





PEL

Who is the Ancient of  
Days? p. 84 by Moore and  
Orr

One Cherished Sin p. 11.

"Well Done," - "Joy of thy Lord" - 110.

Great Commission (Jesus) 145

Separated from the World - 194

Duty of Parental Instruction - 96

Consecration to God - 304

Is Belshazzar's Feast, pater 403

What the Scriptures teach 334

Man of sin (Coming of Christ) 300-325

Time of resurrection 442

Who is the Ancient of Days? p. 84 by More anon  
One cherished sin p. 11.  
"Well Done," - "Joy of thy Lord" - 110.  
Great Commission (Gospel) 145  
Unspotted from the world - 194  
Duty of Parental Instruction - 96  
Consecration to God - 304  
Is Belshazzar's Comm. fatal 403  
What the Scriptures teach 334  
Man of sin (Coming of Christ) 300-325  
Time of resurrection 442



THE

82  
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.

1869.

Enchiridion

11  
236  
Vol 15  
1869

1869

# 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 1, 1869.      [VOL. XV. No. 1.

For the Gospel Banner.

### Will Christ Come before the Millennium?

The personal reign of the Messiah upon the earth is often put in the above form by millennialists, and several lines of proof might be followed. I would submit the following to the readers of the *Banner* as one that should recommend itself to all believers in the Gospel of the Kingdom, seeing that it is derived from the only passage in the scriptures where the millennium is mentioned.

Millennium signifies a thousand years and occurs only in Rev. xx. 4-6. The main characteristic of that period is there plainly declared to be the reign of the Christ in association with those who rise in the first resurrection—"And I saw thrones, and they sat on them, and judgment was given unto them; and I saw the souls of them that 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 lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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." A reign necessarily implies subjects distinct from those who reign; for rulers are not to be confounded with those who are ruled.

This reign is upon the earth, for in the same passage a revolt is described in which the nations which are in the four quarters of the earth go up on the breadth of the earth, and encompass the camp of the saints, and the beloved city, and fire comes down from God out of heaven and devours them. Verses 8 and 9. The saints with their Lord must therefore be upon the earth during the one thousand years' reign.

It is generally acknowledged that Christ is to come in person at some future time, as really as he came 1800 years ago, although in great glory and majesty. According to the passage quoted he with his saints is at present reigning on the earth during the one thousand years. Does this agree with other scriptural accounts of his coming, and what he comes to do?

The millennium is popularly believed to be a period of great peace and prosperity to the church and the world; and that Christ comes at the close of it to hold a great assize, and to wind up the affairs of this earth, burn up the globe, and assign to mankind of all past generations, but then resurrected for judgment, their several awards, to be enjoyed or endured in some unknown region of the universe.

But if Christ is to be present on the earth during the millennium, and if he is to come from the heavens for the purpose of reigning, then there can be no doubt that he comes at the commencement of that period; for the reign of Christ with his saints is the only feature of that period mentioned in the scriptures.

The following passages expressly predict the personal coming of the Messiah and his reign over the nations—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. \* \* \* 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. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. \* \* \* 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 of the Most High; and the time came that the



saints possessed the kingdom. \* \* \* \* 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. 9, 13, 16, 21, 22, 27. Here the prophet in vision sees the Ancient of days come (evidently a representation of Jehovah) and sit; so that the scene of the vision is not heaven but earth. He then sees the Son of man (The Messiah) come to the Ancient of days, and receive a kingdom to which are subjected all nations under the whole heaven, in which Kingdom the saints of the Most High are joint rulers.

Judgment in the limited sense of judicial calling to account for past conduct in a former age, shall form part of the administration of that era, just as in ancient Israel the ruling sovereign was supreme judge in matters both civil and criminal. "Make us a King to judge us like all the nations," was the demand of the elders of Israel to Samuel. So in the exercise of Kingship the Christ shall be also Judge. This is plainly testified; for example in Rev. xix. 11, where he who is "King of kings" is said "in righteousness to judge and make war." And of his associates in the dominion it is also said—"I saw thrones, and they sat upon them, and judgment was given unto them."—Rev. xx. 4.

In connection with this universal rule the Christ is to occupy "the throne of his father David, and to reign over the house of Jacob," or nation of Israel. This is expressly declared in Luke i. 32; Isa. ix. 6, 7, and in many other passages. Without multiplying quotations I would rather ask attention to the evidence upon which these predictions are to be understood in their most literal sense; for if this be established which is so generally denied, the case is demonstrated.

First, then, Zacharias, filled with the Holy Ghost, understood this promise literally, for he expected that under this promised Ruler the nation of Israel should be delivered from their enemies—"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, that oath which

he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke i. 67-75.

Second, Jesus taught his apostles to expect the literal fulfillment of this promise; for on two occasions he promised that they should in his Kingdom sit on thrones judging the tribes of Israel—"And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. "Ye are they which have continued with me in my temptations: 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."—Luke xxii. 28-29. He knew well that they in common with their countrymen cherished the hope that their Messiah should establish their nation in more than its ancient splendor, and not only did he never make any effort to disabuse their minds of such a hope, but in the passages quoted he did what was in the highest degree calculated to render that hope stronger than ever. His reply to Pilate—"My kingdom is not of this world," is easily explainable; because his Kingdom is not a human but a divine institution. It is like the Kingdom of Israel—of which it shall be substantially a restoration—a divine Kingdom or theocracy—being divine in its origin, its administration, its laws, worship and service; and in all the appointments pertaining to it. It shall be no mere human usurpation of power as the Kingdoms of Babylon, Persia, Greece and Rome had been; and which should depend solely upon an arm of flesh, and material force for its establishment and maintenance. Hence Pilate was satisfied that so far from his master the Roman Emperor's power being at that time jeopardised by the claim of Jesus to be the King of the Jews, he declared to the chief priests and rulers—"I find no fault in him."

But is it not possible to understand the promise that Jesus should sit on the throne of David, and reign over the restored tribes of Israel and all the nations of the earth, in a figurative sense; and as having its fulfillment in the present position of Jesus upon his Father's throne in the heavens, and his reigning in the hearts of his people?

Those who maintain this forget that God has always reigned in the hearts of his people, using that term to express the in-

fluence of divine truth upon the minds of the faithful. They forget also that God has always exercised a sovereign rule over all his intelligent creatures by means of His laws natural or revealed. But in an especial manner they forget that while thus exercising an influence over his creatures, and even over all mankind upon the earth, He selected the descendants of Abraham to be his peculiar nation, giving them laws, such as he gave no other people, and thus became their king in a peculiar sense, quite distinct from that general superintendence which he exercised over them in common with other peoples, before they were so selected. The Father's throne in heaven on which Jesus now sits is the seat of universal dominion. In the present exercise of this it cannot be said that anything approaching that rule which was established among the people of Israel exists among any nation on the earth at the present time; and therefore the position of Jesus on the Father's throne in heaven does not realize the special character and results of that dominion promised to him in connection with the throne of David and kingdom of Israel. His influence over the hearts of his people is quite compatible with a visible reign over the nations—just as in the days of David, Jehovah's influence over those who had a personal relation to him by faith was perfectly compatible with the administration of that law through delegated officers by which he ruled that people as their King and Judge. And as David was literally God's vicegerent in Israel, why may not David's Son and Lord be so in the future?

But it is clearly predicted by the prophets that a literal fulfillment of the restoration of David's throne and Kingdom shall take place. "The Lord hath spoken good concerning Israel;"—and among the good things promised to that people is the restoration of the Kingdom. Referring to the evils which He had brought upon Israel for their sins, Jehovah declares by Jeremiah (xxxii. 42),—"Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Here the manner of the fulfillment of the threatening is given as the manner in which the promised good shall be fulfilled. And it is not a portion of the good promised which is to be fulfilled, but "ALL THE GOOD." It is acknowledged by all that all the evil threatened by God through Moses and all the prophets was fulfilled in the most literal sense, and if the word of God is to be believed and trusted, how can any one deny that "all the good promised" to Israel shall be fulfilled in the same man-

ner. "LIKE AS," the evil "so will I" the good is the divine promise.

What good has been promised to Israel? Much every way; take the following for instance:—

(1) FINAL restoration of the people to their own land—"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall 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."—Amos ix. 14, 15.

(2) Permanent national unity—"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. xxxvii. 21, 22.

(3) Restoration of the Divine Rule over Israel, and its extension over all nations—"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jer. iii. 17, 18.

(4) Restoration of the temple and worship of God—priesthood, sacrifices, &c.—"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."—Ezek. xx. 40, 41.

(5) But lastly, and as the means of accomplishing all the rest, it has been promised that the Messiah should be their King, and come to reign on Mount Zion—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. lix. 20; "Yet have

I set my king upon my holy hill of Zion; I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask for me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. ii. 6-9; "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.—Isa. xxiv. 23.

Such are some of the good things which God has promised to Israel, and has pledged his word that they shall be fulfilled in the literal sense.

The literal restoration and fulfillment of these things is also confirmed by the New Testament—"God shall send Jesus Christ 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. The heaven is to receive Jesus Christ not till the restitution has been effected, but only till "the times of restitution" arrive. This ought to be accepted as conclusive evidence that Christ is to come at the beginning of the millennium; for it is this restitution or restoring again the things spoken by the prophets, that shall be the means of introducing that universal recognition of God and His truth, and that submission to his authority, which shall constitute the one thousand years' era of blessedness and peace to all the peoples of the earth. Not that other means shall be excluded, or that even the means at present in operation shall not be employed; these will be quite compatible with the others, and even with influences which may not have hitherto been either in operation or predicted.

Christ is then to come in person. He is to receive dominion over people, nations, and languages, when he comes; and they are to serve him. His saints are to share his authority; and the camp of the saints is to be on the breadth of the earth during the millennium. In this empire the people of Israel shall be the chief Kingdom. Hence it is as the Son of David or the Messiah (which signifies anointed, as were the Kings of Israel,) that he occupies the throne. The exercise of this visible authority shall not supersede that gracious influence by which he sways the hearts of those who venerate and trust him as the only channel of mercy—the High Priest as well as King. And is not the world's greatest need an administration of power, wisdom, justice, and goodness, by which to suppress evil by the

strong hand, but also to promote the individual and social weal, for time and for eternity, of all who are capable of assimilation to the divine nature?

JAMES CAMERON.

Edinburgh, Scotland, Oct. 28th. 1868.

For the Gospel Banner.

### The Covenants of Promise.

Eph. ii. 12—"That in those times you were shut out from Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,"

*Conybeare's Translation.*

"That you were at that time, without an Anointed one, Aliens from the **ROYALTY OF ISRAEL**, and Strangers from the **COVENANTS OF THE PROMISE**; not possessing a Hope, and Godless in the world."—*Emphatic Diaglott.*

Paul, who uttered these words, paid strict attention to the grammatical construction of the language he quoted, for he went so far as to base an argument upon the singular ending of a noun. His argument was,— "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Paul understood too well the law of language to overlook a point so strong; and it is to be inferred that what he wrote was strictly according to the law. My argument will therefore, be like his; He saith not, the covenants of the promises, as of many; but as of one, the covenants of the promise, which is political. There are therefore a plurality of covenants, attached to one single promise. One covenant has taken the place of another from time to time; but not so with the promise; for each succeeding covenant was a covenant of the same promise connected with its predecessor. This is why, when taken together, they become the covenants of the promise. It may be well to inquire into the character of the promise that has been the foundation of so many covenants. I said it was political in character. In proof of which I shall quote somewhat at length.

#### THE PROMISE.

Beginning with the first promise, recorded in Gen. xii. 1, I shall glance at the most prominent. I quote,— "Now the Lord said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will show thee: and I will make of thee a great nation, and bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. . . . . And Abram took Sarai his wife, and Lot his brother's son, and all their substance they had gathered, in Haran; and they went forth to go into

the land of Canaan; and into the land of Canaan they came. . . . . And the LORD appeared unto Abram and said, Unto thy seed will I give this land."

Again, Gen. xiii. 14-17,—“And the LORD said unto Abram after Lot had separated from him, Lift up now thine eyes, and look from the place 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. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it thee."

Again, Gen. xv. 7, 18,—“And he said Abram, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Again, Gen. xvii. 4-8,—“As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and 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."

Again, Gen. xxii. 17, 18, . . . . “And thy seed shall possess the gate of his enemies; and in thy seed shall all families of the earth be blessed."

#### THE PROMISE MADE TO ISAAC

Is of the same character as that made to his father. I quote—Gen. xxvi. 2-4,—“And the LORD appeared unto him, and said, Go not down into Egypt, dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swore to Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed."

#### THE PROMISE MADE TO JACOB

As recorded in Gen. xxviii. 13, 14, resembles that made to his fathers, and reads as follows:— . . . . . “I am the LORD God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blessed."

#### THE PROMISE MADE TO MOSES

Is also of the same character. Exod. vi. 2, 3, 4, 8,—“And God spake to Moses, and said, I am the LORD: I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD."

#### THE PROMISE TO THE SAINTS

At large, as found in Psa. xxxvii. 3, 9, 11, 22, 29, 34, saith:— . . . . . “So shalt thou dwell in the land, and verily thou shalt be fed. . . . . But those that wait upon the LORD, they shall inherit the earth. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein forever. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land."

#### THE PROMISE TO DAVID.

Psa. lxxxix. 3, 4, 34-37,—“I have made a covenant with my chosen, I have sworn unto David, my servant, thy seed will I establish for ever, and build up thy throne to all generations. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Again, Psa. cxxxii. 11-14,—“The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for

ever: here will I dwell; for I have desired it."

#### THE PROMISE OF CHRIST,

As uttered in his sermon on the Mount,—Matt. v. 4,—was; "blessed are the meek; for they shall inherit the earth."

There is another class of promises which come to us through the prophets. Their predictions are as really and truly promises, as though the Lord had spoken to us direct, as he did to Abram, Isaac, Jacob, Moses, and David. "The voices of the prophets,"—Acts xiii. 27,—are harmonious with "the voice" of the Lord, that has already been made to speak. In proof of which, I shall quote

#### THE PREDICTIONS OF ISAIAH.

Speaking, as Paul has said, of things "which be not as though they were," the Spirit of God in the prophet caused him to say,—Isa. ix. 6, 7,—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . . 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 for ever. The zeal of the Lord of hosts will perform this."

Again, Isa. lxxv. 17-19,—"For behold, I create new heavens and a new earth. . . . . For, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Please read the balance of the chapter, as it is too long to quote.

#### WHAT JEREMIAH PREDICTS.

Chapter xxxiii. 14-17,—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and 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 dwell safely. . . . . For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." Verses 19-21,—"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, 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."

#### THE WORD OF THE LORD THROUGH EZEKIEL,

To the last king that occupied the throne of David saith;—"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.

#### THE VOICE OF THE PROPHET DANIEL,

Is not in the least discordant, when heard; but blends in sweet unison with the rest in the great political song of Moses and the Lamb; the two mediators of the covenants of the national promise now under consideration. Dan. ii. 44,—"And in the days of these kings shall the God of heaven set up a kingdom, which 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."

Again, chap. vii. 13, 14, 27,—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven. . . . . 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."

#### "THE VOICE" OF AXOS.

Chap. ix. 11,—"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."

#### "THE VOICE" OF MICAH,

Chap. v. 2,—is; "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."

#### "THE VOICE" OF ALL "THE CHIEF PRIESTS AND SCRIBES,"

May be appropriately added here; for when Herod heard from the wise men of the East in relation to this Israelitish Ruler, he collected all the chief priests and Scribes to be informed where this political personage was to be born. And they said unto him,—Matt.

ii. 5, 6,—“In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.”

“THE VOICE” OF ZECHARIAH,

Chap. xiv. 9, 11, 14, gives items that go to make up some of the details of the promise, the political character of which the reader cannot fail to discover as I quote. “And the Lord shall be king of all the earth. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.”

I have quoted but a tithe of what the prophets have said on this all-important subject, and I must be brief. And now I desire to make a few quotations from Christ and the apostles; with a view of showing, first, that, though living under the new covenant mediated by Christ, they still adhered to, and hoped for, the same promise that was attached to the first. Second, to show that that hope was intensely political in its nature or character. But before I proceed to add their testimony, I wish to draw the attention of the reader to

THE TESTIMONY OF THE ANGEL GABRIEL,

As recorded in Luke i. 32, 33. Gabriel, after telling Mary of the promised son, proceeds to say: “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 for ever; and of his kingdom there shall be no end.”

ZACHARIAS SPEAKS BY INSPIRATION,

Relative to the promise, and the covenant, and his testimony cannot be doubted. Luke i. 67, 69-72,—“Zacharias was filled with the Holy Ghost, and prophesied, saying, blessed by the Lord God of Israel, for he . . . hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, . . . that we should be saved from our enemies, and the hand of all that hate us; to perform the mercy promised to our fathers and to remember his holy covenant; the oath which he swore to our father Abraham.”

It must be borne in mind that it was not Zacharias that uttered these words; but the Holy Ghost speaking through him. And will any one dare to give the lie to the Holy Ghost by saying, the oath and promise to Abraham had been remembered and fulfilled long prior to the times of Zacharias?

THE GOOD CONFESSION OF CHRIST

Before Pontius Pilate, referred to by Paul, was that he was king of the Jews;—“To this end was I born, and for this cause came I into the world, that I should bear witness to the truth, (that he was to be ruler of his people Israel,—the truth that the Lord God would give unto him the throne of his father David on which to reign over the house of Jacob forever,) and every one that is of the truth heareth my voice,” John xviii. 37; 1 Tim. vi. 12-15.

Again, Matt. xxv. 31, 34,—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; then shall the King say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Again, Matt. xix. 27, 28,—“Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel.”

Matt. iv. 23,—“And Jesus went about all Galilee, . . . preaching the gospel of the kingdom.”

Luke iv. 43,—“I must preach the kingdom of God to other cities also; for therefore am I sent.”

Luke viii. 1,—“And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.”

PETER’S AFFIDAVIT.

Acts ii. 29, 30,—“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 to 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 the flesh, he would raise up Christ to sit on his throne.”

STEPHEN TESTIFIES

To the fact that the Abrahamic promise is yet to be fulfilled, in his defense before the high priests, and Jews. I quote his words, Acts vii. 1-5,—“Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come unto the land I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he re-

moved him into this land, wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

#### PHILIP, AS A POLITICIAN.

We read, Acts viii. 5, 12, he went down to "the city of Samaria, and preached Christ unto them. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

#### THE DEPOSITIONS OF PAUL.

Turning to Acts xvii. it will be seen that Paul's preaching aroused the political jealousy and fears of the rulers of the country, for they cried out—verse 7,—... "and these all do contrary to the decrees of Cæsar, saying there is another king, one Jesus." All he had said was; that this Jesus, whom I preach unto you, is Christ. To preach now-a-days that Jesus is Christ, produces no such effects, because it is not understood that the word Christ is the Greek term for designating one anointed for the high office of King. And this explains how Philip, in preaching *Christ* to the Samaritans, came to discourse upon the things of the kingdom of God, and the name of Jesus as the Anointed for that kingdom.

To the Athenians Paul declared—Acts xviii. 31,—that God had appointed a day (a day with the Lord, is a thousand years; see 2 Pet. iii. 8; Rev. xx. 4, 6;) in the which he will judge or rule the world in righteousness by that man whom he hath ordained, whereof he has given assurance unto all men in that he hath raised him from the dead.

To Agrippa Paul said,—Acts xxvi. 6, 7, "And now I stand and 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. For which hope's sake, king Agrippa, I am accused of the Jews."

Paul "bound with a chain" at Rome, "for the hope of Israel,"—Acts xxviii. 20,—preached, "the Kingdom of God,"—verse 23—to the many that came to his lodging. "And he dwelt two whole years in his own hired house, and received all that came to him; to whom he preached the kingdom of God, teaching those things which concern the Lord Jesus Anointed, with all confidence, no man forbidding him,"—verses 30, 31.

To Timothy he writes,—1 Tim. vi. 13-15,— "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this com-

mandment without spot, unrebukeable, until the appearing of our Lord Jesus the Anointed; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords.

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

Lastly, in writing to his Hebrew brethren he says, chap. xi. 8, 9, 13, 39,— "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in *the land of promise*, as in a *strange* country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. . . . 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* on the earth." The "all" referred to was Abel, Enoch, Noah, Abram, Isaac, Jacob, Sarah, and the great multitude spoken of in verse 12. Referring to others, such as Joseph, Moses, Rahab, Gideon, Barak, Sampson, Jephthae, David, Samuel, and all the prophets, he continues to say, "And these all, having obtained a good report through faith received not the promise."

#### THE EVIDENCE OF JAMES.

Acts xv. 13-16,—... "James answered, saying, Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

#### THE REVELATION OF JOHN.

Chap. ii. 26, 27,— "And 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."

Chap. iii. 21,— "To him that overcometh will I grant to sit with me on my throne."

Chap. xi. 15, 18,— "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Anointed; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints,

and them that fear thy name, small and great."

Chap. xx. 4.—"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . . and they lived and reigned with Christ—the Anointed—a thousand years."

Chap. xx. 6.—"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."

THE CONCLUSION.

From the testimony elicited, the proof is clear that the original promise to the fathers is still "the promise," and all "the promise" God has ever made to man; and that it is the promise referred to in the expression, "the covenants of the promise."

I said the promise was political in its character. That it is, is evident from the fact that it involves all the elements of political power and glory—to wit, 1st, territory, 2nd, A throne; 3rd, A king; 4th, A cabinet of associate rulers; 5th, Laws; 6th, Subjects; 7th, Dominion.

1. The territory is geographically defined in the Abrahamic covenant of promise, as embracing all the land laying between the river of Egypt,—the Nile,—and the great river, the river Euphrates; and which was at that time occupied by ten heathen or Gentile nations; to wit: the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.—Gen. xv. 18–21.

2. The throne is repeatedly referred to as being the one once occupied by David in Jerusalem.

3. The king is Jesus Anointed.

4. The associate rulers are the saints, who are to sit with him in his throne, and reign a thousand years.

5. The laws will be just, for God will rule the world in righteousness by the man whom he hath ordained, etc.—Acts xvii. 31.

6. The subjects,—“And he shall reign over the house of Jacob forever,” Luke i. 33.

7. The dominion will be from sea to sea, and from the river even to the ends of the earth.—Zech. ix. 10.

The covenant of which Jesus was the mediator, is one of "the covenants of the promise." The great mass of religionists in the so-called orthodox world, pay little or no regard to the Abrahamic promise. The things they expect, they expect to get at the moment of death, and are so at antipodes with the promises of God to the fathers, as

to completely nullify them. Those expecting to exchange this for some other world at death, expect it without a single promise, except perhaps, from uninspired poetry, or the unscriptural effusions of the pulpit. Those who accept the current idea of heaven, by doing so, reject "the promise made by God unto the fathers." And if we reject the promise, we reject also the covenant connected with it, as well as Jesus the mediator thereof. It is therefore a fearful thing to reject "the hope of the promise made by God unto the fathers," for it is the promise covenanted to us by the mediation of Jesus Anointed,—the only promise God has ever covenanted to man.

Reader, reject not "the promise," because it will surely shut you out from Christ, and leave you an alien from the commonwealth of Israel, and a stranger from the covenants of the promise, having no hope, and without God in the world.

I pray you, therefore, to accept of, and believe in, Jesus as the mediator of the new covenant of this promise, "for there is none other name under heaven given among men, whereby we must be saved."

G. NELLIS.

Ashtabula, Ohio.

The One Cherished Sin.

Often from my window, on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible enchains it, and will not let it go. Now, stationary christian, see here your state, the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by Sabbath tide, and again they sink; but no onward, heaven-ward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every sail and waft you



unward over the ocean of life, to the haven of everlasting life.—Ex.

☞ That religion which does not govern the tongue, and make us beneficent and holy, is not the religion of Christ, and will secure salvation never.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

January 1st, 1869.

#### A Macedonian Cry answered.

Two or three weeks ago we received a letter from a reader of the *Banner*, residing near Brookfield, Lynn co., Mo., requesting us to send some one immediately who could preach the Word, and who would be able to maintain his ground against opponents, as it was likely there would be opposition. He said that he had been laboring with some of his friends for some time, and that they now saw the truth, and had requested him to get some one to come and labor amongst them for a week or two. Bro. J. K. Speer, of Sweetwater, Ill., was with them two days last March, but being quite unwell, he could not remain any longer. His addresses, however, set them to thinking and investigating, and now they wished further instruction, and may be baptism.

