the wisest and most agreeable man of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love as sacred as friendship, as pleasurable as love, and as happy as religion can make it.

If you would be strong, conquer yourself.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

November 15th, 1868.

Justification and Salvation.

At the present day there is so much error taught and believed with reference to justification and salvation, that it may not be amiss to give a condensed view of what is said about them in the Scriptures. We cannot esteem that as true which is contrary to the Word of God, and especially so on such important matters as these, though enunciated by every professed preacher of the gospel, and endorsed by all the doctors of divinity in Christendom. Sinners are told to pray for salvation, to believe and be saved, to trust in Christ, to rely on his blood, &c., and it is but seldom that any definite idea is attached to these directions, or which is at all in accordance with the Scriptures. Sinners were never told to pray for salvation in apostolic times; but modern preachers direct all inquirers to do this, as though God had made it a part of his plan, and was not willing to grant forgiveness without the sinner begs and beseeches him to do it. The apostle Paul gives a far different view when he says, "we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Let us take a brief view of JUSTIFICATION. The word signifies acquittal, forgiveness, deliverance from evil. Justification then is what the sinner needs. How is it to be obtained? or how does God justify the sinner, for we read that "it is God that justifies," Rom. viii. 33. We are taught—

1. *We are justified by the grace of God.* "Being justified by his *grace*, through the redemption that is in Christ Jesus," Rom. iii. 24. "That being justified by his *grace*, we should be made heirs according to the hope of eternal life," Titus iii. 7.

2. *By the name of our Lord Jesus.* "And such were some of you, but ye are washed,

but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11.

3. *By Christ.* "But if, while we seek to be justified by *Christ*, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid," Gal. ii. 17.

4. *By the blood of Christ.* "Being justified by his *blood*, we shall be saved from wrath through him," Rom. v. 9.

5. *By knowledge.* "By his *knowledge* shall my righteous servant justify many; for he shall bear their iniquities," Isa. liii. 11; 2 Pet. i. 2, 3.

6. *By faith.* "Being justified by *faith*, we have peace with God, through our Lord Jesus Christ," Rom. v. 1. "Wherefore the law was our schoolmaster until Christ, that we might be justified by *faith*," Gal. iii. 24.

7. *By works.* "Ye see then how that by *works* a man is justified, and not by faith only," James ii. 21-26.

Thus we find justification ascribed to seven causes, but all of them joined together. Who dare add to, take from, or separate them? God justifies us by his abundant *grace* bestowed upon us in Christ Jesus our Lord, cleansing us from our sins in his *blood*, by or through his *name*, provided we *know*, *believe*, and *obey* his will.

Now let us look at the word SALVATION, so often used in the Sacred writings, and see what we are to do in order to obtain it. Salvation is deliverance from evil, and when connected with the gospel includes being saved from sin and all its consequences. Justification and salvation go together, and are very similar in import, for in order to be saved a man must be justified, freed from the condemning power of sin, and prepared for final salvation. The Scriptures teach that

1. We are saved by *grace*. "By *grace* are ye saved," Eph. ii. 5, 8; 2 Tim. i. 9; Titus ii. 11.

2. By the *gospel*. "Moreover, brethren, I declare unto you the *gospel* which I preached unto you, . . . by which also ye are saved," &c. 1 Cor. xv. 1, 2.

3. *By faith.* "By *grace* are ye saved

through faith," Eph. ii. 8; Acts xvi. 31; Mark xvi. 16.

4. By *baptism*. "The like figure whereunto *baptism* doth now save us," 1 Pet. iii. 21; Mark xvi. 16; Acts ii. 38; Titus iii. 5.

5. By *calling* on the name of the Lord. "Whosoever shall *call* on the name of the Lord shall be saved," Acts ii. 21; Rom. x. 12; Acts. xxii. 16.

6. By *hope*. "For we are saved by *hope*," literally, "we were saved by the hope," Rom. viii. 24.

4. By *works*. "Work out your own salvation with fear and trembling," Phil. ii. 12; Acts ii. 40.

8. By *Christ* and his *life*. "While we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved *through him*. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his *life*," Rom. v. 8-10.

9. By *enduring to the end*. "But he that shall *endure to the end*, the same shall be saved," Matt. xxiv. 13; x. 22.

Now, dear reader, would you be safe in selecting any one of these passages which relate to justification and salvation, and rest upon that alone, to the exclusion of the rest? Would it not be better and safer to say that all are necessary? All these are items of the plan of salvation, and none can be dispensed with. It is the *grace* of God that bringeth salvation to us in the *gospel* of the kingdom of God, and a *belief* of its glad tidings, with an *immersion* in water, *calling* on the *name* of the Lord, cleanses us from sin in the blood of *Christ*. Thus we are saved now by the *hope* of the gospel, and trust that as Christ now *lives* for evermore, and is making intercession for us, by "*working* out our own salvation with fear and trembling," we shall *endure* to the end that we may be saved. Let us not destroy the harmony and beauty of God's plan of redemption, by leaving out any item, or substituting any thing else of our own devising. EDITOR.

☞ If the fear of the Lord is the *beginning*, is not his love the *perfecting*, of wisdom.

Will Christ return to reign on this Earth?

On looking over the pages of the British "*Millennial Harbinger*" we find a review of a little work of 32 pages, bearing the above title, in which the writer and editor agree that Christ *will not* return to reign on the earth. The writer wishes to make it out that the Scriptures teach that the reign of the Messiah will precede his *second* coming, and that all the prophecies which foretell his reign and kingdom connect them with his *first* coming. In proof of this he quotes numerous passages which predict the coming and reign of Israel's king; such as—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder," &c., and "Yet have I set my King upon my holy hill of Zion," which he says was fulfilled at the ascension of Christ, according to Acts iv. 25-28. He says the child that should be born and his government are closely connected, and thinks that the one immediately follows the other, and are not to be separated by another coming. He wishes it to be understood that the Old Testament only reveals *one* coming, and that is his *first*, when all the predictions with reference to his future reign and glory would be fulfilled; and that it is the New Testament alone which speaks of his *second* advent, but which advent will be after his reign on David's throne. This position the writer thinks is an impregnable fortress. There is not a passage to be found, says he, in the New Testament, where the second coming is associated with his reign.

We shall not attempt to follow the writer through all his absurdities, but shall endeavor to show that he is far from being correct, and is ignorant of the first principles of the gospel. After taking the above positions he draws his conclusions, that as the reign of Christ was immediately to follow his first advent, that reign could not be on earth; but as Peter told the Jews on the day of Pentecost, that God had raised up Christ to sit on David's throne, he was *then* sitting upon it in the *heavenly* Jerusa-

lem. The writer has advanced no new theory is saying this. Alexander Campbell long ago declared that Christ was sitting on David's throne in the heavens,—that he had been crowned there as the King of glory,—and had commenced his reign there, and would continue to reign until all mankind shall acknowledge his authority,—after which he will come to judge the world, &c. Now this is substantially the same theory as advanced by our author, and is held generally by Campbell's denominations,—but is it true? Is it according to the gospel of Christ? We answer emphatically no. It is contrary to the plain declarations of the Word of God, and subversive to the faith.

Our writer says that Peter told the Jews that Christ was sitting on David's throne. Now is this statement correct? It is either true or false; and Christ was then and is now seated on that throne, or he is not. Let us turn to Acts ii. 29-32, and read—“Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to that flesh he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” The subject is the resurrection of Jesus; and as he had been put to death by Jews as an impostor, Peter was here vindicating his character, and endeavoring to prove that he was truly the Messiah of whom David spoke, and which they as a nation were looking for; and as David knew that God had promised and covenanted that one of his posterity should sit upon his throne, he foretold the resurrection of Christ in the 16th Psalm. The object of Peter was not to prove that the Messiah was *then* on David's throne, and reigning in his kingdom, but that God by raising him from the dead acknowledged him as his Son, and as the rightful heir to the throne of David. Peter appealed to their senses of sight and hearing as proof that God had raised up and

exalted Jesus. The extraordinary fact of poor illiterate men like himself being qualified to speak in foreign languages, in fulfillment of their mission, was a striking proof of Spirit-power, and a fulfillment of Joel's prophecy, and also of God's approval of him whom the nation had rejected as their king. He also shows that David spoke of this exaltation to God's right hand, and that he could not be referring to himself. He says—“For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Set thou on my right hand, until I make thy foes thy footstool.” David's Lord was his Son, whom Jehovah had so highly exalted. Hence Peter says, “Therefore let all the house of Israel know assuredly, that God hath made *that same Jesus whom you have crucified*, both Lord and Christ.” This fixed conviction on their hearts; they believed that Jesus was the Christ, and consequently that he would accomplish all that was written concerning him and his kingdom. As his enemies they saw no way of escape from destruction, because they knew that every one who would not hear that Prophet should be destroyed from among the people. They at last appeal to the apostles for advice in this their time of distress, and Peter directs them how to escape from sin and death.

Now we cannot see in all this any proof that Christ is now seated on the throne of David. Before he could sit on it, it must have an existence. That throne had long been cast down to the ground, and with the throne the kingdom had been overturned, and it was to be no more till he should come “whose right it is, and I will give him,” says the Lord. Every one will admit that Jesus is the legal heir to the throne of David. His genealogy proves him to be the son of David; his birth, his baptism, his works, his resurrection, and his ascension prove him to be the Son of God; and therefore the Messiah “of whom Moses in the law, and the prophets did write.” The heir then to the throne and kingdom, had come, and yet but very few acknowledged his claims. The nation rejected him—nay they conspired against him and killed him,

thinking by that means to put an end to his arrogant pretensions, as they thought them, of being God's Son. The people were looking for the re-establishment of David's throne and kingdom, and from Daniel's prophecy they knew the time was fulfilled when the Messiah should appear,—but how could this be accomplished when they rejected him whom God had sent? "He came to his own (land or realm.) but his own (people) received him not." By thus rejecting him they rejected deliverance, and the high destiny which they might have attained, and therefore wrath came upon them to the uttermost," when the Roman, came and took away both their place and nation. Jesus himself told them that "Jerusalem should be trodden down of the Gentiles, till the times of the Gentiles be fulfilled;" and that they should see his face no more till the time came when they should say, "Blessed is he that cometh in the name of the Lord." With the tribes of Jacob in dispersion, the crown and throne or David cast down to the ground, and the tabernacle of David in ruins, there is no fulfillment of that everlasting covenant which was made with David.

If Christ is now sitting on the throne of David, does it not necessarily follow that the kingdom is restored? We contend it is implied, and cannot be otherwise. The throne and kingdom are inseparably connected. But how could the throne be transferred to the heavens? If the throne is there the kingdom is there too. How then about the subjects? Jesus was to reign over "the house of Jacob"—the twelve tribes that David governed. Are they in heaven? How did Peter and the other apostles understand this matter? We opine that they knew more about it than modern divines, for they were better instructed. Jesus had been their teacher for several years, and they had been sent out by him to preach the kingdom of God to their fellow-countrymen. The last query they put to him, after he had commissioned them to preach the gospel to every creature, was "Lord, wilt thou at this time restore again the kingdom to Israel?" They had no

doubt about the restoration—it was purely a question as to the time when it should take place. Mark what Peter said when he was preaching to the Jews, in his second sermon—"God shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The prophets spoke of the restoration of the throne and kingdom and raising up again of the tabernacle of David, which had fallen down, and building it as "in the days of old," and also of bringing back the people of Israel to their own land, to be rooted up no more forever but to be one nation and one kingdom, and "one king shall be king over them all." This was to be fulfilled in the land from which they had been driven out, and "the Lord shall reign over them in Mount Zion." It never had once occurred to the apostles that Zion, and Jerusalem, and the kingdom and throne of David was transferred to the heavens. It was the *earthly* Zion and Jerusalem that they were in love with, and were looking for a time when they would become *heavenly*, when Jesus should return, and fulfil his promises. Had he not specially promised his apostles that they should in the regeneration, when the Son of man shall sit on his throne of glory, also sit on twelve thrones, judging the twelve tribes of Israel? Did they expect this in heaven or on earth? Had they any idea that they were enjoying the fulfillment of this promise when as apostles they had charge of the primitive Church? They had no such ideas. Peter looked forward to the time when he should be "a partaker of the glory that should be revealed;" receive "the crown of glory that fadeth not away," when the Chief Shepherd shall appear; and find "praise and honor and glory at the appearing of Jesus Christ." Paul was certain that there was a crown laid up for him, "which the Lord, the righteous Judge, will give to him at that day." James taught those to whom he wrote, that if they endured temptation, they should receive "the crown of life, which the Lord hath

promised to them that love him ;" and that God has chosen the poor of this world, rich in faith, to be heirs of the promised kingdom. These apostles knew, and therefore they taught that it is "through much tribulation that we must enter the kingdom of God."

How absurd does the idea seem which our author advances, viz., that Peter taught that Jesus is *now* sitting on David's throne in the *heavenly* Jerusalem! Peter knew better and he could not thus teach. He and all the apostles had received a commission to preach the gospel, and that gospel consisted of glad tidings concerned the kingdom of God, and the name of Jesus the Christ. They never preached the church as the kingdom, as many do now. They knew better. They never once intimated that the kingdom was in heaven where Jesus is, and that men would have to enter it at death. They knew better; for Jesus had taught them to pray—"Thy kingdom come—thy will be done on earth, as it is in heaven;" and prophet had told them that 'the kingdom shall come to the daughter of Jerusalem.' The gospel which they proclaim was *one*—and cannot be changed for another without great risk. Paul anathematizes upon all who preach a different gospel from what he preached. He proclaimed the kingdom of God at Rome, while wearing a prisoner's chain, for two years. He had been bound with that chain for "the hope of Israel"—"the hope of the promise made of God unto the fathers." His gospel included Israel's hope, and when making it known, he said "none other things than what Moses and the prophets did say should come." Paul's gospel ought to be ours. His *one* faith was once the faith delivered to the saints. His gospel was "the power of God unto salvation to every one who believed. *Query.* Can modern *gospels*, and other *faiths* than the *one faith*, be the power of God to salvation? Will not a counterfeit do as well as the genuine? Cannot a person be saved just as well in answer to prayer? We answer, no. The Scriptures reveal only one method of salva-

tion, and that is by submitting to God's plan of righteousness. Men may go about to establish their own systems, but God's alone will stand the test.

We recommend our readers to thoroughly investigate this matter for themselves, especially those of them who may be somewhat under the influence of teachers who put darkness for light, and bitter for sweet. Some there are we know who are guilty of perverting the right ways of the Lord, and those who are guided by them will be sadly deceived. The state of Christendom at the present time is similar to that of the Jews described by the prophet Isaiah, when he says—"The vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith I cannot for it is sealed: and the book is delivered to him that is not learned, saying Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me but have removed their heart far from me, and their fear towards me is taught by the precept of men: therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Oh what a state to be in! and yet we believe that the majority of professing Christians are in it. But we rejoice to know that the day is not far distant "when the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The Redeemer, the Holy One of Israel, will then have come to Zion, and be dwelling in Jerusalem from whence will proceed his law for the government of the nations.—Ed.

☞ Improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, the laws, and the worship of God.

The Resurrection a Necessity.

"Flesh and blood cannot inherit the kingdom of God." These words were earnestly spoken a few days ago, just as the body of an esteemed citizen had been lowered into its last sleeping place. They were intended for consolation and instruction. The occasion was a solemn one, and the minister's remarks made each bystander feel the importance of his subject. But there were those present who could not accept the immaterialistic construction of those solemn words—"Flesh and blood can not inherit the kingdom of God." They felt confident that the pious man who slept at their feet would at the last great day rise to inherit the kingdom. Not because the faults he had were overbalanced by so many virtues, but because Christ died that all who chose might have eternal life. They believed that he would have part in the resurrection of the just, and that he now sweetly sleeps in Christ.

Flesh and blood *cannot*, and yet we have the assurance that some flesh and blood *will* inherit the kingdom of God. There is no contradiction here. Theology may not explain, but the Scriptures do reconcile the seeming discrepancy. They also declare, "neither doth corruption inherit corruption," and yet directly after affirm that "this corruptible must put on incorruption." Neither is there incongruity here. Flesh and blood is the "corruptible," and it is the corruptible which must put on incorruption. This "natural" body must become the spiritual body. The being who dies is the "mortal," and it is this mortal which must put on immortality. See 1 Cor. xv.

Man might have lived forever in incorruption, but he sinned, did not eat of the tree of life, and the penalty is—DEATH. He must return to the dust, out of which he was taken. He cannot as he is inherit the kingdom of God, because he forfeited all his right and title. Corruption does not inherit incorruption, because man is corruptible and must suffer corruption. Flesh and blood inherit mortality, iniquity, corruption, death. Christ came to save us from this lost world.

And *some* will be saved. Some corruptible bodies will nevertheless put on incorruption. Some natural bodies will, notwithstanding, be raised spiritual bodies. Some mortals will indeed be crowned with immortality. As Christ, the great leader and representative, was redeemed from the power of the grave; so will "many" now sleeping in the dust awake in his likeness. Said that patient patriarch, Job—"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer.

If I wait, the GRAVE shall be my house. And though, after my skin, worms destroy this body, yet IN MY FLESH SHALL I SEE GOD."

And not alone Job, but all the redeemed will in their flesh see God. The promise is that the righteous shall be like the "second MAN," who "is the Lord from heaven." Christ after his resurrection said, "Behold my HANDS and my FEET, that it is I myself; handle me, and see; for the spirit (Griesbach has it "*phantasma*, phantom," in the margin—an imaginary being) hath not FLESH and BONES, AS YE SEE ME HAVE." Thus he ascended, and in LIKE MANNER will he return.

Though flesh and blood cannot by nature, or by its own merit, inherit the kingdom of God, yet surely the righteous will be raised like Christ, and, like Job, will in their flesh see God. There is certainly one way in which corruption can inherit incorruption, and flesh and blood can become heir with Abraham of the world to come. In fact the phrase "flesh and blood" is a mere idiom, used to represent the corruptible state of the human race. The same idea would be expressed by the words "mortal man."

But comparatively "few" of the mortal race will ever get into the kingdom. The masses travel the broad road that leads to eternal destruction, and do not seek for immortality by patient continuance in well doing. They are lost, because flesh and blood can not—save by a victory through our Lord—inherit the kingdom of God. Even the righteous, whether dead, or alive, must first be changed, because flesh and blood in its present state cannot inherit the kingdom. But it is a transformation from materiality to immateriality. It is not a change from substance to a mere fleshless shadow. It is not a metaphorization from corporality to a mere boneless nonentity. The "world to come" will be as real and as tangible as our own, and as analogy and astronomy teach, as are the countless worlds in the heavens around us. We are not capable of realizing the glory of the "new heavens and new earth," but it is just as true that the most gifted have never half appreciated this.

"IN MY FLESH WILL I SEE GOD," is a Bible doctrine, and should be in every christian's creed. The resurrection is a necessity, and what advantageth even the righteous if the dead rise not? No, the grave is now the house of our departed friend. Worms may destroy his body, yet in his flesh will he see God. He has "borne the image of the earthy"—the depraved "flesh and blood"—but he will also "bear the image of [Christ] the heavenly." He has gone the way of ALL the earth, and now rests from his labors in the silent grave. When God calls, he will answer.—*Now and Then.*

From the World's Crisis.

Christ our Life.

For centuries the philosophers and wise men of earth have been endeavoring to find some method by which to explain the origin of earth and man, but thus far without success. We do not now purpose to discuss the various theories presented, but make the bold declaration that unless we accept the Bible account we have not a shadow of an argument on which to base a theory.

The Bible represents man as the last in the order of created intelligences, and only differing from former creations in his superior mental powers. His perpetuated existence was made dependent upon obedience to certain laws given by God his Creator. The penalty affixed to disobedience was death. As God was a perfect being, his laws were of course perfect. To argue that the nature of the penalty might be changed, is to accuse God of imperfection. When, therefore, God had established a law of death, it became necessary that there should no longer be ability on the part of the transgressor to escape its penalty; consequently our first parents, being mortalized, could not impart to their posterity any higher nature than they themselves possessed, and thus we must die. Without a Christ, extinction of being must necessarily be the result.