As we had no one to send, we wrote to our correspondent—Bro. J. W. Helm—that we would go, if possible, though it would be rather difficult to leave home so soon after our long absence in England, and arranged that he should meet us on arrival of train from Quincy, at Brookfield, on the Hannibal & St. Joseph R. R., which would be about noon on Saturday, Dec. 12th. Accordingly we left home on the preceding day. The weather was intensely cold, particularly in the morning, being 16 deg. below zero, but moderated during the day.

We rode in a cutter down to Aurora, where we took train for Quincy, and arrived there at 4 o'clock in the morning. Waited in the Depot three hours, and then embarked on

board train for St. Joseph. Accommodations were anything but comfortable. The car was very cold,—the floor and windows covered with ice—and crowded with people. The train passed over the new bridge which spans the Mississippi at this point, and which had just been opened for traffic. The bridge is over a mile long, and truly a stupendous work. It will be a great convenience to travellers, and save the transshipment of goods. Formerly passengers and merchandize had to take steamboat to Hannibal, where the Railroad commenced, but now they can travel direct, by simply changing cars at the Depot in Quincy.

On arrival at Brookfield we found our brother waiting for us with his mule team and wagon, who quickly conveyed us to his residence a distance of five miles. Here we rested and found refreshment, but this was not to be our destination. The neighborhood where we were wanted was yet twenty miles away, and so arrangements were made to go there the following day, in a sleigh fitted up specially for the occasion, as Bro. Helm designed to take his whole family along—wife and three children.

On the Saturday evening, we had a very pleasant interview with a gentleman who lives in the neighborhood, who formerly had been a Baptist preacher. Bro. Helm had frequently conversed with him on the gospel, and awakened a spirit of inquiry in him, and he wished particularly to have some conversation with us. He came early in the evening, and for an hour or two we answered questions he put to us on various subjects—questions for the sake of information, he said, and not from mere curiosity. He professed himself highly delighted with the opportunity which had been afforded him, and wished he could accompany us to attend the meetings of the ensuing week. He said he fully believed the doctrine of the kingdom, and that eternal life is the gift of God, through Jesus Christ our Lord; and would be very happy to see us if we should return that way. It was quite cheering to meet with such an intelligent, candid, and apparently honest inquirer after truth; and we sincerely hope that our friend will not

rest satisfied till he becomes "obedient to the faith."

The greater part of the following day was spent in riding across the country into Carroll co., where we were called to spend the coming week. We put up at Sister Helm's father's house on Grand River, where we held a meeting in the evening, and spoke to those who came in on the thing; of the kingdom of God, and answered sundry questions which were proposed. At the close it was announced that the meetings for the week would be held at Mr. Sturgeon's, as he had the most commodious house in the whole neighborhood. This was some three miles further. We lodged here for the night, and then the following morning was conveyed to our new quarters, where we were very comfortably and hospitably entertained during the week, by Mr. & Mrs. Sturgeon, and sister Hacker, Bro. Helm's sister. They have two large rooms where meetings have been frequently held by all denominations. Bro. Speer held his meetings at the same house, when he was there last March.

The meeting in the evening was well attended. Continued the subject of the former evening on the things of the kingdom. Gave opportunity at close for inquiry. We were requested to speak the following evening on what is necessary to make baptism valid. We agreed to do so.

On Tuesday evening there was a good attendance. We endeavored to show the audience what the primitive disciples believed before baptism, just as plainly and forcibly as we could. We showed them what kind of a kingdom it was that the Jews were looking for—what the hope of promise made of God to the fathers was—what "the hope of Israel" was, for which Paul was bound with a chain. Told them that the things of the kingdom and name of Jesus which the Samaritans believed, were those things predicted by the prophets about the Messiah and his kingdom. Proved that they believed something more than the death, burial, and resurrection of Jesus before baptism—that these things could not be the gospel of the kingdom, but were only re-

lated to it, as things concerning the name of the Anointed king, even Jesus. The primitive believers from the Jews, and Jewish proselytes, were well acquainted with the things of the kingdom, and therefore they needed no instruction therein as Gentiles now do; but the main point with them was, as to whether Jesus of Nazareth was the Messiah "of whom Moses in the law and the prophets did write," and when convinced of that, and that he died for sins, was buried, and rose again the third day according to the Scriptures, and that he will come again to judge the living and the dead, they believed all that was deemed necessary for baptism. We also endeavored to show that the "*one baptism*" is always preceded by the "*one faith*," which is "the faith once delivered to the saints;" and that there is no baptism effectual for the remission of sins, unless thus preceded by a belief of the gospel. "The gospel is the *power of God* unto salvation to every one who believes," but it must be *the gospel* preached by Jesus and his apostles, which was the gospel of the kingdom of God. Thus we spoke and reasoned with the people out of the Scriptures. At the close of the meeting we allowed questions on the subject.

On Wednesday evening, the question of the restoration of Israel was opened up, showing that the prophets wrote clearly and largely on the subject, and also pointing out its connection with the gospel of the kingdom. That they were the lineal descendants of Abraham, and were to be the chief nation on the earth when the kingdom comes and also to be the means of blessing to the nations.

Thursday evening the room was crowded. We spoke at large on the nature of man, his creation, the absurdity of his double entity as claimed by nearly all religionists; showed that immortality was not, and could not possibly be inherent in man; but if ever he became immortal it would arise from another source than himself. We enlarged further on immortal-soulism as one of the grand errors of an apostate church, nay, as the corner-stone of the apostacy, and on which nearly all other errors have been built. We

noticed the claim that is made that man is conscious in death, as the next error in order, and most universally believed. This might be reasonably expected. If man is possessed of a double being—one part mortal, and the other immortal—then at the death of the mortal part, the immortal portion is set at liberty, and must be conscious. To this argument we read the scriptures, that “in death there is no remembrance of Jehovah”—and that in the day of death our *thoughts perish*. Psa. cxlvi. These and several other passages were produced which none could controvert. Then we said that since it was believed that man was immortal, and conscious in death, he must be somewhere in God's universe. Hence as character differed in this world, it became necessary to believe that there were *two* separate places to which these immortal spirits might go—one is called *heaven*, the other *hell*. We showed the nature of these according to popular theology, but that they were not the heaven and hell of the Bible.

On Friday evening we discoursed on the subject of conversion, faith, repentance and baptism. Showed up the errors of the religious world on these points, connected with what we had said on the preceding evening, and pressed home upon those present the importance of obeying the truth spoken, and which many of them already believed. After speaking for one hour and a half to a deeply interested audience, we gave an opportunity for questions, or for making a public confession of their faith. Several persons then stood up and stated that they believed the things that had been spoken, and requested baptism. Arrangements were then made for baptism on the following day, at Grand River, near Mr. Frock's.

There was an old gentleman present—a Campbellite—who demurred somewhat to what we had said, but could not trust himself to ask any questions. He thought that we cut across corners, but acknowledged that he could not detect it, but said he would find a man who could, and who would discuss these matters with us. We told him our arrangements were made, and what we had to do; that we must leave on Monday

without fail. The friends told him that we had been speaking here all the week, and it was strange that neither he nor his friends had known of it in time to bring along his man. He was also told that an invitation had been sent to Mr. Owens, their preacher, to come and hold his meeting there on Sunday morning, when we would attend, and hear what he had got to say, and then we would hold ours in the afternoon, and give him an opportunity. He said that he did not regard Mr. Owens able to discuss with us, but if we would stay he would find a man—Mr. Fisk—who would. We told him we could not stay, and that our friends all knew our time was limited.

On Saturday noon met at Mr. Frock's in order to attend to the immersion. Spoke to those assembled on the subject of baptism, its nature, design, and to what it introduces those who submit to it. At the close two or three more confessed the faith, and wished to be baptized. About two o'clock we repaired to the river, and passed over in the ferry boat to the other side. A channel is kept cut in the ice across the river for the boat. In this channel the immersion was to take place. Here we had the pleasure to bury 6 men and 5 women in the waters of baptism with their Lord. After taking supper, or rather dinner, we rode back to our meeting place to be ready for the evening meeting. The house was crowded; the interest was not only kept up, but increasing, though the roads were in a very bad state, on account of the snow all melting, and the ground thawing out. We continued the subject of the former evening, and endeavored to show up the errors of the sects concerning the Holy Spirit, worship, order of the Church, &c.

Sunday morning, the newly baptized and the three already there united in worship, and spent an hour together we trust very profitably. We took occasion to call their attention to the absolute necessity there was for them now, since they had become soldiers of Christ, to put on the whole armor of God, and endeavored to impress upon them the importance of being well versed in the word of God, which was to be to them

the girdle of truth, the breastplate of righteousness, the preparation of the gospel of peace with which their feet must be shod, the shield of faith, the helmet of salvation, or in other words the hope of salvation which is connected inseparably with the faith they had confessed, and the sword of the Spirit, which is the Word of God. Thus girded and equipped they need fear no enemy from within or without.

In the afternoon we spoke on the Second coming of Christ, and its results; and continued the subject in the evening at Mr. Frock's, to whose house the evening meeting was adjourned by request. We dwelt at large on this subject, and proved from the Scriptures that this Second Coming must and will be a personal appearing,—that the time is near,—that he will come to raise and reward his saints,—judge and punish the wicked,—deliver Israel,—establish his righteous government over Israel and the nations,—bless them with a righteous government, just laws, a state religion, and qualified teachers,—and that the grand result would be the redemption of the race and the earth from the curse of sin and death, and filling it with the glory of God.

During this our last discourse, the old gentleman before alluded to who wanted to raise a discussion with us, came in with his man—Mr. Fisk—and several others. At the close of the meeting when we gave an opportunity for questions on the subject, this Mr. Fisk spoke, and wished to know whether we considered what Peter said in 2 Pet. iii. as literal, because he had a curiosity to know how we should reconcile what we had been reading from the prophets with it. We saw at once the object he had in view; it was not for information, but to try to distract and confuse the minds of the people by a side issue. We told him that the time was too short for us to enter into a full explanation of our views on that subject—but referred him to the promise spoken of by Peter, with respect to a new heavens and a new earth, wherein dwelleth righteousness. That promise he would find in Isa. lxx., and the connection showed it was spoken of Israel and Jerusalem, during the millennial

reign of their king. This creation of a new heavens and earth referred to a new state of things which would obtain upon the earth, rather than to a creation of a new literal earth and literal heavens, &c. He then said that he had been given to understand that our people wished to discuss these subjects, and that he had come for that purpose; stating that all he wished was the truth—that he was no minister, but a lawyer, &c. We told him that his friend—Mr. White—had been distinctly told on Friday evening that we must leave in the morning; and it would be useless to bring any one to discuss with us. This was corroborated by many witnesses presented. Then he wanted us to set a time when either we or any of our best men would discuss with him, mentioning several names of persons who he said were talented men, and our brethren. These we were not acquainted with, however, and would not acknowledge them. This surprised him. We told him that since he supposed these persons were our brethren, that perhaps he was not posted with reference to our belief, and had better examine into it a little further, before he ventured to discuss. After a few more words he began to banter a little, and insinuate that we were afraid of him. But this would not take. We offered him a chance to write his discussion for the *Banner*, which if done in a courteous manner we would publish it and reply to him in that way. He thanked us for the offer, took our address, and said he would do it. He is to show that the kingdom was established at Pentecost. With this the meeting broke up; after he had announced that he was going to lecture in the neighborhood during the week, and hoped the people would turn out to hear him.

We passed the night at Mr. Frock's, so as to be ready for departure on the morrow. Two more persons wished for baptism, and arrangements were made to attend to it in the morning. As we should have to leave early, one of the brethren agreed to baptize them. With these added, the congregation now numbers 16, and is composed of 9 men and 7 women. Six of those just added are

from the Campbellites—two were formerly Presbyterians, and the rest from no sect.

About 9 o'clock on Monday morning, the 21st, we left for Brunswick, there to take train on the Western Branch of the North Missouri R. R. It was thought best for us to go that way back, as we should get home sooner that way than by crossing the country to Brookfield. The distance to Brunswick is 12 miles—to Brookfield 25. The roads in some places were almost impassable, which made travelling very slow. It was nearly 1 o'clock before we got to the town, and the train had left nearly an hour, and there would be no other chance to get away till Tuesday noon. We felt disappointed, and wished we had accompanied Bro. Helm to Brookfield, for we did not relish the idea of idling away 24 hours at a Missouri tavern. But here we were, and we could not remedy the evil. On Tuesday we were on hand long before the time, but the train was two hours behind, which delay caused us to think about missing connections, and perhaps laying over at other places. The train certainly was not an Express train, but simply a Stock train, with a passenger car attached. It dragged its slow length along and by sundown we reached Moberly Junction, where we waited 2 or 3 hours for the St. Louis up train to Macon city. This soon took us there; and then we had to wait until after 2 o'clock in the morning for the Express from St. Joseph to Quincy. This waiting hour after hour for trains when one ought to be resting in bed is very wearisome, and trying to the flesh. On board, we made Quincy by 6 o'clock, and then changing cars we left soon after 7 for Aurora, where we arrived at 5 P. M.; then took cars again for home, going round by the Junction, and arrived at our final destination, wearied with our journey, about 6½ o'clock.—EDITOR.

✍️ Make no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

✍️ Self-denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

### The New Year.

We congratulate all of our readers on the advent of another year—the year of our Lord one thousand eight hundred and sixty-nine. The memories of the past crowd around us, and fill our hearts with thankfulness, as we joyfully tread the threshold of the new year. We can look back with feelings of gratitude on the manifold mercies and favors of the year just closed, and say with one of old, "Hitherto hath the Lord helped us." Did not many of us feel, dear readers, as we entered upon the year 1868, that the duties and responsibilities resting upon us were great, and that we were not sufficient for them of ourselves? And did not the solemn thought impress us, that we might not live to see its close, or that the Lord might come sometime during the year to gather his saints to himself? Through the mercy of God, however, we are still in the land of the living; but can we truly say that every duty has been fulfilled? Has the glory of God been kept constantly in view? Has God's will been done by us, as it was done by Jesus when he was a sojourner in the land of promise? if so, than our fellowship indeed has been with the Father and the Son. Now as we are commencing another year, and know not what lies before us let us be more in earnest than ever. Let the lessons of the past be remembered, so that we may profit by them. Let all lukewarmness, carelessness, worldliness, and selfishness, be purged out, and holy zeal, diligence, spirituality, and self-denial, take possession of the affections. Let the fruits of the Spirit be found in us,—adorning, softening, and beautifying the character,—thus preparing us for presentation at the coming of the Lord, unblamable, unrebukable in his presence. Believing that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come," we earnestly desire that 1869 may be a happy and profitable year to all our readers, and that in it they may "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

EDITOR.


## To Readers.

We earnestly ask all our readers to assist in the support of the *Banner* by extending its circulation. More subscribers are needed. We want an increased list, not only because it is necessary in order to cover the cost of publication, but also for the purpose of doing more good. We are glad to know that the *Banner* has done, and is doing good. We frequently receive testimonials to that effect. Let all then rejoice together—both writers and readers—that good is being done through this instrumentality, and strive to extend the means of salvation. This can be done by a joint participation in the work—by writers being careful to write nothing but for instruction or edification, and according to “the oracles of God,” and by readers working to obtain paying subscribers, or sacrificing a little of their means to circulate extra copies among their friends and neighbors. Brethren, how much do you do for the truth? How much time, labor, money do you spend? “*Occupy till I come*” is the command—if the Master should return soon, can you return his own with interest? We hope that may be the case with all. Let us hear from you soon. Send some new subscribers with the money; and by way of encouragement for \$5 we will send *three* copies; for \$8 *five* copies; and for \$18 *ten* copies, and one copy of the *Diaglott* as a premium.

EDITOR.

## “The Poor ye have always with you.”

Our attention has been called again to the case of Bro. George Huse, of Lowell, Mass. This is one of the Lord's poor, who has no means of earning a livelihood, and indeed cannot on account of being a cripple. The brethren in various localities contributed liberally for his relief last winter; and it is hoped that our brother will not be forgotten by those who have an abundance. Let “faith work by love,” or be made manifest by works. Donations may be sent direct to him at No. 17 Austin Street, Lowell, Mass., or to us, and we will forward the same.—EDITOR.

 The Lord loveth a cheerful giver.

## Conference at Geneva.

As we have not been furnished with an official report of the proceedings we shall only give a few items from memory.

According to previous announcement the brethren from various localities met at Geneva, on the 26th and 27th Dec., for purpose of social intercourse and fellowship. Met and commenced meeting on Saturday, the 26th, at 11 A. M., by calling Bro. A. W. Button, of West Northfield, to the chair. After singing, the chairman made some excellent preliminary remarks, and was followed by Bro. Geo. Moyer, who in an earnest speech tried to arouse the attention of the brethren to the importance of laboring for the spread of the truth.

In the afternoon reports were received from the various congregations represented. A written one was read from brethren assembling near Chesterfield, Macoupin co. Ill., which we regret that we are not able to insert, as it is in the Secretary's hands. The state of the churches on the whole was encouraging—peace, union and love seem to prevail, and a moderate measure of success had attended the efforts put forth. Bro. Moyer gave some account of his travels, labors, and success, during the year, and we also was called upon to relate some particulars about our mission to Missouri within the last two or three weeks. We refer the reader to the article headed “a Macedonian cry answered,” for the details.

The evening was spent in looking up the Scripture record concerning the resurrection of the just and the unjust, and the time when it will take place. All were agreed that *two* classes will be raised, but not on the time. We presented what we consider the plain, positive, and undoubted word of God, that two classes will be raised at the coming of Christ, viz: Dan. xii. 1, 2; John v. 28, 29; Luke xix. 12-27; and contended that the inferential and less plain, or those texts which only mention *one* class, can by no means set aside those which positively assert the resurrection of *two* classes, and the time when it will take place.

On Sunday morning the brethren met for

worship, and broke bread in remembrance of Jesus. Afternoon and evening were very profitably occupied in the various exercises of singing, prayer, teaching and exhortation. Many brethren spoke, and all felt that it was good to be there. We insert below a letter from a beloved brother, who formerly was glad to meet with us on such occasions. The letter was read immediately after the reports from the churches had been received.

Middlecreek, Chase Co., Kansas,  
Dec. 13th, 1868.

DEAR BRO. WILSON:—I think the *Banner* has been the means of doing much good in this part of Kansas. There are a goodly number who have become heirs of the Kingdom through its instrumentality. There are 9 of us in this neighborhood who are endeavoring to form characters that shall make us worthy to occupy positions of trust in God's everlasting kingdom. We are trying to improve the talents committed to our trust hoping that when the Master returns he will say to us "well done good and faithful servants, enter into the joy of your Lord." We meet on each first day to remember our Lord in his absence, and to show forth his death till he comes, by partaking of the emblems of his broken body and shed blood. We long and pray for Christ's coming and kingdom, and we hope for an abundant entrance therein. We mean to make it the chief business of our life to seek first the kingdom of God.

I often think of the brethren and sisters in Geneva and Aurora,—you with whom I formerly met, and from whom I received my first knowledge of the true gospel of the kingdom of God. And I ask myself the question, Shall we who formerly met in Geneva and Aurora, meet in the kingdom of God without the loss of one? I hope this may be the case. And if we would have it thus we must be guided by the law of the spirit of life, and make no provision for the flesh to fulfill the lusts thereof. I suppose the time is near when you will again meet in conference, and I should be glad to meet with you, and see your face once more in the flesh, but I don't know that I shall ever enjoy that privilege, but if not I hope to meet you in the kingdom of God.

Remember me to all the brethren and sisters.

Yours, in the hope of the soon coming of the Lord.

ALBERT BALCH.

☞ Meditation upon the word and ways of God is a great safeguard to youth, and to those of riper years.

Mortal or Immortal? Which?—No. 1.

If we were to ask ninety-nine persons in every hundred as to whether they are mortal or immortal, the answer would be unhesitatingly given—*immortal*. And by the majority of those to whom the question would be put we should be looked down upon as almost if not altogether an infidel. The public mind has been so educated to believe in immortality, that it is a common belief that all mankind are possessed of it, and can never die. And there is not much wonder that such an idea should be current, when we know that it is taught from the pulpit, by nearly ever preacher; that it is enforced and instilled into the youthful mind in almost every Sunday School; that it is reiterated on every funeral occasion; that it pervades all our religious publications; and that it is drawn in as it were with the mother's milk in infancy, and grows with the growth, and strengthens with the strength of each and every individual. And thus it is transmitted from father to son, from one generation to another, as one of those great and eternal truths which no sane mind can or ought to question. And generally it is received without thinking or examination, it being taken for granted as a self-evident truth, and one which is fully supported by both reason and revelation.

Now we wish to give this subject a fair and impartial examination, and would especially invite the the attention of those of our readers who are yet in perplexity, or who have not yet fully seen the truth of the matter. We once believed, or rather received without thinking and due examination, this popular dogma of the immortality of the soul, and like many others, when our eyes were opened to see the truth, we were surprised we had not seen it before. Many think that it is plainly and positively taught in the Bible, and that abundant proof can be found on nearly every page, and are astonished when pressed for proof that they cannot find it. Others think that there is no need to appeal to Revelation for proof of man's immortality, for Nature herself teaches it. Look say they at the mind of

man, as exhibited in such men as Newton, Milton, Shakspeare, Napoleon, Stephenson, and ten thousand others, who have made their names famous in history as men of genius, and tell us not that such men were born to die. They think that because man is far away above the animal race in intellect and organization, and is exalted as the lord of creation, that he is possessed of a *double* nature—one animal, the other angelic—the one subject to death and decay, the other spiritual, divine, and immortal.

It is the theory of man's *dual* nature that lies at the foundation of this monstrous error. One part, the *body*, is seen—the other part, what is called the *soul* or *spirit*, is unseen. The *body* is regarded merely as the medium through which the soul or spirit is brought into contact with material things, and being itself material and animal in its nature, must die and return to dust. It is looked upon, indeed, as an elaborate piece of mechanism, and well adapted for what God intended it to perform, but it is only the machine which is used by the soul, and consequently must in time wear out; but the *soul*, the man proper, being immaterial, cannot be affected by change, is not subject to decay, and therefore can never die. Besides, it is regarded as a part of, or at least the offspring of Deity, and consequently immortal; or as the poet has happily expressed it—

“The sun is but a spark of fire,  
A transient meteor in the sky;  
The soul immortal as its sire,  
Shall never die.”

But this duality of man's nature has no foundation either in nature or revelation. It is rather assumed than proved. Man is only *one*—a unit, so far as our observation can extend. When we try to make him into a double entity—a being within a being—a man within a man, we try the impossible, and pass the boundaries of reason and sense. If we appeal to our own senses, they cannot help us, for not one of them is cognizant of the presence of this *inner* man; and we have never been favored with an interview with one of these spiritual and immaterial men. Observation does not help us, nor does experience enlighten us on

this point. If we appeal to reason, it also is dumb, and can neither give us the *how* the *why* nor the *wherefore*. It cannot tell us where this inner, spiritual, and immortal man, which inhabits and works the outer, animal, and mortal man-machine comes from; whether it is a direct emanation from Deity, or the offspring of man; whether united to the body before or after birth, or whether it is capable of an existence without a body. But reason does say, that if the *body* is only the machine, the tabernacle, the casket, the cage, in which the man resides, and which he uses, then it is unreasonable to punish or inflict vengeance on it, for the delinquencies of the man. Nor will revelation help to support this theory of man's double nature, when properly understood. We are aware that there are a few isolated texts which seem to favor the idea, but which will be found when examined to prove the opposite doctrine. They positively teach the unity of man, and his complete mortality. True, we read of soul and spirit, but we do not read of their separate existence as distinct, living, conscious entities. In many passages, *soul* simply means *life* or *person*, and *spirit* is frequently used for *breath*. The context will nearly always determine the meaning of the word. This we shall see when we come to an examination of those passages which are claimed by some to teach man's dual nature.

The doctrine of the immortality of the soul is predicated on this universal belief in man's double nature. The soul is claimed to be the real man, which lies hid behind the material, but which is set free from the bonds of mortality at the death of the body. This part is said to be immaterial, and therefore immortal. That, however, which is immaterial has no substance, and therefore can have no organized structure, no body, no parts. Yet it is said that this immaterial soul can live, and think, and act, in a far more exalted degree than when encumbered with its material organization. If this proposition be true, why did the Divine Being commit such a great error in man's creation, as to unite such a refined



and spiritual being with a gross material body, which would only be a clog to its progress, and a dead weight to its lofty aspirations? Why this wondrous display of skill and power and goodness in the organization of man's physical structure, and in the adaptation of the world he inhabits to his material wants and necessities, if it is only a prison-house for the soul? Besides, it is claimed that the soul is the offspring of Deity—a spark from the central sun of life and being and motion—and partaking of all the attributes of Divinity, consequently it must be immortal. Now God is essentially deathless in his nature; therefore if the soul or spirit of man is a part of himself, it also is deathless or immortal. So metaphysicians and theologians teach, but which we are bold to say is not according to the Word of the living God.

Errors in doctrine is very dangerous and pernicious in its tendency. When one error is admitted and believed to be a truth, it opens the way for others. It matters very little how costly and beautiful a structure may be if the foundation is defective or built on the sand—it is only doomed to perish. Two errors will not make one truth. On the duality of man's nature is predicated his immortality, and on his immortality a legion of other errors, prevalent in the Christian Church, so called, such as, the doctrines concerning heaven, hell, purgatory, the worship of saints, prayers for the dead, the salvation of the soul, eternal misery, &c., all of which, as taught, are contrary to Divine Revelation. The scheme of human redemption is not at all in agreement with these errors; it knows nothing of the double nature of man, and makes no provision for it. It views a man as a unit—inseparable, indivisible—one being; and proposes to redeem him from the power and dominion of sin, restore to communion with his God, and give to him incorruptibility and immortality, from which his sins had cut him off. This redemption also gives unto him the earth beautified and adorned, freed from the curse of sin, to be his abode forever. How reasonable, and how well adapted to the nature of man!

In the investigation of this subject we propose then to look at man through the medium of Divine Revelation, principally, in order to learn what it teaches with respect to mortality and immortality. We shall disregard the opinions and reasonings of the sages of antiquity, as well as the deductions of modern philosophers, when not found in agreement with the Scriptures of Truth; nor will the oft-repeated statement that the immortality of the soul is a self-evident truth, and universally believed, deter us from a fair and impartial consideration of the matter. We believe that those holy men of God who spoke and wrote under the inspiration of the Holy Spirit, have given us the only true philosophy of man's nature, and how he may become immortal. This record we propose to examine on these points in particular. Let the reader, then read and examine with us. All we want is the truth, remembering what Jesus has said, "if the truth makes you free, ye shall be free indeed. We only intend this article as introductory to a series on this subject. In our next we will endeavor to prove that the Scriptures do not regard man as a double being, but as a unit.—EDITOR.

For the Gospel Banner.

### Do the Dead live until the Coming of Christ in his Kingdom?

*Being an examination of those Scriptures relied upon by immortal-soulists to prove that, at death, the soul goes immediately to Heaven or Hell.*

NO. I.

As one of the strongest scriptures pressed into the service of "the doctrine of demons" or the doctrine of the spirits of the dead, is the Parable of the Rich Man and Lazarus, and as I have already written upon that, I refer the readers of this to *Banner* of May 15th, 1867, pp. 156-158, and to *Banner* of June 15th, 1867, pp. 187-188.

For the present, as the thief on the cross is perverted and pressed into the service of "the doctrine of demons," I shall examine that; and, I think, properly interpreted, it sweeps away the fabled elysium of the dead, and is one of the strongest proofs against the conscious happiness or misery of the dead until the judgment day.

Luke xxiii. 42, 43. "And he said unto Jesus, Lord, remember me when thou com-

est into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise."—*King James' Version*

"And he said to Jesus, remember me, Lord, when thou comest to thy kingdom. Jesus answered, Indeed, I say to you, to-day you shall be with me in paradise."—*Campbell's Version.*

Now, although, in both these versions, we have about the same meaning, we have not the same position of words, nor the same punctuation. The words of both are good enough, but the *punctuation* is *human*; and, if *this* makes this scripture *contradict* other scripture and the harmonious teachings of the Bible upon the state of the dead and concerning paradise, we must *punctuate* in harmony with said teachings. Everlasting life is *the gift* of God in Christ. There is no "eternal life" for the christian, no "everlasting destruction," "no second death" to the sinner *until the judgment day.*

In the original Greek, the N. T. is not cut up into chapters and verses as in any of our translations, nor is the punctuation like any of our English translations. In one word, the work of chapters, verses and punctuation is *human* and *not* divine. Alexander Campbell, in his Pocket Edition of the N. T., says: "Now although many alterations in orthography, *punctuation*, and in marginal readings have been made on the King's translation, so that the first editions of it differ in many respects from the modern, yet the style is still preserved."

But, if King James' translation in the first edition, gave the proper words, the exact meaning of the Greek, the proper orthography and *punctuation*, then every after effort at improvement has been wicked and mischievous. But the rendering of some of the first editions are unintelligible to mere English scholars. It is wrong, therefore, to give to English scholars *now* the *ideas* of the Spirit, and in the form and dress of the present state of the English language? The *punctuation*, in the text, being human, contradictory of the harmonious Bible teachings concerning the dead, we must punctuate to harmonize with all the Bible teachings upon that point.

If we place the comma *after "to-day,"* instead of after "thee," then will this harmony obtain. The *uniform* teachings of the Book, are, that the righteous will be awarded eternal life "*in that day,*" that the wicked will be punished with an everlasting destruction "*in that day.*"

*Example.* 2 Peter ii. 9. "The Lord knoweth how to deliver the godly out of temptation, and to RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT to the punished."

Matt. xiii. 30. "Let both grow together until the harvest; and, in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Matt. xiii. 39, "The enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels." Matt. xiii. 43, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Matt. xiii. 49, "So shall it be in the END OF THE WORLD; the angels shall come forth, and *sever the wicked from the just,* and cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

2 Tim. vi. 8, "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." Paul expected no "crown of righteousness," no palms of victory, no eternal life *until "that day."* Nor did he teach others to expect *until "that day,"* the day of judgment, the day of the Lord. The Bible is full of this doctrine and no contradiction of it.

As to the thief, paradise was not promised him on the day Jesus was crucified; the promise was *made that day* that, when Jesus would come in his kingdom, he would "*remember*" the thief, and that he should be with him "*in paradise.*"

Jesus was placed in Joseph's new tomb that day. Was *that* paradise? If so, the thief was *not* with him. The thief was not buried at all that day. He did *not die that day,* nor at all for days afterwards that we have any account of. Jesus died, and the soldier pierced his side, whence issued "blood and water," or bloody water, demonstrating his death. The soldier "brake the legs" of the thief because he was *not* dead; but did not break Jesus' legs because he "*was already dead.*" It was a custom amongst the Romans to break the limbs of criminals who were crucified in order to keep them from getting away.

Jesus did not go to heaven that day, nor for forty-three days *afterwards*; so, in that sense, heaven is not the paradise promised. Indeed, heaven is not promised to any man. To the Jews he said: "Whither I go ye *cannot come.*" To the disciples: "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.*" Disciples, christians, are to be received at his *second coming.* He comes to the disciples; they do not go to him. When he comes in his kingdom,

then the thief has the promise; "thou shalt be with me in paradise."

Jesus *spoke that day to the thief and promised him, (as the thief requested, that "when thou comest in thy kingdom,") that "thou shalt be with me in paradise."* That promise is yet unfulfilled. Jesus has not yet come in his kingdom. He is now on his *Father's throne, and will there remain until he comes to sit on his own throne, and reign over the house of David forever. David's throne is yet in ruins. The apostles believed in a kingdom of God restored, and hence asked: "Lord, wilt thou at this time restore again the Kingdom to Israel?"*

If the thief understood *what he desired, and had language at command to express it, and if the Lord Jesus understood the question, and gave a suffering, dying man, a man terribly in earnest, an honest answer, an answer homogeneous with the question; then is it certain that he asked nothing until Jesus came to his kingdom, and it is equally certain that Jesus promised nothing until Jesus come in his kingdom at that his kingdom?* He was The Jews could not have a King. No!

shall show that "paradise," and the kingdom was caught in "vision" are all one and the same. "The resurrection" shall have a meaning.

A. MALONE.

For the Gospel Banner.

A Letter with Queries.

Worcester, Mass., Dec. 20th, 1868.

Sir:—Dear Sir—With the remembrance of my subscription for the *Banner*, I wish to express my gratitude to you for your persevering efforts to give the children of the Kingdom only such things as belong to the Kingdom and Name. I have just read an account of your journeyings, and am sorry you did not or could not stop in Worcester. My wife and I should have been rejoiced to see you and sister W., for we are living here alone; that is, without a place of public worship, although we have in this city almost every form of religion. And from them all we pray the Lord deliver us. We want first of all things—pure then peaceful—the faith that works by love; that faith without which we cannot please God. Now I would solemnly inquire, if Dr. Thomas and his brethren are the brethren of Christ in fact, why do they cast off those who believe the same gospel? Do they want all believers saved, or only a part? You have found the

same spirit in other countries that you find here. And is it a fact that truth will divide those who know and obey it? Or does it take a party spirit to do this—a spirit of error? Well, Bro. Wilson, don't be afraid to speak, but speak in love; let R. V. Lyon understand that his errors are no better than Dr. Thomas's.

And with your permission I would put a question to each of those men, and request a *sound conclusive* answer; they are none to good to answer, and it will do them no hurt to do so.

First. I would ask Dr. Thomas, What reason he has to think that those seven brothers, or some of them at least, will not get into a quarrel about the woman they all had for a wife before forty years run out; and won't the Sadduceans smile as they remember the old question? Mark xii. 18-26. I don't expect they will dispute, for when they shall rise from the dead they will be as the angels (if they rise.)

Second. I would ask R. V. Lyon to show, if there is to be no resurrection of any but the children of God, how is any discernment to be made between the righteous and the wicked; or how are we to know whether we have contended for the truth or something else? The clergy have all been teaching lies all their days, and die expecting to go to heaven when they die, but if they are never raised, how will they know whether they went to heaven or not? It rather seems after all that a perpetual unconscious sleep is almost as good as to wake up upon uncertainties.

We would like to see some things explained.

S. W. GERELDS.

For the Gospel Banner.

### Correspondence.

East Walpole, Mass., Dec. 20th, 1868.

Bro. Wilson:—

I am glad you have had a safe return from your voyage, and visit to your native country, and hope you feel encouraged to resume your pen vigorously in defence of the faith. Never was there more need of it. How easy a thing to depart from the faith, to be beguiled from the simplicity of the truth. Knowledge puffeth up, pride steppeth in, a love of being called master, and a sensitiveness touching some darling, fanciful notions. Is it indeed true that heresies are needed in order that the approved may be manifested? Thanks to the Father, some will abide the test, His purpose will stand. The blessing of Abraham will come upon the nations, the curse of sin will be removed, and that too in his good time.

Wait a little longer and we shall see it.

Supposing we do sleep, he whom we love has the keys of hades. How joyous will be that day! to all lovers of truth and righteousness, to see the strong man, armed though he be, and the powers of darkness that have ruled the sons of Adam with a rod of iron, bound and writhing in the dust at the feet of one stronger than He. The Lord help us, Bro. Wilson, to walk humbly, and on no account to compromise the truth.

I am alone here. I have endeavored to be cheerful—to let my light shine according to my ability. Mark Allen is the only one of the faith here, I am acquainted with. The Lord preserve you to his coming.

Yours, in hope,

JOHN PERKINS.

**The Power of Increasing Worldliness.**

Truth to say, the intense power of the worldliness of this world is increasing in such a rate as to render the work of human salvation every day more and more difficult. If Christ could say as to the obstacles in the way of the Word of Life taking root in men's hearts in his day, that the cares of this world, and the deceitfulness of riches and the lusts of other things entering in, choke the Word so that it becometh unfruitful, how much more now. The thorns that grew then simply as thorns are become now a forest of ship timber, and men make commerce out of them; while the Word itself is cut and cleared away as thorns and underbrush. The old fashioned thorns are become a South American jungle, that you can with difficulty cleave a path through with an axe. The cares of this world accompany you even in the wilderness, and crowd themselves into every corner of your spiritual manna, even as the frogs of Egypt nestled into the people's kneading troughs. Where there is any living thing, they are alive also.

For one veil that the god of this world had in Paul's day woven and drawn before the heart to shut out the light of eternity, and the powers of the world to come, there are now a thousand, woven of gold, and fretted with beautiful imagery. For one inducement to worldliness then, there are thousands now. And for one capacity of self-indulgence and enjoyment then, there are a thousand now. The deceitfulness of riches has grown with their delusion and accumulation. There are lotteries for the millions, with prizes for every ticket. Satan's bait drops everywhere; the hook and line invisible. Everything is made certain, even medicine. There are life insurance companies, gold mines, and petroleum wells, to be had by witch-hazels; instant advancement of every rise in gold, and every event

affecting it, from India to the Amazon; the din of the whole earth's machinery crying out, Be rich! be rich! make haste and be rich! There is no seclusion, no isolation, from the devil's magnetism. He has his conductors pointed at you from every part of the world, to carry off whatever of positive or resisting electricity there may be about you; and tractors to inspire you simultaneously with whatever excitements may be disturbing any other being in the world. There are newspapers, with letters from every part of the world, every morning. There are telegraphs, so that the tremors of the most distant of the devil's earthquakes may be felt across the ocean. Apollyon, as well as Napoleon, can put a girdle around the earth in forty minutes. Even George Francis Train can stir two kingdoms, three thousand miles apart in one day.....

There are moral operas, attended by church members for the learning of grace and melody. All the amusements of this world are baptized into the service of christianity; all the show of this world are brought into subjection for the grandeur of christianity; all the pleasures of this world are so deprived of their carnal poison that the sucking child may play on the hole of the asp, and tap the rattlesnake with his spoon, drinking milk from the same porringer. All the world is subdued, like the lion lying down with the lamb; and all to prove the goodness and liberal benevolence of the universal Father; all to demonstrate that what earth has heretofore suffered from was merely the moroseness of a savage, self-crucifying bigotry and Puritanism, and that love inherits all things, having the promise of the life that now is, as well as of that which is to come.

Amidst all this, our religion is a great Gulliver caught napping by the Lilliputians, and bound hand and foot, so that it cannot stir without pain. The world has laid hold of every particular hair, and pinned it down as a cable. The pigmies run up and down with their ladders, run across the forehead, down the bridge of the nose, exercise themselves in fearful jumps from the chin to the breast bone and commit all sorts of indignities with impunity. Opera dancers cut their capers on eyelids. Black Crooks gather half the sheep of the churches into folds; and, meantime, good taste and a liberal spirit forbid the Ephesian elders from setting up Christ's rules for christian society. Christians must meet the world half way. Christians must meet the world on its own terms, if they ever expect to do good in it. Christian preachers must christianize and inspire the novels and the dramas. Now that slavery is done away,

Young Men's Christian Associations may abrogate the rule that nothing can be discussed concerning which there is any difference of opinion. All things are good if the digestion is good. The age of Puritanism has lapsed, and cakes and ale shall once more be prevalent among us. We have been trying the virtue there is in stones long enough; now we will try music and dancing. The world is indeed a tough morsel, but still it can be gelatinized, assimilated, converted into nutritive soup by love, or the potency of an easy good nature; there being nothing injurious in itself but only by reason of the action of bigotry upon it. The power of love can change the internal relative constitution of the primal forces of morality, the whole substance of the character remaining the same; just as inward heat can effect the law of crystallization so wonderfully as to change the internal structure of prismatic crystals, without any exterior alteration whatever.

"What nature's blush by custom is wiped off," says the poet Young, in a very powerful passage in the "Night Thoughts,"

"And conscience, deadened by repeated strokes,  
Has into manners naturalized our crimes,  
The curse of curses is, our curse to love."

First the blush wiped away by custom, then conscience hardened by habit, then the sin naturalized and sanctioned, when among the Romans to do as the Romans do. This is the grand triumph of the god of this world, with a conscience blind and seared by custom and example.

Then, by reason of the treason of the church disregarding her opportunities, there is what ought to have been the servant and product of religion continually assuming to take the place of religion as the regenerator and savior of mankind. There is universal suffrage, which instead of being the fruit of universal knowledge of truth and duty, and a correspondent obligation upon each for the good of all, is demanded as idiomatic proportion of each, the manna of life, the security of all privilege, the preparation and ushering in of that millennium when the pope in every man's belly shall be bound by the setting of every man free from every obligation but the seeking of each his own will, regardless of every other man's rights and wishes. So in all these ways is Satan's kingdom evidently growing; and it is more and more difficult for any man to get out of it, or to persuade others to set their faces to flee from the wrath to come, if indeed there be any wrath to come, which, like everything else, is much doubted in an age the watchword of which is becoming that of an arrogant and earth-born criticism. Behold our

Man! behold the sovereignty of human genius! instead of that divine revelation, Behold your God!—REV. G. B. CHEEVER, in *Independent*.

**TACT IN CHRISTIAN WORK.**—We use tact in business, why not use it, in leading others to Jesus? One friend of mine asked a watchman, in New York, the way to a place in the city. After receiving direction, he hands him a little tract, "The Way to Heaven," and with the kindest looks, and a gentlemanly manner, and with a heart burning for the salvation of souls, said: "You have kindly showed me the way; now let me show you the way to a better land. We have but little time here, and must soon go there. I shall follow your directions, may you follow mine. Good evening!" and was gone. In the still, lone hours of night, the watchman stands by the lamp-post reading the directions to a better land left by the stranger. The kind face, the gentle words, that burning love for Jesus, and the title of the tract, will burn deep, though the book were torn to fragments and scattered to the winds.—*The Christian at Work*.

### Jesus Cometh.

Jesus cometh in the clouds, hark! I hear the rushing  
Of the mighty angel-host, and the harp-tones gushing.  
Soon we'll catch the glorious rays, from his pathway stealing,  
And the clouds will roll away, King and throne revealing.  
Age on age have fled apace, since death's fetters rending.  
Jesus triumphed o'er the grave, gloriously ascending.  
And as once the clouds received him from the longing vision,  
So in clouds he'll come again from the glad elysium.

Jesus cometh in the clouds,—we are waiting, longing  
For the night to flee away, and bring the promised morning,  
When from out their dusty beds, the loved in Jesus sleeping,  
With whom we parted long ago, in sadness and in weeping  
Shall come forth with shouts of joy, and of victory blending,  
And with us triumphant rise to meet the King descending,  
Nevermore to part again: O the rapturous story!  
All our sorrow turned to joy, all our gloom to glory.

Jesus cometh in the clouds,—nations fear and tremble:  
For the last great battle-day, Satan's hosts assemble:  
Yet God's people need not fear,—victory will be given  
To Him who as Conqueror comes amid the clouds of heaven.  
Watchman standing on the walls! proclaim, his glad returning:

Gird thy wedding garment on, let thy lamp be burning,  
Lest that when the Bridegroom comes, he shall find thee sleeping,

And thy morn of joy be turned to a night of weeping.

Jesus cometh in the clouds—comes to check our sadness,  
Comes to wipe away our tears, and for grief bring gladness;  
Comes to bring the loved and lost from their gloomy prison;  
Comes to change this sin-cursed earth to a pure elysium.

Jesus cometh in the clouds; hark, I hear the rushing  
Of the mighty angel host, and the harp-tones gushing;  
Soon we'll catch the glorious rays from his pathway stealing,  
And the clouds will roll away, throne and King revealing.

☞ Let your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self.

☞ We are not worthy of loving truth, when we can love anything more than that.

☞ By entertaining good thoughts you will keep out evil ones.

# 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.]

GEEVA, KANE CO., ILL., JANUARY 15, 1869.

[VOL. XV. No. 2.]

For the Gospel Banner.

## The Judgment.

Many propositions have been assumed, which it is not intended to notice. "There shall be wrath upon this people," and "these be the days of vengeance, that all that is written may be fulfilled." "All that is written!" Then it is written by the prophets, to which we must go in order to see what that wrath is.

But before we examine the prophets we wish to call attention to our article on the "forty-two months," which we must regard as an established fact; and we shall not recall the proofs cited, but cite other proofs to show that there is a judgment pending, "upon the Jew first," and also upon the Gentile. We wish to show the great wrath that is to come upon "this people." It is well to be reminded that Jesus said, "I have told you before." And before he would venture to answer the three disciples he said, "take heed that no man deceive you," which is the best admonition written. If it be assumed that these things have befallen the Jews, we are confident that the Lord has long since made his advent, and that no enemy will ever rise.

As tribulation and anguish is to be upon every man in the day of the Lord that does evil, we will divide the subject into two parts, and allude to that which sets forth the judgment of the Jew, then the judgment of the Gentile, which is to follow, and begins at the termination of the wrath of God upon them, which is the "days of vengeance that is written."

"I will heap mischiefs upon them: I will spend mine arrows upon them," Deut. xxxii. 23. "The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs." "O that they were wise, they understood this, they would consider their latter end!" "To me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at

hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left," verses 25, 29, 35, 36. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. . . . For he will revenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people," verses 41-43. This is the testimony of Moses, to which we add that of Hannah—"He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength unto his king and exalt the horn of his anointed," 1 Sam. ii. 9, 10.

It was in view of the wrath upon the Jews that he said, "but the children of the kingdom shall be cast out into outer darkness." "Think not that I am come to send peace on the earth. I am come not to send peace but a sword." And to the Jews he said, "Therefore said I unto you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits of it." Jesus said, "take heed what you hear," that is, to what the prophets have written, which we will show presently.

Jesus boldly called his kinsmen, the Jews, an "adulterous and sinful generation;" and John the Baptist called them a "generation of vipers;" in reference to which it is not too much to presume that the same will be their condition when the Lord returns, which shows the necessity of "wrath upon this people." And the Gentiles may be

Young Men's Christian Associations may abrogate the rule that nothing can be discussed concerning which there is any difference of opinion. All things are good if the digestion is good. The age of Puritanism has lapsed, and cakes and ale shall once more be prevalent among us. We have been trying the virtue there is in stones long enough; now we will try music and dancing. The world is indeed a tough morsel, but still it can be gelatinized, assimilated, converted into nutritive soup by love, or the potency of an easy good nature; there being nothing injurious in itself but only by reason of the action of bigotry upon it. The power of love can change the internal relative constitution of the primal forces of morality, the whole substance of the character remaining the same; just as inward heat can effect the law of crystallization so wonderfully as to change the internal structure of prismatic crystals, without any exterior alteration whatever.

"What nature's blush by custom is wiped off," says the poet Young, in a very powerful passage in the "Night Thoughts,"

"And conscience, deadened by repeated strokes,  
Has into manners naturalized our crimes,  
The curse of curses is, our curse to love."

First the blush wiped away by custom, then conscience hardened by habit, then the sin naturalized and sanctioned, when among the Romans to do as the Romans do. This is the grand triumph of the god of this world, with a conscience blind and seared by custom and example.

Then, by reason of the treason of the church disregarding her opportunities, there is what ought to have been the servant and product of religion continually assuming to take the place of religion as the regenerator and savior of mankind. There is universal suffrage, which instead of being the fruit of universal knowledge of truth and duty, and a correspondent obligation upon each for the good of all, is demanded as idiomatic proportion of each, the manna of life, the security of all privilege, the preparation and ushering in of that millennium when the pope in every man's belly shall be bound by the setting of every man free from every obligation but the seeking of each his own will, regardless of every other man's rights and wishes. So in all these ways is Satan's kingdom evidently growing; and it is more and more difficult for any man to get out of it, or to persuade others to set their faces to flee from the wrath to come, if indeed there be any wrath to come, which, like everything else, is much doubted in an age the watchword of which is becoming that of an arrogant and earth-born criticism. Behold our

Man! behold the sovereignty of human genius! instead of that divine revelation, Behold your God!—REV. G. B. CHEEVER, in *Independent*.