All men fall into this condition, and those who die become extinct to all intents and purposes. In this condition of things a Savior is provided. It was necessary that such a being should be holy, harmless, and undefiled. He should be more than mortal. He should be of such a nature and character that death could have no claims on him. Such a being was found in the person of the Son of God. He was dwelling in the glory of his Father before the world was. He was the beloved Son. He relinquished his high position, and came to earth and died. Ah! now may all hell rejoice, and the devil sing a triumphant song. The Son of God is dead, and who shall shield the sons of men from the execution of the law or from infernal wrath?

But hark! What means this tumult around his grave? Who has rolled away the stone from the sepulchre's door? Who has smitten the guard of soldiers so that they have become as dead? Who are these that enter the tomb and make it resplendent with the glories of the heavenly world? Who is this coming forth from the grave, having broken the power of death, and opened a door, through the which at his bidding all mankind shall come

forth? It is the Son of God, who was crucified, not for the good, but for offenders; and was raised again, not for the justification. He died for all, then are all dead. He lives for all, then shall all live. Himself hath taught us that there shall be two classes in the resurrection; the one to life, and the other to damnation. The antagonism of conditions presents an equal antagonism of characters. All that are in him must be as he is; all that are out of him have no claim on life, and thus he becomes our Life. The apostle says, "Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Then will we sing in sweetest strains and highest notes the song of deliverance. If when he ascended upon high the heavenly choirs could sing, "Be ye lifted up, ye everlasting doors, and let the King of glory in," how much more shall a ransomed earth rejoice when its King, immortal in beauty, shall come to reign forever.

Humility.

Humility is an indispensable ingredient in the christian character. Whatever else he may have if he is destitute of this, he has no reason to conclude that he is in a state of salvation. Graces of person and manner do not necessarily imply saving grace. The teachings of the Bible on this point need not be misunderstood. Our Lord commences his sermon on the Mount with saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," Matt. v. 3. But poverty of spirit is only another name for deep humility. If the "kingdom of heaven" belongs to the poor in spirit, then those who are destitute of this grace cannot enter the kingdom. The last sermon which Christ preached in person, corresponds with the first. It was addressed to a popular church. "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. iii. 17....

The apostles enjoined humility just as explicitly as did the Master. Paul writes to the Romans: "Mind not high things, but condescend to men of low estate," Rom. xii. 16. To the church of God at Corinth—one of the most refined cities of that age—he says: "For ye see your calling, brethren, how that not many men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to

confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are; that no flesh should glory in his presence," 1 Cor. i. 26. James says: "Humble yourselves in the sight of the Lord, and he shall lift you up," James iv. 10. Peter writes: "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time," 1 Pet. v. 5-7.

If anything more is needed to enforce upon every christian the necessity of humility, we have it in the example of our Lord. His whole life affords us a lesson of self-denial and deep-humility. "He was rich, but for our sake, became poor, that we, through his poverty, might be rich." He by whom all things were made, resigned the honors of the God-head, and took upon him the form of a servant, and patiently endured the revilings of those whom he came to save. His companions were chosen from among the lowly of earth, and for them he performed the office of a servant, and left us this injunction: "If I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet," John x. 10.

The age in which we live is by no means favorable to the cultivation of true humility. The church has become wealthy and strong in material resources. Tall steeples, frescoed ceilings, painted windows, artistic music, and a congregation arrayed in gorgeous apparel, do not have a tendency to bring us down in the dust at the foot of the cross. Their silent powerful influence, is quite in the contrary direction. He who can resist this influence and keep down where salvation flows, must be more than human. He must have God to help him. Paul appeared to think that the only safety for a true christian, under such circumstances, was in a precipitate flight,—“Heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away,” 2 Tim. iii. 5.

O ye who pride yourselves on anything which, however innocent or even good in itself, a graceless soul may possess, see your danger, and make haste to humble yourselves before God and man. You must come down or perish forever. You may reckon your wealth by thousands; but you are not one whit better, or more deserving of one particle more of consideration on that account. “God resisteth the proud, but giveth grace

unto the humble.” Let your appearance, your demeanor, your associates, all be of that character that will help to bring you down, and keep you down, in the depths of humility before the Lord. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”—*Earnest Christian.*

For the Gospel Banner.

Correspondence.

BENJAMIN WILSON:—Dear Bro., Since I left home on the 6th of October, I have traveled over 200 miles, and have had the privilege of speaking in several places about the things concerning the the kingdom of God. Among the places visited was the village of Lettsville, Iowa; spoke there seven times, had quite large audiences, who seemed to give good attention to the things that were said. Brother and sister Palmer had resided there about three years, and although they have none of like precious faith to associate with, yet they are endeavoring to hold fast the form of sound words as found in the writings of the prophets and apostles. Any one of like precious faith who may happen that way will always find a welcome there. The inhabitants (with a few exceptions,) are an industrious, intelligent and liberal-minded people. Lettsville is on the south branch of the C. R. I. & Pacific R. R., 14 miles from Muscatine.

About the 22nd of Nov. I intend going west from Burlington as far as Wayne Co., Iowa, through one or the other of the following tiers of Counties. Either Henry, Jefferson, Wapello, Monroe and Lucas; or Van Buren, Davis, and Appanoose. Now if there are any brethren residing in either of the above Counties, they would confer a favor on me by addressing me immediately in care of Mrs. E. C. Gilbert, Box 95, Burlington, Iowa. Your in hope.

W. M. HOWELL.

PRINCETON, Mercer Co., Mo.

DEAR BRO. WILSON:—Since emigrating to this State I have often thought of sending you a few words for the *Banner*, that I might inform the brotherhood of the *one precious faith*, that myself and wife are here *alone*, isolated as it were, from those most dear to us, (the brethren and sisters of the called out of God.) But we console ourselves with the words of our Master, that where *two or three* are met together *in my name*, there he will also be. We are *trying* to so live that when Christ shall return “to gather his

children home"—restore the scattered Jews—resurrect the worthy ones, and re-establish the kingdom, that we may be among those ransomed ones.

Brethren and sisters, remember us in your humble petitions to God, that we may continue *faithful*, that we may ever "contend earnestly" for the faith once delivered to the saints."

We say to *any* of the preaching brethren, we would be glad, yes, truly happy, to receive a visit from you, have you remain with us a while, and proclaim the gospel of the kingdom to the people here. And we say to any brethren or sisters of (north Missouri or southern Iowa) come and see us, let us rejoice and praise the Lord together; or if you *cannot* come, then write us a word of encouragement. let us know who and where you are. We live in the country 7 miles south-east of Princeton, Mercer Co., Mo. I am engaged in the practice of medicine and farming.

We have *cut loose* from the political arena, and everything pertaining of this age of human degradation, tradition and superstition, so far as in us lies,—we endeavor to consider ourselves as sojourners here, awaiting the return of our Deliverer. Come Lord Jesus, come quickly. come take your *waiting, watching* children home. Oh what a glorious warfare we are engaged in, let us *all* fight faithfully, face the foe with the Word, and Jesus being our Captain we can but conquer. I am truly sorry that discord and confusion has been produced among the brethren, and think it has been produced without just cause, that it was wholly unnecessary. We all believe in a resurrection of the just and unjust, and also believe in the judgment, when why quarrel about *how*. Let us unite in the praise of God, love each other as becometh true brethren, and sustain, love, exhort as did the apostles, doing away with *all* that tends to weaken our faith in Jesus and his kingdom. Let us pray with and for each other, ever keeping in view the prize set before us, and all will be well with us. Your brother in the *hope of immortality*. JAMES E. CALLAWAY.

Oct. 28th, 1868.

REMARKS.

We believe truly in a resurrection both of the just and unjust; but we do not believe that these two resurrections are simultaneous, because the word of God does not so teach. We believe also in aionian judgment, or the judgment of the age; but we do not believe that that is the judging of the resurrected ones, prior to the immortalization and glorification of the approved ones,

because the scriptures nowhere teach it. We believe, as Paul teaches in his letters, that the mortal will put on immortality, and the corruptible, incorruption—that those who have fallen asleep in Jesus, will awake in his image or likeness—"that when he appears we shall be like him." But no, say those who have gone out from us, the saints will awake in "their flesh and blood Adamic nature," and will so remain forty years. And further that the same body will not be raised, but one "made from some other dust." Hence our brother will see their is a wonderful difference between the two faiths—therefore both cannot be of "the one faith;" and as "two cannot walk together unless they be agreed," therefore we cannot walk with them, nor they with us. Nor have they any desire to do so, if we were willing.

—Ed. *pro tem*.

If we knew.

If we knew, when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause, when now we hasten;
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms are fainting
For the shade that we should fling:
If we knew what lips are parching
For the water we should bring;
We would haste, with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew, when friends around us
Closely press, to say, Good bye,
Which among the lips that kiss us,
First should 'neath the daisies lie,
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain upon them
Like the frost upon the flowers.
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, Forgive, forget.

If we knew! Alas! and do we
Ever care or seek to know
Whether bitter herbs or roses
In our neighbors' garden grow?
God forgive us! lest hereafter
Our hearts break to hear him say,
Careless child, I never knew you;
From my presence flee away.

—MRS. E. H. GATES, in *Ad. Review*.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, Ed.] GENEVA, KANE CO., ILL., DECEMBER 1, 1868. [VOL. XIV. No. 23.

For the Gospel Banner.
Theology.

THE MEDIATION OF CHRIST.

CHAPTER XII.

1 Tim. ii. 5.—"For there is one God, and one mediator between God and men, the man Christ Jesus."

"He is a freeman whom the truth makes free, And all are slaves beside."—Cowper.

If we examine those passages where the mediation of Christ is spoken of, we will find that his mediation like that of Moses, was connected with the introduction of a covenant. As before stated, the word *mediator*, or mediator, occurs but six times in the New Testament. Out of the six places where it occurs, two refer to the mediation of Moses. These are in Gal. iii. 19, 20; and have already been noticed in connection with the mediation of Moses in the institution of the old law covenant, and its enforcement upon the children of Israel. It occurs a third time in 1 Tim. ii. 5; but, though it evidently refers to Christ, does not state in plain terms the nature of his mediatorial work, as do the rest of the passages where it occurs. I shall quote from the first to the sixth verse, which read as follows:—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and come unto a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." The reader will please note that these supplications and intercessions are not made with the view of absolving any one from the guilt of disobedience. Nor are they directed at all to God, as though he was not willing, or had not already done his part towards bringing the world to lead quiet, peaceable, godly and

honest lives. Not God, then, but the *un-godly* and the *dishonest*, are the parties that need supplicating. And indeed if they are ever brought to a proper state of obedience to Divine authority, it will be by addressing them, and not God. Good and sufficient motives must be brought to bear upon the mind—the intellect of man, to induce him to act in harmony with the mind of God; then we will doubtless see good and permanent results. These inducements God has been good enough to furnish already. They are published in his word of truth. No amount of intercession or supplication in the popular way, will augment them in the least. It now devolves upon all those who have been thus induced to obey God, to become instrumental in presenting these inducements to others; and also to supplicate and intercede with the disobedient; and what is said, will be in rational and intelligible language, addressed to the understanding of man. The fact that Paul says here that it is good and acceptable in the sight of God that we live quiet, honest, godly, and obedient lives, ought to satisfy us that, as God so naturally delights in such a state of obedience, it would be superfluous labor to intercede with him with a view to bring him to look upon it in the same light with the intercessor. And again, if obedience is good and acceptable in his sight, disobedience must be obnoxious; and no amount of popular mediation could make it otherwise, unless at the expense of his immutability.

Paul says, "there is one mediator between God and men, the man Christ Jesus." He certainly did not mean to be understood to say there had never been more than this one; for it is evident he considered Moses to be a divinely authorized mediator, from the way he speaks of him in his Galatian epistle, as well as in his epistle to the Hebrews; so he must have been aware of the existence of two at least. But as he has said that the covenant mediated by Moses was designed to continue only till Christ

the Seed should come, Gal. iii. 19, 24, 25, it is reasonable to conclude that when Christ performed the first public act of his ministry as mediator, by a burial in the waters of the Jordan by John, that he must have signified in that transaction the official, or if you please, the mediatorial death of Moses. For though physically dead, he continued to live in the capacity of mediator, as long as the covenant he mediated continued in force: but when that expired Moses (as mediator) expired with it. The first mediator could not die then, until the second mediator was vested with official life. But the moment he began his ministry, the ministry of the first ceased. Paul was violating no principle of truth therefore, when he said there was one mediator between God and man; and when he declared that one to be the man Christ Jesus, I suppose he wished his Israelitish brethren to understand by it that the mediation of Moses had expired by virtue of limitation on account of the advent of the Seed—the man Christ Jesus, beyond whose official advent, the old law covenant of which Moses was mediator, remained no longer in force.

The word mediator occurs a fourth time in Heb. viii. 6; it reads as follows: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." In this instance we have a plain straight-forward statement of the work he performed as mediator, which shows his mediatorial business was connected with the introduction of a better covenant than that mediated by Moses.

It occurs the fifth time in Heb. ix. 15, as follows: "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 which are called might receive the promise of eternal inheritance." Here again his work is clearly defined to be connected with the establishment of a new or better covenant; for the words covenant and testament, have the same meaning, as they are both translated from the Greek word *dialtheekē*, which is used 33 times in the New Testament, and is translated in 20 instances *covenant*, and in 13 *testament*. Therefore to be the mediator of the new testament, is to be also the mediator of the new covenant.

It will be noticed that Paul alludes to the first testament or covenant instituted by Moses. And that he speaks in the previous verse of a something that would purge the conscience or the heart, from the dead works, or the formal ceremonies of the old law testament, which was inadequate to this purging so long as they held to the letter,

and did not comprehend the spirit or life shadowed in the form, or, if you please, the works of that law. For where that was not comprehended, the result was, dead works, though the whole law was kept in the most strict manner. Now it was "for this cause" or purpose that Christ mediated "the new testament," as Paul here says; that the transgressions that were under the first testament might be *apolutrosis*,—dismissed or put away; and so being *redeemed* from a class of transgressions the law could not reach, ("in that it was weak,") they which are called might receive the *promised eternal* or *ATONIAN Inheritance*. The testament that Christ was mediator of, was far more rigid and thorough then, than the first testament, because it was able to purge away sins the first testament was utterly unable to reach. If it had been his purpose to save men unpurged from sin, through the imputed righteousness of another, as the common theory of mediation would have us believe, it would not require a new and more thoroughly sin-purging testament, or in fact any new one at all on such account, for the righteousness of Christ could be imputed to a man with an unpurged conscience as well under the first and faulty covenant, as under the new and more stringent one. If it is his purpose to make men purer and better than they could be under the old Sinaitic Law Covenant, it is a clear case that he never commissioned Christ to mediate after the programme of the common theories, for they represent him as endeavoring to apologize to God for the impurities in men; his object being to secure their acceptance in an unpurged and not in a purged state. But all his acts while he sojourned among men, so far as we have any record, go to show that he acted in harmony with what Paul has here stated relative to the object God had in giving the world a new testament. For his sermon on the mount shows us how much more exacting and purging were the claims of the new than those of the old testament. As an illustration, take his remarks upon murder; hear him, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." From this we see that while the old covenant, in the letter, made the act of murder only, criminal, the new strikes deeper, and renders criminal the hatred, which prompts to commit the act. It will be observed that he makes no mention here that he will in a short time ascend to his Father to mediate for those who might hate their brethren under the new, or for

those who had killed under the old covenant, so that they might be put beyond all danger of the judgment, and have secured to them an easy and sure entrance into the kingdom of heaven through his all-prevailing mediation! It would indeed, be very encouraging and pleasant to have such a mediator, but we have no right to believe in any mediation except that revealed to us in the word of God. Another instance in which the vigor of the new covenant is displayed may be seen in the following language of Christ to the multitude, to wit: "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The extent to which the righteousness of the new must exceed that of the old covenant, will be easily seen in contemplating our previous quotation, which forbids not only that we kill, but hatred also. It is plain then, that the Scribes and Pharisees became righteous in obeying the law forbidding them to kill, but by the new covenant mankind become righteous to a higher degree by a more stringent law that forbids hatred. And this is the extent to which our righteousness must exceed theirs (in this particular,) before we can enter into the kingdom of heaven. It is not only unlawful now to kill, but it is equally so to be angry; for anger leads one to injure his fellow-men in various ways, and involves a principle, which, if carried out, would lead us to kill our fellow-men. But, be it observed, the prevailing systems are in every way antagonistical to these statements of Christ. For they pretend to teach that Christ's mediation secures us an admittance into the kingdom of heaven without any regard to this standard of righteousness erected by Christ their mediator! For, their systems being true, he has been engaged for more than 1800 years past, in securing the favor of God to characters of all shades and grades of righteousness; and even to men who have no righteousness at all! But perhaps when he uttered this language he did not know the nature of the business he was to be engaged in on entering "his mediatorial throne" in heaven? Not a word has he uttered intimating any such mediation as is assigned to him by the creeds; or, that he would supply them with sufficient of his own righteousness to cause them to exceed the Scribes and Pharisees, and come up to the standard he had erected. He does not say, unless you get enough of "the righteousness of Christ," of which we hear so much said in these times, to make you exceed the Scribes and Pharisees, you cannot enter into the kingdom. But, mark, he says; "except your righteousness exceeds

THEIRS, you cannot enter the kingdom." Surely, this is plain. It amounts to the same as if he had said, except you are more just, nearer right, purer at heart, free from hatred, lust, covetousness, hypocrisy, and obstinacy. Freedom from all such impurities, would constitute a man or woman righteous, if his faith was in the promises of God, and such righteousness exceeds that of the Scribes and Pharisees, and purges from that which the law was too weak to reach. We discover then, that the mediator has fixed a standard of righteousness to which every one must attain before the gates of the kingdom of heaven will open to receive them. And this leads us to suppose that he had no intention of pleading or mediating with God to secure an admittance there to any one whose righteousness was not fully up to the standard. And we have every reason to believe that when we reach that standard, God will be pleased to accept us without being besieged and reluctantly persuaded to it by the official labors of a mediator.

The sixth and last place where it is used, is in Heb. xii. 24. I quote: "And to Jesus, the mediator of the new covenant."

It is very fortunate for such as wish to know the truth, and by it be emancipated from error, that the scriptures have been so explicit in the use of terms. For who would have been able to decide upon its meaning, without something to appeal to at once clear and to the point and of divine authority, a something above mere human caprice and authority, a something that will command the respect of all; and at whose beck we may consent to return from the great wilderness of error, to the beautiful and invigorating garden of truth. Such is the nature of this short passage of scripture. It is no uncertain, erring human voice, but it comes to us with the bearing of Divine authority. And in the gentle spirit of Divine love, it bids us no longer look upon the chimerical and deceptive mediation of the Christ of the masses, but to come down to the contemplation of the Divine plan in which we are presented with a Christ whose efforts in the mediatorial way are brought to bear, not upon God; but upon fallen man, by presenting him with a new and sin-preventing covenant designed to elevate him, and to make him "partaker of the Divine nature, by an escape from the corruption that is in the world through lust." This passage affirms that Jesus in the capacity and office of mediator, presented the world with a new covenant. How clear and to the point! The language of Paul here, was called out in contrasting the mediation of Christ with that of Moses. He begins, consequently, by a reference to Moses and the

mount upon which he received his appointment and instructions. To use Paul's own language, he says; "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and a sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more; (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." We come now to that clause in his argument to which we wish to call the particular attention of the reader, as it shows that both Moses and Christ while officiating in the mediatorial office, addressed themselves to the people, and not to God; that they therefore necessarily officiated upon earth, and not upon a mediatorial throne in the courts of heaven. But to continue, the apostle says: "See that ye refuse not him that speaketh." And why not refuse him? Hear Paul's reason, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." The current idea of mediation being true, there must be thousands upon thousands that will escape through the mediation of Christ, notwithstanding they refuse to obey or to listen to him. But if Paul may be relied upon at all, there will be no possible escape for those who persistently refuse to learn, believe, and obey the new covenant instituted under the mediation of Christ. For if no one escaped that refused to hear, believe, and obey Moses, it is not at all probable that we who live under the ministration of the new covenant will be any more favored in this respect than were they.