**TACT IN CHRISTIAN WORK.**—We use tact in business, why not use it, in leading others to Jesus? One friend of mine asked a watchman, in New York, the way to a place in the city. After receiving direction, he hands him a little tract, "The Way to Heaven," and with the kindest looks, and a gentlemanly manner, and with a heart burning for the salvation of souls, said: "You have kindly showed me the way; now let me show you the way to a better land. We have but little time here, and must soon go there. I shall follow your directions, may you follow mine. Good evening!" and was gone. In the still, lone hours of night, the watchman stands by the lamp-post reading the directions to a better land left by the stranger. The kind face, the gentle words, that burning love for Jesus, and the title of the tract, will burn deep, though the book were torn to fragments and scattered to the winds.—*The Christian at Work*.

### Jesus Cometh.

Jesus cometh in the clouds, hark! I hear the rushing  
Of the mighty angel-host, and the harp-tones gushing.  
Soon we'll catch the glorious rays from his pathway stealing,  
And the clouds will roll away, King and throne revealing.  
Age on age have fled apace, since, death's fetters rending,  
Jesus triumphed o'er the grave, gloriously ascending.  
And as once the clouds received him from the long-ung vision,  
So in clouds he'll come again from the glad clysmian.

Jesus cometh in the clouds,—we are waiting, longing  
For the night to flee away, and bring the promised morning,  
When from out their dusty beds, the loved in Jesus sleeping,  
With whom we parted long ago, in sadness and in weeping  
Shall come forth with shouts of joy, and of victory blending,  
And with us triumphant rise to meet the King descending,  
Nevermore to part again; O the rapturous story!  
All our sorrow turned to joy, all our gloom to glory.

Jesus cometh in the clouds,—nations fear and tremble:  
For the last great battle-day, Satan's hosts assemble:  
Yet God's people need not fear,—victory will be given  
To Him who as Conqueror comes amid the clouds of heaven.  
Watchman standing on the walls! proclaim, his glad returning:  
Gird thy wedding garment on, let thy lamp be burning,  
Lest that when the Bridegroom comes, he shall find thee sleeping,  
And thy morn of joy be turned to a night of weeping.

Jesus cometh in the clouds—comes to check our sadness,  
Comes to wipe away our tears, and for grief bring gladness;  
Comes to bring the loved and lost from their gloomy prison;  
Comes to change this sin-cursed earth to a pure clysmian.  
Jesus cometh in the clouds; hark, I hear the rushing  
Of the mighty angel host, and the harp-tones gushing;  
Soon we'll catch the glorious rays from his pathway stealing,  
And the clouds will roll away, throne and King revealing.

☞ Let your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self.

☞ We are not worthy of loving truth, when we can love anything more than that.

☞ By entertaining good thoughts you will keep out evil ones.

# 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.] GEEVA, KANE CO., ILL., JANUARY 15, 1869. [VOL. XV. No. 2.

For the Gospel Banner.

## The Judgment.

Many propositions have been assumed, which it is not intended to notice. "There shall be wrath upon this people," and "these be the days of vengeance, that all that is written may be fulfilled." "All that is written!" Then it is written by the prophets, to which we must go in order to see what that wrath is.

But before we examine the prophets we wish to call attention to our article on the "forty-two months," which we must regard as an established fact; and we shall not recall the proofs cited, but cite other proofs to show that there is a judgment pending, "upon the Jew first," and also upon the Gentile. We wish to show the great wrath that is to come upon "this people." It is well to be reminded that Jesus said, "I have told you before." And before he would venture to answer the three disciples he said, "take heed that no man deceive you," which is the best admonition written. If it be assumed that these things have befallen the Jews, we are confident that the Lord has long since made his advent, and that no enemy will ever rise.

As tribulation and anguish is to be upon every man in the day of the Lord that does evil, we will divide the subject into two parts, and allude to that which sets forth the judgment of the Jew, then the judgment of the Gentile, which is to follow, and begins at the termination of the wrath of God upon them, which is the "days of vengeance that is written."

"I will heap mischiefs upon them: I will spend mine arrows upon them." Deut. xxxii. 23. "The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs." "O that they were wise, they understood *this*, they would consider their latter end!" "To me belongeth vengeance, and recompense; their foot shall slide in due time; for the day of their calamity is at

hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left," verses 25, 29, 35, 36. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives, from the beginning of revenges upon the enemy . . . For he will revenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people," verses 41-43. This is the testimony of Moses, to which we add that of Hannah—"He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them. The Lord shall judge the ends of the earth, and he shall give strength unto his king and exalt the horn of his anointed," 1 Sam. ii. 9, 10.

It was in view of the wrath upon the Jews that he said, "but the children of the kingdom shall be cast out into outer darkness." "Think not that I am come to send peace on the earth. I am come not to send peace but a sword." And to the Jews he said, "Therefore said I unto you, the kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits of it." Jesus said, "take heed what you hear," that is, to what the prophets have written, which we will show presently.

Jesus boldly called his kinsmen, the Jews, an "adulterous and sinful generation;" and John the Baptist called them a "generation of vipers;" in reference to which it is not too much to presume that the same will be their condition when the Lord returns, which shows the necessity of "wrath upon this people." And the Gentiles may be



assured that their turn will come, after being the instrument to punish his people; and then in their turn the remnant that is to be saved will be strengthened in the Lord, "and Judah shall fight at Jerusalem." "And ye shall go forth and tread down the enemy." Before Jesus puts in the sharp sickle which is on account of wickedness being great, the Jews will be given up until the time she travails, when Jesus shall get the commission, "get you down, for the winepress is full." Then Jesus shall "pass over Jerusalem, and in passing over he will deliver it," and then all that call upon "the name of the Lord shall be saved; for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said." "Shall not God avenge his own elect which cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily, though he bear long with them." "When you see Jerusalem encompassed with armies, then know that its desolation is nigh. Then let them that are in Judea flee to the mountains, and let them that are in the midst of it depart out, and let not them that are in the countries enter therein, for these be the days of vengeance, that all things that are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled"—that is, the end of their suffering forty-two months—Luke xxi. 20-25.

These are the things to come to pass by which they were to know that the kingdom of God is nigh. "Watch therefore, and pray always that you may be accounted worthy to escape all these things, and to stand before the Son of man," verse 36. Peter said to the Jews, "The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come; and it shall come to pass that whosoever shall call on the Lord shall be saved." We shall consider it forever settled that these calamities spoken by the prophets were not fulfilled before the days of Christ, for he puts it all in the future.

"They that understand among the people shall instruct many," because events are passing before their eyes; "yet they shall fall by the sword, and by flame, and by captivity, and by spoil many days. And some of them of understanding shall fall to try them, and to purge, and to make white," Dan. xi. 33-35. "When he shall have accomplished to scatter the power of the holy

people, all these things shall be finished," xii. 7. The power of the holy people has to be scattered at the time of the end. If so, we can certainly understand what was to befall his people in the latter days. Perhaps some may wonder if the *holy people* does not mean the church; to which we say Paul regarded the "root" to be holy on account of their father Abraham being holy. The seed to be reserved, pardoned, are to be the "remnant" of mortal men and not the class that are to obtain immortality.

The affliction that is to come upon them is to wear them out. See Dan. vii. 25—"They shall be given into his hand until time, and times, and the dividing of time." The calamities that are to be in the day of the Lord are to come as a destruction from the Almighty, with captivity, flame and spoil, the sword within, and terror without; in reference to which Amos says—"Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos v. 18. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken the word," Isa. xxiv. 3. "For the Lord God of hosts shall make a consumption, even determined in the midst of all the land," Isa. x. 23. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." The rough wind in the day of the east wind, is to stay the wrath upon this people, which is a subject to be debated. See Isa. xxvii. 6-9. The nation that is to inflict the rough wind upon the Jews are to desolate the land before them, which is to be like the garden of Eden, which can never be till the land is brought back from the sword. See Joel ii. 3; Ezek. xxxviii. 8.

If all these things are to literally take place as they are written, why could it not be averted? Because it is written, "Go and tell this people, hear ye indeed, but understand not, and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with

their cars, and understand with their heart, and be converted, and be healed," Isa. vi. 9, 10. "How long?" Here is the answer, "Until the cities be wasted without inhabitant, and the houses without men, and the land be utterly desolate," verse 11. "Behold your houses are left desolate." Let us see if the vision of Isaiah concerning Judah and Jerusalem sets forth such wonderful judgments. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." "Their land also is full of silver and gold, neither is there any end of their treasures. Their land is also full of horses, neither is there any end of their chariots. The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low," Isa. i. 25; ii. 7, 12. "For Jerusalem is ruined, and Judah is fallen, because their tongue, and their doings are against the Lord, to provoke the eyes of his glory." "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground," Isa. iii. 8, 25, 26. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning," Isa. iv. 4.

As strange as it may seem it is evident that James wrote his epistle to the *twelve tribes* in the dispersion; in which he brings to view forcibly what is to befall them: "Come now, you rich, weep and lament over those miseries of yours which are approaching. Your rich stores have decayed, and your garments have become moth eaten. Your gold and your silver have become rusted; and the rust of them will be for a testimony against you, and consume your bodies like fire. You have laid up treasure for the last time," James v. 1-3. And the admonition of patience till the "coming of the Lord, for the coming of the Lord draweth nigh," is to the twelve tribes scattered in the dispersion, and not to the church, as supposed. Why should James deceive in trying to make the christians believe that *then* they might look for the Lord, which time has proved he did not come then. We think James understood just as well as Paul that the Lord's coming and the saints' gathering to him, *could not* occur until the "falling away," or the dispersion from the city and land, for their wealth, the city, and all, must be "led away into all nations."

Paul has corrected our errors, but we pull away the shoulder. Perhaps he saw that James urged the sudden coming, and knowing its danger, he says, "let no man deceive

you" about the Lord's coming, for it must occur after certain events. He is expressly alluding to a power termed the "man of sin," or a hindering power to be destroyed when the Lord comes.

That a severe judgment is to come upon Israel, the twelve tribes, is evident from the 14th chap. of Rev., in the vision of the lamb, in which the twelve tribes are shown to have been delivered from a severe judgment—144,000 are enrolled as delivered from the enemy. Now we deny that the twelve tribes were known as such in the days of the apostles; but nothing is more evident in scripture than that the twelve tribes are to be restored. "Rejoice not, against me, O mine enemy. When I fall I shall rise," Micah vii. 8. This relates not to a class of resurrected mortals, but to Israel. "I will bear the indignation of the Lord till he plead my cause, and execute judgment for me," verse 9. Then we must examine the favorite text of the Christadelphians—"Notwithstanding the *land shall be* desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might," verses 13-17. The two last verses show plainly that finally the sin of Israel is taken away as the covenants of promise show. "Flee into the mountains," said Jesus, and "then shall be wrath upon this people." When is wrath to be upon this people? Before answering, let us ask the prophets, for there it is written. "I beheld, and the same horn made *war* against the saints," of whom it is said, "and *they* shall be given into his hand," Dan. vii. 21, 25. The beast that ascends out of the abyss shall overcome them, and kill them." Then who? The two prophets—the point to illustrate by, which we are confident it relates to—Judah and Israel. And this event is to occur at the same space of time that is allotted to the beast power over the holy city. Just here at this point let every one call to mind what is written of the "two houses" of Israel, which will aid in seeing the conclusion. "God hath not cast away his people whom he foreknew." Although they yet slumber in their darkness or blindness, they have not stumbled that they should fall, nor has the covenant been fulfilled in taking away their sins. Then why should we be ignorant of the mystery of their blindness? "All the kings of the earth, and all the inhabitants of the world would not have

believed that the adversary and the enemy should have entered the gates of Jerusalem," Lam. iv. 12. Jeremiah personifies the holy city thus, in her tribulation, "Is it nothing to you, all you that pass by? Behold and see, if there be any sorrow like my sorrow, which is done unto me, wherewith the Lord hath afflicted in the day of his fierce anger." "The Lord hath trodden under foot all my mighty men in the midst of me. He hath called an assembly against me to crush my young men. The Lord hath trodden the virgin of the daughter of Zion as in a wine press." "The Lord hath commanded concerning Jacob that his adversaries should be round about him. Jerusalem is as a menstruous woman among them," Lam. i. 12, 15, 17. This is at the time that "a nation is come upon my land, strong and without number, whose teeth are the teeth of a lion," "a great people, a strong, there hath never been the like;" before whom the earth will quake and the heavens shall tremble. Then will the Lord utter his voice, and then also the "Lord will pity his people and be jealous for his land."

"And he said, lo, I will make thee know what shall be in the last end of the indignation." What is it? It is answered thus, explained of a certain king, "and he shall destroy wonderfully and shall prosper, and practice, and shall destroy the mighty and the holy people," "but he shall be broken without hand." See Dan. viii. 19, 24, 25. Then is to set in tribulation and wrath upon every soul, "to the Jew first."

There are to be several kings about this time, but in a divided state, in whose days the God of heaven will set up one that is to break all these to pieces. There will then exist head, arms, breast, belly, thighs, and ten toes; all of which are to be broken together.

We are to look for wars and commotions, nation and kingdom against each other, which will be brought about and create the beast. The kings of the north and south are to fight, but finally the king of the north will prevail, and become the beast. Finally another small horn is to conquer three kings, and it is he that is to play against the holy city and the holy people. Yet the holy people are to do exploits, though they are to fall by flame, by captivity, and by spoil many days. How many? 1260.

And at that time shall Michael stand up for thy people; he is the great prince that is to stand for them, and there shall be a time of trouble such as never was, nor should be. When he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled. The wise are to understand, but the wicked are not to

understand, for God shall send them strong delusions that they may believe a falsehood. This is the power to be destroyed at the coming of the Lord in flaming fire.

We are thankful that Bro. Heyes has noticed slightly, our article in the *Banner* of Oct. 15th. It is hoped that he will further notice these things as the most important part of scripture. Or is his favorite theory endangered by it? If he will call to mind his queries in *Banner* a few years ago he will now get the answer. We are no "Adventist," but will be found their most intolerant enemy. But we think Bro. Heyes' remark too obscure to reply to. We should like to refer to his office as watchman, trumpeting uncertain sounds. But we say to Bro. H. we mean no offence; and we would be glad to have him review our theory.

We will conclude the judgment on the Gentiles in another article. B. SWEET.

For the Gospel Banner.

### Do the Dead live until the Coming of Christ in his Kingdom?

*Being an examination of those Scriptures relied upon by immortal-soulists to prove that, at death, the soul goes immediately to Heaven or Hell.*

NO. II.

As comparatively few believe that the grave is paradise, we shall pass this with but a remark or so. Liddell and Scott define *paradeisos*, the word used in Luke, as "a park or pleasure grounds," "by LXX, for the garden of Eden;" and "as the name of a city." Webster, "primarily, a pleasure garden with parks and other appendages." The Scriptures, as a place, "the holy city," "the new Jerusalem," "the everlasting kingdom," in which place, city and kingdom, are found "the river of water of life," "the tree of life," and *not the grave, hades*. The *grave* would be a poor place in which to find the tree of life, the river of water of life! and to hear pœans of praise, to see palms of victory and crowns of glory!

*Paradise* is to be located on or in the "new heaven and earth." How, then, can there be a paradise, when there is as yet no new heaven and earth? The kingdom of God and the Lamb, is wherever their throne is. No throne, no kingdom. God has a throne in heaven. Jesus is now on his Father's throne. The throne of God and the Lamb is to be found in the city of David, the holy city, the new Jerusalem, which John saw coming down from God out of heaven, and which he calls the new heaven and new earth.

The 21st and 22nd chapters of Revelation describe this kingdom, city and paradise of

God. Neither of these is found until Satan is bound, until after the first resurrection, until the first heaven and earth shall have passed away. Then it is said: "Now is come salvation, and strength, and the kingdom of God." And in that kingdom, in the future and eternal state, it will be said to those having overcome, "will I give to eat of the tree of life, which is in the midst of the paradise of God." It is clear, then, in fact, no paradise of God is now in existence, and was not in the day of the thief. Therefore, it cannot be understood that Christ promised that the thief should be with himself, in paradise, on the day he died.

The "new heaven and earth," the "pure river of water of life," "the kingdom of God," "the throne of God and the Lamb," "there shall be no night there" and "no more death," and "the tree of life, which is in the midst of the paradise of God," are all terms descriptive of places and things which necessarily carry into the future and eternal state. The Savior could not have intended to convey the idea to the thief that *on that day*, the day of his crucifixion, *he and the thief* should be together in paradise. Jesus did not go heaven for forty-three days afterwards. The Bible is silent about the thief's death that day. His legs were broken to keep him from getting away. It is certain he was not buried with Jesus. We are, therefore, necessarily compelled, in order to make this text harmonize with all the teachings of God's Book, in order to make this text comport with the facts of the case, to place the comma after *thee* instead of after *to-day*.

Now the thief did not ask to go to paradise that day. He asked to be remembered when Jesus came into his kingdom. Jesus, no doubt, understood him. In that awful crisis, he certainly would not have trifled with the feelings of a dying man. To be honest, therefore, the answer must be homogeneous with the request. What was that? "Lord, remember me, *in death?*" "When I die, remember me?" No! "When thou comest in *thy kingdom*, REMEMBER ME." If there be any mercy in God, any truth in Jesus, the thief will be remembered, will be with Jesus in paradise when it shall be established in the new heaven and new earth.

The resurrection and judgment take place before this request of the thief can be complied with. 2 Tim. iv. 1, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." Did the resurrection and judgment take place on *that day*? Have they since? If not, neither has the prayer of the thief been yet answered.

All christians, both dead and living, are to be crowned before the thief's request can be answered. "And *when* the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Jesus comes to christians; they do not go to him. There is no kingdom, no paradise for man beyond the skies. "The paradise of God," "the garden of God," the park, the elysian fields, "the river of water of life," and "the tree of life," are all to be located on this earth. "Blessed are the meek; for they shall inherit the earth."

Paul did not expect to be crowned at death, nor did he teach others to expect it. He speaks of his dreadful death, of his trials, of having kept the faith, and his expectation of "a crown of righteousness" "*in that day*." If "old wives' fables," "the doctrine of devils," or of the spirits of dead men, had been true, Paul was the right man to have uttered such doctrine, and his the time and place. The world was receding from him, and death, in its most horrid form, was about to arrest his mortal career. If, therefore, any are to live between death and judgment, *why not Paul?* And, if he, why not announce that fact to his brethren? Aye why? Because *he did not believe it*. On the contrary, he affirmed that *he and others* would be crowned "*IN THAT DAY*." Moderns, in speaking of the dead, say that they are "alive in glory," "in the paradise of God!"

The Bible promise is *not in death*, but "*in that day*," the judgment day, the day of the Lord. Paul, you see, was not "orthodox." He had not drank in that dirty, filthy pool of "the doctrine of devils," the doctrine of the spirits of dead men first taught by heathen philosophers, then adopted by "the man of sin, the son of perdition," and afterwards copied by all sectarists. Contrarywise he indubitably branded these "*false teachers*" thus: "But the Spirit expressly says, that in future times some will *depart from the faith*, giving heed to deceiving spirits, and *doctrines concerning demons*." (Campbell's translation.) These "*doctrines concerning demons*" mean nothing else, can mean nothing else but "*doctrines of the spirits of dead men*." God, therefore, by the Spirit, through Paul, has expressly given the times and persons in which and from whom these "*doctrines of devils*" shall flourish, as well as their immediate associates. These are "a forbidding to marry, and commanding to abstain from meats" on certain days. This portrait was taken for the Catholic Church, "the old mother of harlots" and her brood of six-hundred and sixty-six daughters!

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

January 13th, 1869.

### Mortal or Immortal? Which?—No. 2.

#### MAN NOT A COMPOUND BEING.

The Scriptures nowhere teach that man is a compound being as taught by modern theology. They never separate him into two or more distinct parts or beings, as generally done, but always represent him as *one* person; and though it is true they speak of body, soul, and spirit, as appertaining to man, yet they do not teach that any one of these parts can exist as a separate entity. The body cannot live without the spirit—nor can the spirit or soul exist apart from the body. It takes the whole to make a living man. If it is true that the soul or spirit can exist separate from the body, and that it is immortal, then man as we now see him in the present state, is a compound being—made up of two parts, a *mortal body* and an *immortal spirit*; and of course the invisible, spiritual, and immortal part is of the most value. This in fact is said to be the man proper. The body is only regarded as a means by which the immaterial spirit may come in contact with the outer world, but in no way necessary to its existence. This view is unscriptural, which we shall endeavor to show. Man is made of such materials as his Creator used at the first. There is no doubt on this point, so we shall refer to the account which Moses gives of his creation.

#### THE CREATION OF MAN.

It is written, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul," Gen. ii. 7. Now there are two points in this text worthy of notice. 1st. MAN was formed of dust; 2nd. This dust-man was made a living creature by breathing the breath of life. It was not the addition of a spirit that made him a man—

he was so called before life was imparted. In Gen. i. 26 we read,—“And God said, Let us make *man* in our image, after our likeness; \* \* \* \* So God created *man* in his own image.” And in the language quoted above it is stated of what he formed *man*, viz., of “the dust of the ground.” The reader will please observe that this dust-formation was called *man* before the breath of life was breathed into his nostrils. He was an organized imago or likeness of the Elohim, and perfect in all his parts; yet without life. There was the heart and the arterial system ready to propel and convey the blood to the ultimate tissues; the lungs ready to expand as soon as the breath was infused; the stomach, liver, and all the internal viscera prepared for the work for which they were designed; the brain, spinal marrow, and the whole telegraphic system of nerves, well adapted for the manufacture of thought, and the transmission of the nervous fluid to every part of the body; the skin with its millions of pores, ready for throwing off the waste matter of the system; and the eyes for seeing, ears for hearing, hands for handling, and feet for walking, &c.,—a *man* perfectly organized, but yet without life. All will admit that this dust-man was only “of the earth, earthy”—that he was not then a double being at any rate—that there was no immortality in him. On this point, and so far, all are agreed. Now let us see what the Creator did to make this inert organism to live. We read, that the Lord God “breathed into his (the man’s) nostrils the breath of life, and man became a living soul.” Now we have a *living* organized being. As soon as the breath of life inflated the lungs, the heart began its pulsations, the blood was driven to the extremities, and life was manifested by the various acts of seeing, hearing, walking, thinking, &c. Did the man receive anything more when the breath of life was breathed into him, than what any one does at the present time when he breathes? It is claimed by immortal-soulists that a soul or spirit—a distinct entity—was given by Deity at that time; and that man *then* became possessed of an immortal soul. The

record, however, does not say so. It says, "man became a living soul." *Soul* is only another term for *person* or *creature*. In the 20th, 21st and 24th verses of the very same chapter, the word *nephesh*, here rendered *soul*, is translated *creature*. Sometimes the word *soul* means *life*, and is so translated, as in Gen. i. 20, 30. If breathing atmospheric air gives immortality, or because man breathed it he became an immortal soul, then all breathing animals are immortal souls too. In Gen. vii. 21, 22, we read that at the deluge, "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.*" *All*, both animals and men, lived because they breathed, and all died alike when cut off from breathing by the waters of the deluge.

Job understood this correctly when he said—"The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job xxxiii. 4. So did Elihu, one of Job's friends, as we read in chap. xxxiv. 14, 15,—"*If he (God) set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust.*" Solomon also declares that in the matter of death man has no advantage over a beast—"as the one dieth, so dieth the other; yea, *they have all one breath*; so that a man hath no pre-eminence above a beast: for all is vanity. *All go unto one place: all are of the dust, and all turn to dust again,*" Eccl. iii. 19, 20. And again, he says in chap. xii. 7,—"*Then shall the dust return to the earth as it was; and the spirit (or breath) shall return unto God who gave it.*" The man was formed of dust, and at death to dust he returns; and God gave him breath out of his great reservoir, the atmosphere, which breath when he expires returns to God who gave it.

We think that the creation of man shows conclusively that there was no immortal soul put into him then, but that he was nothing more nor less than an image of the

Elohim, organized from dust, and made a living being by breathing atmospheric air.

#### ADAM NOT IMMORTAL.

The law under which Adam was placed proves that he was not immortal. Let us read it. "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof *thou shalt surely die.*" The continuation of life depended upon his obedience; hence he was not deathless. This law was given to Adam—the man whom the Lord God had formed (Gen. ii. 8)—the living being which had been made from the dust of the ground. He understood the law, as is evident from Eve's reply to the tempter, Gen. iii. 2, 3. "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Now mark the doctrine enunciated by the tempter—"And the serpent said unto the woman, *Ye shall not surely die,*" verse 4. Which spoke the truth—God or the serpent? We need not be at a loss to answer. God is true, and his word is the truth; but of the tempter Jesus said, "he was a murderer from the beginning, and abode not in the truth; because there is no truth in him." John viii. 44. Are not those of the serpent seed, who believe and perpetuate the lie of the serpent, by positively affirming that sinful man is immortal? If God had made man immortal he would never have threatened him with death, as a punishment for breaking his law.

The sentence of death passed upon Adam also shows that he was subject to death. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." There is no recognition here of the popular doctrine, that the *soul* or *spirit* is the man, and that this can never die. Adam, the man formed of the dust of the ground, is addressed; it was this living being that sinned; and it was this man which was to die and return to the ground from which he had been taken. If the body is only a house

for the man to live in, then the sentence was not passed upon the *man*, but upon his habitation—which is absurd. The man escapes unhurt—did not, can not die, according to the popular belief, and therefore the serpent told the truth, and God was a deceiver. Oh impious thought! "Let God be true, though every man be found a liar."

The means adopted for executing the sentence also shows that man is mortal. Had Adam been permitted to remain in the garden of Eden, he would have had access to the tree of life, and thus have been enabled to escape the sentence of death passed upon him, by perpetuating his existence. Hence we read, Gen. iii. 22-24, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden and cherubims, a flaming sword which turned every way, to keep the way of the tree of life." The expulsion of Adam and Eve from the garden, and consequently their being cut off from the tree of life, is a conclusive proof that there was no immortality in them. The means to become immortal, or to perpetuate their existence, was not inherent in themselves, but outside; it was connected with partaking of the tree of life. So when they could no longer eat of its life-giving fruit, the sentence was executed, and thus "sin when it was finished brought forth death." Hence it is written, "And all the days that Adam lived were nine hundred and thirty years; and he died," Gen. v. 5.

We think that the reader will plainly perceive, from the account of man's creation, fall, and sentence of condemnation, that he is not an *immortal* being—that he is not possessed of a two-fold nature—a mortal body and an immortal spirit. We have seen that *the man* was made of dust, and that the spirit which was given him was nothing more than the air which he breathed, and which he had in his nostrils in common

with all the lower animals. Such a soul or spirit as it is said man possesses, we find no account of in his creation. His superiority over the rest of the animal world was in his organization—his larger and finer brain, erect posture, and the use of speech—in short, his likeness to the Elohim. But like the animal race, over which he was placed as having dominion, he was formed of the dust, and lived by breathing in common with them; and when expelled from the garden of Eden, being cut off from the tree of life, like them he died, and returned to the dust. And as the stream cannot rise higher than the fountain, nor the fountain impart to the stream properties which it does not possess, so Adam being completely mortal could not transmit immortality to his posterity, nor can any of his descendants boast of possessing that which he had no power to give. If man attains to immortality it must be obtained from some other source than fleshly descent. It comes through Jesus Christ, the Second Adam, who becomes to all who receive him and his message, "the tree of life." But more of this hereafter. EDITOR.

### Resurrection and Judgment.

Dayton, Ohio, Dec. 20th, 1868.

BRO. WILSON:—I infer from the reading of the *Banner*, that you are strongly opposed to the doctrine of Mortal Resurrection. I opposed it myself until I understood how they applied the Scriptures, and what they really mean by the judgment. Claiming to be a christian I took my Bible, and investigated with an unprejudiced mind, comparing scripture with scripture; and I find there is to be a judgment of the saints after the resurrection. Now when are we judged in this life? and would it not be absurd to judge an immortal being? For Bible testimony please examine the following scriptures—

1. "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, whether good or evil," 2 Cor. v. 10.

2. "The Lord Jesus Christ shall judge the quick and the dead at his appearing and His kingdom," 2 Tim. iv. 1.

3. "The day of wrath and the revelation of the righteous judgment of God, who will render to every man according to his deeds

...in the day when God shall judge the secrets of men by Jesus Christ," Rom. ii. 5, 6, 16.

4. "We shall all stand before the judgment seat of Christ. Every one of us shall give an account of himself unto God," Rom. xiv. 10, 12.

5. "Therefore judge you not anything before the proper time,—till the Lord come, who both will bring to light the secrets of darkness, and will make manifest the purposes of the hearts, and then the praise will be to each one from God," 1 Cor. iv. 5.

6. "He rejecting, and receiving not my words, has that which judges him; the word which I spoke, that will judge him in the last day," John xii. 48.

7. "Wonder not at this; because an hour comes in which all those in the tombs will hear his voice, and will come forth; those having done good things to a resurrection of life; and those having done evil things to a resurrection of judgment. I am not able to do anything of myself as I *hear* I judge, and my judgment is just," John v. 28-30.

8. "The Father, without respect of persons, judgeth according to every man's work," 1 Pet. i. 17.

9. "It is appointed unto men once to die, but after this the judgment." Heb. ix. 27.

10. "Who shall give account to him that is ready to judge the quick and the dead," 1 Pet. ix. 5.

11. "That we may have confidence in the day of judgment," 1 John iv. 17.

12. "The time of the dead that they should be judged," Rev. xi. 18.

13. "Clothed upon that mortality might be swallowed up of life," 2 Cor. v. 4.

14. "There shall be a resurrection of the dead, both just and unjust," Acts xxiv. 15.

15. "And now dear children abide in him, so that when he shall appear we may have confidence, and not be put to shame by him in his presence," 1 John ii. 28.

The evidence is conclusive, that there will be a judgment, only to those who have come into relation with God. Just servants once, then unjust. If we are raised immortal why should we have fear, or have confidence in his presence? I am fully persuaded that only those who have come into covenant relation with God will have a resurrection; and the unworthy saints will be hurt of the second death. After we all fully understand the subject of eternal judgment, then we may all speak the same things, and all mind the same things, for it covers the whole ground. As there is a process in raising wheat and corn, so is the process of the resurrection or judgment. Hoping you will carefully examine this sub-

ject and give me your candid Bible view of the foregoing scriptures in the *Banner*, or by letter, you will greatly oblige a seeker after truth.

Mrs. C. H. Cook.

Our attention is called by the preceding letter to the subject of resurrection and judgment. The texts quoted we have carefully read, (and numbered for easy reference;) but we cannot come to the same conclusion that our sister has done. We believe in the resurrection of the *dead*, not of the *living*, and in judgment. We believe that there will be a resurrection of both just and unjust—faithful and unfaithful; and that the just or faithful will awake to everlasting life, and the unjust or unfaithful to shame and everlasting contempt. See Dan. xii. 1, 2; John v. 28, 28. But we know of no scripture which teaches that those who are faithful unto death will be raised from the *dead mortal*. And it is passing strange to us, that brethren who profess such a love and high esteem for the Word of Truth, should go so far astray, as to build an article of saving faith upon a mere inference, or a deduction of human reasoning. For such mortal resurrection most assuredly is. There is no direct testimony in its favor. In order to establish the doctrine violence is done to the plain Word of God. It is taught by the advocates of this doctrine that resurrection is a process, a growth, a progressive act; that it is the raising of a person from a lower to a higher state; and is not that instantaneous awaking of a dead person to life that we have supposed it to be. When we read, (1 Cor. xv. 42,) "It is *sown* in corruption; it is *raised* in incorruption," we are taught by high authority that *sown* in this place does not mean sown, but "springs to light;" and that *raised* is not to be understood of raising a dead body to life, but of the *change* of a living person to spirit who has already "sprung to light;" after being approved at the judgment. But nevertheless we believe that Paul taught the resurrection of the *dead* and not of the living. He taught that the dead will be raised and the living *changed*. "The *dead* in Christ shall rise first," then the living will together with



them be caught away to meet the Lord, and be with him forever. "The dead shall be raised incorruptible, and we (the living) shall be changed; for this corruptible (dead body) must put on incorruption, and this mortal (living body) must put on immortality," 1 Cor. xv. 52, 53.

We believe that Jesus is "the resurrection and the life," and the one "ordained of God the Judge of quick and dead;" and also that "the Father judgeth no man, but hath committed all judgment to the Son." And we further believe, because it is written that Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, (*krisin*, judgment;) but is passed from death into life," John v. 24. The obedient believer "has eternal life"—not in fact—but in *promise*; for "this is the promise which he has promised us, even eternal life," 1 John ii. 25. Again, "this is the record that God has given us eternal life; and this *life* is in his Son. He that hath the Son, hath life; he that hath not the Son of God, hath not life. These things have I written unto you that believe on the Son of God; *that you may know that you have eternal life.*" 1 John v. 11-13. Mark! this life is in the Son—"is hid with Christ in God," as Paul says; and "when Christ, *our life*, shall appear, then shall ye also appear with him in glory," Col. iii. 3, 4.

The question at issue is, as to whether this life—eternal life or immortality—is given at the resurrection, or after trial at the judgment seat. The Scriptures positively declare, as we read them, that it is at the coming and appearing of Jesus Christ, and at the resurrection, which occurs at the same time; nor do we read that it is given at the judgment at all. "Eternal life is the gift of God, through Jesus Christ our Lord." It is not the reward for good works; but is promised and will be *given* to those who believe on the Son. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day," John vi. 40. Again,

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," verse 54. The theory of a mortal resurrection of the saints is based on an erroneous idea of the judgment, and what the saints appear there for. Because some texts say that *all* must stand at the tribunal of Christ, to be rewarded according to their works, it is therefore inferred that all must appear there in a mortal state, for say they, it would be absurd to think that an immortal being can be judged. But is it not correct to say that a person who has eternal life given to him by a resurrection from the dead may have glory and honor awarded unto him in the kingdom of God? We think the whole tenor of the Scriptures goes to show that the saints appear before the "Righteous Judge" to receive their reward, or position in the kingdom, which will be according to works done.

This will be further apparent by considering the passages quoted by our sister. We will just notice them in order according to the numbers so as to avoid repetition.

1. 2 Cor. v. 10. This passage plainly teaches that *all* must appear before the judgment-seat of Christ; and it also states why they appear—"that every one may receive the things in body, (or person,) according to that he hath done, whether good or bad." That is all right—the faithful will be rewarded, the unfaithful, punished. Nothing whatever about appearing in mortal flesh, however, or giving immortality at that time.

2. 2 Tim. iv. 1. That the Lord Jesus will be the Judge of the living and the dead is plainly taught in other texts also. See Acts x. 42; Rom. xiv. 9; 1 Pet. iv. 5. Nothing here to prove that mortal resurrection is true, that we can discover.

3. Rom. ii. 5, 6, 16. This quotation is fully sustained by parallel passages in many places. God, by Jesus Christ will render to every man according to his deeds, in the day of judgment, when he shall judge the living and the dead—"To them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of

man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." Nothing in favor of the new doctrine that we can see. The award is to be according to works.

4. Rom. xiv. 10, 12. This passage may be illustrated by the parable used by our Lord, as recorded in Matt. xxv. 14-30, and Luke xix. 12-27. Those servants to whom the nobleman entrusted his affairs, with the charge to "occupy till I come," at his return, gave an account of what they had done during his absence. The one with the five talents had gained five more; the one with two had doubled them; and these were rewarded with being made rulers in the kingdom; while the unfaithful and negligent servant was deprived of what had been entrusted to him, and cast into darkness. But here is no proof that both parties stand at this tribunal in mortal flesh, or that life is given as a reward.

5. 1 Cor. iv. 5. This was a caution given to the Corinthians, by Paul, particularly with reference to himself. There were some at Corinth who judged him, but wrongfully. But this he esteemed as a small matter, since he was not conscious of any thing evil, and did not judge or condemn himself; but says he, "he who judges me is the Lord." The Lord even judged him then, and there was a time, when the Lord should come, and secret things would be revealed, and "then every man (approved) shall have praise of God." Till that time they were to hold their judgment in abeyance, and the Lord would show or make manifest his servants. This is a consolation to all the true servants of God, and because of this they avenge not themselves when unjustly treated, remembering that "the Lord will judge his people." No mortal resurrection taught here.

6. John xii. 48. He who rejects Christ, and receives not his word or the gospel, will be judged by that word at the last day. This is correct; but we have only *one* class here. We believe that this class will ap-

pear in mortal flesh, and be punished with everlasting destruction.

7. John v. 28-30. Two classes raised—one to life, the other to judgment. Those who have done good things have a resurrection of life, or as Daniel expresses it, they awake to everlasting life; while those who have done evil things come forth for judgment, or to "shame and everlasting contempt." This passage we claim is directly opposed to the new theory, and cannot be made to support it.

8. 1 Pet. i. 17. This needs no comment whatever; it is admitted.

9. Heb. ix. 27. This is also admitted: we do not deny a judgment to come, as some falsely charge. But this by no means proves that the justified ones will come forth in sinful, mortal flesh.

10. 1 Pet. iv. 5. This is like No. 2.

11. & 15. 1 John iv. 17: 1 John ii. 28. These two passages are of the same import. The apostle John esteemed it of the greatest importance that the dear children to whom he wrote, should have boldness or confidence in the day of judgment, so that they might not be put to shame before Christ at his coming, or in his presence; and how was this to be attained? He tells us—by abiding in him, and by dwelling in love. If we abide in him, we shall walk as he walked, and keep his word, and the love of God will be perfected in us. To such there is no condemnation; they shall not come into judgment, as Jesus said; God justifies them even *now*, and Christ condemns not, nay he died, and makes intercession for them; and the apostle Paul shows that *nothing* can separate such like characters from the love of God which is in Christ Jesus our Lord. See Rom. viii. 30-39. It is not likely that these will be brought to trial on a matter of life or death, or be put to shame in his presence. No, it is positively stated that they have everlasting life, and that they will be raised, if dead, incorruptible. But how would Paul feel, after what he has taught, should he come forth in his vile, or humiliated body, instead of that glorious body which he was expecting? Would he have that confidence,

which John speaks of? Hear what John 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," 1 John iii. 2.

12. Rev. xi. 18. This needs no remark, except that at that time the Judge will give a *reward* to his "servants the prophets, and to the saints, and them that fear his name, small and great," but it is not stated what that reward is.

13. 2 Cor. v. 4. The being "clothed upon" referred to in this passage is not what some quote it for, viz., a being clothed with mortal flesh at the resurrection. The present state of things is temporal, and is compared to a tent, which can be easily removed. The future state is eternal, and is compared to a building of God, a permanent structure. The tabernacle and the temple serve as the basis of the figure. In this present state we groan, earnestly desiring the permanent condition of things, which is from heaven; "and surely, having been invested, we shall not be found destitute. For, indeed, those being in the tent (or present state) are groaning, being oppressed; in which we desire not to be divested, but invested, that the mortal may be absorbed by life." The apostle's desire was not that he might be put out of the tent, and thus be found destitute, but rather that he might enter the house, or permanent habitation, so that the mortal might be exchanged for the immortal state. We understand this portion of scripture as referring to that state of things which will be introduced by the advent of the Lord Jesus; and that the change of the living saints is referred to here rather than the resurrection of the dead. However, we see nothing in it to favor a mortal resurrection theory.

14. Acts xxiv. 15. This we believe, and have already quoted; but it neither proves a judgment, nor that the saints will stand before the tribunal in mortal flesh.

We have now examined all the proof texts brought forward by our sister, though very briefly, but we trust fairly and honestly;

yet we are unconvinced. Much might be said to show that the doctrine sought to be established is incorrect, but our present limits forbid. Our sister says, "as there is a process in raising wheat and corn, so is the process of the resurrection or judgment." We do not see the analogy, and therefore beg to differ. The Scriptures do not reveal any process in resurrection. Pray what process like the growing of wheat in raising Jesus from the dead? Will some one who believes that Jesus was raised mortal please inform us how long it took the Spirit to do it? A process implies time and different stages of advancement. Where Paul refers to the sowing of grain, it is not to show a process in resurrection, but rather to show the absurdity of the question,—"*How are the dead raised up? and with what body do they come?*" But we cannot enlarge now. We submit the foregoing to the candid consideration of our correspondent and readers, hoping that all may "buy the truth, and sell it not."

EDITOR.

For the Gospel Banner.

#### Exposition of 1 Pet. iii. 8.

"Finally, be ye all of *one mind*, having compassion one of another; love as brethren, be pitiful, be courteous."

"*Finally, be ye all of one mind.*" This is the summing up—the legitimate deduction of the reasoning or admonitions in this, and the chapters preceding the text. They were addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; who were elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. The salutation runs thus, "grace unto you, and peace be multiplied;" chap. i. 1, 2. The object of his letters was to instruct those whom he addressed in their social and relative duties—the duties of servants to masters—due subordination of all to governors, or those who possessed legal, or just authority; and lastly in his series, the relative duties of husbands and wives. In his finale, he says, "finally, be ye of one mind." In this peculiar relation, their duties being mutual, and when duly exercised, would, as naturally as effect follows cause, produce a *oneness of mind* as the legitimate result, notwithstanding their physical and mental organizations might be very dissimilar; but in obedience to the great law of

love, all their mental and moral powers would find a common center; all their feelings, plans and aspirations would find but one channel, flow without producing an angry ripple on the surface. Thus, by giving heed to the admonitions of the Apostle, the great object would be attained. In the great temple built by Solomon, the stones forming the same, were fitted in their respective quarries, so that when they were placed in the building not the sound of a hammer, or any tool was heard. This seems to be significant, that the lively stones which will constitute the spiritual temple, or the house of God, cannot be composed of discordant materials; there is no schism in the members of a perfectly organized human body, and is it supposable, that it can be otherwise with the members constituting the body of Christ? The very idea is preposterous and absurd. In these days of fables, many discard the idea of a union of christians this side of the resurrection of the just.

Taking the same standpoint that Elijah did, anciently, when he saw nothing but a total apostacy, that he was left alone, and his own life sought; but probably the answer to us, would be similar to that which was given to him, viz: "I have reserved to myself seven thousand, who have not bowed the knee to the image of Baal." "God will have a seed to serve him." The gates of *hades* shall not prevail against the true church. It is true we live in "perilous times,"—times of dissensions, and neglect of the admonition of the prophet Jeremiah to "stand in the ways and see, and ask for the *old paths, where is the good way, and walk therein, and ye shall find rest to your souls; but they said, we will not walk therein,*" Jer. vi. 16. Thus to all human appearance everything seems to be diverging from the SUN OF RIGHTEOUSNESS, the great center of life, light and heat, and a departure from the "fountain of living waters;" but our faith takes cognizance of "the exceeding great and precious promises;" of the saint's inheritance in THE KINGDOM after our pilgrimage is ended.

"*Having compassion one of another.*"—Jesus possessed this grand, this lovely trait of character in an eminent degree. He is our model—our pattern. His mission was to heal the sick, the lame, the maimed, to instruct, and to comfort the mourning and the sorrowful ones; "though he was rich, yet he became poor that through his poverty we might become rich;" all this was done without fee or reward; *unlike any of the modern physicians and most of the philanthropists of the present day.* We are taught, that "if any man have not the spirit of

Christ, he is none of his." Thus we see that compassion is very necessary—very essential, and even an indispensable ingredient in christian character, a great vacuum would be formed without this, and render the term christianity a misnomer.

"*Love as brethren.*"—"God is love." Charity, or love, (the terms being interchangeable) is the crowning glory of the christian—the climax of the christian graces. If all the other graces or items which constitute a person a christian, were possessed in the highest degree, even faith by which he could "remove mountains, and understand all mysteries, and *all knowledge,*" etc., they would all be unavailing without love; see 1 Cor. xiii. As this is an attribute of Jehovah, it follows, that in order to be assimilated to him, and to Jesus our elder brother, we must not only "love God with all our soul, and with all our might, and strength, and our neighbor as ourselves;" but further, we are to "love our enemies,—to bless them that curse us, pray for those who despitefully use and persecute us;" see Matt. v. 43-48. Here we see is the great test of christian character. This is to be like Christ, the great Captain of our salvation.

"*Be pitiful.*" This is so nearly allied to compassion, that if it is not a synonym, the same terms used to define the one, will define the other, and hence, it seems it is employed here, more for euphony's sake, to avoid a repetition of the same term. I shall not therefore attempt an elaborate discussion of this term.

"*Be courteous.*" Webster defines this word more in accordance with the French idiom, (from which it is derived,) than from the Bible use of it. It is defined to describe the trappings of the courts, the politeness, the etiquette, the suavitiveness, the affability, and the urbanity for which the French people are proverbial. The Spirit's use of the term seems to exalt it to a higher plain, and give a far wider range. All the other graces seem to be embraced within its ample folds as the greater always includes the less; for, it seems to cover the whole ground of all the rest; like charity, it is the grand central point of attraction, and where they all seem to culminate.

A few inferences from the foregoing and I will close. The apostle, in the text and context has erected a platform which covers the whole ground of christian duties. The most prominent in the text, or in other words, the great point or argument considered, is christian union, briefly summed up. "Finally, *be ye all of one mind.*" A house divided against itself cannot stand, are the words of him who spake as man never spake;

it is a self-evident axiom, and in accordance with the principles of sound philosophy; modern reformers, [self styled,] and those who cause divisions, to the contrary notwithstanding. Peter, in his second letter, first chapter, gives the true programme; beginning with faith, to which is to be added knowledge, virtue, or courage, temperance, patience, godliness, brotherly kindness, and to cap the climax CHARITY! These graces will qualify those in possession of *all of them* for an abundant entrance into the everlasting kingdom. It is perfectly plain by the foregoing, that no prominence is given to *knowledge* above the others, as this is the keynote of the founders of the new sects, and also of their followers. Now if it was based on real knowledge of the scripture teaching there might seem some plausibility, but when they can boast of nothing more than mere *speculation* and inference, or more properly guess work, they are to be shunned and discarded. The knowledge to be acquired in order to attain salvation, or the kingdom is so plainly taught, that "he that runs may read," no abstruse reasoning is required for this purpose.

Rosendale, Wis.

M. I. LEWIS.

### Napoleon and the Suez Canal.

The Suez Canal is one of the most important operations of the age. It is a double operation—a work both of union, and of disunion. It unites and disunites the two hemispheres of the globe. That canal, it is said, will be completed in 1869, and will then be available for vessels of all draught, even for ships of war. From the moment of its completion a passage from the Mediterranean to the Indian seas will be opened up for French vessels of war. The great war port of Toulon is situated on the Mediterranean. Corsica and Algeria, both in, or on, the Mediterranean, belong to France. France is, therefore, even now the predominating power in the Mediterranean; and should she conquer Italy in the approaching struggles she will then be all but absolute in that sea. We permitted ourselves to be coaxed out of our strong position in the Seven Islands by the blundering of Lord Palmerston, and the crafty compliments of Greece—offering the crown to Prince Alfred—when the crown of royalty was not worth five shillings. But flattery and Palmerston robbed us of our strong position—and left us nothing but Malta, at the extremity of the Mediterranean. France will, consequently, be all but paramount in that sea. Egypt, as we know, is controlled by French agents even now; and when the Suez canal has been opened for French ships, the entire sea line from Tou-

lon to the extremities of the globe will be in the hands of France. The Suez canal being altogether a French work, will of course belong to France, and it will prove, as we have said, a momentous work both of union and disunion. France will then be united at Toulon with the remotest islands of the Eastern seas. She can send her ships of war direct from Toulon, through the Egyptian canal to the Red Sea and the Indian Ocean. The Suez canal will be the spinal chord of one vast empire, and palpitations of its waves will send a sensation to the opposite extremities of the globe. A word telegraphed from Paris will thrill along the spinal chord to the ends of the Red Sea, and from thence to India and Japan. But what a work of disunion will it not also prove! How can England and France ever look one another in the face as friends when once that canal shall be in full operation? It is England's direct route to India and Australia. She will require the use of every day and hour. She will still more require the general privilege of passing through Egypt on her way to India. The canal will be desirable, but the overland route will be indispensable. Now, let us remember that France is almost mistress of Egypt, even at present; but when the Suez canal, completed and opened, shall be in her hands, her power and influence will be greater than ever. She will be the mistress of Egypt altogether. The famous "Barrage" gives her command already; the completed canal will increase her command into absolute power. Can England allow this? Can we permit the route to India to be at the absolute disposal of our great rival? Can we suffer French war-steamers to pass to and fro by the Mediterranean and by Suez; to and fro from Toulon to the Indian seas, while France may at any moment exclude every English vessel from the canal, and refuse every British soldier permission even to set foot on Egyptian soil? To do this would be to give up our supremacy altogether; and not only to lose it ourselves, but to convey it into the hands of France. We should lose half of our empire at once; and France would gain nearly all that we had lost.