So much for the historical or new testament account of the mediation of Christ. We propose now to take a hasty view of the Law and the Prophets; for as one of old remarked, "we have found him of whom Moses in the law, and the Prophets, did write," it is fair to presume he was recognized by the description Moses and the Prophets had given of him. From them we may learn the nature of his mediatorial work; for they

have not been silent upon this question. Moses prophesied concerning Christ in Deut. xviii. 15, 18, 19; and Peter, in Acts iii. 22, 23, 26, refers to what Moses has there said; and Peter's comments show how he regarded the mediation of Christ. Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Now we have a right to judge of the nature of his mediation by the results that Peter expected would flow from it. Let us see then what Peter expected from it. Addressing himself to his Israelitish brethren, he says: "Unto you first God, having raised up his Son Jesus, sent him to bless you;" how? by saving every one of you *in his iniquities*, BY THE POPULAR SYSTEM OF MEDIATION? no, indeed; for this would falsify the statement, "that every soul which will not hear that prophet, shall be destroyed from among the people;" but on the contrary, he was sent "to bless you," "by turning away every one of you from his iniquities." Such are the results that Peter expected would follow the mediation of Christ. And they were to be attained by the rational way of hearing that mediator. How could they hear that functionary, if he was seated upon a throne in the courts of heaven, or was addressing himself to God, instead of man? Such a system is well calculated to augment to a fearful extent, the mediatorial labors of Christ. For the idea that he has undertaken to save men in their iniquities, and from the penalty due their manifold crimes, acts on the minds of the masses in such a way as to relieve them from the restraint by which they would otherwise have been held in check. On the one hand we are informed that every soul that will not hear this mediator shall be destroyed. On the other we hear the voice of theory ever ready to persuade us that he is engaged in reconciling his Father to a class of people who show themselves very unwilling to hear him. What is this but offering a premium for disobedience? Are men likely to hear him, while laboring under the impression that the one they are to hear, is sure to prevail with the Father and release them from the penalty due for not hearing him? But let it be once understood that the Divine edict demands that we hear the mediator or perish, and the evil propensities and passions of mankind will be held in check, for it will be perceived to be for their interest and advantage to listen to the things Christ, as mediator, has to say.

Let us turn now from this brief contem-

plation of Moses in the law, with Peter's explanation, to the contemplation of what the prophet Malachi has said. I shall quote from chap. iii, beginning with the first verse. "Behold, I will send my messenger, and he shall prepare the way before me;" this is John the Baptist; "and the Lord whom ye seek;" that is, Jesus, the mediator of the new covenant; "shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. * * * * And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." This is in harmony with Paul, Moses, and Peter. It shows that he was sent to deliver to mankind a covenant; for a messenger is one sent with authority to transact business for another. This involves three parties in the transaction; to wit: first, God, who sends the messenger; second, the people to whom the messenger is sent; and third, the messenger, sent from the first to the second party. Now this is just the position to constitute him a mediator, according to the meaning of the word; for a mediator is one that stands between two parties. Hence to be the messenger of the covenant, is equivalent to being the mediator of the covenant. The messenger or mediator of the covenant whom ye delight in, will suddenly come to his temple. But who may abide the day of his coming? and who shall stand when he appeareth? Such questions are inconsistent with the common view of the mediation of Christ, and would not have been asked, if that view had been held by the prophet. Such a view presents no serious impediment, but on the contrary, the greatest facilities, to enable any one who will, "to stand." Indeed, if he came to purchase salvation, in a commercial sense, by paying the penalty due our sins, it seems very clear that the sole object of his coming was, to render it impossible for mankind to do otherwise than to "stand," and "abide." For the most sinful and degraded, it is said, will find their

sins and degradation, no impediment at all to their acceptance, and therefore none at all to their "standing," and "abiding." The fact that he put questions of such a character, is enough to convince any one of the fallacy of the current theory. Such questions would not have been asked, unless the coming and appearing referred to, was to be fraught with the most serious hinderance to the salvation of those to whom he was to come. They indicate greater impediments than had been encountered prior to his coming. Such was the character of the covenant of which he was the messenger and mediator, and with which he "came," and made his official "appearance." That covenant, as has been shown, revivates and purges the heart, while the old one tended to cleanse nothing more than "the outside of the cup." We see then, that these questions do not harmonize with the common view of the mediation of Christ. A glance at the prophet's reasons for asking them, will add strength to the argument. His reasons are given in connection with the questions, separated only by the copulative conjunction *for*. A copulative conjunction is a conjunction that denotes that there is a cause or reason for something previously stated, and the cause or reason follows this conjunction. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The work of the mediator of the covenants, is not to purge, and purify, and refine; but to prevail on God to take men without putting the "soap" of faith, and the "purging fires" of obedience to them; or, perhaps, to make him believe that the disobedient are obedient, because he had been obedient. For what else can be made of imputing the righteousness or the character of Christ to a person who has no moral character or righteousness? But that Malachi's mediator was guilty of no such base deception, is evident from the fact that he was to be a swift and terrible witness against those deficient in righteousness, or in moral character, to wit; "the sorcerers, the adulterers, the false swearers, those that oppress the hireling in his wages, the widow, the fatherless, and that turn aside the stranger from his right, and that fear not me." Against such he was to come in judgment, and not to impute something to them that they did not possess.

Understanding him to be the messenger or mediator of a covenant whose conditions require such a renovation of the heart, we

are enabled to see the force and propriety of such questions. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

But who *could* nor *abide* the day of the coming of the mediator of the creeds? and *could* nor *abide* when such an intercessor should appear? Let the cold marble of the dead, and the church records of the living, answer who.

G. NELLIS.

From the Rainbow.

The Kingdom of God.

Our Lord said to the Jews, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him will ye receive." When we consider the stupendous and manifold power of the Savior, revealed in such diverse fields and provinces, in strict alliance with infinite love and purity, the grace and glory streaming from him in wisdom of teaching, wonder of working, and holiness of life, we may well be surprised that they saw no beauty in him that he should be desired. In the darkness which has followed, one imposter after another, without majesty of power, or profoundness of doctrine, or sanctity of life, has been received with insane honors and implicit obedience. The large and complete fulfillment will come when the wilful king,

he son of perdition, plants the tabernacle of his palace between the seas in the glorious holy mountain. One who is neither humanized by the love of woman, nor regenerate by the love of God, will shine forth in the lurid splendor of infernalism, and secure dominion over the kings and peoples of the earth.

The schemes and systems of evil find their support in human depravity, and have the glamor of Satanic deceit over them; but other foundations have they none. If we try them by logic, they are found beneath contempt. Thousands crowd away from Europe to the Salt Lake city with visions of material glory and carnal license floating before them; but their charter, the golden plates, will not bear any examination; nor, indeed, do men care anything about reason or moral evidence when the imagination is exalted, and the insurgent passions in triumphal operation. The story of Peter as the foundation-stone of the Church or kingdom, is little better than the golden-plate story, and is the basis of a much worse imposture; though such imposture be hoary with antiquity, terrible in power, and gorgeous in gold and crimson. But so far as sober reason is concerned, the Peter theory is most miserable; seeking to build a cyclopean wall

on the shifting bog, or a strong castle with great towers and turrets on the sands of the desert, would not be greater folly.

I have sometimes wondered that the Romanists did not rather choose Paul as their father and founder. He had unquestionably been in Rome, a city which Peter never saw; he had a much wider range of sympathies, and a larger field of labor than Peter; he was more highly distinguished by profoundness of knowledge, rapture of vision, and excellency of power. Peter is, indeed, almost out of sight in his narrow Jewish fold; while Paul, from the new centre of Antioch, spreads abroad in manifold streams the rejoicing river of life. Moreover, he had care of all the churches, and he was a *bachelor*.

But lo, in judicial blindness, they select Peter the *worried man* as the founder of an order of celibates, and without even presumptive evidence make him Bishop of Rome; he was to feed the sheep and lambs, and his successors would fleece and devour them. They might have noted that the *keys* were given to *all* the apostles, and that all the apostles as well as the prophets were in the foundation of the mysterious building; likewise that in binding and loosing power the Church itself, which was not a gathering of apostles or priests, had a full share; what the Church did on earth was likewise done in heaven. The rod of apostolic authority was once a great reality, but so was the anointing oil, and intercessory prayer of the elders in any particular congregation. In the creative epoch there was a spring tide of supernaturalism, almost fearful in strange beauty. If we were going a pilgrimage in quest of that wondrous river, we should never dream of seeking it within the confines of Rome. Nor is it easy to say whither we would travel, for, except in occasional flashes and revealings, it rather seems to run underground at present.

As to the absolution of which we have heard so much in Rome and elsewhere, there seems little difficulty. There is a passage in Jeremiah which would give curious results if we explained it by Papal exegesis, "And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out and pull down, and to destroy, and to throw down, to build and to plant." Jer. i. 9, 10. Was Jeremiah a man of Titanic proportions and Herculean strength, literally pulling down thrones, towers and temples, planting new kingdoms, and sweeping away old dynasties and empires by the breath of his mouth, the fiat of his will, or the strength of his right hand? On Romish principles we see his arm as a glittering sword, his blows de-

scend like a torrent of fire, or the hammer of Thor; the cities become desolate where he frowns, or paradise is opened in the light of his countenance.

We are not driven to this monstrous conclusion. We happen to know that he was the prophet of God, and had a message to the nations. It was his work to expound with clearness and force the essential principles of moral government, the great spiritual and eternal laws, according to which nations rise or fall, decline or flourish, and so in this sense only he was pulling down and building up; for the nations grew splendid and powerful, or sank down base and inglorious as they received or rejected his message from the Lord.

It was in a similar way that apostles remitted sin, or fastened the chain of sin, or employed the *keys* of the kingdom. In witness, in power, in revelation, they were authorized expounders of the laws which related both to church and kingdom. It was their business to propound, as ambassadors from the great King, the conditions on which God would forgive human sin, and finally receive the ransomed into the everlasting kingdom.

As to the foundation of the church, it will only be necessary to quote a few passages. "Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. xxviii. 16. Peter knew well that *he*, a poor frail mortal, was not this wonderful foundation, and his own testimony is explicit. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." 1 Pet. ii. 4-6. In the memorable passage so much prostituted, Peter confessed the divine foundation, "Thou art the Christ, the Son of the living God." After the blessing which such confession called forth, it was added, "Thou art *Petrus* (a stone,) and on this *Petra* (this rock) I will build my church, and the gates of hell shall not prevail against it." When we get the two persons together—and hardness and durability predicated concerning both—we can still perceive the immense interval. Stones are found in abundance—lying about highways and hedges everywhere—rocks are not so easily found. The rock is massive and ponderous, with deep roots in the

soil. Peter may be a stone in the building, but the grand foundation is the one whose goings forth have been from of old even from the days of eternity.

Paul knew as well as Peter what the foundation was; he tells the Ephesians that they were "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." I wish to show by overwhelming evidence that the church is not the kingdom, that the kingdom of God was not established on Pentecost, but I likewise desire to show how devoutly I appreciate the glorious work which was accomplished at that time. Hence the last passage which I have quoted on the foundation shall be a point of transition—the ground of a few remarks on the glory of the Church.

The apostle pours sublime scorn on human buildings, when he says of holy men, "They looked for a city which *hath* foundations, whose builder and maker is God." The same apostle says, "Every house is builded by some man, but he that built all things is God;" and he adds, "And Moses- verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his *own house*, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. The great cities built by man come before the mind from golden Babylon to iron Rome. Man puts his mutability and corruption into his works. "The stone cries out from the wall, and the beam from the timber answers it." Time, and war, and revolution, all combine against human erections. Elements of ruin above and below are in league—fire, flood, and lightning, human passions and divine wrath are in alliance for the overthrow of the proudest and most towering earthly structures.

But God puts his own eternity into his buildings. We know that whatever God doeth it shall be for ever. Nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him.

God built the great house in which we live, founded it upon the rocks, and roofed it over with stars, and filled it with divine sculpture and ethereal paintings, in battlemented crags and mountain ranges, in fields, forest, and river, redolent with fruits of life and songs of gladness; and though it may sometimes be shaken by earthquake throes, darkened by eclipse, or lighted by volcanic

flame, yet we are quite sure from the prevailing and predominating favor in its ordinances, that it was not built by any created being.

God likewise built, by direction, that olden temple on the Holy Mount, where he revealed himself between the cherubim, and though that house be in temporary ruin, it will assuredly rise again, and the ancient pure radiance shine forth in larger volume.

God hath likewise built that city which is one day to descend both in mystery and in revelation, with its streets of gold, its transparent river of life, its trees of immortal beauty and life-giving fruit, and its glory so rich and rare that sun, moon, or star, are all useless, for there is no night there.

But in some respects the building before us in Ephesians is more remarkable than all these. It may truthfully be said that they all exist with reference to it, in subordination to it, with regard to its development, increase, and final accommodation. Nature is but the portico, the temple, a waiting-room, the city of God, the presence chamber. The spiritual thing is more glorious than all the surroundings, however fair or sublime they may be.

The congregation of *twice born* people (a reality unknown before Pentecost,) who, after passing through the gates of regeneration, were faithful to God in life, and unto death; such is the reality, supremely beautiful, and all things of beauty or splendor, of grace or sanctity, that went before or that follow after, have a reference to this: A few words on the passage in Ephesians, and then we pass to the kingdom phase.

I. It is a living temple. God has quarried from the ruins of humanity the stones of a spiritual structure. No longer a dead pile, however beautiful with marble, or gold or silver, but such a building that the **WORSHIPERS CONSTITUTE THE TEMPLE**. While the prayers of the brethren mingle, while spiritual song floats heavenward, while the central feast of life and hope is celebrated, the very walls are alive, the whole house vibrates and is lifted into the heavenlies.

II. It is a growing temple. We are not to have mechanical ideas about this erection, for it grows! In regard to human structures, the carpenter and the mason cut the timber and stones into the required shapes, and fit them to each other according to plan, piling them up until the house is completed. But we require no eyes of wonder in beholding such erections for they are built according to pure mechanical laws. But how different where there is *life*; living things grow! and there is mystery in life. The rose bush in the garden, the oak tree in the forest, the cedar on Mount Leba-

non, have all received from God their measure of working life, and whether we wake or sleep, they grow night and day, in summer or winter, until that state of perfection is attained to which they are capable. Now the church is a divine creation, and has the deepest and highest kind of life in it; so according to organic spiritual law, it "groweth unto an holy temple in the Lord."

III. It is a temple in which God dwells. Though all the houses of God show forth his glory in some measure, yet some of them are built to *be let*. Some of the clear planets close upon the sun, may be provinces where thrones and dominions exercise their regalism under God. The earth hath he given or let to the children of men, that they may live by its produce, and render unto him thanksgiving and service for the favor of the house. But the structure under consideration differs from all others in this fact: God built it that **HE MIGHT LIVE IN IT**. He inhabits it as his chief resting place, and shines and works there with peculiar glory and majesty of operation,— "Built together for an habitation of God through the Spirit."

The visible and the invisible are tied by living cords, and have connections sublime and eternal. By the Church on earth the powers and principalities of heavenly places learn the manifold wisdom of God. As I understand the matter, the Church, which is the body of Christ and the temple of God through the Spirit, is the reality of chief glory in the universe of God. The deeds by which it was founded, and the life in which it lives, and the goal to which it is travelling, are the things of deepest moment. God's attributes are more gloriously unfolded in the Church than in any other fields of light and power where men or angels meditate. So, the beings who need no salvation, but are only seeking to know more that they may love more, come down to the Church as children come to school, that they may learn the manifold wisdom of God, as they cannot find it in any other province. It is there in manifoldness, fold upon fold, pile over pile, in perfection beyond all speech.

These few words will prevent any reasonable person from supposing that we depreciate or undervalue the reality which came on Pentecost.

But the *Ecclēsia* is not the *Basileia*, the Church is not the kingdom; and the principal passages concerning the kingdom now claim some attention.

From the time when Jesus was anointed, sealed, and made manifest to Israel, he taught men to repent because the kingdom of heaven was *at hand*. He sent the seventy

and the twelve to preach that the kingdom of God was *at hand*. Nor (however we may explain it) can we escape from the fact, that the apostles and the brethren of that period were looking for the immediate revelation of the blessed dominion.

In common with all reverential men, I have the assured conviction that God never deals in unreality, or *make-believe*—hence the tidings made known by Christ and his messengers must have been true. We can see and feel the truth and reality of the utterances, and yet realize with equal force and distinctness the fact, that the kingdom of promise is not yet established upon earth. In *three* senses the language may be considered—

First, the kingdom was *at hand*, because the King was present, clothed with the powers of the world to come. Certainly, in a true, deep sense, a kingdom may be considered as very near, when the King is verily present, revealing royal power and grandeur, though he be uncrowned, and no throne visible; and though the kingdom which was *advancing* may *recede* again. The Person anointed with the Holy Spirit, and with power, went about doing good, and healing those that were oppressed of the devil. The strong man, or the gigantic spirit of darkness and evil, had fortified the house of his wicked lordship; but a "stronger man," the Lord from heaven, came upon him, and though not making an end of his bad dominion—yet revealing in bright flashes of light and power the glory which, in the appointed time, would blast and consume the kingdom of darkness and impiety. It is through the power of sin, and the reign of the god of this world, that all our sorrows and woes, our distempers and diseases and deformities have come upon us; and when the King was here, with disease, death, and demons fleeing dismayed from his presence, it might truly be said that the kingdom was *at hand*. Hence, our Lord, when he reasoned with the Pharisees, as we read in Matt. xii., said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you, or upon you." The force of the kingdom had descended upon them, both in power and potentiality, which was after all only prophetic of the period when he would take to him his great power and reign.

The age had not arrived for the visible throne. Hence, when the thousands, whom he fed by creative power, concerted to take him by force and *make* him a king, he concealed himself. It is rather a perplexing business to *make* a king. Our Lord was "born" one, and refused to be made one. We may clothe a person with the purple, seat him on an ivory throne, and put a gold-

en crown upon his head, but we cannot infuse nobility into the spirit, or put royalty upon the brow. But he who was born King of the Jews, and has conquered for himself all other monarchies, will "show in his time, who is the blessed and only Potentate, the King of kings, and Lord of lords."

Second, the kingdom was *at hand*, inasmuch as the deeds or facts were in procession, which form the essential foundations of the kingdom, Incarnation of the Logos, as the only begotten Son of God; sacrifice of the just for the unjust, as the revelation of infinite love; resurrection from the dead, as the seal of God to the work finished on earth, and as an unbarring of the gates of life and immortality; the descent of the Holy Spirit, as the seal of regenerate life, the earnest of the kingdom-power, the priesthood and advocacy of the Lord by the golden altar; all these realities must come before there can be solid basis for an everlasting dominion. It behoved that the nature of God be revealed in the manner best calculated to disarm human hostility and thwart diabolic influence, and gradually work a revolution in the condition of humanity. No kingdom of latter day glory could shine forth until the materials were gathered and fashioned by the call and the discipline of God. Preparation for the visible empire begins in the regeneration of the inner man. Here, let me freely confess, that in a spiritual sense, there is a kingdom now, but that kingdom is *not* the visible Church. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit." God builds his throne and kingdom in the heart of the man who has been justified, sanctified, and sealed, and the work of life advances in fine stages. Blessed is the man who has freely surrendered his spirit to the working of God. Beholding as in a glass the glory of the Lord, he is changed into the same image, from glory to glory, even as by the Spirit of the Lord. Without morbid consciousness, or spasms of effort, transformation proceeds; whether we wake or sleep the corn grows yellow in the happy field, the life within the life buds and blossoms as silently and as sweetly as the trees and flowers under summer influences.