In order to understand the question of the Suez canal thoroughly, we must go back to the early period of Napoleon the First. The mission of the Egyptian army, under Napoleon the First, was to conquer Egypt, so as to open a new road to India—where the forces of the French Republic were, if possible, to drive the English from their possessions in the East, and to dry up the sources of their wealth? And, besides this "to cut through the Isthmus of Suez,

and to secure to France the exclusive possession of the Red Sea." Such was both the mission and the prime object of Napoleon the First, in his invasion of the East, exactly seventy years ago. Just seventy years have passed, and the colossal scheme of the First Napoleon, overthrown at Aboukir and the "Nile," has been set up once more upon its feet. The old Grecian colossus fell forever. The colossus of Napoleon has fallen and risen again. There it stands bestriding Egypt—and what human power can overturn it now? "To invade India by way of the Red Sea, to cut through the Isthmus of Suez, and to attack the English in their Eastern empire." Such were the objects of Napoleon in the mission of 1798; and such are the objects of another Napoleon in the mission of 1868. For Egypt is now little more than a province of France. It is filled with French workmen and French agents, most of whom have been trained to war, and the Suez canal is to be opened in 1869. Let every one meditate on the importance of these facts, and especially reflect with wonder on the apparition of another Napoleon, to carry out, after seventy years, the vast projects of Napoleon the First, and obliterate all traces of Nelson and the "Nile."

We should be much mistaken, however, if we were to imagine that the subject of military canals was exhausted by our view of the canal of Suez. There is another of equal importance, and almost equally ominous import. The French canal of the Garonne, from the Atlantic to the Mediterranean, has just this day been completed. Gunboats have just passed through it, from sea to sea. It is stated that it is passable not only for gunboats, but for larger vessels, so that from this day France can send her war steamers from Cherbourg and Havre to Toulon and the Mediterranean in a direct line, without crossing the Bay of Biscay, or going round by Gibraltar. In a word, for all such Gibraltar has been neutralized; and all our control over French movements has been lost. This is the most important; conjoined with the Suez, we discover in it the execution of one vast scheme of French supremacy and of Napoleonic imperialism. By means of these two canals, French troops, war steamers, and munitions of war, can be sent by the shortest route, direct from Cherbourg and the canal, and Toulon, to the Levant, Palestine, Egypt, and the Red Sea. The Grand Napoleonic waterway has been formed, and is about to be revealed to the startled nations. Guarded on both banks by the satellites of Napoleon, and shut out from the approach of all mankind without his previous permis-

sion. Rapidity again presents itself in these large-minded arrangements. There is no longer the sailing round by the Pillars of Hercules; there is no longer disembarking at Alexandria, and embarking again at Suez; there is still more no longer any dread of English guns on the heights of Gibraltar. The Napoleonic brain has baffled and outreached us all; and while we are boasting of our petty victory over poor savages in Abyssinia, Napoleon has been weaving his iron net-work around the world and raising up his millions of armed men to guard, and manipulate that net-work. Enervated and debased by our love of money, we are mauling about reform, and glorying over Abyssinia, while the avenger of St. Helena is seizing upon the highways of the globe. Masterly conceptions and rapidity of execution, are two characteristics of this new Napoleonic era. From Cherbourg to the Indian Ocean is now but one short, straight line! The Napoleonic era begun; the Ides of March have come; but they have not ended yet; and when they end, how many Cæsars will have fallen? But the flank of Gibraltar has been turned, and our command of the Mediterranean has been broken up. An ominous commencement for the "Ides of March."—*The Last Vials.*

### A Corrupt State of Things.

On Sunday evening, Nov. 15th, 1868, we went to Plymouth Church, Brooklyn, N. Y., and heard a stirring sermon by Henry Ward Beecher, on the text—"Abhor that which is evil"—from which we give the following pungent paragraphs:—[*Ev.*]

"The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah. It seems as though society must dissolve, as though it must be unable to cohere much longer. And the most alarming thing is not the condition of our pulpits; it is the most absolute torpor of the public conscience. We are in cities that are full of churches in which the most monstrous ebullitions of wickedness seem not much to disturb the tranquillity of the house of God. The Christianity of New York is no match for depravity in that city. And what is true of that city is not untrue of many others. There has been a fair field, and fair conflict; and to-day the conscience of New York is overmatched and put down.

"Consider, too, the gigantic dishonesties that are taking place almost unrebuked in

what I may call the money-power of the land. Do you know the nature of the swindles which are taking place in our midst? Do you know how capitalists, confederated, are using the whole community as a sponge, and squeezing them at their pleasure? Crimes are committed in our day, which, if they were reduced to exact chemical elements, would include every shade of crimes that are known at Sing-Sing or Auburn; and they are committed by great men, by millionaires.

"The corruption of the franchise is another subject that ought not to pass without a word of remark. This Government is built on a vote. But votes that are purchasable are quicksands; and a government built on them is built on quicksand, and cannot stand. There is no more alarming feature to-day than the corruption of our politics, beginning with the buying and selling of votes.

"We might expect that the next stage of this corruption would be found in the legislative halls. I am sick when I think of it. The legislatures of these United States are so generally corrupt that those which are not corrupt are the exceptions. I do not think I slander when I say that the general rule to-day is legislatures in bribery—buying and selling. I do not mean that men consult each other's interests. I do not mean, in other words, that what is called in the West 'log rolling' prevails merely, and that men openly and undisguisedly buy and sell, but that men form plans or rules, in which all public interests are bought and sold. Bribery and corruption the most profound, the most atrocious, and apparently increasing, is in our legislatures. And that is not the worst of it. It is known in every town and county that the next legislature will be as bad as the one that went before it, and it is denounced accordingly. When the Republican goes down, and the Democratic comes up, it is just as bad; and *vice versa*. Whichever party goes to Albany, it is all the same. Men are about alike after being dissolved in that caldron. If they go there honest they are sure to come back corrupt—such is the subtle nature of the disease which rages there.

"I would that it stopped even here; but corruption goes still higher. The last refuge of justice is in our courts; and yet, so corrupt are our courts become that the name of *judge* stinks! There is nothing that excites my indignation more. There is no treachery so base. There is nothing that I forgive myself so unwillingly for as for meeting a corrupt judge and not frowning upon him—yea, and striking him? Not but they are subjects of mercy; but if there

was only some man holding the relation of parent, that could take some of these sturdy judges and renew the scenes of their youth, I should heartily rejoice. They plunder, and are known to plunder. They make decisions, and hold them for sale. They make auctions of justice, and among the seekers of justice they bid for bribers. And what then. They are elected again to the supreme bench, or to the circuit courts. *They are elected because they are corrupt.*

"Friends and brethren, I have borne my testimony. I have not overstated anything. I have understated everything. I have not exaggerated either the corruption or the danger. It is not less, it is far greater than I have stated it."

For the Gospel Banner.

### Correspondence.

BRO. WILSON:—Truth is low in market, from the fact that it is found with the minority. Since my last, I have given five lectures in the Temperance Hall, corner of King and McNab streets, Hamilton, C. W. Subject—the fulfilment of prophecy and the signs of the times, in connection with the closing up of the signs of the Gentiles, and the setting up of the kingdom of God. For H. the congregation was good, and the best of attention was given to our message.

Gave a number of discourses in the township of Clark. Found the brethren steadfast in the faith. At the village of Orono I gave three lectures in the Town Hall, to good congregations, who listened with interest to my arguments, appeals, and pictures of the orthodox hell, and the glorious future, or the kingdom of God. My subject for Sunday and Monday evenings—the immortality of the soul and endless misery a delusion. For Tuesday evening—the kingdom of God not a Church kingdom, nor a kingdom in the skies, but a kingdom to be set up under the heavens on the earth, at the return of the Messiah.

Visited the Church in Cartwright. Had an excellent time with them.

Spent two first days with the Church of God in the township of Darlington. It was good to meet these faithful and tried ones, and to preach the Word of God amongst them. Some of them were among the 1813 veterans. My social visits with them were sweet and pleasant to me; and while memory lasts will not be forgotten. I had the opportunity of immersing two into the Christ. The Lord reward the brethren and sisters for their kindness to me and mine, at the resurrection of the just.

On the 5th inst. I reached my own sweet home after being absent 24 days.

R. V. LYON.

P. S. In my last for *Banner*, it should have read—I gave *eighty* speeches, instead of *thirty*—a. v. l.

# 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 1, 1869. [VOL. XV. No. 3.

## The Gospel Defended.

[The following is a copy of a Letter addressed to a Missionary in China, by Bro. Woodruff, in answer to one addressed to his wife, by said Missionary, in reply to her Essay on the Covenants of Promise. Sister Woodruff died before said reply came to hand, so her husband undertook to answer for her. The answer is good, and will repay the reader for a careful perusal.—Ed.]

DEAR BROTHER JOHN:—I feel that I ought to take up some points in your long letter to Katy; it would be no more than justice and carrying out what she intended, but which death prevented. In the first place you have asserted that what she had written in her long letter, *was no gospel at all*, and at the same time never told what the gospel was. Now it is important to know what the gospel is, for our salvation is predicated on a belief of it. Paul says it is *God's power to salvation*, not to those who do not believe it, but to those who believe and obey it. If what she had written was no gospel at all, then pray in what does the gospel consist? Perhaps if you will read her letter again a little more carefully you will recall your bold assertion. I hope you will do this; it will bear reading a number of times. Although you may be mighty in the Scriptures, like an Apollos, yet you need to know the way of the Lord more perfectly. There is *abundant* room for improvement in your case, which any one who understands the gospel of the Kingdom on reading your letter can plainly see.

God's covenants to Abraham concerning the "seed" and the "inheritance;" the sure mercies or gracious promises made to David, concerning the throne and kingdom, as recorded by Moses, by David in the Psalms, and by all the prophets, yet future, and to be fulfilled in the restitution of all things, when Jesus returns to build again the tabernacle or throne of David,—those things form no part of the gospel according to your view.

How different you are from David! He said this was all his salvation and all his desire, and Abraham died in the faith, not having received the fulfillment of the promises. How can you assert what you have, and not be a stranger to the covenants of promise? I leave this with you and your God. I will not say as you have said concerning Catharine, that you entirely ignore these things. I hope you may yet come to a knowledge of the truth, believe and obey it.

We do not ignore the atonement as you assert. Christ came to confirm a covenant.—Dan. ix. 27; to confirm the promises made unto the fathers, Rom. xv. 8. Paul says, "a testament or will is of no force while the testator liveth," hence the necessity of the death of Christ to bring these covenants into force; they are made sanctifying by his death and resurrection. There are also other reasons why Jesus died. "The wages of sin is death;" sin is the transgression of the law; and Jesus was not a sinner—making it obvious that his death was an offering for the sins of those who had no ability to help themselves. The apostle Peter says, "Christ 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 made alive by the Spirit;" and God by the same Spirit preached through Noah to the antediluvians, "while the ark was preparing, wherein few, that is, eight souls were saved by water." How were they saved? was it not by getting into the ark? You will say yes, of course. What did they get? They got a life beyond the flood; all the rest were destroyed! Now for the application. "The like figure whereunto baptism doth also now save us." How does baptism save us? Baptism introduces us into Christ, the true Ark. In this ordinance we put off the sins of the flesh, and put on Christ, the new man, or in other words we are baptized into Christ. Well, what do we get? We get the life be-



yond the grave. By being in Christ we become heirs of eternal life, which will be obtained by the resurrection from the dead. But why am I thus digressing, on a subject so repulsive, and which may appear, to use one of your favorite expressions, "sheer nonsense?" but I leave you to settle it with Peter.

Paul testifies that "he hath made him to be sin (i. e. sin offering) for us who knew no sin, that we might be made the righteousness of God *in Him*." Thus we see that the death of Jesus contemplates the restoration of man to the blessedness he lost by transgression,—those were fellowship and communion with God, Paradise and Life. To accomplish this the "woman's seed" appears, encounters the foe, is bruised, falls under the power of the enemy—the powers of darkness triumph; but the triumphing of the wicked is of short duration, for his Godlike power returns, and he rises again. Hence he died, that he might by rising again, CONQUER DEATH, and become the author of life to all that obey him; and that he might make those *victorious over death* who by reason of transgression were unable to deliver themselves from going down to the pit or grave. To the like purport is the reasoning of the apostle, Heb. ii. 14; "Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same, that through death (i. e. by dying) he might destroy him that had the power of death," &c. It was in view of this glorious consummation that the apostle triumphantly exclaimed, "thanks be to God who giveth us the victory through Jesus Christ our Lord." This victory is secured to the believer by extracting the sting of death, which is sin. The believer having obtained remission of sins from him, who alone can forgive sins, he is placed in a similar situation in regard to death as Jesus was, i. e. as death could not retain his hold on Jesus because he was not a sinner; so neither can he retain his hold on the believer in Jesus, because his sins are forgiven him for his name's sake.

Jesus was "put to death in the flesh but quickened by the Spirit." Paul says, "If the Spirit of him (God) who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, (how?) by his Spirit that dwelleth in you." It is necessary that our bodies, being tainted with sin, and inherited from an impure source, should return to corruption, that this corruptible should put on incorruption, and that this mortal may put on immortality, that death may be swallowed up in victory. Taking this view of the purpose of the death

of Jesus there is no difficulty in understanding such passages as the following; "Without the shedding of blood there is no remission." "This is my blood of the New Testament shed for many, for the remission of sins." "In whom we have redemption through his blood, even the forgiveness of sins." "To redeem is to buy back. Man had sold himself for nought, and he was to be redeemed without money." So the blood or life of Jesus is the price paid. "Forasmuch as ye know that 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." Jesus says concerning himself, "the son of man came to give his life a ransom for many." Thus the terms, his life, his blood, are used interchangeably, having the same import, for "the blood is the life." Deut. xii. 23; Lev. xvii. 11-14; Gen. ix. 4.

Perhaps I have said enough to show you that we do not entirely ignore the atonement. This is a part of the mystery of the gospel which was kept secret from former ages, but now revealed to us through the apostles. It was the part which the disciples did not fully understand until after His resurrection. Then "he opened their understandings that they might understand the scriptures." Luke xxiv. 32, 46; Matt. xvi. 13-23. So you see that the sacrificial part, or the death and burial of Christ, did not constitute all the gospel in Peter's day.

It is a great mistake to suppose that a belief in the sacrificial part of the name of Jesus Christ is sufficient for salvation. Salvation in the kingdom is not promised to those who only believe that Jesus is the Son of God, and that he died and rose again for sin. It is *equally necessary* to believe in the promises of the covenants. The gospel must be taken as a whole, and not cut up into pieces, and one or two selected, which suit the taste, and the rest set aside as unimportant and non-essential. If you will examine the four gospels you will find that the subject matter of Jesus and the apostles' preaching was the word of the kingdom, as in the parable of the sower, and those that shall bear fruit are represented *as those who hear the word of the kingdom and understand it*.

Do not forget that faith is the substance, full assurance of things hoped for. The gospel has a hope connected with it which must be believed in. Paul says we are saved by hope. Can a man be saved by a hope of which he is ignorant? Remember, there is but one hope. I know that Christ at present sits at the right hand of the Majesty in the heavens, and as he is our hope, it is, in this sense that our hope

is an anchor cast within the veil; our hope laid up in heaven, &c., our inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved, in heaven; *not reserved there forever*, but ready to be revealed in the last time. So you see that the heavens only retain Jesus until the times of restitution of all things. "Wherefore gird up the loins of your minds, be patient, and hope to the end for the grace that will be brought unto you at the *revelation of Jesus Christ*." This with numerous other passages settles the question that *our reward is coming to us*, instead of our going to it, as is the general teaching of the day.

With regard to the literal and figurative use of scripture language, I know it requires some judgment. We have a rule, however, in the case of those prophecies relating to Christ's first advent, His birth, life, sacrifice, resurrection, &c., which were all fulfilled literally; so we reason that those which are yet to be accomplished in the restitution, when Jesus comes the *second time* will also be fulfilled literally. I do not see how this can be denied. When Christ *comes* he does *not* lay aside his glory as you think; you have entirely misunderstood us in this respect. You will have to read Katy's letter again, and perhaps you will think different. Why! it is the very time when his *glory* shall be revealed, and all flesh shall see it together. He comes in the *glory* of His Father, and in His own *glory*, and in the *glory* of the angels. He comes to sit upon the throne of his glory, and fill the whole earth with his *glory*. He comes to be glorified in his saints, and bestow upon them crowns of glory. Surely this is not leaving all his glory behind him as you assert. Is this taking a *carnal view of things*? Why this was the joy set before him, for which he endured the cross and despised the shame. God hath appointed Him (Christ) heir of all things.

If you wish to know what these things are, turn to Dan. vii; Psa. ii. 8; Isa. ix. 6, 7; Rev. xi. 15; Psa. lxxxii. 8. All these things to be inherited by him that overcome. Rev. iii. 21; xxi. 7. We are *joint-heirs* with Jesus Christ in all his fortunes. The church is represented as the bride of Christ, we are baptized into one body, and so become members of his body, of his flesh, and of his bones. This is wonderful; we ought to examine ourselves to see whether we sustain this near relation to Christ by putting Him on in His own appointed way.

I must not overlook your view of God's holiness and man's sinfulness. It evidently is not taken from the Bible. The wages of sin is *not* death according to your view, but living forever in suffering; and in order to

have a right view of sin and holiness, we must not believe that the wicked are to be destroyed, as God hath said, but preserved to endure everlasting misery, and that a belief of this is necessary to make God holy. *Only to think of it*, we must do violence to the most positive language that can possibly be given, (i. e. kill, death, destroy, destruction,) to sustain such an absurd view!

Let us bring this a little nearer home. You are a father; some of your children are rebellious, and continue to be so after you have done all that you could do for their reformation. Would you be thought unholy because you did not put those rebellious children under eternal torture? What would your love prompt you to do as a last resort? "Sin when it is finished bringeth forth death,"—not eternal torment. This view makes God's holiness shine out with far brighter lustre than the view you have presented. What a pity that Adam and Paul did not have some of our modern divines to teach them the meaning of the word death. Suppose we use the word as you would have it interpreted. By one man sin entered into the world and eternal torment by sin, so eternal torment passed upon all men for that all have sinned. By one man came eternal torment, so by one man came the resurrection of the dead. You say that Jesus suffered the penalty due to sin in our stead. Did He suffer eternal torment? are we reconciled to God through the eternal torment of His Son. Let this suffice to show the "sheer nonsense" of such a mode of interpretation. Let us be careful how we add to God's word. Life and death are set before us. Christ testifies that he is the living bread, that "came down from heaven; if any man eat of this bread *he shall live forever*."

The gospel holds out to us an *endless life*. This life is in his Son as the record tells us. He that believeth not this record which God hath given of his Son, hath made him a liar. (Does this apply to those who believe that the wicked are to live forever unconditionally?) If a man develop not a character in harmony with God is such a man fit to live forever? Are evil and sin to continue eternally? No! No! The Bible teaches no such doctrine. "For this purpose was the Son of God manifested that he might destroy the works of the devil. Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that, is the devil." Now when the devil and all his works are destroyed what of sin and evil is then left? *I leave this for you to answer.*

I want you to study the Bible a great deal

more that you ever have done, laying aside prejudice and preconceived notions, which are the thinkings of the flesh, and you will have no difficulty in understanding these things, and especially *the one hope of your calling*. When you get a right understanding of this, you will not be unwilling to talk and write about the return of the Lord Jesus Christ to set up his kingdom, and the resurrection of the saints to inherit that kingdom. These are themes which holy men of old loved to dwell upon. They looked forward with great interest to the crowning consummation of all prophetic declarations, i. e., the fulfillment of the covenants of promise; the hope of the promise made of God to the Fathers. This was not the modern hope of flying away beyond the bounds of time and space, gaining kingdoms beyond the skies, when they died. This hope is not to be found between the lids of the Bible. It has eaten out the truth like a canker. When our reward is mentioned in the Scriptures, it is always in connection with the coming and kingdom of the Lord and the resurrection of the dead. This is the great central point to which Paul directs us to look. His desire was for the *returning*, as the Greek clearly teaches. It was not that he should be unclothed but clothed upon, with his house from heaven, or spiritual body, that mortality might be swallowed up in life; and this to be accomplished at the return of Jesus.

The 1st epistle of John testifies to the same. "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. He that hath this *hope* within him *purifyeth himself* even as he is pure." This is not the popular hope of going to heaven when you die; you will look in vain for a promise of this description in the Bible. The whole creation is groaning and travailing in pain, waiting for the manifestation of God's sons by a resurrection from the dead; because the creation itself will *then* be delivered from the bondage of corruption into the glorious liberty of the children of God. Well might Paul say that the sufferings of this present time are not worthy to be compared to the *glory* which shall be revealed in us, when this manifestation takes place. That day is not far off.

God is at present shaking the nations and kingdoms of the earth, and in connection with this shaking of the political heavens, the desire of all nations comes. All great men seem to admit that we are verging upon a crisis in the world's history, but what that crisis is, none but a student of God's word

can define. What is the desire of all nations? Not that Jesus should come and destroy them, (although He will destroy those who corrupt the earth.) All nations desire that justice and judgment be executed throughout the earth; or in other words they desire righteous laws and righteous rulers; this they have been striving after from time—immemorial. Now this happy era can only come when Jesus comes, whose right it is to reign as king over all the earth. The world has never yet been governed in righteousness; its rulers have all been mortal men subject to death; but it will not be so in the age to come. Paul in his letter to the Hebrews tells us that that world or age is to be put in subjection to Christ and his saints. The prophet Daniel also testifies that judgment or government will be given to the saints, and the time came that the saints possessed the kingdom, &c. Isaiah says, "*Behold a king shall reign* (future) in righteousness and princes rule in judgment." "Do ye not know that the saints shall judge or rule the world," says Paul to the Corinthians. We shall be made kings and priests unto God, and live and reign with Christ a thousand years. This is equivalent to sitting down with him on his throne, Rev. iii. 21, co-operating with him in administering the world's affairs in righteousness. Joint heirship with Christ! *What a high calling is this!* A call to his kingdom and *glory!* We must become heirs of that kingdom by believing the things concerning it, and the name of Christ, and by being baptized into that name. Acts viii. 12.

With regard to the ancient worthies, you need have no difficulty. They lived under a different dispensation from our own; they complied with the requirements of the law under which they lived. Baptism into the name of Jesus was not connected with their law. This was not instituted until the day of Pentecost, ten days after the ascension of Jesus. It was then that repentance and remission of sins was preached by Peter. He was the favored one,—the foreman of the jury to whom the keys of the kingdom were given, which appertained to the binding and loosing of sins. Acts ii. 38. The ancient worthies were dwellers in the dust in Peter's day; at the resurrection they also will share in the honor, glory and incorruptibility of that kingdom which God has promised to them that love him, and for which they suffered. God is not unjust taking up that which He laid not down, and reaping where he did not sow. We shall all be judged according to what we have, and not according to what we have not. I think you will have no difficulty in understanding this. Light and knowledge are progressive,

Under the several dispensations God has been developing his plans and purposes. Soon we shall enter upon the fullness of time. Eph. i. 10. That is a dispensation for which all others were made, when Christ will gather together in one, all things both which are in the heavens and which are on earth. It is in those times that He will show who is the *Blessed and only Potentate, the King of kings, and Lord of lords.*

My letter is getting lengthy, I hope your patience will not get exhausted in reading it. Perhaps you have not yet arrived to the ultimatum of knowledge. There may be some things for you to learn yet. "Wisdom is the principal thing; therefore get wisdom; and with all thy gettings get understanding." And now, for you may possibly misunderstand my position, I will briefly state what the scriptures teach. (If wrong please correct.) First, I believe the scriptures teach, that he who after having heard and learned the gospel, believes the same, and is baptized into the name of the Father, Son, and Holy Spirit, for the remission of sins, receives the pardon of all past sins, is inducted into the body of Christ, and becomes by adoption the seed of Abraham, and an heir of the promised inheritance. And should he not sin and fall as did the children of Israel in the wilderness; his vile body will be changed by putting on immortality at the resurrection, and he will have an inheritance in the kingdom of God, to be set up on the earth by the Lord Messiah after his second advent; in which kingdom the saints then made immortal, will reign with Christ as kings and priests for one thousand years.