Third, the kingdom was *at hand* according to the Lord's scale of reckoning, yea, that very empire which is still in the future, for a thousand years are with him but as one day. The immediateness of Pentecost explains nothing, for long after the developments of that great day the apostle speaks of the final thing as our Lord was in the habit of speaking, "And that knowing the time, that now it is high time to awake out

of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is *at hand*." Evidently by the supreme sunrise of latter day glory, salvation in the manifested kingdom of resurrection power and splendor. With this before them, the brethren were to cast off all works of darkness, clothe themselves with armor of light, fighting valiantly onward.

Liverpool.

G. GREENWELL.

For the Gospel Banner.

Spiritual Gifts.

Order 4. Evangelists. Among this class, too, there were extra-ordinary evangelists, as Timothy and Titus. This order did not reveal anything, but, through the imposition of apostolic hands, it reproduced and enforced what the apostles revealed. This order was not called by the Savior *personally*, but by the apostles, and was qualified by them too. In order not to be too prolix, I will give the example of Timothy. Paul called and qualified him. "I CHARGE THEE before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, PREACH THE WORD, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou, do the work of an evangelist, make full proof of thy ministry," 2 Tim. iv.

How Timothy received *the gift*. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by THE PUTTING ON OF MY HANDS," 2 Tim. ii. 6. 1-5.

What Timothy was to teach. "Preach the word." What word was he to preach? "Thou hast fully KNOWN MY DOCTRINE, manner of life, purpose, faith," etc. "Preach" therefore "what thou hast fully known,—my doctrine." "Continue thou in the things thou hast LEARNED OF ME." "Hold fast THE FORM OF SOUND WORDS, which thou hast heard of me." "Study to show thyself approved unto God, a workman, that needeth not be ashamed, rightly dividing the word of truth."

Paul *personally* called Timothy, gave him "the gift" by imposition of hands, and gave him "the form of sound words." Such directions from Paul to a fellow-apostle in Christ, would have been presumption. And mark—although Timothy had "the gift of God," "the gift of the Holy Spirit," still he dare not preach anything but "the word,"

and that word learned from Paul and other apostles of Christ. As with Timothy so with Titus and all extra-ordinary evangelists. This is but a moiety of the proofs upon this subject.

Order 5. Evangelists ordinary. To these Timothy and all like him were to give the charge, and command them to "teach no other doctrine." "As I besought thee to abide at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

This order embraced the gospel age—was to continue till Christ came. The grant for the order. 2 Tim. ii. 2—"And the things thou hast learned of me, among many witnesses, commit thou to faithful men, who shall be able to teach others also."

Timothy could confer no gifts by imposition of hands; he was not an apostle of Christ. But he was to commit "to faithful men," men "able to teach others," just *what* as the gospel, Paul committed to him. When we come to speak of imposition of hands, we shall show this to be the rule in setting apart to any particular work in the church.

Of the things, then, of which we have spoken, this is the sum: God *personally* called, qualified and sent his Son into the world to do a certain work; that Son *personally* called and qualified the Twelve and Seventy to do a certain work under the first commission, and then the Twelve under the last mission; these Twelve called and qualified other persons to certain work; and then gave a grant for all ordinary officers through all time, with their characters and qualifications. Now the authority ascends from the common and ordinary, up through the extra-ordinary and to God. It descends from God, and from the extra-ordinary, down to the ordinary. And all so taught is just as binding as if it came immediately, directly from God. Says Jesus: "As thou hast sent me into the world, even so have I sent them into the world." And again, "For I have given them the words which thou gavest me." The Father gave Jesus "words," and Jesus gave these "words" to the Twelve, and the Twelve gave the same "words" to Evangelists, and these Evangelists gave the same "words" to others, with a grant to continue these same "words" to others, "faithful men, able to teach others also" in all coming time. And with the "word," all necessary powers go; extra-ordinary powers of the Spirit through the age of extra-ordinary offices, and ordinary powers of the Spirit through the age of ordinary offices. So I read and so I think.

Order 6.—Bishops. Definition. *Episkopos*, "an overseer, watcher, guardian, bishop." *Presbuteros*, "an aged man."

Hence bishops were selected and made from "elders." 1 Pet. v. 1, 2. "The elders (*Presbuteros*; old men,) which are among you I exhort, who are also an elder, (*sum-presbuteros*, a fellow-elder or old man,) and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: *Feed* the flock which is among you, taking the oversight (or bishop's office,) thereof, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind." This was their duty; to watch over and feed the flock of God.

Their character. Titus i. 6-12. "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God; *not self-willed*, not soon angry, *not given to wine*, no striker, *not given to filthy lucre*; but a lover of hospitality; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*." And again, he must "desire the office," "have his children in subjection," "have a good report" of outsiders, "be apt to teach," fit or qualified.

Order 7.—Deacons. *Diakonoi*, "assistants or servants." As these must have almost the same qualifications as the bishops, excepting the ruling and teaching, we dismiss them without much comment. See 1 Tim. iii. 8-15. The command is, "Let these, also, first be proved," before inducting into the office. This shows conclusively that the bishops had to be tried or proved before inducting into office.

Hence Paul wrote to Timothy and Titus of bishops and deacons, that they as Evangelists might know and prove all before inducting into office. "These things write I unto thee hoping to come unto thee shortly; but if I tarry long, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee." Titus was, therefore, Paul's agent acting under his instructions at Crete; and what Titus as an Evangelist did, under scriptural instructions and order, all Evangelists may do. It is therefore the duty of Evangelists to know who are qualified before they ordain them into office. As the qualifications and duties of bishops and deacons are plainly marked out by Paul to Timothy and Titus, we hasten to

Order 8.—Imposition of hands. That is, we mean this was the order in the church of God in setting apart any one in the

church to special duties. Nor is it necessary that, in setting apart to special duties, "spiritual gifts" be imparted. None but the apostles of Christ, as we have seen, could impart spiritual gifts by imposition of hands. Timothy and Titus were not apostles, and could not, therefore, convey "spiritual gifts" to any one upon whom they imposed hands.

Paul and Barnabas were set apart to a certain work by *fasting, praying, and imposition of hands.* Acts xiii. 2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Previous to this and at this time, Paul was an apostle of Jesus Christ. There could have been no "spiritual gifts" imparted to him. The imposition of hands, therefore, in that case clearly was not to impart spiritual gifts. It was to recognize publicly, to set apart by the authority of the church, Paul to the work to which he was sent. So with Barnabas.

The Seven Deacons were set apart in the same way. These were all "full of faith and the Holy Ghost" before they were thus set apart. Manifestly, therefore, in this case, imposition of hands was not designed to convey spiritual gifts, but a public recognition by the church that these men had their sanction to take care of "widows," to disburse their money, and to do all indicated by their office.

Fasting, prayer and imposition of hands was the rule to set apart to any office, or to any specific work in the church. Now, because fasting is not named in this case, does that invalidate the rule? Faith, repentance and baptism were the terms of the rule for remission of sins. These are not always all used in all cases, nor indeed in any. Sometimes one and sometimes two are used. On the Pentecost, we know, all met in the same persons. They had faith before they were commanded to "repent and be baptized." Now if you can discard fasting in this case, upon the same principle of reasoning, we may discard faith as a necessary antecedent of baptism and remission. And so with all the terms, in one place or another.

Paul commands Timothy: "Lay hands suddenly on no man." Be not in haste to induct bishops and deacons into office. "Let these be proved first." As before remarked, Timothy and Titus were thoroughly posted as regarded the qualifications required of these officers. Now, to be sure they were right before they acted, they were to prove them. The church was not

to vote them in. This is a high-handed work of disobedience to the word. The church, as a whole, were not supposed to be judges of the qualifications and characters of these officers; and hence Paul did not write to the churches of these things, but to Timothy and Titus. If, therefore, it was the duty of evangelists then to *prove, select, and induct into office* bishops and deacons, it is equally the duty now of *qualified evangelists* to do the same thing; and none but *such men knowing, having proved candidates, can scripturally* set apart and induct into office bishops and deacons.

We believe in all that the scriptures teach, when rightly applied, and "in the words of the Spirit." We believe in the indwelling of the Holy Spirit, in prayer in the church, in the family, and in secret.

And though we may not be able to show how the Spirit is received and enjoyed by the believer, yet we know that this is the case. We are not commanded to preach the Spirit, but we are commanded to "*preach the word*"—to preach "Christ and him crucified." The *word believed and obeyed* will bring the Spirit into the heart, and exhibit him in the life, and lead to God.

Many things pertaining to the "order" of the house of God, are not even named here. We will add in conclusion: A church scripturally and fully organized, with her evangelists, bishops and deacons, observing the Lord's Day in breaking the loaf, in hymns of praise, in prayer, in teaching, in exhortation, in the contribution, and in all the scriptural acts of obedience, is a something we do not see in fact as a present, living reality, and it must be sought for in apostolic times and in the Divine Record.

In reference to the Spirit, we will say with Paul: "If any man have not the spirit of Christ, he is none of his." Says Jesus: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit." The branches whilst in the vine, receiving its fatness and sap, bring forth luscious fruit. So the christian in Jesus, the vine, receiving the word and Spirit and life of Jesus, brings forth the necessary fruit. The fruits borne are the evidences of the indwelling of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Give me these and I am content. Give me child-like faith in God and what he has revealed, implicit and unquestioning obedience to all that God has commanded, an humble, contrite spirit, seeking to know and do all the will of my master, and I am content without speculations upon untaught questions.

Prayer in the church, in the closet, prayer measured by the teachings of the Spirit, is, in my judgment, more needed amongst us as a people than almost any thing else. Prayer because it is commanded, because we need it, because through our Mercy Seat it brings into the presence of God, and makes us hold sweet and holy converse with our Creator and Preserver, because we often need *pardon* and "*grace to help in our time of need*," is the highest, holiest privilege known to mortal man, and it is a commanded duty.

Brethren! let us break through this cold, cheerless, prayerless incrustation of unbelief and merge into all the glorious light and liberty of the sons of God. You see we believe in prayer, but prayer governed by the word of God. We must know what we need, and especially what God has promised us in prayer in order to pray aright. To know this and practice accordingly, is a higher honor than the world can give, and worth more than all the plaudits of the world and the age in which we live. All of which in the best of spirit, in brotherly love, and in the glorious hope of immortality in the kingdom of God I submit, and subscribe myself, yours,

ALFRED MALONE.

The Gospel Banner

AND

MILLENNIAL ADVOCATE.

December 1st, 1868.

To Our Readers and Correspondents.

We have much pleasure in announcing to you the safe arrival home, through the merciful providence of our heavenly Father, of our brother, the editor, and his beloved wife; from their long journey to their native land. They reached home at 1 o'clock on the morning of the 19th, much fatigued for want of rest.

The voyage home was uncomfortable and protracted, by reason of heavy seas and strong head winds; which produced much gastric irritation and sickness. Hence lack of nutrition and loss of sleep, has to a considerable extent (temporarily only, we hope,) undone the benefit they both had experienced from their visit. A few days of rest we hope

will recuperate their wasted energies, and bring them out all right again.

From the above our readers will perceive therefore, that our "vocation, like Othello's is gone." Well, we very willingly yield the "tripod" to its rightful owner. To us it has not been a very easy seat, seeing we were unaccustomed to it. We felt about as David felt, when he was girded with Saul's armor—"he had not proved it,"—so neither had we. Hence we willingly exchange it for another seat. We thank our correspondents for their kindness in furnishing articles for publication, and are sorry that we could not devote more time and attention to editorial labors and the correction of the press. Many typographical errors have appeared which we were sorry for, but could not avoid, but which in future will be attended to. And now making you our very best salaam; we bid you adieu, and step back into the ranks.—Ed. *pro tem.*

Home Again.

After an absence of over four months we find ourself once more at our usual employment. We have cause for gratitude to the Father of mercies for his care and protection both over us and our family, while we have been away from home. As we have been spared in the midst of many dangers, and we hope our health in a great measure restored, we intend to devote our renewed energies to the service of the Lord more unreversedly than ever. We wish to be in the same position as Paul was when he said,—“whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.”

We hereby express our gratitude to our brother, Joseph Wilson, for his kindness in taking charge of the *Banner* during our absence from home, and also to correspondents for assistance rendered. Some errors of a typographical character, complained of by some, have escaped notice, but on the whole, we think, the *Banner* has done honor to those left in charge of it.

In the next number we intend to give a short account of our journeyings, so far as it may be of interest to our readers.—EDITOR.

Another Volume.

The year 1868 is fast drawing to a close, and a letter lies before us asking whether we intend issuing another volume. We answer, yes; the Lord willing, we shall begin Vol. XV., Jan. 1st, 1869. And shall we say, what must be evident to every reader of the *Banner*, that there is need for a renewal of every subscription, and for the addition of as many new ones as can be induced to subscribe. All this is necessary to enable the publisher to pay his way, and keep out of debt. We hate to beg, or dun, or plead poverty; and our readers have had little reason to complain in this respect. but let us now say that we very much need the money due us on the present volume, and some even on the last besides. We have had to advance money both for paper and work for all delinquents. Please send on at once, and save us the trouble of making out bills. There are some whom we know are too poor to pay—such we never send empty away, if they only state the facts, and ask for the reading of a copy. Let those then who are able, pay what they owe, and help us to send to the poor.

EDITOR.

Christ Jesus as a foundation.

“Other foundation can no man lay than that is laid, which is Jesus Christ,” 1 Cor. iii. 11.

The other evening we were in company with a few old friends, when an elderly lady said to us at parting, “though we may differ in our views on some minor points, I hope we are all on the foundation, Christ Jesus; I believe he is my Savior, and that he will keep what I have committed to him to that day.” We replied, that a great deal depends upon a proper understanding of what the foundation is, and how we get on to it. Many think they are on the foundation when they have no scriptural authority to say so.

Now let us seriously inquire into this matter a little. How does Christ become a foundation? Paul had laid the foundation at Corinth, and no one could lay any other, and that was Jesus Christ. He says, “according to the grace of God which is given unto me, as a wise master builder, I

have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." The grace or favor of God which Paul had received was especially connected with his apostleship, qualifying him to proclaim the gospel of the grace of God. He preached the gospel at Corinth, and was determined to know nothing amongst them, save Jesus Christ, and him crucified. By turning to Acts xviii. we may see how he did this. Luke says, that he "testified to the Jews that Jesus was Christ." And in verse 8, we read, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." That which Crispus and the Corinthians heard was Paul's preaching—"that Jesus was Christ," or "Jesus Christ and him crucified." This then was the foundation which he laid. How does this doctrine agree with what Peter says? Read 1 Pet. ii. 4-8. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner," Thus Peter understood and preached, that Christ Jesus was the foundation. Now turn to Matt xvi. 16, where we find Peter's confession of faith. Jesus asked the disciples—"But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." This confession was accepted as correct; nay more, a blessing was pronounced upon Peter for it, and it was stated that Peter had not learned it from any human source, but by revelation from God. And here we have the state-

ment made by Jesus himself, that upon this glorious truth, he would build his church. "And I say also unto thee, That thou art Peter, (a stone,) and upon this rock I will build my church; and the gates of hell (hades) shall not prevail against it."

The foundation then is not a person, whether Peter or Jesus, but *the truth concerning a person*. Both Peter and Paul believed and preached that Jesus was the Christ; and John wrote his gospel, so that we "might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." To believe that Jesus is the Christ, is to believe what "Moses in the law and the prophets did write" concerning him. It is to believe that Jesus is the anointed of God to sit upon the throne of David—the one ordained by God to rule the world in righteousness—the promised seed of Abraham and David, "the King of Israel," and the future governor of the nations. Now if the church was to be built upon the confession of this truth as the foundation, pray tell us how those are on the foundation, who do not believe that Jesus is God's Anointed? "Other foundation can no man lay." Paul has pronounced an anathema upon any one who shall preach any other gospel than that which he preached. Peter testified to the Jews who rejected Jesus as their king, saying, "we have no king but Cesar"—"This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Their salvation depended upon the belief of this truth, and connection with the name of Jesus. That union is effected by baptism, after a proper understanding and belief of "the things concerning the kingdom of God, and the name of Jesus." Acts viii. 12. The Corinthians were built upon the foundation in this way; and so were all the primitive disciples. The apostles laid the foundation when they preached the gospel, which gospel was good news about the anointed Jesus and the kingdom. Now if this bo-

true, and we challenge any one to prove it untrue, then tell us how any one can build or be on this foundation who either does not know or believe that this "certain word" was the gospel which Paul preached unto the Corinthians, (1 Cor. xv. 1, 2; Acts xviii. 5, 8,) and "by which," he says, "ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." And be it remembered that "the gospel is the power of God unto salvation" unto every one who believes it. What then becomes of certain cant phrases, as "trusting in Christ"—"resting on Jesus"—"taking Jesus as my Savior"—"I believe that he died for me," &c.—phrases which are often made use of by persons who do not know that Jesus is the Christ, the King of Israel, according to the confession of Peter, Nathaniel, and all the primitive Christians? If this truth be the foundation for the Church of the living God, surely it must be received by those who do not wish to make haste, or be confounded, in the day of trial. Those alone who believe the message can be said to believe on the messenger; and none else can consistently claim what he has done or promised to do for such.

We commend these few random thoughts to the serious attention of all who have neglected to investigate this matter for themselves.

EDITOR.

Latter day Manifestations.

1 Tim. iv. 1, 2: 2 Tim. iii.

In proceeding with the subject dwelt upon in our last issue, we will now introduce a little more testimony concerning the resurrection of the saints. In 1 Thess. iv. 13-18, the apostle Paul says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which are asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself

shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Here we see that the apostle considered it very important that those brethren should be well instructed concerning the resurrection of those who had fallen asleep in Jesus, lest they should unnecessarily be found mourning the loss of friends beloved. For since their faith recognized the fact, that "God had brought again from the dead the Lord Jesus Christ, the great Shepherd of the sheep," (Heb. xiii. 20,) so would he also bring from the dead their beloved ones, who were sleeping in Jesus. Hence they had not such cause for sorrow as those had, who had not this hope for their loved ones should *live again*. And he further assures them that this consoling event will transpire when the Lord Jesus returns from the heavens, and the trumpet of God is sounded; then *the dead in Christ* shall hear and live; and those living who are waiting and looking for his coming, will at the same moment undergo that transformation, which will fit them for an ever-abiding presence with the glorified Jesus.

Of whom is the apostle here speaking?

Ans. Of saints—believers—those who had "fallen asleep in Jesus"—"the dead in Christ."

But are not those included in this resurrection, who had once "known the way of righteousness, but had turned from the holy commandment delivered to them?"

Ans. If *they* are those who can be said to "have hope in their death"—to "sleep in Jesus"—and are "the dead in Christ," they will, for it is only of those he is speaking. For the apostolic writings recognize none but those who hold fast the faith in its simplicity as they taught it, and the good hope, as having any part or lot in this resurrection. This will be further evident from what the apostle says; that those living who are changed will together go to

meet the Lord in the air, and *ever remain with him*. This is plain teaching, and shows conclusively that the 'apostle knew nothing of modern Christadelphian heresy.

"The Lord knoweth them that are his," though dead, and will bring them forth, as he brought from the dead the Lord Jesus. When the trump of God is sounded **THEY** shall hear and come forth, as Jesus himself taught; "They that hear shall live." But according to the new doctrine, one part only of those who hear shall **LIVE**; for those not approved shall die the second death.

Now let us place in juxtaposition the apostolic teaching, and what he doubtless would have taught, if he had believed the new doctrine.

The testimony as it reads.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ* shall rise first; then we which are alive and remain shall be caught up together with them, (the raised dead) in the clouds to meet the Lord in the air; so shall we ever be with the Lord. Wherefore comfort one another with these words."

The testimony as it should read to support the new doctrine.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the representatives, (made from "some other dust") of those who have been espoused to Christ, whether faithful or unfaithful, shall in their "mortal flesh and blood Adamic nature" rise first; then we which are alive and remain, both faithful and unfaithful, will *also* in our "mortal flesh and blood Adamic nature" be caught up together with them in the clouds to meet the Lord in the air, and then and there judged whether worthy of everlasting life, or of death. Then those adjudged worthy of life, shall in their "mortal nature go forth to fight the battles of the Lord, and subdue the nations for the space of 40 years, and shall then in a moment be raised to immortality, and changed to holy spirit-nature." Then shall they ever be with the Lord. Wherefore comfort one another with these words.

Now had the apostle written thus it would settle the question, and leave no room for controversy. But since the Spirit of God speaking by the apostle, has no where taught the doctrine, nor used the peculiar

phraseology of those who teach it, we regard it as a proof of human folly and weakness—and that the doctrine is wholly and solely an emanation from the "brain of sin's flesh," to use a favorite phrase of the party. It is already notorious that the propagation of this new heresy has given rise among its advocates to a new nomenclature and phraseology, and should it become universal, would require a new dictionary to explain the new meaning of words and terms. But since it has no higher authority than any other of the perversions and inventions of men, who have exalted human reason above the wisdom of God, and made void the truth of God by their traditions, it is doomed to meet the same inglorious end.

In chap. v. there is some further teaching by the apostle. He says, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. * * * * * For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

Here then we see that those composing the Church of God at Thessalonica, had been turned from darkness to light—were children of the day; that the wrath of God was removed from them—that they were appointed to obtain salvation by Jesus who died for them; so that whether they fell asleep in Jesus, or were alive at his coming, they together would live with him. This testimony shows plainly then, that those who are enlightened as were these, by continuing to walk in the light, their salvation is secure, and at *his coming*, they together, whether found awake or asleep, should *live* with him. Hence this was to be to them a matter of comfort and edification. But if it had been with them a matter of uncertainty, and their approval or disapproval could only be known after they had passed the tribunal, how could these words administer consolation to them? The whole tenor of the Word is against the new-fangled hypothesis.

Without further multiplying testimony we think enough has been presented to

show that the doctrine of the mortal resurrection of the saints is an unscriptural, and man-made doctrine, and therefore is an heresy; hence those who hold to it, have erred from the faith, (for the scripture doctrine concerning resurrection is a first principle of the faith,) and those who are teaching it, are not "speaking as the oracles of God;" but by their efforts are corrupting the faith, seducing men from their steadfastness—turning them from truth to error, and we much regret that "many are following their pernicious ways, by reason of whom the way of truth is evil spoken of." But here for the present we rest the matter, and would only caution the brethren not to be "carried away with every wind of doctrine;" but "*prove* all things" by the word of the testimony, and "hold fast the good."

Another of these latter day manifestations which the apostle predicted is, "Doctrines of devils," (Greek, demons.)

"*Doctrines.*" This word rendered into English signifies teachings. *Demons* is from the Greek word, *daimonion*. These are evil spirits. We do not purpose to give their origin and history, but simply deal with the fact. Of the existence of these spirits, and that in character they are evil, no simple-minded believer, who is not disposed to exalt the reason of man above the testimony of God, will deny; for God's word abounds with proof. It is a very easy way in attempting to dispose of the fact, to deny their existence, and explain away demoniacal possessions, by saying that those persons were only afflicted with peculiar diseases. But those who do this have no right to complain of any class of sectarians, on account of their spiritualizing literal things, and explaining away many important truths—such as things concerning the kingdom of God, &c., so long as they are guilty of the same thing in reference to other matters.

We are of that class who believe the statement of Paul, that "all scripture given by inspiration of God is *profitable* for doctrine, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." And

whether the things so taught relate to the things of the Kingdom of God, and how a man ought to conduct himself so that his actions may be pleasing to God, or it relate to the facts and teachings concerning the Devil, Satan, or Demons. Is it man's province to arraign at the bar of human reason the teachings of the Divine Spirit, and to reject what does not suit his fleshly carnal wisdom? Is it not an undeniable fact that in the days of our Lord there were many possessed with demons—that those demons knew Jesus, and that with a word he rebuked, and cast them out, and suffered them not to say that they knew him? Is it not equally a fact that when he sent his disciples to go and preach the Kingdom of God to the "lost sheep of the house of Israel," that he gave them "authority over all the *power of the enemy*?" They were commanded to "heal the sick, cure diseases, cleanse lepers, cast out demons, and raise the dead?" Now if demoniacal possession are not such, but are only sicknesses, and common diseases, why did Jesus make this distinction in the commission, and tell them to heal the sick, cure diseases, and cast out demons? What of Mary Magdalene out of whom he cast seven demons? Was she afflicted with seven diseases? And what of the man who said his name was legion, "for we are many;" and of the petition which they presented to Jesus, that if "he cast them out, he would suffer them to go into the herd of swine?" and when suffered, that they (the swine) should rush headlong into the lake. If something did not leave the man and enter the swine, what made them act thus? Can diseases talk—make confessions—present petitions, &c.? The seventy disciples received a similar commission to that of the twelve; and they went forth to fulfill their mission, and after a time they returned, and reported their success, and said, "even the *demons* are subject through thy name;" and they rejoiced at it. But Jesus told them not to rejoice that the *spirits* were subject to them, but rather to rejoice because their names had been written in heaven. Is it possible that Jesus—the twelve—the seventy, and the

Jews in general were all mistaken, supposing these to be possessions by evil spirits, or demons, when in fact they were only diseases? If so, then we ask what confidence can any one have in the truth of anything testified to, that they have said or done? Was the woman at Phillippi, who for three days followed Paul and Silas about the city, crying out, "These men are the servants of the most high God, which show unto us the way of salvation," really possessed with a spirit of divination, which Paul dispossessed; or did he only cure her of a disease? Surely it was a curious disease which enabled her to tell fortunes!

Again; there is the case of the sons of Sceva, Jews, who undertook to dispossess an evil spirit "in the name of Jesus, whom Paul preached. And the EVIL SPIRIT answered, and said, JESUS I KNOW, and PAUL I KNOW; but who are ye?" Was not this a very strange disease, seeing it could talk,—knew Jesus and Paul, and refused to leave the afflicted man at the bidding of these vagabonds?

Why the very gods whom the heathen worshipped were demons! Paul addressing the wise men of Athens said, "Athenians, I perceive that in all things you are extremely devoted to the worship of demons." (*Diaglott.*) Were they really worshipping diseases? Why the idea is preposterous, and only shows to what miserable subterfuges men are driven, when they undertake to deny, or to explain away any part of the Word of the testimony.

And yet in the face of the overwhelming testimony of the Word, respecting the Devil, Satan, and demons, "sin in the flesh," and diseases, are thought to be amply sufficient to explain the rise of these terms. And now the Christadelphians have made the non-belief in the existence of a personal Devil, and of demons, into an article of faith, essential to salvation. But it would be foreign to our subject, to go at present into an examination of this matter, in its various aspects, but purpose doing so at another time. But as demons, according to Paul's teaching, are to play a conspicuous part in the latter-day manifestations, they

are fairly within the province of our argument. By giving heed to the teachings of demons, Paul says, some in the latter days would depart from the faith. Then according to this, in the days spoken of, there would not only be manifestations of *demons*—but also, they would undertake to *teach*, and their teachings would antagonize the faith.

In a former article we have shown, that the various elements of the ancient faith, which in part was held and taught by various classes of religionists, was in 1848 elaborated into a system, and on comparison with the teachings of Jesus and the apostles was found to be a revival of the Apostolic Gospel. That same year was also very remarkable for the extraordinary political convulsions which distracted and disrupted the kingdoms of Europe—and in the same year, that now widely spread, infidel and anti-christian system known as Spiritualism had its rise in the "Rochester knockings." The truth was revived; and so the enemy of all truth and righteousness, ever on the alert to sustain the supremacy of evil, was not wanting in means for the accomplishments of his object; hence at the time above mentioned, his messengers of evil, the demons, were found knocking, knocking, knocking for admission, and to attract attention to the things which they had to communicate. And soon they found ready listeners to their lying tales, for in order the more readily to gain credence to their communications; and a readiness to hear them, they announced themselves to be the spirits of their departed friends, who desired to communicate with them, and tell them of their happiness, so that the minds of their friends, &c., might be at rest respecting their everlasting welfare; and further, they wished to unfold to them the mysteries of the spirit-world, and to demonstrate that the doctrine so generally believed, both by the idolatrous heathen, and the professed christian world, respecting the immortality of the soul, as an intelligent living entity, is both a truth and a fact. Thus they confirm the lie, by which the "old serpent, the Devil," deceived our first

parents, and wrought their ruin. And since it is more congenial to the depraved sinful nature of man, to believe a lie than the truth, so we find the belief of it is almost of universal extent, and even millions of those who constitute the professed christian world, and profess to have great reverence for God and his Word,—yet even these, contrary to innumerable evidences of fact, and contrary to the most explicit testimony of the Word, believe that when a man dies, he is not dead, but in a higher and nobler sense he lives. That what is called death is but the bursting of the shell which enclosed the kernel—the casket in which the soul, the living, thinking, acting, rational, true man, was confined, That the body is but the prison-house of the immortal spirit; and *death*, the opening of the prison doors, liberating the imprisoned spirit, which forthwith flies away to the regions of eternal blessedness. And that death, instead of being “the last enemy”—“the king of terrors”—in an angel of mercy, which ends the conflict, and releases the captive. Such are the teachings of modern theologians, and such the belief of christendom. But whence learned?

1. They are deductions from the *LIE* of the old serpent, “ye shall not surely die” * * * “ye shall be as gods knowing good and evil.”

2. From that old heathen philosopher, whom these astute divines have yecept, “the divine Plato;” who doubtless learned them from the heathen oracles, and the demonized ravings of the Pythonesses.

3. They exactly agree with the teachings of the demonology of the present day; known as Spiritualism. And myriads of the sectarian world in their simplicity believe these things on the unquestioned word of their teachers, honestly believing that they are the veritable teachings of God’s holy Book. But so far from this being the case, the teachings of that Book are as opposite to these, as is light and darkness, or heaven and earth.

But since they prefer the teachings of the enemy of God and man, to those of the holy prophets and apostles and of the Son of God himself, and since they “have changed the truth of God into a lie,” and have become vain in their imaginations, and their foolish hearts are darkened; it is no wonder that “God has given them up to a strong delusion;” that through “believing a lie they might be condemned.” Truly this is an

awful condition of things, and much to be deplored, but since it was foreseen, and revealed by the Spirit of God, it is to those who are in the light, both a proof of the truth of the Word, and an evidence that the “times of the Gentiles,” are near their close, and that the coming of the Just One will not be long delayed. Therefore, brethren, *watch*.

In our next article we purpose noticing more particularly some of the teachings, and the tendency of modern Spiritualism, as a latter day manifestation predicted in the word; and close the series by showing the probable future of this system of iniquity, and the awful calamity which will end it, and usher in the day of righteousness and peace.

EDITOR *pro tem*.

For the Gospel Banner.

Interpolations.

Every one who is bold enough to do their own thinking are compelled to wonder how it happened that there are so many known and supposed interpolations in the New Testament Scriptures. Some do not even wish to know that the Scriptures ever were interpolated for fear of bringing the testimony into disrespect. If all the known and supposed interpolations were expunged from the sacred writings, the testimony would affect the faith of some. It should not be regarded so delicate a matter that allusion should not be made to it.

When we reflect on the difficulties in the first centuries, and the want of testimony, and the general habit of interpolating, it does not surprise us. To suggest the idea, that there remains undetected forgeries yet in the sacred writings is a bold thing. If there remains any such thing the interpolation was designed, and there is nothing like it, and therefore it would not be in harmony with the other testimony. The passage in Acts viii. 27, called the confession of the Eunuch, is known well by some to be an interpolation, yet they, when challenged on certain points, immediately appeal to it, which to us proves that they are holding the same views as did the interpolaters.

In 1 John v. 7 is another well known spurious passage. Those holding to the trinity saw the lack of testimony, and therefore thought to settle that point.

The “thief on the cross” is the first witness put on the stand to prove consciousness in death. But alas for that testimony also; it is a supposed interpolation by some who are informed. If it (Luke xxiii. 43) is wanting in some ancient manuscripts, no one held to views favoring its rejection. There is testimony in a chain, which is

truth that does absolutely disallow it. If we fall back on the other testimony we are forced to the conclusion that Jesus was dead three days, and that he did not go to paradise, nor any other place until forty days subsequent to his resurrection. But on the other hand the belief of this is disallowed; and witnesses testifying directly in opposition are to be received until one is impeached, or thrown away; in *this* case we are safe in risking the many that speak in harmony against a single one, especially if one that contradicts the many.

To set forth the refutation this passage deserves, we quote from foot note on this passage in *Diaglott*.

"This verse was wanting in the copies of Marcion, and other reputed heretics, and in some of the older copies in the time of Origen (second century) nor is it cited by Justin, Ireneus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion, and Tertullian wrote concerning the intermediate state." Nicodemus' gospel has followed the fathers, yet it is rejected by all. It relates the advent of Jesus into hell, and it alarmed the inhabitants of that region. The officers of hell were enraged at their fellows for allowing Jesus of Nazareth to come there. This thief is called Dimas, of whom Jesus said, when on the cross, "verily I say unto thee, *that this day thou shalt be with me in paradise.*" Nic. vii. 13.

Nothing is clearer than that the author was working hard for consciousness in the intermediate state. But they refuse now to allow it a place in their sacred writings. This gospel, so called, is evidently one of the most bare-faced fabrications ever invented, and it is no wonder if men were found in that age daring to forge such a thing, if they would add to that that was genuine.

Mark xvi. 16 is also said by some to be an interpolation, but we have to do now with unsuspected, and undetected interpolations.

We refer to that part of Matthew that is erroneously called the "commission;" which reads as follows:—"All power, both in heaven and in earth, are given unto me; go ye therefore into all the world, and preach the gospel to all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 18, 19.

That Jesus had "all power," is inconsistent with the tenor of the testimony of the scriptures. What is the truth in regard to it? Jesus was preached by the apostles as a man of Nazareth, who was of David's

seed, who had gone into heaven, where he was exalted "to be a Prince and a Savior." And again, he could not occupy the sovereignty of all power, and yet be dependent upon another power, for it is evident that the Spirit was *given* to him, and he was a man of quick understanding in the *fear of God*. It is useless to deny that Jesus has promised to do *in the name of His God*, which is so inconsistent with the idea that he has "all power" that one is compelled to disbelieve one or the other.

Jesus is the *appointed* heir to all things, and he *learned* by the things experienced when he suffered. To say this of the sovereign ruler of the universe is robbing him of worship due him. A mediator, petitioner, a middle man, one *appointed* to judge the world, claiming all power *then*, or even at the time he is to occupy the judgeship of the world, is to us perverted reasoning, and therefore it is evident that this is an interpolation. But this is not the most suspicious part of that passage; in reference to which we think there is almost positive testimony in scripture to prove. Preach the gospel to all nations, and baptizing them (all nations) cannot be true, simply because the apostles never so understood it. They never *went* to all nations, nor preached to any other than Jews, except an individual affair, which proves volumes, unless we assume that they were stupid and unfit for the position they were intrusted with.

Let us here take a common-sense view of that affair. Would not Peter, when called to account by the others for going beyond, (preaching to another nation,) have said, you are the guilty ones for not going to all nations, and preaching to "every creature,"—or was he so stupid as not to see what common-sense dictates. No, sir—Peter was prepared with witnesses from another source. And the affair resulted in joy, all glorifying God that a God-fearing Gentile was accepted. This fact is proof that they were not prejudiced, nor were they fools that could not understand their business. The name to be baptized in is a trinity baptism, and must have been put in after the middle of the second century. Parallel with the introduction of this for a formula, was also three immersions; and divested of garments at that, which was called *trine* immersion, or triune, three in one, a trinity.

But we will fall back on the harmony of testimony and see what the conclusion would be from what is written. Peter ordered the Pentecostians to be baptized "*in the name of Jesus Christ*," and Luke remarks that the Samaritans were only *baptized "in the name of the Lord.*" Peter ordered Cor-

nelius and his friends to be baptized "in the name of the Lord," and Luke reports that the twelve Ephesians were "baptized in the name of the Lord" Jesus.

As words for a formula cannot be logically deduced from such language, of course it would be useless to use it. The same language is used in Nicodemus' gospel, chap. x. 20.

Those a little familiar with the doings of trinitarians, will have but little difficulty in detecting their frauds.

We will relate an occurrence from history to confirm for a formula. There was a young lady whose name was Thecla, who heard Paul preach in the house of Onesiphorus, whose house joined that occupied by her parents. She heard Paul preach that there would be no resurrection of any that disbelieved; she followed him, but being espoused to a prince whom she resolved to forsake, (which enraged him so as to have her arrested,) and as she had not been baptized, she now saw her fate, and resolved to be baptized, "and throwing herself into the water she said, "in thy name O Lord Jesus, I baptize myself." See Apocraphal New Testament, Thecla ix. 7.

Every one undrilled in religion so called, would simply understand that it was necessary to be immersed in the name of Jesus—not that a ceremony was to be said. All the testimony that we can fall back on is safe and reliable.

We have one more passage which we shall cite as an interpolation, which we think has the proof in scripture to prove it to be so. It is the temptation of Christ by the devil. It is related by the three first evangelists; but if we follow them carefully it appears that Jesus was with the disciples from John's baptism and forward, which of course makes no allowance for a space of forty days, absence. John's testimony is pointed that the third day after his baptism he was at the wedding. John ii. 1.

To allow that there even was such a being is not according to Moses and the prophets, neither was such a thing necessary. But the people having departed from what was written had fallen into many superstitions about such an one. And even in one of the seven churches this temptation by the devil was taught, which Christ refers to, and says, "as they say."

It would be quite natural in the early centuries to invent such a fable.

We might cite many known interpolations, as given by those who know that the ancient manuscripts are worded different, and some have verses that are not in others, so that to clear the scriptures from this corruption would be an endless task.—B. SWERT.

For the Gospel Banner.

Sundry Remarks.

Aspinwall, Neb., Nov. 17th, 1868.

Dear *Banner* and *Herald*.—I am so much interested in such papers as the *Banner* of the light of God's Son, and The *Herald* of the good news of the kingdom of the heavens, that I must speak about some things that appear in each, as I think calculated to eclipse the light, and cut off the good news. That element in them, mostly by correspondents, but occasionally leaks out of the editorials, is non-fellowship of those who write what *they think* the word teaches. Suppose one is wrong in his or her positions; is it an argument to say I have no fraternity with them? Must we not fraternize with some who are wrong in some things? If not what is the use of Paul's lesson, Rom. xv. 1,—"Him that is weak in the faith receive; but not to doubtful disputations?" Again, dare we, any of us, claim that "whatever we bind on earth is bound in heaven; and whatsoever we loose on earth is loosed in heaven?" We deny apostolic succession both as claimed by Romanists and Protestants. The apostles have bound and loose whatever is done, and we are but learners and teachers of that Word.

What then does it come to, for me to prescribe you, or you me? Only to an acrimony resulting in sects. Let us use arguments and soft words.

Suppose one really thinks the flesh-descendants of Jacob will never be organized into a kingdom, (which I am very sure he that so thinks, thinks wrong,) but does believe that Christ is David's son, and that the Gentiles and Jews who are called out a people for his name, will be kings and priests, and rule all nations in the times of restitution, the 1000 years; ought you or I do more than reason with him; or he more? Will it do any good to say of the other "Heresy?" Will that much minus cause the loss of the one unless he act wickedly in judging his brother?

Again, is it the faith that there is a "mortal or immortal resurrection" of the saints? If I or J. K. Speer say, "The saints who are asleep will be raised, and at that instant are mortal, (which I always have believed,) and will then be changed in a moment, in the twinkling of an eye to immortality; and "More Anon" (F. Coghill I suppose) says, the saints will be raised immortal in the act of raising, is it not true that we are a unit in the point that the saints put on immortality? Is not that the point of the faith? Does the fact that we differ about the time and process of putting it on amount to denying the faith? I think not. Does that

difference warrant him or me to say, "your position is the heresy of the nineteenth century?" surely not. Where is "bear ye one another's burdens."