Second, I believe that the gospel consists of the promises made to Abraham concerning the "seed" and the "inheritance," with the promises of the kingdom, as recorded by Moses, by Daniel, and by all the prophets, and was preached by John the baptist, by Jesus, and by the apostles. Search the Scriptures and see if these things are not true.

For the Gospel Banner.

### Sundry Remarks upon "Sundry Remarks."

In the *Banner* for Dec. 1st, appears an article under the above heading. Said article advocates principles which are dangerous to the best interests of the one body—principles which open wide the flood gates of error, and invite to apostacy. If what the writer of said article says be true, we fail to see the wisdom of isolating ourselves from the religious world, Let the one body be disbanded, and let us all "stampede" for

the sects from which we emerged. We will have the chance of doing more good among our Baptist brethren, our Episcopalian brethren, our Methodist brethren, and our other brethren too numerous to mention. The writer condemns the practice of non-fellowshipping those "who write what they think the word teaches." Who will question the sincerity and honesty of religious professors of whatever name or denomination? But have they or we any right to "think" out our own doctrines? We must neither do our own works, nor think our own thoughts. Our proper attitude is that of children. If we assume this attitude God will teach us through the ample instrumentalities he has provided. If we will persistently fondle and caress our own darling foibles and caprices how are we to be "taught of God?" No! freethinking belongs to infidelity. Neither has any man a right to speak, unless he speaks according to the Oracles. In the christian system the man is not his own. He has been bought. A price has been paid for him, and he should glorify God in his body and his spirit which are his. No one has any right to think the Word teaches this, that, or the other doctrine. *The Word asserts its own doctrines.* The Word asserts the doctrine of the resurrection of the dead, but is as silent as the grave about the resurrection of the living. The doctrines of the Scriptures come to us with authority, and we may not gainsay them. The Scriptures assert that the dead (saints) are raised incorruptible, immortal, glorious, powerful, spiritual. The audacity of man ruthlessly flings the lie at the inspired volume. Angels say of Christ "he is not here, he is risen," and their words receive the same contempt, and do not in the least stand in the way of the novel absurdity.

"Suppose one is wrong in his or her positions; is it an argument to say, I have no fraternity with them." In reply I for one do not fellowship any one whose "positions," or rather whims, contradict angels, and Paul's and Peter's and John's aye, and Christ's words; and if this is not a sufficient reason I have no better to offer.

"What then is the use of Paul's lesson, Rom. xv. 1—'Him that is weak in the faith receive ye, but not to doubtful disputations.'" The use and application of this passage will be apparent to any one who reads the context, and who has no darling hobby to blind and warp his judgment. The "weak" one had seruples against eating anything but herbs. The "weak" one esteemed one day better than another. The "strong" could eat anything, and had no preference for particular days. This is the legitimate use and

application of the words. And now we would put a question—Of what use is it to the misnamed Christadelphian? The writer next quotes, somewhat altering the pronouns, "Whatever we bind on earth is bound in heaven, and whatsoever we loose on earth is loosed in heaven." Strange language this for a Christadelphian to quote! Of all unfortunate people in quoting scripture, they are the most unfortunate. A people who deny that ever yet anything has been bound or loosed in heaven—that ever yet anything has been bound or loosed on earth—who deny that anything of the sort will ever take place until the "aionian judicial assize" is convened, to see whether and what things should be bound or loosed.

But again this proscription story has two sides to it, and we will tell the untold one. Christadelphians it is that proscribe—Christadelphians it is that expel from their synagogues—Christadelphians it is that anathematize and excommunicate—Christadelphians it is that will not allow a presentation of the truth in their conventicles—Christadelphians it is that persecute, malign, and defame, and that in ways too mean to mention. Being nearer headquarters, we have the opportunity of being better informed on this subject than the writer. Read the *Marturion* and *Ambassador*, and be silent about repudiation and proscription.

The apostle says, "*there MUST needs be heresy,*" and yet there are those who take the ground that nothing is heresy. The denial of the restoration of the Jews is not heresy—the denial of the punishment of the wicked is not heresy—the denial of the resurrection of the dead is not heresy. If not, what is heresy? The apostle says there "*must*" be heresy. It is absolutely necessary; that "*the approved*" may be manifested. No! says the Christadelphian—it is necessary that aionian judicial assize (whatever that may mean) be convened in order that the approved may be manifested. Unfortunate beleaguered Christadelphianism! every principle of Scripture rises up against it, every fact of Scripture denounces it. It can find not one solitary prop to rest on. Let it fall, and rise no more.

One word about the horrid term "heresy," and the first thing I will say is, that this word has received more notice and consideration than the invincible battery of scripture that has appeared under the objectionable heading. We have a right to say, and we do say, that had our arguments been assailable we should have heard less about "heresy detector." How is the word heresy used in Scripture? "*The heresy of the Sadducees,*" Acts v. 17. "*The heresy of the Pharisees,*" Acts xv. 5. "*The heresy of the*

*Nazarenes,*" Acts xxiv. 5. In our day we have a religious party who have separated themselves from the one body, and set up for themselves. They have a new doctrine for a rallying cry—a peculiar doctrine, with which doctrine their "*name*" is inseparably associated—just as much so as the peculiar doctrine of the Sadducees of old. This set of circumstances plainly justifies the use and application of the objectionable term. Indeed, more object to the *policy* of using the word than to its appropriateness. To those who have written to us, and at us, both in public and private, we have only to invite their attention to the arguments, and to exhaust their sympathies in answering them. We tell them that we did not seek to please them. We are not solicitous about pleasing anybody at the expense of the truth. If we have Moses, the prophets, David, Daniel, the apostles, angels, and Christ, our master himself, on our side, we are content, though both parties denounce and repudiate us. In such company, if need be, we can afford to stand alone.

But we have the marrow of W. P. Shockey's "sundry remarks" to notice yet, to wit: "Is it the faith that there is a mortal or immortal resurrection of the saints?" We answer, yes, if resurrection has anything at all to do with the faith, we are committed to the kind and character of that resurrection. We have not left to us the liberty of selecting for ourselves what character of resurrection we shall adopt and believe in. And now having answered W. P. S's query, we will in turn put one to the point. Did ever W. P. S., or any one else, read of "*a mortal resurrection of the saints*" inside the inspired volume? W. P. S. says he "*always* has believed this." We ask then for the scriptures upon which this belief is predicated, so that we may begin to believe that which we never yet have believed. We can point to the testimony on which our belief of the immortal character of the resurrection of the saints is based. We have done so, as is well known. And what answer have we got? . . . . . Well, no matter; we are of no account anyhow. The cross of Christ is the only object of sufficient magnitude to fill the vision of the believer.

But in another clause of "sundry remarks" the question at issue is not fairly stated. The writer says, "If I, or J. K. Speer say, The saints who are asleep will be raised, and at that instant are mortal, and will then be changed in a moment, in the twinkling of an eye to immortality, and More Anon 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?" We are not

solicitous for such unity as the foregoing be-tokens. It is rather forced unity for our appreciation. Before the unity is arrived at the scriptures must be pruned of this point, that awkward point, and the other, until no hindrance to unity remains. But we have said the question is not fairly stated, neither is it. The question is, are the saints to be raised incorruptible, honorable, glorious, spiritual? or are they to be raised vile, dishonorable, weak, natural, groaning, and so remain until the court of assize is convened, and they are tried, that God may know whether to clothe them, or leave them in their nakedness? This is the true state of the case, falsifying the sayings of scriptures, "I shall be satisfied when I awake in thy likeness;" "When he shall appear, we shall be like him." The *appearance* takes place when the saints first meet Christ in the air, before he has even alighted on the earth, and before the judgment seat has been set up. It falsifies the angels at the sepulchre, who said, "He is not here; he is risen." But why recapitulate arguments and scriptures so invincible, that no one so far has had the temerity to meet them? The writer expresses *his opinion* in the following words—"The saints who are asleep will be raised, and at that instant are mortal." Does the writer take the ground that "the saints who are asleep" are not yet *awake* when they are *raised*, but are still asleep, and remain so until they are tried, and quickened, or awakened? For David speaks of awaking in the likeness of the Lord, and of being then satisfied. David and all the saints must be *fast asleep* after they come out of the dust—all the time the court is being convened, during all the trial, and until the sentence of "change in a moment" is executed, when they awake in the likeness of the Lord and are satisfied. Or is David to be set aside? I know which I will go with if the heavens should fall—I will go with David.

What does Paul say to the mourning Thessalonians concerning "them which are asleep?" "If we believe that Jesus died and rose again, *EVEN SO* them also which sleep in Jesus will God bring with him" (Jesus.) *EVEN SO*. Let us see if this "*even so*" and the Christadelphian "*even so*" will tally. Jesus died—the Thessalonian saints were asleep in Jesus. Jesus rose, *even so* will the asleep saints rise. *EVEN SO*. "He is not here; he is *risen*." This is the beginning, middle, and end of Christ's resurrection; and *even so* will it be with the saints. Christ ascended, *even so* will the saints in order to be "gathered together unto him," and "to meet the Lord in the air." Then does the "*coming of the Lord*" take

place "*with all his saints*." Afterwards is the judgment seat set up. The saints come to the earth as soon as Christ does, for they come together. God's plan is to bring the saints with Christ, and we say "*even so*, come Lord Jesus."

With this glorious programme of the coming of the Lord Jesus Christ with all his saints, talk no more of the "point of the faith being the putting on of immortality *some time*, any time we please to have it, only let us be united."

As questions are in order I close with one—How can a man be a christian, and reject, not believe, despise, ridicule, the foregoing soul-moving, spirit-inspiring, dazzling programme? May God add his blessing.

MORE ANON.

For the Gospel Banner.

### Do the Dead live until the Coming of Christ in his Kingdom?

*Being an examination of those Scriptures relied upon by immortal-soulists to prove that, at death, the soul goes immediately to Heaven or Hell.*

NO. III.

We now come to the case of Paul being caught away to the third heaven, to paradise, of his being in the body and out of the body.

2 Cor. xii. 1-4. The first verse is subversive of the whole theory of orthodoxy. Paul introduces his subject thus: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." What follows in the three succeeding verses are embraced in these "*visions and revelations*," as something in the future, and not as existing facts. Paul says, "the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." And again, "my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and power." The second, third and fourth verses declare that Paul "knew a man"—himself—who was "caught up to the third heaven"—"into paradise," and "whether in the body" or "out of the body," he did not know.

Now, all these things Paul saw in "vision and revelation." They were not existing facts, but things that should take place on the earth, in "the paradise of God." Paul himself was *the man*, and so real, so life-like did his visions appear, that he was not certain whether he saw a vision, being in "the body of sin and death," or whether he was in the post-resurrection body and state, and really in "the paradise of God." Some vis-

ions of the Bible are of this character; so life-like that those who had them did not know whether they were *visions* or *facts*. Of this character was the vision to Cornelius and Peter. See Acts x. But the 12th of Acts is proof positive of this position. Peter was imprisoned; and, when it was intended to bring him forth to death, prayer having been incessantly made to God for him, on the night preceding his doomed day, an angel from God miraculously rescued him. At the 9th verse it is said: "and he *wist not* that it was true which was done by the angel; but *thought* he saw a vision." So frequent, so real, and life-like were "visions" of things to be, made to the apostles, that the apostles themselves could not tell the difference until they had time to reflect, as Peter did on the occasion spoken of. When he "came to himself," that is, when he reflected upon the events, then he knew God had sent his angel to deliver him from the Jews.

Here was a *literal fact*, which, whilst the angel was with Peter, he was incompetent to determine whether it was a "vision" or a fact. If Peter could not, why should Paul? Besides, in the commencement, to make certain, to be sure not to mislead his brethren, Paul affirms the whole thing to be a "vision." "Fourteen years ago" he had seen this "vision" concerning "the third heaven," "the paradise of God;" and, in it, so real and life-like was the appearance, that he was not certain whether he was "in the body" of sin and death, and only had a "vision" of what was to be, or "whether out of the body" of sin and death, and, in the post-resurrection state, saw a literal reality, "the paradise of God" in his glorified, immortal state.

This same apostle affirms—1 Cor. v.—that "whilst at home in the body, we are absent from the Lord." That is, in this "body of sin and death," "we are absent from the Lord;" for to be present with him, we must be in the resurrection body or glorified state. "Wherefore"—in order to attain that state—"we labor, that whether present" in this "body of sin and death" or absent from it and in the resurrection state, "we may be accepted of him." "For we must *all appear*"—those now dead and the living when he comes—"before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad."

In 1 Cor. v. Paul affirms that he knew that, if "the earthy house," "this tabernacle," this body were dissolved, this life lost in death, we have "a house not made with hands, eternal in the heavens"—this is,

though this house of life, or this body of life, "were dissolved," as christians, we have the promise of being resurrected immortal, the promise of a life eternal in the heavens.

2 vs. In this body, in the present life, we groan, not that we would be divested of life, but clothed upon with our house from heaven—with immortality and eternal life in "the paradise of God."

8 vs. "Being clothed upon" with eternal life in the coming day, we shall not be found naked. To be found naked, is to be raised mortal in order to "the second death."

4 vs. In this tabernacle we do "groan, being burdened" with a body of sin and death, not "that we would be unclothed"—i. e., be dead; but that "mortality might be swallowed up of life."

King James' version says: "caught up to the third heaven"—"caught up into paradise." So reads not the original. So reads not Campbell's translation. So reads not the Dingtott. Campbell and Wilson's translations, in this text, read precisely alike, and are fair translations of the original. I hope the Campbellites who may read this, may make a minute of this fact. Their champion, their leader, their master, was honest enough, though believing "the doctrine of devils," or that the spirits of dead men go immediately to heaven or hell, to translate this text fairly, thus: "suddenly conveyed away to the third heaven"—"suddenly conveyed away into paradise." This translation is in harmony with all the teachings of the Bible in reference to the state of the dead, as well as being in accordance with the Greek text. "The third heaven" and "the paradise" are to be on this earth, at the appearing and kingdom of Jesus Christ our Lord. The first heaven and earth were destroyed by water, the second heaven and earth are to be destroyed by fire, and the third heaven or the new heaven and earth, the paradise of God, being all one and the same, must also be located on the earth. Paul was suddenly "carried away" in vision, when he saw the new heaven and the new earth, and heard "unspeakable words"—words not suitable for mortals to hear. All this was *seen* and *heard* in "a vision," and was not literal fact in his day, but will be "in that day" when the thief will be with Christ in paradise.

It does seem to me that, if we would let the Bible explain spiritual things in spiritual words, there need be no contradictions in its teachings concerning the state of the dead, nor in reference to judgment, nor of

punishment in the future, nor yet of eternal life in the kingdom of God on earth, in "the paradise of God."

A. MALONE.

## The Gospel Banner

AND

MILLENNIAL ADVOCATE.

February 1st, 1869.

For the Gospel Banner.

### Query on the Sabbath.

If Jesus did not intend to teach the perpetuity of the *Sabbath*, why did he say, (Matt. xxiv., 20) "But pray ye that your flight be not . . . on the Sabbath day?"

Yours, &c.,

A. D. WOODROW.

The above passage is found in our Lord's reply to the questions asked him by his disciples, as to when certain things should happen connected with the destruction of the temple, &c. And that they might know the end was at hand, and that they might then escape, he said—"When, therefore, you shall see, stationed on holy ground, that destructive abomination which is spoken of through Daniel the prophet, (reader attend!) then let those in Judea escape to the mountains; let not him who is on the roof descend to take things out his house; and let not him who is in the field, return to take his mantle. But alas for the pregnant and nursing women in those days! Pray, therefore that your flight be not in the winter nor on a Sabbath; for then there will be great distress; such as never happened from the beginning of the world till now, no, nor ever will be," Matt. xxiv. 15-21. (*Diaglott.*) We see no evidence that Jesus was teaching any thing about the perpetuity of the Sabbath in this allusion. The Sabbatarians we know try to press it into their service, but we think very unfairly. The reason why our Lord thus advised his disciples was obviously this: As that time would be a season of calamity, when Judea would be invaded, and Jerusalem encompassed with armies, it would be a matter of prudence for those who

desired to flee to the mountains, to pray that opportunity for their escape might be given them at a good season of the year—not in winter, lest they should perish from cold and hunger; and not on a Sabbath, lest their flight should be impeded by their brethren the Jews, who still observed the law, and thought it a great sin to travel on the Sabbath. By thus breaking the law of the land they might meet with that death from which they were fleeing; besides, they would meet with various hindrances in their flight—the gates of the cities and towns were closed on Sabbath days, and thus although they might be outside of Jerusalem, the gates of other towns or cities being closed on that day, they could not enter them for safety.

Another brother writes from Kansas, that there has been a Seventh-day Adventist there, teaching the observance of the seventh day as obligatory now, and wishes a little light on the subject. We do not believe in the perpetuity of the Sabbath, as it was part of the Jewish law or Old Covenant; and because that was to give way for the New Covenant. The old Covenant was called the ministration or dispensation of death,—for the letter kills. Paul says the apostles were "servants of a New Covenant; not of the letter, but of the Spirit; for the letter kills, but the Spirit makes alive. Now if the dispensation of death, *engraved in letters on stones*, was attended with glory, so that the sons of Israel were unable to look steadily into the face of Moses, because of the brightness of his countenance;—which (dispensation) is *passing away*;—how, rather, shall not the dispensation of the Spirit be attended with glory?" 2 Cor. iii. 6-8. That which was engraven on stones was the ten commandments, called the dispensation of death, and the Old Covenant. When Moses brought the stones on which was engraven the ten commandments his face shone with glory, so that he put a veil over his face; and the apostle alludes to and makes use of that fact, to show the blindness of the Israelitish heart, and says, we "are not like Moses, who put a veil over his face, for the sons of Israel not to gaze intently to the end of *that being abolished*. But their minds were obtuse;



for to this day, the same veil remains over the reading of the Old Covenant; not discovering that *it is taken away* by Christ," 2 Cor. iii. 13, 14. Now a law cannot be abolished and taken away, and yet remain in full force. When Paul wrote, the Jews were observing the law of Moses, and seeking justification by its observance, not having submitted themselves to the righteousness of God. And there were many who had received the doctrine that Jesus was the Messiah, who were still zealous for the law, and who observed its rites and ceremonies. These taught that the Gentiles ought to keep and observe the law of Moses. But as Paul was the apostle to the Gentiles, he frequently cautions them against those who would bring them under the law, and tells them that "by the works of the law shall no flesh be justified." To the Galatians he said—"Ye observe days, and months, and seasons, and years. I am afraid of you lest I have bestowed upon you labor in vain," Gal. iv. 10, 11. To the Colossians he wrote—"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths; which are a shadow of things to come; but the body is of Christ," Col. ii. 16, 17. And in Rom. xiv. 5, 6,—“One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord; and he that regardeth not the day to the Lord he doth not regard it.”

Without multiplying quotations on the subject, the reader may see that the apostle Paul had to contend with Judaizing teachers who sought to bring the freedmen of Jesus Christ under the law, and therefore into bondage again. But Paul, desirous to settle the whole question at issue, as to whether believing Gentiles should be circumcised, and keep the law, referred the whole matter to the apostles and elders at Jerusalem, and they authoritatively declared, the Holy Spirit witnessing with them, that it was only necessary that they should observe these things—"Abstain from meats offered to idols, and from blood, and from things

strangled, and from fornication, from which if ye keep yourselves, ye do well," Acts xv. 29. Let the reader peruse the whole chapter. Who can say in the light of this injunction that it is now necessary to keep the fourth commandment, or any other part of the law of Moses, except what is above named? We can truly say of our Sabbatarian friends, as Paul said of the Judaizers, that they "themselves do not keep the law;" they do not keep the Sabbath which they are so zealous in establishing. And yet they say, unless we keep the fourth commandment we cannot be saved. Now in order to show their inconsistency, and to prove our words, we cite attention to the law of the Sabbath and its obligations. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates," Exod. xx. 8-10. And in Exod. xxxi. 13, it is stated *why* they should keep his Sabbaths; "for it is a sign between me and you throughout your generation; . . . ye shall keep the Sabbath therefore; for it is holy unto you." And then the *penalty* is added for not keeping it—"Every one that defileth it shall be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant." They were to kindle *no fire* throughout their habitations on the Sabbath, but all cooking was to be done on the previous day. Exod. xvi. 23; xxxv. 3. How is it with our Sabbatarian friends? Do they kindle fires, or cook on Saturdays? or do they evade the law, like modern Jews, by hiring some Gentile to see to these matters for them? or by saying "God is merciful, and it is lawful to do good on Sabbath-days?" How was it with the man who gathered sticks on the Sabbath? Stoned to death. If the Sabbath law is now binding on the Gentiles, is not the penalty also for not observing it as commanded?

Point out the man or woman now who keeps that law as enjoined, or the infliction of the penalty on any who transgress. Pray of what use is a law if not enforced?

We can find no command, in either Old or New Testament, which is given to any Gentile to keep the seventh day. The Sabbath was given to the nation of Israel as a sign between them and Jehovah their God, and so long as they kept it they were blessed; but it was not given to any other nation. And we have seen that the apostles, the ministers of the new covenant, did not impose it upon Gentile believers. Then they are under no obligation to obey this law of commandments.

Nor do we accept the teaching of the sects that the Sabbath has been changed by Divine authority from the seventh to first day, or from Saturday to Sunday. There has been no change of day that we read of, except by secular and human authority. The Sabbath was not appointed as a sign between Jehovah and Gentile nations. At the present time they have nothing to do with it, though we believe that in the future age, even they with the restored nation of Israel will be required to keep the Sabbaths of the Lord.

But we do think, nevertheless, that Christians ought to meet together on the first day of every week to do as their primitive brethren did, to break bread in memory of Jesus, and to keep the ordinances as they were delivered to them. For this we have their example; but with respect to seventh day observance, we are cautioned against those who would bring us into bondage, and who, though they are so zealous in preaching this portion of the law, do not keep it themselves.

Editor.

**Mortal or Immortal? Which?—No. 3.**

In the investigation of the question as to whether man is mortal or immortal, we have already seen—

(1.) From an examination of the Mosaic account given of the creation of man, there was no immortality imparted to him then, hence that it is not inherent in his nature.

(2.) We have also seen that man was

placed under law to his Maker, while in the garden of Eden, by the observance of which he might have indefinitely perpetuated his existence. This law showed that man was in a state of probation, and as the forfeiture of that life which God had given him was consequent on disobedience, it is a proof that he was not immortal.

(3.) Man transgressed the Divine law, and brought down upon himself the sentence of condemnation—"Dust thou art, and unto dust shalt thou return"—which sentence clearly shows that man was of the "earth, earthy," and possessed no immortality.

(4.) The means taken to execute the sentence, by driving our first parents out of the garden, and thus preventing access to the tree of life, proves that the only means they had of living for ever was by eating of the fruit of that life-giving tree.

(5.) Hence when they were thus cut off, and left to themselves, the record states that Adam died; a proof positive that he was not immortal.

(6.) And as it is said that Adam "begot a son in his own likeness," his nature being mortal, he could not impart immortality; hence all his posterity are mortal also.

We have been thus particular in the examination of the Mosaic account of man's creation, &c., because we think herein is contained the whole gist of the matter. The record is very clear, plain and decisive. There is no need of misunderstanding it. "He who runs may read," unless his mind is already beclouded and mystified by the theology of our modern Christianity. And with this early record of man, we shall find that all God's subsequent dealings and revelations are in perfect agreement. There is and can be no contradiction here. There may be statements which seem to conflict with it, but when properly understood they will be found to harmonize beautifully, and to confirm and fully establish it.

In the further elucidation of this subject, we would observe, that in agreement with the facts connected with man's creation, fall, and punishment, the Bible uniformly speaks of man as a mortal being, and as constantly

falling under the power and dominion of death. This will be so apparent to the reader that little need be said to confirm the statement. In Job iv. 17, the following question is asked—"Shall mortal man be more just than God? Shall a man be more pure than his Maker?" And if the translators had done justice in translating the Hebrew we should have had a great many passages where simply the word *man* now occurs, translated *mortal man* or *mortals*; as for instance, Job vii. 1—"Is there not an appointed time to man (*enough*—a mortal man) upon earth?" and verse 17—"What is man (*enough*,) that thou shouldest magnify him?" These passages taken in connection with the statements that "it is appointed unto men once to die," and "by one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all sinned," we cannot but believe that man is a mortal being.