Once more, one Bro. thinks the wicked dead at the time Christ comes will never wake, not rise, sleep a perpetual sleep, not see life, not see light, and remain in the tomb; and another thinks they will rise and then die, and not wake, &c., after that; (and I am very sure the former is plainly taught in and through the Word;) still I will say the fact of difference does not destroy the grand event,—that the *wicked shall not be, are extinct, destroyed*, are as though they had not been. Then why fall out by the way? "See that ye fall not out by the way,"—*Joseph*. Let each write his argument as it occurs to his mind, leaving out proscription and harsh words and names; so he may "convert his brother from the error of his way, and save a soul from death."—*James*. Why should one say that "unjust will rise with the just," and then turn round with self-complacent dignity and say, "I am of the strictest sect, a Christadelphian, after the order of John Thomas?"—*Wm. S. Speer*.

And why say the resurrection of the unjust was a part of the hope, and if you are not baptized into faith in these you are not of us? Why take a Greek name instead of an Eng. translation,—“Brethren of the Lord?” And yet must I throw Bro. Wm. away? No; convert my brother, and save a soul from death. Bro. *Banner* please publish this, and Bro. *Herald* please copy from *Banner*.

WM. P. SHOCKEY.

For the Gospel Banner.

Correspondence.

Dear Brethren :—Since our annual meeting, (Sept. 1st,) I have been sick, and only filled a little more than half the time. I am on the ascent, and thank God have been able to speak the ancient faith, and contend for it in debate. On Sept. 1st, spoke three times at North Nemeha; seven gave their names as of the faith. Some are doubtful about their immersion being valid, on the ground of an understanding of the gospel. I urged them if there was a doubt to remove it by obedience.

Sept. 2nd, spoke the word seven times, (quite unwell all the time,) at Walnut Grove, Kan. Three were immersed, two of whom had been by the Christian Church several years before, but were satisfied they had not learned the Abrahamic faith. We had to give up our trip to Mo., to return home, where we remained ten days sick.

Sept., 4th first-day, spoke at St. Deroine,

and across the river, five times, and comforted Abram's children.

Oct. 3rd, 4th and 5th, at Brownville, Neb., seat of our county. Met E. V. Wilson, the boasted and boasting champion of modern spiritualism, of Chicago, to discuss—"Res. That the Bible (King James' version) sustains modern spiritualism in all its phases." He affirmed. This was the only proposition he would debate; and though I was taken sick in the midst of it, I am willing to risk its publication and effect, yet he had boasted that on it "spiritualism should stand or fall in the west." I hope to have the debate in book form by Jan. 15th, and ask my friends to send orders for as many as they can take, at 50cts. apiece, in advance, which will enable me to pay for its publication. Please aid me. I was down sick for two weeks, but convalescing I went to Amazonia, Mo., spoke the faith nine times; violent opposition from several, who said they were not posted. I told them they should not attack, but get their clergy to do so, who usually keep skulked, hissing the unwary. Two confessed the faith and put on Christ; others were convinced. On the 4th first-day spoke at Hewitt's School House six times—fair attendance and interest. Bro. T. E. Adams had immersed two believers, the first day I should have been there. A friend conveyed me to Iowa point; spoke once to a large audience, but none as yet here seem to be disposed for aionian life; but liberally subscribed for the discussion. Bro. Brown came for me. I spoke at Iola S. H.; was challenged by a Mormon. Thence to the Walnut Grove congregation, who are all alive to searching the word; and four were immersed. Spoke six times. My little daughter of 13 had driven a buggy 60 miles for me, and we prayed at the water's edge, and parted with solicitous and very kind and liberal friends. Oh for more brethren like them, who feel they are not of the world, though they are in the world. Several of them *do not vote*. I agreed to debate about 1st Jan. with the Mormon, the following:—

1. The Holy Scriptures teach that man and all that appertains to him is unconscious between death and the resurrection: I affirm—he denies.

2. They teach that in every age, spiritual gifts (miracles) should exist in the church of God to confirm the word, till Christ shall come. He affirms—I deny.

3. They teach that the everlasting punishment of the wicked is *death*—the utter extinction of their being. I affirm—he denies.

Our son-in-law's daughter resides here. With them we spent the night, and left for

home on Wednesday, arriving on the next eve, after an absence of three weeks, and speaking twenty-five times, and baptizing six, much worn and fatigued. The Lord opened our way to obtain some remuneration. The latter place was liberal, and a brother meanwhile sent five dollars by mail from Council Bluffs. Praise the Lord Brethren, we must feed them that preach the word. Oh do not let him and his come to want.

W. P. SHUCKEY.

For the Gospel Banner.

The Christadelphian Meeting at Le Roy, Wis.

Having seen a notice in the *Marturion*, (the official organ of this new sect,) of a meeting to be held in Le Roy, Wis., to commence Friday, Oct. 2nd, at 10½ o'clock A. M., and continue over the Sunday following, with an invitation extended to all lovers of truth, and as that was a name to which I always respond, I thought I would attend on Sunday, the last day of the session. I went there with the intention of being a silent listener, and not enter the arena of strife, (which according to all past history of our meetings would be sure to end only in nothing but smoke,) to be open to conviction, and perfectly divested of all prejudice, which would be calculated to counteract, or in any way impede, the reception of any argument which might be presented, touching the points controverted, and fully resolved to take no part in the exercises, wishing to economise the brief space of time to the attainment I had in view; also learning that friend D. P. Hall was expected to be present to conduct the exercises, and knowing him to be a man possessed of talents above mediocrity, and if the peculiar doctrines of the sect of which he is an exponent are susceptible of clear Bible proof, he was the man to adduce it.

The meeting in the forenoon was chiefly conducted by Mr. Hall in the elucidation of the object of Christ's second coming, he being the great instrumentality,—the *coming man*, to inaugurate the kingdom of peace, and not as many vainly suppose it is to be brought about by peace societies, or any other human instrumentality or machinery extant. Ample justice was done the subject; plain, pointed and positive proof was adduced from the Word to sustain the points made, bearing on the subject, as he always does on all subjects, except the *mortal* resurrection of Christ and his saints. He has always laid down this rule for the interpretation of the Scriptures, viz., the plain declaration to take precedence of any inference, figure, symbol, or philosophical reasonings;

his motto used to be Scripture first, and philosophy afterwards; and whenever I have heard him preach, he has adhered to it except in the doctrine before mentioned. As all rules have exceptions, this must be one of them. Some special pleading is here necessary, when such texts as these are cited to prove the saints are raised mortal—“It is sown in corruption, it is raised in corruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body,” 1 Cor. xv. 43, 44. Here the antithesis is discarded and denied, one it is sown, and another it is raised, and a double process at that; first mortal, and then subsequent to the judgment (if found worthy,) they are raised to immortality.

But to return to the incidents connected with the meeting; at the close of the morning exercise, and after a short interval it was resumed, followed by a few remarks, (not however connected with their peculiar doctrines,) after which he spoke to the congregation, and said, that we, (i. e. Christadelphians,) were prohibited from speaking in a meeting conducted by our opponents, and whereas, we propose to be more *liberal*, and not only *permit*, but cordially *invite* those differing, or taking exceptions to our views to avail themselves of the privilege of setting forth those views, and as a difference of opinion exists in the minds of those who formerly worshipped together, and as our old friend, father Lewis, is present—an exponent of the views entertained by our opponents, I therefore move that an invitation and request be extended to him to address the congregation, and set forth his views on the points now controverted. The motion was seconded, put and carried. I told them I felt gratified for the courtesy thus manifested, but I was taken somewhat by surprise, being unaccustomed to speak in public; but I nevertheless consented; the time allowed was half to three-quarters of an hour. I felt somewhat embarrassed from the fact that quite a number of flippant talkers were present, who spent most of their time in setting forth their peculiar views and who were proverbial for being severe critics, using new coined words fresh from Dr. Thomas' mint, and setting aside ruthlessly, words which had a fixed and permanent meaning from time immemorial in every household, and also accepted as such by Dr. Webster; any one similarly organized to me, and under such circumstances, could probably duly appreciate my feelings.

I thought it would be superfluous to give even a synopsis of the views we held, from the fact that so short a time had elapsed

since they "went out from us, probably because they were not of us," and they were all as well acquainted with our position as myself; the only course left for me to pursue, was to state the reason why I could not endorse the views of this new sect. The first and most prominent one, and the one which served as a pivot on which the whole thing turned—which lay at the very threshold, and interdicted all further ingress, was *mortal* resurrectionism. I adduced 1 Cor. xv. 43, 44, as proof in point; I entered my protest against the false issue which they always make with regard to the judgment, wrongfully accusing us of denying it. I told them we all held as firmly to it as themselves, but not to their version of it, and however plausible their fine-spun, hair-splitting theory might appear in the abstract, with regard to the mortal resurrection of the dead, and their subsequent judgment, the whole theory was baseless when we take into account the *change* of the living at Christ's appearing, it being in a moment, in the twinkling of an eye; a change from mortal to immortality; so that the judgment to that class, the judicial part of it, must of necessity precede it; and to illustrate further, I cited the case of Enoch who was translated, who undoubtedly was a type of those who shall be alive and quickened when Jesus shall come. At this point, I was interrupted, and one wished me to produce a "thus saith the Lord;" notwithstanding the passages of scripture which I have named here, and many more were cited. I evidently cited too many for them, or at least for the one who interrupted. I thought at the time it came from friend W. O. Stearns, but I am happy to say, that I learned subsequently that it was from a Mr. Tomkins, from southern Wis.

The whole time I occupied I think could not have exceeded fifteen minutes. This was succeeded by an interchange of views, or more properly a dialogue, on one remark which I made with regard to man being mortal when he was dead, I adduced as proof, that the word mortal was from the Latin word *mortem*, which signifies death.

This rested upon them the balance of the time like an incubus. The further exercises of the P. M. were conducted by Mr. Stearns in an exposition of Matt. xxv., and Luke xix. The gist of the discourse was to prove that the good and bad *servants* belonged to the *household*, and consequently both must be raised simultaneously, *mortal* men, and their characters investigated. An objection was raised by an elderly man, a Mr. Wood, (I think,) that the two chapters named were a parable. This Mr. Hall denied, and read the concluding sentence to

refute it. No rejoinder was made; but if friend Hall, or any one else, will just read Matt. xxv. 14, and its parallel text in Luke, "the kingdom of heaven is as a man travelling into a far country," &c., they will see that this likeness or comparison makes it a parable of the kingdom; consequently the counter part must be looked for at, or subsequent to, the establishment of the kingdom. Whatever may be taught in the parable, nothing will be gained by denying it to be a parable.

Near the close of the evening exercise Mr. Hall capt the climax of absurdity. In remarking of Christ being the first fruits or the Antitype, he said that a handful of *immature* grain was reaped. This was his language, no scriptural authority shown; but the contrary would naturally suggest itself, when it is said that a lamb *without blemish* should be offered. Thus we see that every figure is strained to its utmost tention, twisted and tortured to sustain this *mortal* resurrection theory.

I have protracted this article longer than I intended, but I wish to notice one more incident which transpired at friend Griffith's, between the P. M. and evening exercise; before proceeding I would just say, and am glad to say, that every thing passed off pleasantly, so far as personalities were concerned except the one I am about to relate, and this, I would by no means attribute to my old friends at LeRoy, far from it. The circumstance was as follows: a short confab ensued with regard to my view of man being mortal when *dead*, as before stated; a brisk talk ensued; but soon had to be terminated in order to attend the evening meeting. After all had ceased who had taken a part, a young man from Fondulac, began to *instruct and catechize* with quite a consequential air, but I still maintained my position; when he spoke out with considerable vim, that I did not *believe what I said*, and he would not talk with me. I then told him that his talk was unsolicited, and he might as well tell me I was a hypocrite and a liar, and have done with it. He said I might take it in that way if I pleased. This, from a young man, and a stranger, though I believe professing the faith, is highly reprehensible; but young America is in the ascendant now, and it becomes us to be in subjection to the powers that be.

Rosendale, Wis. M. I. LEWIS.

☞ If any one speaks evil of you, let your walk in life be such that none will believe him.

☞ No man is free who cannot command himself.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor—to preach the acceptable year of the Lord. . . . I must preach the Kingdom of God to other cities also: for therefore am I sent."—JESUS. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

B. WILSON, ED.] GENEVA, KANE CO., ILL., DECEMBER 15, 1868. [VOL. XIV. No. 24.

For the Gospel Banner. The Birth of Water and of the Spirit.

By R. V. LYON,

"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5.

Many people have honestly supposed and boldly taught that Nicodemus was ashamed to be in the company of Jesus in the daytime, hence he took the night to have an interview with him, that he might not be seen by the nobility. But this is treating Nicodemus disingenuously, for one to bring such a charge against him, for everything in the record of his acts proves the charge to be false. It is true he was a Pharisee, (probably among the number whom John the Immerser had immersed,) a ruler of the Jews; therefore, his time was occupied through the day, and, being honest, he would not use the time that belonged to the government for his own private gratification, as many an office holder does in our day; and it is evident that if he had the time to spare, he would not have used it, because Jesus was engaged during the day in attending to his public duties, consequently, it was not a suitable time for a private interview; therefore, he took the most proper time to gain the knowledge he desired.

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." What a confession for a ruler to make! What a noble mind is here exhibited! And Jesus immediately perceived that he was a good ground hearer; therefore he commenced to sow the good seed, the gospel of the kingdom, the birth of the Spirit, the resurrection. "Verily, verily, I say unto thee except a man be born again, he cannot see the kingdom of God." Nicodemus understood that the birth of the flesh brought him into this world, but he

did not understand how a man could be born again when he is old, and as he was anxious to learn the truth, Jesus introduces the subject of baptism, which Nicodemus well understood, to illustrate and enforce the necessity of the resurrection or birth of the Spirit, in order to enter the kingdom of God. "Verily, verily, I say unto thee, except a man (not an infant, as some teach,) be born out of the water, [*Germ. Trans.*,] and of the Spirit, he cannot enter into the kingdom of God." A man buried in water, if he is never born out of it, would cease to exist as a conscious being, eternally. So it will be with him upon his entering into *hades*, "the empire of death," if he is never resurrected or born of the Spirit.

1. Baptism is a significant term. It is the appointed law for the remission of sins. Acts ii. 38, "Repent and be immersed, every one of you, into the name of Jesus Christ, for the remission of sins." Acts xxii. 16, "Arise and be immersed, and wash away thy sins." Titus iii. 5, "By the washing of regeneration (baptismal regeneration,) and renewing of the Holy Spirit."

2. It is the appointed medium by which the believer is inducted into Christ, and thereby he takes the family name, sons and daughters of God. "Gal. iii. 27, "For as many of you as have been immersed into Christ have put on Christ."

3. It is significant of his death, burial and resurrection. Rom. vi. 3-5, "For if we have been planted in the likeness of his resurrection." And as Jesus died on the account of the sins of his people, and was raised as a pledge, a surety and sample of what they will be in the resurrected state, so in baptism; his people, his body, the church of whom he is the head, put off the character of the first Adam, the animal man, and put on the character of the second Adam, (Jesus,) the Spirit man, and thereby acknowledging that, in the resurrection, they will rise Spirit men, incorruptible, immortal; leaving the animal life in the hands

of justice—the law. Hence a glorious type of the resurrection. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” 1 Cor. xv. 20, “Otherwise, what will those do who are being immersed on behalf of the dead, (the righteous dead,) if the dead (righteous dead,) are not raised at all; why, then, are they immersed on their behalf?—*Diaglott.*

4. And in the act of being immersed, the believer acknowledges his faith in the coming of Jesus to rule the world in righteousness. Acts xvii. 31.

I. In order to make my proposition good, it devolves upon me to prove to you, that the resurrection of Christ was a birth from the dead, and produced by the Spirit of God. Proof—Psa. ii. 7, “The Lord (God,) said unto me (Christ,) thou art my son; this day have I begotten thee.” And Paul and John apply this begetting to the resurrection of Christ. Heb. i. 6, “And again, when he bringeth in the first-born into the world, he saith, and let the angels of God worship him.”—[*Whiting's Trans.*] This quotation is from the second Psalm. Rev. i. 5, “And from Jesus Christ the faithful witness, and the first-born of the dead, and the ruler of the kings of the earth.”—[*Whiting's Trans.*] Here we have positive testimony that his resurrection was a birth. Acts xiii. 30, 33. Paul applies the begetting in Psa. ii. 7, to the resurrection of Christ. “But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, ‘Thou art my Son, this day have I begotten thee.’ And it was the begetting or resurrection that constituted him *most emphatically* the Son of God. Rom. i. 3, 4, concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh, “and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Col. i. 14, 19, “In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or

principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body; the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.” In this interesting portion of Holy Writ, the apostle testifies to the following facts:

1. That Christ is the first-born from the dead, of every creature that will have life or existence in the world to come! The first fruits of them that sleep in him.

2. That he will be the creator of the world to come.

3. That he is in advance, or the head of the world to come; therefore, all things that exist or have life in the world to come, will have it through or by him, inasmuch as he will be the Mighty God and Everlasting Father of the world to come.

4. That the Church is the body, and Christ is its head.

5. That he is the first-born from the dead.

6. That he will have the pre-eminence in everything that pertains to a future state, or the world to come.

Again, Isaiah, lxvi. 6, 7, “A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.” This man-child was Jesus the Life Giver. And in his being raised from the dead, the prophecy had a literal fulfillment. Verse 8; “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” In this passage the prophet testifies, that the time will come when a nation shall be born in a day. And the birth of the child (Jesus,) spoken of in the previous verse is a pledge, and a surety of its birth. And this nation is Peter’s “chosen generation, royal priesthood, an holy nation a peculiar, people.”

II. This birth was produced by the Spirit of God, according to the testimony of Peter and Paul, 1 Pet. iii. 18; Rom. viii. 11. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Having proved to you, by the most indubitable testimony, that the

resurrection of Christ was a birth, and that it was produced by the Spirit of God, and that he is the first-born from the dead, the head of the body, the church, the first-born among many brethren, therefore, their resurrection must be the birth of the Spirit. For "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

And according to organic law there never can be a birth of the flesh only as there is a begetting, and an observance of the law. Let her transgress organic law by taking those drugs which are advertized in the secular and so-called religious papers, which have been prepared by artful men for the purpose of procuring abortion, therefore no living child can be born. And as God is the author of organic and revealed law, hence they must agree. Consequently there never can be a birth of the Spirit, or resurrection, only as there is a begetting, and a strict observance of revealed law. A man may be begotten by the incorruptible word of God, but if he gives heed to or follows the working of the flesh, abortion is sure to follow; and he will be "as a hidden, untimely birth, as infants which never saw light!" Therefore no birth of the Spirit or resurrection. And as animal life commences at or subsequent to begetting, or conception, and it must be continued, in order that a living child be born of the flesh, so Spirit life must commence here, (and only as man is begotten by the word of truth, can it commence,) and be continued, in order that one be born of the Spirit, or raised from the dead. "For ye (the believers,) are dead, and your life is hid with Christ in God, when Christ who is our life shall appear, then shall ye appear with him in glory." And as the birth of the flesh brought us into this world, so the birth of the Spirit will bring us into the world to come. And as our entrance into this world, was made to depend upon a begetting, and birth of the flesh, so an entrance into the world to come, is made to depend upon a begetting, and a birth of the Spirit, or resurrection.

III. But how are men to be begotten, and by whom are they to be begotten? is a question of thrilling interest to all who are desirous of obtaining an entrance into the Kingdom of God, or a future state of existence.

We answer in the language of inspiration; 1 Pet. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, which according

to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Here we learn that Peter was begotten by the preaching of the resurrection of Jesus Christ, the head of the body, the church, and his reception of it. Philemon 10, "I beseech thee for my son Onesimus, whom I have begotten in my bonds." How is it Paul, that you begat Onesimus? Answer—1 Cor. iv. 15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for, in Christ Jesus, I have begotten you through the gospel." Thus we learn that it was the preaching of the gospel and faith in it, on his part, by which he had been begotten. 1 John v. 1, 5, 18, "Whosoever believeth that Jesus is the anointed, is begotten by God; and whosoever loveth him who begat, loveth him also who was begotten by him. We know that whoever is begotten by God sinneth not; but he who is begotten by God keepeth himself, and the wicked one toucheth him not. For whatever is begotten by God, overcometh the world; and this is the victory that overcometh the world, even our faith."—(*Whiting's Trans.*) Faith in the gospel. 1 John iii. 9; iv. 7, "Whoever is begotten of God, doth not practice sin; for his seed remaineth in him, and he cannot sin, because he is begotten of God. Beloved let us love each other, for love is of God; and every one who loveth is begotten of God, and knoweth God." 1 Pet. i. 23, "Being begotten again, not by corruptible seed, but by incorruptible, through the word of God, which liveth and remaineth."—(*Whiting's Trans.*) James i. 18, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Thus it is written, and thus we believe and preach; that it is God who begets, by the word of truth, the gospel—the good news—the word of reconciliation, which he hath commanded to be preached among all nations, in order to obedience.

IV. The nature of this birth or resurrection.

We affirm that it will be incorruptible or immortal, and shall prove it by the word of God. And it should be remembered by all, that when we have proved a positive by the Bible, you cannot prove a negative by it, for it does not contradict itself.

1. God is incorruptible, immortal. For Paul, in Romans i. 23, in describing the character of a certain class of the human family, and their doom, says, "they changed the glory of the INCORRUPTIBLE God, into an image-likeness of corruptible man, and birds, beasts and creeping things."

1 Tim. i. 17, "Now, unto the King eternal, invisible, the only wise God, be honor and glory for ever and ever. Amen." Here we have positive testimony that God is "incorruptible," "immortal." And man in his present state is corruptible, like the beasts, birds and creeping things.

2. Christ is the medium appointed by God, through which a resurrection to life is to come to corruptible man. For he said, "I am the resurrection and the life." And have power to give it to as many as the Father shall give to me. John xi. 25; xvii.

2. And "he is the head of the body, the church." And according to organic law, when once the head is safely born into this world, the body will be. So in revealed law; Christ, the head, has been safely born from the dead, as the first fruits of them that sleep in him, the representative of his body, the church, which will constitute the harvest from among the dead ones. Now if we can prove that Christ, the head and representative of the church, was born or raised from the dead, incorruptible, then the body, the church will be, according to organic and revealed law. For he is the first fruits of the harvest from among the dead ones, the antitype of the wave-offering, which was one sheaf of *pure, ripe* grain; not a thorn, nor a bramble, nor a dry branch, was bound up in it. Hence a perfect sample of the harvest which was to follow. Therefore, Christ must have been raised incorruptible, immortal, inasmuch as he is the first in the order of the resurrection; afterwards they that are his at his coming. Then cometh the end—leaving apostates and wicked men, "in the congregation of the dead," where they belong.

3. His birth or resurrection, was produced by the Spirit of God. [See Rom. viii. 11; 1 Peter iii. 18.] Consequently spiritual. "For that which is born of the Spirit is Spirit."

4. It was his resurrection (not a change that took place subsequent to it,) that constituted him *emphatically* the Son of God. Rom. i. 4, "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." And according to organic law, a child must be born into the world with the same nature which his father possesses. And as organic and revealed law agree, therefore Christ must be born or raised from the dead with the nature of God, incorruptible, immortal. And as it is impossible for an incorruptible fountain and channel to send forth a mass of putrefaction, therefore Peter's holy nation and royal priesthood, the body of Christ, the Church, must be born or raised from the dead, incorruptible, immortal. For God

"begat them of his own will, with the word of truth." James i. 18, Just as soon might a mortal being beget an immortal child, as for an immortal God to beget a race of mortal children. And this birth of the Spirit, or resurrection, constitutes them emphatically the Sons of God, makes them equal to the angels, immortal; and thereby places them in a position that death cannot have dominion over them any more; because they are children of God, being the children of the resurrection. Luke xx. 35, 36.

The apostle Paul, with his usual eloquence, has beautifully presented the resurrection and its nature, in 1 Cor. xv.: "There is one glory of the sun, and another of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Abraham, Sarah, Isaac and Jacob, and a host of the heirs of promise, have gone into "the empire of death" corruptible. But glory be to God! they will come out incorruptible, at the sounding of the trumpet of God. "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." Not changed into a spiritual body after it is raised, as the APOSTACY teach! But raised a spiritual body. "For the dead shall be raised *aphthartos*, incorruptible, immortal."—[Liddell and Scott.] And the same Greek word is used by Paul in Rom. i. 23, "And changed the glory of the '*aphthartos*' incorruptible God into an image like to corruptible man, and four-footed beasts and creeping things." Hence, he who teaches the birth of the Spirit or resurrection is mortal; that is, the dead are to be raised mortal, trample under foot the lexicons and the Bible!! What a position for an M. D., and his followers to occupy!! But a knowledge of these grand truths will never give thee a title to the birth of the Spirit or resurrection out from among the dead ones! No! Never!! Nothing short of a union with Jesus, the Life Giver, will ever give you a title to life in the future, which is made to depend upon the birth of the Spirit or resurrection.

Gentlemen and ladies; will you form the union? Remember that it is a question of LIFE AND DEATH! What a rich boon life is! Think of it! Let your mind stretch with lightning speed, and you can never reach its terminus!! But its opposite is DEATH! DEATH ETERNAL, from which there is no revival into life!! Heaven asks you which you will have. As you decide, so it will be! Shall we have any volunteers to-day for LIFE, LIFE ETERNAL! O, Gabriel, wait a

moment! Perhaps some in the congregation will volunteer for *life*. THEN thou canst carry the tidings up to my Father's throne, and tell it to the angels which encircle it! Amen and amen.

REMARKS.—We have printed the foregoing discourse by request, from a printed tract published by the author, R. V. Lyon. Upon the whole we think it pretty good, but wish it to be distinctly understood that we cannot endorse the non-resurrection ideas which are here and there found in it. These we unhesitatingly pronounce unscriptural, in the light of Dan. xii. 1, 2; John v. 28, 29; Acts xxiv. 15, and many other texts. But let the reader examine for himself.—Ed.

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AND

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A Trip to England.

We have been requested to give a short account of our journeyings during the four or five months of absence from home; this we shall now attempt to do, but only so far as we may think of special interest to our readers.

On the evening of Friday, July 9th, we bought tickets for self and wife to Cleveland, Ohio, intending to travel all night, and reach that city early on Saturday morning; but unfortunately the Express train from the West was several hours behind time, so that long before we reached Chicago, the Eastern train had left. Making the best of our disappointment we repaired to an Hotel to rest for the night. At 8.15 A. M. on board cars we left the Garden City of the West, and rolled along all day through a cloud of dust to Crestline, and from thence to Cleveland, where we arrived about 9 P. M. This was one of the most dirty and disagreeable rides we ever had, on account of the intense heat and the cloud of dust which enveloped us most of the day. Strangers in Cleveland we sought out Bro. Bond as best we could in

the darkness, and having found him, were very kindly received and entertained.

Our stay in Cleveland was prolonged over two first-days. We formed some very agreeable and pleasant acquaintances. We may particularly mention brethren Bond, Mc-Lauchlan, Joblin, and Cherry, and their amiable sister-wives; besides many others whom we met with in communion at the first-day meetings. We spoke twice, and was very glad to find the brethren here so kind and affectionate, and evidently fulfilling the law of brotherly-kindness, so forcibly enjoined by the Master. The congregation numbers about 40 members.

On Monday morning, the 19th, we left for Buffalo, on our way to Dansville, N. Y., arrived there about noon, and proceeded to the Burdick house, to see Mrs. Burdick, an old friend, where we spent a day very agreeably. Dr. Burdick and his lady are at the head of an Hygienic Institution in Buffalo, which promises to be quite an acquisition to that city. Their Institution possesses a new kind of bath—the Compressed Air Bath—which is claimed to be of special use in Rheumatism, and all Bronchial and Lung Diseases. They have two of these costly baths worked by steam power—one *tonic*, and the other for *sweating* purposes; besides these they have the *common*, *Russian*, and *Turkish Baths*.

Tuesday evening, the 20th we left for Dansville. Arriving at Wayland, (the nearest point on the Rail Road,) rather late, as there was no stage for Dansville, we had to put up for the night. Early in the morning we were en route for "Our Home" on the hillside, where we arrived in due time, and were very kindly received, and cared for as guests. Six years ago we left here, having been a patient for three months, and left a daughter, in delicate health, to be treated hygienically, who remained six months. Both of us received considerable benefit from the treatment employed. We stayed here nearly a week, and enjoyed ourselves very much. On consulting Dr. Jackson, he strongly recommended Mrs. Wilson to take a sea voyage to her native land before she returned home, as the best

thing which she could do for her peculiar disease, and at the same time advised us to accompany her, as he was sure the present state of our health indicated that a season of relaxation was necessary. This advice we were willing to follow, if we could only see our way clear to do it. We thought of the children left at home, and of the duties involved in the editing and publishing of the *Banner*; of the precarious state of Mrs. W's health, and of the absolute necessity for doing something to benefit her. After duly considering the matter, we decided to follow the Dr's advice, and leave our home-affairs in the hands of Providence, our family, and a brother, who had kindly engaged to superintend the *Banner* during our absence.

Leaving Dansville we then proceeded by the Erie R. R. to New York, in order to visit a relative in Williamsburgh. While there we made the personal acquaintance of the brethren meeting in Williamsburgh. On one of the first-days we spent there spoke in a new Hall which they had taken for the purpose of holding their regular meetings in. Quite a number were out, and things looked rather encouraging. We had pleasant visits with brethren Malcolm, Butler, Fornan, Coghill, and Woodruff. Bro. Woodruff came from Elizabeth purposely to see us, as he was going West as far as Missouri, before we should have an opportunity to visit him at his house. He, however, gave us a cordial invitation to visit his wife, which we did before we left for England. While preparing for the voyage we were taken sick, which delayed us one week, and even when we embarked on board the steamer City of Baltimore, we were so weak and sick that some thought we should not come back alive. Our companion however, was steadily improving in health.

With many incidents of travel, which are continually occurring both on land and sea, we shall not narrate—these are common to all travellers. Suffice it to say that after a pleasant voyage of 10½ days we landed in Liverpool, which port we had sailed from over 24 years ago. Our health had improved a little, but our digestive organs were very much deranged, and continued so for two

weeks after landing, when we began to improve. After winding our way through the dock yards in an omnibus on rails, after the manner of our American Street cars, to the Lancashire and Yorkshire R. R. Station, we took passage for Halifax, our native town. We were very much struck with the inferiority in appearance of both locomotives and cars to the American; but the power was there, and we soon found ourselves at our journey's end, and safely and comfortably domiciled at a beloved brother's house—a brother whom we had not seen for nearly a quarter of a century. Here we were made welcome, and gave ourselves up for rest and recuperation for a few weeks, seeing and receiving visits from old friends and acquaintances, who seemed delighted to see us once more in the land of the living.

Our native town has nearly doubled its size and population since we left it in 1844, and been much improved. New streets have been made, others widened, splendid public buildings erected, and a beautiful park laid out for the benefit of the people. The old hill (Beacon Hill) which overlooks the town has been tunneled for a Rail Road, and a massive viaduct built through the low part of the town to connect therewith. Manufactories have sprung up on every hand. It is here the far-famed Carpet Manufactory of the Crossley Bro's. is carried on, employing some 5 to 6000 hands. Besides the immense trade in Carpets, thousands of pieces of Damasks, Table Cloths, Dress Goods, &c., are manufactured and thrown upon the market weekly, by other manufacturers of the town.

There were some things we were pleased to learn about some of these merchant princes, and which reflects considerable credit upon their character. For instance, one of the firm of the Crossleys laid out, donated, and endowed the public park for the good of the town forever, at a cost of nearly \$200,000. Another of the same firm has built a magnificent Orphanage, capable of accommodating 3 or 400 children, fitted up with every modern appliance for convenience, comfort, and elegance. The grounds around the building are tastefully laid out

and kept in good order. The whole costing, as we learned, some \$400,000. Besides this, the same gentleman has built a whole street of alm-houses, where many poor people are comfortably kept and cared for. Another of the same firm, who died while we were in Halifax, provided a similar row of houses for the poor. These are commendable acts, and worthy of mention, because presenting such a contrast to the sordid and grasping policy of many men of wealth. Their benevolence is spoken of by many, and is not confined by any means to what we have mentioned, but is spread abroad on the right hand and the left.

When we emigrated to Illinois, in 1844, we left a moderate sized Campbellite congregation here, but it has now been defunct for a number of years. A "Christadelphian Synagogue," composed of perhaps some 16 to 20 persons, meet in Grove Street, where the Campbellites formerly met. We went to their meeting once, *incog.*, and heard a very plain discourse on the promises. We felt very sorry that their proscriptive spirit is such that it shuts out from communion those of "like precious faith" with themselves, if they cannot endorse all their crochety notions about the mortal resurrection of the saints, the non-personality of the devil, &c. When we say "like precious faith" we mean the "one faith," "the faith once delivered to the saints," or the Gospel, as defined in Acts viii. 12, a belief of "the things concerning the kingdom of God, and the name of Jesus Christ"—which things they profess to believe in common with us. Their peculiar notions are only opinions, formed from inductive reasoning, and have no right to be imposed upon either the public or the brotherhood as "first principles" of the gospel. So, knowing their sentiments and exclusiveness, as published in the *Ambassador*, we thought best not to trouble the "synagogue," as they term their meeting,—though we did formerly feel considerably interested in the progress of the truth in Halifax. However they may feel about it, and ignore it, we claim to have had something to do with sowing the good seed of the kingdom there, though not personally

present, and some of them might have been groping in sectarian darkness yet, but for that and the effort, of those who more than a dozen years ago received the good seed into good and honest hearts, and brought forth fruit.

On another first-day we met with Bro. Willis, and two or three more in Iluddersfield, and though personally unknown to each other, yet we found that we had received the same gospel, and could hold sweet communion at the table of the Lord. The little congregation which met there has been divided by that same dogmatic and proscriptive spirit, which seems to have taken possession of the brotherhood, since they have been indoctrinated with the "vain philosophy" of Christadelphianism; hence there are but few now which occupy the original ground.

On the following first-day, by invitation, we met with some 8 or 10 brethren in Leeds, and was pleased to find them strong in the faith. By request, we spoke to them, exhorting them to continue in the grace of God. They numbered formerly many more, but several have left, and now hold a Christadelphian meeting.

While in Leeds we visited a National Exhibition of Works of Art, where were gathered together thousands of the most valuable paintings of both ancient and modern artists. Probably Leeds will never see such another collection of artistic skill while it remains a city, as most certainly we do not ever expect to see the like again.

During our stay in Halifax we accompanied our brother's family to the Baptist Chapel several times. Those meeting there, or at least some of them, were the associates of our youthful days, when we attended the Sunday School, and took a lively interest in the affairs and prosperity of the Church. But how changed! Nearly all the faces were new to us, and those few whom we had formerly known had strangely altered. Time had made its mark upon them, even as it had upon us. The society meeting there has increased in numbers, and since we left them have built a new and commodious chapel, which is very neatly finished,

and have put a nice organ into it to assist them, we presume, in the worship; and all is free from debt. But it made us very sad to know that these old associates and friends, though they have "a zeal for God, it is not according to knowledge." The sermons which we heard were not at all calculated to enlighten the hearers in the truth, and it made us wish for an opportunity to "teach them the way of God more perfectly."

As there was a cheap trip to London, and we had never seen that great city, we embraced the opportunity so opportunely presented. The excursion was for five days, which gave us three full days for sight-seeing. These days we improved to the best of our ability,—visiting during that time the Crystal Palace at Sydenham, the British Museum, St. Paul's Cathedral, Covent Garden Market, Westminster Abby, Westminster Hall, the House of Commons; had a sail down the river from Westminster Bridge to the Thames Tunnel, into which we descended, and went through; besides seeing many other public buildings, as the Tower, the Mint, the Post Office, the Bank, &c. Our visit was a pleasant one, and we were favorably impressed with the outside appearance of the Metropolis. On our return to King's Cross Station, we went on the Underground Railway. This Railway is being rapidly extended. The Thames Tunnel has been purchased by the Company, and is now being converted into a track for its use. We learn that no line is better patronized, or pays better than this, and it certainly is a great convenience for the public.

But we must hasten our remarks, and draw to a close. Our sojourn at Halifax, being nearly at an end, and as we purposed to sail from Glasgow, we left on Oct. 22nd for Edinburgh, bidding a final adieu to our friends and relatives, and the "good old town." Our health had improved, as well as that of our beloved partner, even far beyond our expectations, though the sojourn was short. All we had now to fear was the effects of sea sickness during the return voyage, as the season was getting late, and consequently more stormy. We went to

Edinburgh first because of a kind and pressing invitation to spend a few days with the brethren there. After a tedious and cold ride we was met at the station, by our nephew John Wilson, of Dundee, and Bro. Mitchell, of Edinburgh, to whose house we proceeded immediately. Here we were very comfortably and hospitably entertained during our stay in the city, and every evening was visited by several of the brethren.

On the first-day attended the meeting of the brethren at their usual place of worship. There was a good attendance. Brethren from Tranent were also present. The room was full, and it was truly a cheering time for all. An invitation was extended to us to occupy a portion of the time allotted for speaking, which we accepted; and at the close of morning meeting it was announced that a social meal and meeting would take place in the afternoon, which would commence 2½ P. M. In the interim we took a stroll with some of the brethren on to Castle Hill, which overlooks both town and country for a considerable distance. From this eminence we had a view of the remarkable and prominent objects of interest in and around the city.

At 2½ the brethren all assembled again, and partook of a plain and substantial meal, after which the meeting was called to order by the chairman, Bro. W. Laing, who stated that the object of the meeting was to give their visiting brother and sister from the United States a kindly greeting, and to hear from us at length an account of what we had done, and were doing, as well as the progress of the truth at large in America. After this introduction he called upon us to speak, when for about an hour we gave them an account of our own introduction into the truth, and its rise and spread, more particularly in the Western States. Our remarks were reported and probably will be published in the *Messenger*. This we did not wish or expect, but the brethren thought them of sufficient interest to recommend their publication. Many other speeches were made, and an interesting account given by Bro. Jas. Cameron of a discussion which he had just held with a Mor

mon elder at Tranent, which it was hoped would turn out to the furtherance of the gospel.

On Monday, we visited brethren Lawrie & Mitchell's Photograph Gallery, Calton Hill, the National Gallery, Walter Scott's Monument, Chambers' Book Establishment. But the day was rainy, and interfered with sight-seeing.

On Tuesday morning we left for Dundee, with our nephew, in order to see some of the brethren there. There we saw brethren Dowie, Duncan, and Lindsay, and had a good time with them. We lodged for two nights at Bro. Duncan's, and remember with pleasing emotions the kindness received while there. On Thursday morning we bade adieu to our brethren, and nephew, and proceeded to Glasgow, where we were met at the station by brethren Fordyce and Dickson, who took us to comfortable quarters. Bro. Fordyce accompanied us to the wharf to see if our baggage had arrived, and to the ticket office to take passage. In the evening we met by previous arrangement some 30 or 40 brethren in one of their places of meeting, and spoke to them for nearly an hour. The brotherhood in Glasgow is very much divided—there being as we learn no less than six different meetings. Bro. Black of Edinburgh had been laboring there for several weeks, trying to effect an union, and it was to support his efforts that we were requested to meet them that evening. But we do not expect much of an union after all.

On Friday, Oct. 30th, we devoted most of the day to seeing the city, and in the evening went on board the Steamer *Europa*, which sailed a little before midnight, with the prospect of foul weather. This expectation was fully realized, for the vessel made but little progress, after she had rounded the north of Ireland, for several days. This caused considerable sickness, and consequent weakness. We recovered in a little while, but Mrs. Wilson was completely prostrated, so much so that on the Thursday before arriving at New York, she had lost her memory of places and events—which continued for a whole day.

Passing over the incidents of the voyage suffice it to say that on Saturday, Nov. 14th, we came in sight of land, and the scene was enlivened by seeing and passing many vessels. As we neared Staten Island we met several steamers outward bound, amongst which was the *Hibernia*, belonging to the same line as the *Europa*, viz., the Anchor Line, which plies between New York and Glasgow. All was as calm and serene as a summer's eve, when we met, and as we greeted each other in passing we little thought that she would go down in mid ocean. But such is the fact. When 700 miles West of the Irish coast, she sprang a leak, caused by the breaking of the shaft, and crew and passengers had to betake themselves to the boats. Two of the boats have been picked up, and passengers saved—one capsized, and all on board perished, one is yet missing.

After passing the Saturday night anchored off Staten Island, we landed at New York Sunday Morning, Nov. 15th, having been on the water 16 days. We will not trouble the reader with details about custom house officials, swindling cabmen, &c., but merely say that we proceeded as quickly as possible to our relatives, living in Williamsburgh, and after partaking of dinner, hastened to see the brethren at their usual meeting place. We met them at the door, the meeting having just concluded. They were glad to see us, and after a cordial greeting we separated.

On Tuesday morning we left New York, homeward bound, and arrived at Geneva, about 1 o'clock Thursday morning, much fatigued with long riding, and for want of sleep; but grateful to our Heavenly Father for his tender mercies, and for being restored once more to our family, which we found in usual health. At present writing we are considerably recovered, and hope that permanent good will result from our trip.

EDITOR.

Two hearts which mutually love, are like two magnetic clocks; that which moves in one must also move in the other, for it is the same power which acts in both.

The Close of the Year.

The year 1865 is now nearly at an end, and this number finishes another volume of the *Gospel Banner*. Whether our labors have been for good or otherwise, during the past year, they are nearly terminated for the present. Our aim has been for good, and we have the satisfaction to know, from letters frequently received, that our labors in this direction have been appreciated, and we hope of lasting benefit to many. Still we feel our deficiencies. We have nothing to boast of. In many things we come short, and feel that what the Lord taught his disciples to say, after they had done all they could, is doubly applicable to us. Truly, "we are unprofitable servants."

Dear reader, what improvement have you made of your talents? Are they out at usury, or are they carefully wrapped up in a napkin? Are you laying up treasures in heaven or on earth? Is it your desire and aim to glorify your Father in heaven? If so, are you fruitful in every "good word and work," and are you trying to the best of your ability to bring others to the knowledge of the truth? And while "contending earnestly for the faith once delivered to the saints," in order to keep it pure, do not forget to make it known to your friends and neighbors; and enforce your teachings by a consistent course of conduct. Has the record of the year nothing against you in this respect? Oh for a more self-sacrificing spirit—a spirit of faith, and love, and holy zeal in the cause of the Master! Why should worldly things occupy so much attention, and the future eternal things be neglected? Know you not that "the fashion of this world is passing away, but he that doeth the will of God abideth forever?" Let the coming year be witness of more devotedness and self-denial than the past, and the result will be for God's glory.—Ed.

To Subscribers.

Those of our subscribers who are in arrears will find bills enclosed stating the amount due. We shall esteem it a favor if each one will remit to us immediately. The money is needed. Remember that cash,

has been paid *in advance* for paper to print your *Banners* upon, and much labor has been expended on each number; and that "the laborer is worthy of his hire." A good way will be to send \$2.00 for the year 1869 at the same time you send the amount of enclosed bill. This will save trouble for another year.—Ed.

For the Gospel Banner.

Future Punishment.

The following extract from a letter written to the *Gospel Advocate*, a Campbellite publication, has been sent us by the writer, we presume for publication; but be that as it may, we think it too good to be lost.—Ed.

"You have made some observations near this point, with which I am puzzled. 'That I have *mized up* impractical matters,—materialism—soul-sleepers—destructionism.'" Now I cannot tell what it is that I wrote that you thus speak of. I do not recollect ever to have used any of these words in a letter to any one on any occasion. They are words I make no use of in speaking or writing; nor can I tell what you have inferred such *barbarisms* from. In reference to the eternal punishment and eternal life,—here is my position. Eternal qualifies punishment and life. Punishment is *generic*, and means *privation* of any favor or blessing. 'This eternal privation is 'second death.' Life and death express opposite conditions. Life a *conscious* state—death an *unconscious* one. After the second death, the subjects of it will remain in an *unconscious* state as long as the subjects of the eternal life will remain in a *conscious*. When the objects contemplated by *punishment* are obtained, *justice* and reason are satisfied. Not a *wise ruler* upon this earth, will turn *punishment* into 'torture.' This is not a practical subject, yet it is right, I think, that the creatures of God should know his character. When all the objects contemplated by *punishment* can be secured by *one single privation* (life) and in one moment—does reason, does justice, (to say nothing of mercy,) demand that the *life* of any unfortunate,—who is unfit for eternal life—should be prolonged by *creative* power, 'to the ages of the ages' in hell. For— for what? to inflict 'torture,' and such *torture* as the *worst* savages that have ever lived on this earth, would turn away from with supreme disgust. This is more, I think, than I ever spoke or wrote on this subject at once before. And there is no soul-sleeping, materialism, or destructionism

in it. You know that a wise system of *punishment* is needful in all governments. Where God has made his creatures *responsible*, by giving them *laws* for the securing of a given object, the securing of *that object* in the *way* directed, 'is a consequence.' A failure to secure it, is also a consequence. If you put your hand into fire, as a *consequence* it will be burned. But I leave this matter here—just saying if the God you worship *tortures* his helpless offending creatures for what they did not avoid—perhaps could not—do not tell me anything about it.

This doctrine of *eternal life* 'in gehenna,' has been the motive *thunder* of priests, with which to scare into the sectarian folds the ignorant; and alas! how many good and sincere persons, are there, that think it must be true, because it has been asserted *so loud and so long.*"

WM. RAWLINS.

For the Gospel Banner.

Thoughts on Passing Events.

BRO. WILSON:—The stillness is broken! A movement quick and grand, decisive and almost bloodless, has resulted in a revolution where we less looked for such an event than in countries more inflammable than old Spain. But there in slumbering Spain the wonderful scene has been displayed. Isabella is an exile; the last of the enthroned Bourbons, and the devoted of Pius 9th. Changes almost too amazing to believe have occurred. Catholic, intolerant Spain, demands liberty of conscience for all; and slavery in all her colonies is expected speedily to fall. But the immediate future what mortal can divine? Here is a new subject for the Pope and L. Napoleon to consider; and the new government has no easy task before it in managing the finances of a country where embarrassment has for years existed, and which now requires an immense amount of imports to meet the needs of millions of people.

A graphic editorial in the *N. Y. Tribune* of Oct. 13th, presents a view of the marvels of the revolution, the distress of the country and at the same time the doubts in the writer's mind as to the issue. Editors have often been wise in their own conceits about what was *going to be*. But to the credit of the writer in this instance, no imaginary grand future is pictured. He has misgivings. Perhaps the turning up of events after the revolutions of 1848 has made the *Tribune* cautious about predicting.

Unrest, incertitude, uneasiness; earthquakes in divers places; devastations by flood and tempest; political excitement;

demon-working; such are the occurrences and aspects of the day, Keep on thy armor, saint of God!

Repeated failures of chronological calculations will try the minds of some. May the "Adventists" see the necessity of believing *all scripture*. Bro. Sweet's ideas (*Banner*, Oct. 15.) are not wholly peculiar to himself. Lucid arrangement is desirable in the presentation of prophecies which to the writer's mind seem to conflict with the view of the *immediate* development of events embraced in the *Coming*. May the true light shine!

II. HEYES.

For the Gospel Banner.

Bible Instruction and Analysis No. 1.

Who is the father of the believer? Abraham. Rom. iv. 11.

What land did God promise to Abraham and his Seed? The land of Canaan. Gen. xvii. 8.

How extensive did he make it? To the four points of the compass. Gen. xiii. 14 From the river of Egypt to the great river Euphrates. Gen. xv. 18. Also it made him heir of the world. Rom. iv. 17.

What title did God say should come out of Abraham? Kings shall come out of thee. Gen. xvii. 6.

Who were Abraham's son and grandson, to whom the same promises were made? Isaac his son, Gen. xxvi. 3. Jacob his grandson, Gen. xxviii. 10; xxxii. 24; Heb. xi. 9, heirs of the same promise.

Did Abraham possess the land in his lifetime? No; "not so much as to set his foot on," Acts vii. 5; Heb. xi. 9.

How then can he get it? Only by a resurrection; Luke xx. 37—"Now that the dead are raised, Moses showed at the bush, (not that the soul lives in death,) when he called the Lord, the God of Abraham, Isaac, and Jacob."

Who is Abraham's seed, in whom, all nations are to be blessed? Christ. Gal. iii. 16—"He saith not to seeds, as of many; but as of one, to thy seed, which is Christ."

What must we do to become his seed, and heirs according to the promise? "You are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. If you be Christ's, ye are Abraham's seed, and heirs according to the promise," Gal. iii. 26 29.

When shall the seed of Abraham possess the promise? "When the Son of man shall sit on the throne of his glory, in the regeneration, then shall ye sit on twelve thrones judging the twelve tribes of Israel," Matt. xix. 27.

When will the Son of man sit on his throne? "The Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory," Matt. xxv. 31. "Then shall the king say to those on his right hand; come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

Wm. P. SHOCKEY.

For the Gospel Banner.

The Time for Breaking of Bread.

DEAR EDITOR PRO TEM:—With your permission I wish to express my entire union with your sentiments, and decision, as expressed in *Banner* for Sept. 15th, concerning *Christadelphianism* and its author. This is as it should be. I love to see a man show his colors. Go on, and God will bless you. Also *More Anon* is doing a good work; may he be encouraged to continue to do battle for the truth. I wish now to present a few quotations as to the breaking of the loaf, as there seems to be a diversity of views upon the subject.

PAUL'S DIRECTIONS.

"Be you followers of me, even as I also am of Christ. Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. ii. 1, 2.

TIME OF OBSERVANCE.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart." Acts xx. 7.

DID THEY OBEY?

"And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

WHAT DO WE LEARN FROM THE ABOVE?

Ans. We learn first, that, the apostle delivered to them the ordinances; and secondly, the time to observe them; and thirdly, he praised them for faithfully observing them as he commanded them. This is enough to satisfy every honest person without further note or comment. Yours in love,

L. H. CHASE.

For the Gospel Banner.

Queries.

Editor of the Gospel Banner:—

DEAR SIR:—Permit me in your columns to make a short reply to "More Anon." In his observations on a piece written by me, he says, that I am mistaken about the times. I will here ask him some questions.

1st. How many powers do the feet denominate?

2nd. When did they come into power?

3rd. Does or does not the interpretation (of Daniel) signify just how many characters, or grand monarchies there will be in existence, as well as the length of time?

If it denotes the characters as well as time, then I am correct. The interpretation given by Daniel in the four first divisions of the image, is not governed by length of time, but the four distinct characters. He says that we are in the days of the feet-kingdom. If so, we have been for thirteen hundred years. The case simply stands thus—the fourth kingdom became divided, as Daniel said, and has been so ever since, and will be until the fulfillment of the time of the eleventh little horn, (which is Mahomet,) and that will expire about A. D. 1855. About that time the organization of the feet-kingdom will take place. I am fully satisfied the image covers the whole length of time, and that makes me very particular about the other.

You will please read the seventh of Daniel again; also Revelation xvii. 12–16, and you will see the beast spoken of in connection with the ten horns.

JILSON PAYNE.

For the Gospel Banner.

"The Kingdom of God is within you."

LUKE XVII. 20, 21.

This is part of the answer of our Lord to a question of the Pharisees. It was not a question as to the nature of that kingdom, for all parties were agreed as to that; it was as to the time of its coming. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered," etc. To understand the question and its bearings, let us consider what are the position and motives of the questioners, and also of the questioned.

The Lord had been preaching for fully three years it may be. "Repent! for the kingdom of God is at hand." This was the great text of this prince of preachers. To illustrate and enforce it, was the work of his life. By preaching, by teaching, by parable, and by warning and exhortation, he strove to arouse men to prepare for the mighty change that was impending, and thus followed up the work of John, "to make ready a people prepared for the Lord," and not only so, he also illustrated his text, by sampling the powers of the world to come, and by showing the blessings of that kingdom, in the miracles and wonders and signs which God did by him, in the midst of the people. But the Pharisees were the

opposite of all this. They were covetous and derided him. They envied his popularity, and tried to ensnare him with cunning questions. In the midst of his mighty works, they asked of him a sign from heaven! and now they come, like the scoffers of the last days who say, "Where is the promise of his coming?" and demand of the Lord, *when* the kingdom of God should come? as if they had said—"You are always preaching that the kingdom is at hand; there is no sign of it yet; tell us, *when* shall it come?"

But the Lord answers them, not according to their folly. With that divine long-suffering which is for our salvation, he instructs and rebukes these Pharisees, as clearly as his perfect knowledge removed the Sadducean difficulty about the resurrection. For, "simplicity is the result of a thorough comprehension." "The kingdom of God comes not with observation," and therefore, the absence of its visible approach was no ground for their infidelity. "Neither shall they say, (in the day of its coming,) 'Lo here! or, Lo there!'" (there would be no time for such pointing) "for, Behold, the kingdom of God is among you!" At once, suddenly, instantly it comes. Not like a little cloud that grows bigger and bigger, till with gradual size and blackness it covers the whole horizon. No, but as lightning comes, so does that kingdom come, without observation. Even as the flood came on Noah's world and the destruction of Sodom in the days of Lot, so shall the Son of Man come in his kingdom. This is how he continues the subject, for "To him that hath shall be given," and "when they were alone he expounded all things to his disciples." So also here, he explains to them and to us the suddenness of his coming; and to the parable of the importunate widow he adds the promise, that when God does begin, he will speedily avenge his own elect. "For a short work will the Lord make upon the earth." "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance."

The above is the true meaning of the passage, as I have been taught.

Dundee, Scotland. D. LINDSAY.

☞ If we are poor in this world, it may be the Lord's providence; but if we are poor in grace, it is surely our own fault.

☞ Christ's love is the church's fire; thither bring thy heart when it is cold, frozen and dead; meditate on his love, and pray until you can say, "He loved me and gave himself for me."

For the Gospel Banner.

Correspondence.

BRO. WILSON:—Since my last note in the *Banner*, I have given a number of discourses in the new chapel, in West Lebanon, to mixed congregations (quite large,) of Disciples, Methodists, Universalists, some of our own people. Two preachers were in attendance each evening. Good attention was given to my message.

I offered to prove the final salvation of all men, if any man would prove to me from the writings of the prophets or the apostles, that man has an immortal soul, or that the entire race of the first Adam, will have a resurrection to life. But none has accepted this invitation.

At Sulphur-Spring meeting house, the congregation was large; and some confessed the truth. But the preacher in charge (disciple,) took umbrage at some sentiments I advanced, but refused to meet me in a public discussion.

I visited the church at Ladoga, and gave a number of discourses, to quite large congregations, who gave the best of attention to my message. The church was comforted and encouraged to pursue the path of life, which our leader has travelled, that they may reach the highlands of glory. The Lord reward them for their kindness to me and mine, with life at his coming.

I spent the first Sunday in November with the saints in Decatur, Mich., to their comfort and mine. And at 10 P. M. I took my leave of them, and for my own sweet and quiet home, and after a long, but pleasant ride, (made so by a sharp and interesting discussion, which I had with a —,) I reached home at 7½ P. M., having been absent eight weeks and five days, and given some thirty speeches.

Since my return I have been hard at work, preparing for winter, and preaching on Sundays. Truth has taken effect. On Friday last I immersed one in the pure waters, of Niagara. R. V. LYON.

"Touch Me Not."

In the *Ambassador* for November, we observe a criticism under the heading, "Touch me not," by W. Ellis, of Edinburgh. We are happy to find that Bro. Ellis agrees with us in reference to the account given by Matthew and John being one and the same, and therefore concludes with us, that the two Marys "did more than touch Jesus," as they actually "came and held him by the feet and worshipped him." We also agree with him that no solution of the apparent difficulty can be obtained from the law of Moses, which interdicts the touching of *dead*

bolies, and because that law cannot be applicable to Jesus, for at that time he was neither a dead body or an unclean body; his flesh was then perfectly free from sin, and was therefore a pure offering, ready for presentation to the Father. We are also happy to agree with Bro. Ellis on the meaning of the Greek word *hupto*, in this case meaning detention. But we would respectfully suggest to him that he has overlooked the important fact that our Lord does not use the verb in the active voice, *hupto* but *hptomai*. Now the imperative mood, in the active voice, is *hupto*, second person singular, and in the middle voice *hptou*. So, on a re-examination of the text, we find our Lord speaks in the middle voice. Had he said *hupte*, the detention would certainly have been applicable to himself; but using the middle voice the detention can only apply to the person spoken to. *Hupto*, signifies, to lay hold of, to tie up, to fasten up, etc., while *hptomai* reflects the action back upon one's self, and signifies to hang one's self to an object, to fasten one's self on, etc. Therefore, if we are to understand the word as referring to detention, which is undoubtedly correct, we are compelled to add *thyselt* to the word *detain*, as that is most certainly included. The literal meaning of his words would then, be, " *detain* not thyself with me, because I have not yet ascended to my Father, go, *poranou* (middle voice,) take thyself away to my brethren, and say to them," etc. The angel had just hurried the women off by telling them to go quickly to his disciples and tell them that he had been raised, (passive voice,) now our Lord repeats the injunction to Mary, telling her not to detain herself, but to take herself away to his brethren, because he had not ascended; and for that reason they would see him before he did ascend, and thus be witnesses of the resurrection from the dead of the very same Jesus that was crucified, dead and buried. This appears to us to be the plain common sense view of the matter, and we think that Bro. Ellis will readily admit that we have given a correct rendering of the verb in the middle voice, when he comes to a re-examination of the passage.—W. H. H., in *Mar-turian*.

Riches of the Bible.

1. It is a book of laws to show the right and wrong.
2. A book of wisdom, that makes the foolish wise.
3. A book of truth, which detects all human errors.
4. It is the most authentic and entertaining history ever published.

5. It contains the most remote antiquities and the most remarkable events.

6. It is a complete code of laws, a perfect body of divinity, an unequalled narrative a book of biography, a book of travels, a book of voyages, the best covenant ever made, the best deed ever written.

7. It is the best will ever executed; the best testament ever signed; the young man's best companion; the school boy's best instructor; the ignorant man's dictionary.

8. It promises an eternal reward to the faithful and believing.

9. But that which crowns all is the Author, "with whom there is no variableness, neither shadow of turning."

A GREAT CATHEDRAL.—The Roman Catholics of London are about to erect a cathedral that will rival any of the cathedrals of the continent. The site selected is Westminster, near Buckingham Palace. The building is professedly a memorial to the late Cardinal Wiseman, who styled himself, as does his successor, Archbishop of Westminster. It is said that it will be eventually the most spacious and attractive cathedral in the world. The ground alone which it is to occupy has cost no less than \$200,000. It will be the first recognized Roman Catholic Cathedral in England since the days of Queen Mary.

Gems.

☞ Be prudent, and be silent.

☞ Better the feet slip than the tongue.

☞ A good conscience is a continual feast, and a peaceful mind the outpost of heaven.

☞ A talkative man neither hears nor is heard. He won't listen to others, nor they to him.

☞ None should despair, because God can help them. None should presume, because God can cross them.

☞ The Hindoos extend their hospitality to their enemies, saying: 'The tree does not withdraw its shade even from the wood-cutter.'

☞ Prayer is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.

☞ A little Swedish girl was walking with her father one night under the starry sky, and intently meditating upon the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking, if the wrong side of heaven is so beautiful, what will the right side be?"

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