Now contrast these texts with the statement that "God *only* hath immortality," and that *he is* emphatically the *immortal* one—"Now unto the King eternal, IMMORTAL, invisible, the only wise God, be honor and glory forever and ever. Amen." This is the *ONLY* passage in the whole Bible in which the word *immortal* occurs, and remember that it is applied to the invisible God. Now if it be true, (and who dare question the statement of the apostle;) that God *only* has immortality, how comes it to pass that it is so commonly and persistently taught that *mortal* man has it? The Bible nowhere connects immortality with man in the present state of existence, but invariably represents him as mortal and corruptible. Paul shows the contrast between man and his Maker in Rom. i. 22, 23—"Professing themselves to be wise, they became fools; and changed the glory of the INCORRUPTIBLE God into an image made like to CORRUPTIBLE man, &c." Immortality and incorruptibility belong to God; but mortality and corruptibility are man's inheritance, in consequence of sin; and if ever he obtains a deliverance from this state it will be through the Lord Jesus Christ, who has obtained the victory over death and the grave.

But the frequent objection will rise in minds still under the influence of the serpent's falsehood—"Ye shall not surely die"—that mortality only relates to the *body* of man, but cannot touch the *spirit* or *soul*; and many passages are adduced to support the idea in which spirit or soul is mentioned. Now we wish every one who may be troubled with such thoughts, to read attentively and candidly what we presented on that subject in our last article, in regard to the creation of man, and we think it will help to a better understanding of many texts where those words are found. We will devote a little attention hereafter to some of those passages. The closer the reader will examine this subject and the more he will be satisfied that man is a *unit* and not a *double* being; that he is not and cannot be mortal and immortal at the same time; that he (the man) has been subjected to death, because of sin; and that if he ever becomes immortal, he must first be delivered from the power and dominion of sin, whose wages is death.

The apostle Paul when writing to Timothy stated, that God, by our Savior Jesus Christ, "has abolished death, and has brought life and incorruptibility to light through the gospel," 2 Tim. i. 10. This great fact was made manifest in the glorious resurrection of the Son of God. By his rising from the dead on the third day he conquered death in his own domain, and fully answered the question—"If a man die shall (or can) he live again?" Jesus lives again to die no more. He himself says—"I was even dead, but, behold, I am living for the ages of the ages; and I have the keys of death and of hades," Rev. i. 18. *He* can extract the sting of death, and unlock the gates of the grave.

Again it is said, "Jesus Christ by the grace of God tasted *death* for every man;" and "Christ died for our sins." According to the immortal soul doctrine, it was only Christ's body that died—his soul or spirit (which according to that theory was the Christ) *could not* and *did not* die, but was in paradise with the penitent thief on the day he died, and also went down to hell to

preach to the spirits in prison between his death and resurrection. But if this doctrine is true then Christ did not die; it was only his *body* which suffered, while *he* escaped from the power of death; and all the value and efficacy of that sacrifice must be attributed to the crucified flesh or tabernacle of the Son of God. The prophet Isaiah says, "he was cut off out of the land of the living;" "thou shalt make *his soul* an offering for sin;" and "he hath poured out *his soul* unto death." And Jesus himself told his disciples, that "the Son of man would give his life a ransom for many;" and when the hour of his sufferings was approaching, he withdrew to Gethsemane, with Peter, James, and John, and said to them, "*My soul* is exceeding sorrowful, *even unto death*." We believe that Jesus died; and that when he was laid in the tomb, he had no consciousness, and no remembrance of Jehovah. But we also believe that God raised him from the dead on the third day, and thus in the person of his Son Jesus abolished death, and made him "the resurrection and the life" to all those who obey him. Christ thus became "the first-fruits of them that slept," and the "first-born from the dead"—the beginning of the new creation. His resurrection has manifested, made plain, or brought to light how life and incorruptibility may be obtained. Before this glorious event transpired, eternal life was only known through the promises of God, but now it is a demonstrated fact, and the way made plain *how* man can become immortal. Jesus manifested it his own person, by conquering death, and triumphing over the grave. Talk not to us of Socrates, and the "divine Plato"—the heathen teachers of the immortality of the soul! They knew not the nature of man, nor the way of life. Their wisdom was only foolishness with God. It was left for Jesus to open up the pathway to an immortal existence. He has become to the world "the way, the truth, the life;" and an unending existence can never be obtained except through him.

In our next we shall examine what the Scriptures say about the *spirit of man*, and endeavor to ascertain what it is, and

whether it is a separate entity, capable of existing separate from the body.—EDITOR.

### Spiritualism.

A correspondent sends us a report of the proceedings of the third annual State Convention of Spiritualists held at Jackson, Mich., and asks—"Is it not plain that this is the *man of sin* whom Paul mentions?"

We thank our brother for the clipping, and for the other extracts sent. Spiritualism we look upon as the offspring of a spurious Christianity, but more especially of the lie of the serpent, which is so zealously promulgated by the ministry of the day, viz., that man cannot die. We do not regard it, however, as the "man of sin" yet. Its principles are wicked enough, and blasphemous enough to deserve the name, but it lacks the *power*. The "man of sin" when fully developed will be a monster of iniquity, exercising temporal and spiritual authority over all nations, deceiving men by the wonders he will perform, and causing all "to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark," Rev. xiii. That power will be a blasphemous one,—speaking evil things of God, his name, his tabernacle, and them that dwell in heaven; will deny both the Father and the Son, (1 John ii. 22;) and claim Divine honors. 2 Thess. ii. 4. We think that Spiritualism is paving the way for the development of such an Antichrist, but is not that power yet.

Let every one beware of its seductive influence, and lying wonders. The best safeguard is to be well instructed in the Word of God. No one who has the armor on, mentioned by Paul in Eph. vi., can fall a victim to its snares.—EDITOR.

For the Gospel Banner.

### Scripture Analysis.

Acts xxiv. 14, 15, "This I confess that after the way they call heresy, so worship I the God of my fathers, believing all things written in the law and in the prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

Paul's confession is first, I worship the God of my fathers, believing all things written in the law and the prophets, after the way they call heresy. Which is a clear denial that it is heresy in the sense of error. To teach heresy, or that which will cause schism, is right only, when one teaches the things written in the law and the prophets. *Proof*—Jesus says, I came to cause division, and to set a man at variance, the father against the son, etc., Matt. x. 25; Luke xii. 50. "It must be that there be heresies among you, that they which are approved may be made manifest," 1 Cor. xi. 19. Thus Jesus and the apostles must proclaim the word of the kingdom, which is truth; a son may receive it and a father reject it, the father turning against the son; but Jesus, the teacher and the son are justifiable, while he who rejects is not; yet had they not taught the word no division would have occurred between son and parent, hence he caused division. The great reason for justifying him is, that by it life could be obtained, while without teaching the word none would get life.

2nd. Paul had hope toward God, which they also allowed. Now his hope must be based on what is written in the law and prophets. Some take it for granted that he hoped for a resurrection of both just and unjust. Bro. J. Thomas takes this text to settle that idea, as Paul's; and yet he allows that the unjust are persons who once were in the right way and forsook it; and quotes Prov. xxi. 16—"He that wanders from the way of understanding shall remain in the congregation of the dead," to prove the wicked will never be raised from the dead. This is surely wrong, for he that wanders from the way of understanding must have been in it, or he could not have wandered from it; hence is the same character he defines the unjust to be. This is very suggestive.

Then look again. The apostle only says they allow his hope; but does not say he hopes all they allow. Don't leave out which they themselves also allow. They allowed hades was a place for dead men's spirits, that it was divided by a gulf, one side was a place of torture, the other an elysian; surely Paul did not hope for that. Then he did not hope for a resurrection of the unjust, but of the just, as the law wrote, Exod. iii. 15, "I am the God of Abraham, Isaac and Jacob." This says Jesus, Luke xx. 36, teaches their resurrection,—"Now that the dead are raised (in the resurrection) Moses taught, when he called the Lord, the God of Abraham, Isaac and Jacob." They were just. No unjust here. The prophet Isa. xliv. 17 says, "They shall lie down together,

they shall not rise, they are extinct." It is not correct to put into this text that after they have been raised they will lie down together and not rise; unless it was in some other text. This adding to and striking out has misled all the world; and the plagues of apocalyptic visions are added to it. Jesus also says, Luke xiv. 14, "ye shall be recompensed at the resurrection of the just." Also "they accounted worthy... are the children of God being the children of the resurrection." Why would not the wicked be so, if raised?

Once more. There is no hope unless the thing is desired and expected. Man desires that which is valuable. And only expects that which is promised. What value could it be to Paul to raise the dead unjust? Where did God ever promise to raise the unjust? Therefore I must conclude the raising of the unjust was their allowance more than Paul's hope, which they also allowed, "there shall be a resurrection of the just and unjust."

Please insert my articles. Let any criticize them in a fair manner if they wish. I shall not review till I get through, only as analysis of Scriptures which seem to be opposed. I am after the truth.

WM. P. SHOCKEY.

#### REMARKS.

We do not endorse all of Bro. S's conclusions, nor think he has given a good analysis of what Paul said. Hope we shall not give offence by criticizing a little. Considerable emphasis is placed on the phrase—"which they themselves also allow"—seeking thereby to establish the point that Paul did not believe in the resurrection of the unjust. Bro. S. "how readest thou?" In vs. 14 we have Paul's confession, that he worshipped God according to the way which his persecutors called *heresy*, or a sect—the sect of the Nazarenes—"believing the things which are according to the law, and those which have been written in the prophets; having a hope in God, which even they themselves are looking for,—that there shall be a resurrection both of the righteous and unrighteous." We have quoted from the *Diaglott*, because we think it comes nearer the original in this passage, than the common version.

Paul told Agrippa that he said "none other things than those which the prophets and Moses did say should come." Did he find this doctrine of a resurrection of un

righteous persons taught in the Old Testament? If he did, then he believed it, and taught it; and as the resurrection of the dead had not yet taken place, it was a matter of hope. But it is objected that it could not be a desirable thing or of any value to Paul to have the unjust dead raised; and therefore no part of his hope. To this we reply, that Paul's hope, trust, or confidence, was in God, that there would be a *resurrection*—one according to what he found written in the law and the prophets, and which he expressed by saying,—*both of the just and unjust*. Such a hope as this Paul had, and even they themselves were looking for such a resurrection.

If Paul believed Moses and the prophets how could he say anything else? Moses taught that the fathers would be raised; Job believed that in the latter day his Redeemer would stand on the earth; "whom," says he, "I shall see for myself, and mine eyes shall behold and not another;" and also that "*the wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath,*" Job xxi. 30. The Psalmist said of the righteous man "he shall exalt thee to inherit the land; *when the wicked are cut off, thou shalt see it; . . . the transgressors shall be destroyed together,*" Psa. xxxvii. 34, 38; Isa. i. 28-31. Daniel was plainly taught by the instructing angel, that *when Michael shall stand up for the deliverance of his people, "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. 1, 2. *Some of the many which sleep will awake to the life of the age, and some will awake to the shame and contempt of the age.* Again, we ask how could Paul, believing these and similar testimonies, confess anything different from what we have read, that he had "a hope in God, that there will be a resurrection of both righteous and unrighteous?" The Pharisees also *allowed* or were *looking* for the same thing, as he said, and therefore it was very inconsistent in them to persecute him for preaching and expecting the resurrection of the dead. True, he based that resurrection upon the raising up of

Jesus from the dead, which was an offence to them, and the principal cause of his sufferings. This is evident from what Festus said to king Agrippa about Paul, when relating how he had come into his hands;—said he, "Against whom, when the accusers stood up they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive," Acts xxv. 15, 19.

We think that the apostle was consistent and agreed with himself in all his teachings. If he had believed with some that the unjust will have no resurrection, how could he write what he did to the Thessalonians, that it was a righteous thing with God to punish their persecutors, with everlasting destruction from the presence of the Lord, when the Lord Jesus shall be revealed from heaven? 2 Thess. i. 5-10. Or how could he write to the Hebrews about "a certain fearful looking for of judgment" for wilful sinners who had once received the knowledge of the truth? and of "a sorer punishment" than that death inflicted under the Mosaic law? Heb. x. 26-31. When will those offenders receive according to their works if they are never to be raised from the dead? And for what reason does Paul quote from the law—"Vengeance belongeth unto me, I will recompense, saith the Lord; and again, The Lord will judge (avenger) his people," if apostates from the truth, who frequently became the persecutors of God's saints, should receive no punishment but the common death of all mankind? If there will be no resurrection and judgment for apostates and the wilfully disobedient, why does Peter speak about them being *reserved* unto the day of judgment to be cut off, and that it had been better for such not to have known the way of righteousness? 2 Pet. ii. 9, 21.

But we did not design to enlarge on this subject when we commenced. Much more might be said, but we forbear at present, simply remarking, that we believe that Paul in his teachings was in perfect accord with the law and the prophets, Jesus and the rest of the apostles.

### Prospectus of an Interlinear Translation of the Sacred Scriptures.

We gladly introduce to the notice of our readers the following Prospectus of a very important work,—an *interlinear translation of both Old and New Testaments*. Since the issue of our interlinear New Testament, we have had frequent inquiries and requests for a similar one of the Old Testament. Those who wish for such a Work can now be accommodated, as soon a sufficient number of subscribers can be procured to warrant its publication. Let those who are able to do so send on their names immediately.

The undersigned has in preparation a translation of the Old and New Testament Scriptures, for the use of students of the Bible, and especially of those who wish to make themselves thoroughly acquainted with the original languages in which the Holy Word was written,—upon the following plan :

(I.) Above each word of the Hebrew, Chaldee and Greek texts, will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with English grammar to analyze every sentence of the foreign language.

(II.) In addition to the original meaning of the words, their derivative significations will be given, whenever it may seem necessary ; together with grammatical and other notes illustrative of the more difficult expressions and passages.

(III.) In order to enable the reader to pronounce correctly, in the first Greek part, as well as in the first Hebrew, and in the Chaldaic, beneath each word will be noted its accent and pronunciation, the rules laid down by Webster being adopted as far as possible. In the subsequent parts, the pronunciation of words which did not before occur, will be given separately, in the margin.

The Hebrew and Greek alphabet, together with Webster's pronunciation key, will also accompany the first numbers.

(IV.) In order that the student may seasonably acquire a knowledge of the prototypes of the later (as well as the older) Hebrew and of the Chaldaic, the Books of Ezra and Daniel will appear immediately after the Third Part of the Old Testament. Thus the student may early become acquainted with the new element which was introduced into the later Hebrew.

(V.) A succinct Chaldaic and Hebrew grammar will also be given ; together with a synopsis of the Hebrew, Chaldee, Syriac,

Arabic and Ethiopic Verbs and Nouns. This (of which, in our Essay on Semitic Comparative Philology, published in the *Bibliotheca Sacra*, July, 1862, we have already presented some outlines) will be published as an Appendix, and separately pagged ; so that it may afterwards be bound up with the "Notes," in a volume by itself.

(VI.) Specimen pages are herewith presented of the method by which we hope greatly to facilitate the study of these languages, and to render self-instruction not only possible, but comparatively easy.—By such literal reproductions of these foreign idioms in his mother tongue, the student, guided and assisted by occasional hints supplied in the Notes, will gradually and almost unconsciously acquire a knowledge of the grammar of the ancient languages.

(VII.) The *Text and Translation* of the New Testament will be issued in seven or eight parts, that of the Old Testament in twenty or twenty-one parts. Each part will contain 160 large octavo pages, and 15 or 20 pages of the "Notes."

(VIII.) The whole will be published, by subscription, by A. J. TAFEL, No. 48 North 9th St., Philadelphia, Pa., to whom all communications should be addressed.

DR. LEONARD TAFEL.

#### PUBLISHER'S NOTICE.

As soon as a sufficient number of subscribers are obtained the work will be commenced, and it is expected that every two months a Part will be issued.

The Parts will be published alternately, beginning with the Greek.

No labor or expense will be spared to bring out the work in elegant and substantial style.

Price for the Single Parts of the Old Testament, Two Dollars ; for the Single Parts of the New Testament, One Dollar and Fifty Cents.

As an inducement we offer to every one sending the names of six subscribers, a seventh copy free.

Due notice will be given on the completion of each one of the successive Parts to subscribers, when, on remitting the stipulated price, the respective Parts will be served by return mail. A. J. TAFEL, Publisher, 48 North Ninth Street, Philadelphia, Pa.

Prejudices are generally in favor of that which men are accustomed ; and opposed to that which appears new to them. If men have been accustomed to error, they love it on account of its antiquity ; and the inquiry too frequently is, not, what is truth ? but is it in accordance with our prejudices ? is it what our fathers practiced ? is it what they taught us ?

Is the Lord's Coming in Zechariah xiv.  
Literal or Figurative?

Now, one would think that a person would have only to read the prophet's words to be assured of their literality. "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses 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 the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley.*"

Now our principle is, that everything must be taken literally where objective absurdity cannot be proved. Is there any absurdity here? None whatever! Jesus is the Lord of Hosts here spoken of, and he has literal feet which in former days literally stood on Mount Olivet. "At night he went out, and abode in the mount that is called the *Mount of Olives.*" "And he came out, and went, as he was wont, to the *Mount of Olives.*" Luke xxi. 39; xxii. 39. There it was that he sat, when he delivered the *prophecy of his return.* Matt. xxiv. 3. If now the Mount of Olives is literal, literal are the feet that are to stand upon it. And if the feet literal, the coming of Jesus is literal. The same follows too, from the saints coming with Christ. Whether they be the risen sons of men, or angels, their presence is literal. I never heard of any *providential* coming of the risen, or of angels. But if their coming be literal, literal is the testimony, "*The Lord my God shall come, and all the saints with thee.*" (ver. 5.)

Moreover, in previous chapters of Zechariah, we have several events literally fulfilled in the Savior's history while on earth. It was written, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: *behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*" Now how was this accomplished? By a *providential* coming upon a *figurative* ass? But if that were literal, the rest of prophecy, not fulfilled at that time, must be accomplished at the day of the second coming. Jesus at his first coming was lowly, and rode the ass. But he is also to come as the just, and the issue then is the cutting off of the nations, his enemies, the destruction of all the furniture and appliances of war. (v. 10.) *And then comes*

*his kingdom after this slaughter of foes. "The battle bow shall be cut off: and he speak peace unto the heathen [Gentiles]: and his dominion shall be from sea to sea, and from the river [Euphrates] unto the ends of the earth."*

It is testified again in Zech. xiv., that the coming of the Lord, when all nations are gathered against Jerusalem, shall be personal. The Lord shall smite horse and rider among his foes with blindness and madness; as, in the former day at the Red Sea, he looked out of the cloud, and took off the chariot-wheels of the Egyptians, preparatory to swallowing up of the host in the depths. So the Lord then will destroy all the nations gathered against Jerusalem. Then God pours upon the inhabitants of Jerusalem the spirit of grace, "AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, and mourn." (v. 10.) Here then the scene is just the same as in chapter xi. The coming, too, is as literal as words can make it. Jesus' piercing was a literal piercing of his body, hands, feet and side. They shall then as truly look upon and see Jesus in person hereafter, at the time of Israel's restoration, as they did look on Jesus in the time of their unbelief, when they pierced and slew him. I entreat all opponents to submit themselves to this clear testimony of God.

Here then are two testimonies, given by God, that by their mouths this great doctrine might be established. Jesus in this chapter of the prophet, is called the "*Lord of Hosts,*" which is no *gospel* title. (v. 16, 17, 21.) It demands then another dispensation than the *gospel*, in order to fulfill it. This proves, that the under *gospel* the Jews will not be converted: for it is not till they look on the Lord of Hosts that the nation mourns. And Jesus, during the *gospel*, cannot appear as the "*Man of war.*" 'Tis now *grace and peace.*

But some object against interpreting literally this prophecy of Zechariah.

I. "*The prophecies of Zechariah are full of symbols.*" Now that is true of the first six chapters, but not of the remainder. And it is in the last chapter that the passage we are examining occurs. It has been shown above, by two examples, that Zechariah contains prophecies already fulfilled, literally. I will now offer one more example from the same prophet—the giving thirty pieces of silver as the shepherd's price (chapter xi. 12, 13.) How was that accomplished? Let the Holy Ghost tell us. Matt. xxvii. 9.

II. "*That if you interpret Zechariah literally, you produce confusion and inconsistency.*" Joel says, "The mountains shall drop new wine, and the hills shall flow with



milk, and a fountain shall come forth of the house of the Lord, and water the valley of Shittim." *Now, is this to be taken literally?* Even so. Will it be more difficult to the Lord, than to turn water into wine, as at Cana? But what do you say to Ezekiel's waters? Would waters, issuing from the house of the Lord, be so abundant as to form an impassable river? Would there be such virtue in a stream from the temple, as that the trees should give their monthly fruits, "because their waters issue out of the sanctuary?" If so, the heathen and Romish conceit of sacred water will become a reality. The waters are literal. They are endowed with peculiar blessings, because they spring from a spot made holy by the presence of the Lord God. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus iii. 5. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Josh. v. 15. The heathen idea of holy water was indeed a conceit; for their gods were unclean spirits, and gave no holiness to earth, or water, or building. *But shall not the presence of the true God do again what it has done before—consecrate both earth and water?* The Romish pretence about "holy water" is indeed a conceit; for God is not hallowing any of the waters of earth now. God is the God of heaven now. But shall he not do it in a day to come, when he has promised to do it—when he revisits earth? "But Ezekiel sees the waters in one stream, and that flowing eastward; while Zechariah divides into two." So Matthew speaks of two possessed ones, healed by Jesus at Gadara; Mark speaks of but one. Does that destroy the literality of the possession or of the cure? May not God, in his prophecies, give to one prophet one aspect of his plans, to another scer another?

"But how do you expound the promise that the nations shall come from one Sabbath to another; from one new moon to another; and from one year to another to worship at Jerusalem? How could that be, without constant supernatural assistance?" Well, friend, the case seems very simple. If the fulfillment of God's word requires constant supernatural assistance, then constant supernatural assistance will be afforded. But perhaps God's words only means, that those who live near shall come up every week; those farther off, once a month; those farthest away, once a year.

III. *Literally to understand parts of this fourteenth chapter, would put it out of harmony with the evangelical character of the prophet's teaching.* Can any one seriously think that Zechariah's prophecy describes the gospel? I know that the fountain which

he describes (chap. xiii. 1), is traditionally taken to signify the Savior's blood. But any one who will carefully regard the context must see, that if so, we have no part in the gospel! For the fountain promised is not to be opened till the day when the house of David and the inhabitants of Jerusalem look on Christ whom they pierced, and mourn: in the day, when with terrible valor they destroy all the nations which have beleaguered Jerusalem. And, even then, the fountain is only for "the house of David, and the inhabitants of Jerusalem." So, then, neither is the fountain opened yet; nor, if it were open, would it avail for us, who belong neither to the family of David, nor the dwellers in Jerusalem. If the pouring out of the Spirit be the gospel, it is of no effect for us; for it is spoken of some future day, and its extent reaches no further than David's family and the inhabitants of Jerusalem. "But do you imagine that in such a time of light and grace, there will be the keeping of the Feast of Tabernacles, and the return to sacrifices of bullocks and rams?" Even so, friend. Is it not certain that the foundation principle of the gospel will be upturned, when Christ is beheld with eyes of flesh on earth once more? Is it not certain that the gospel only lasts while we walk by faith, not by sight—while Israel is impenitent, and Satan at large? But when Israel is restored, then temporal blessings in earthly places replace the spiritual blessings in heavenly places which now belong to the rejected with Christ? Will it be the gospel, when saints reign with Christ, and smite offenders, dashing them in pieces like a potter's vessel? Is Jesus' title, "Lord of Hosts," and worship in the temple at Jerusalem, compatible with the gospel? Is not the gospel the time when neither in this mountain nor yet at Jerusalem, God's elect worship the Father? We, blessed be God, are not under the elements of the law; but God has taught us, that when Israel is restored, they shall re-observe the law, rebuild the temple, and God will fulfil the promises made to them as an earthly people. In the kingdom which is to come, there are two great departments: the earthly, in which Israel takes the first place; the heavenly, in which the Savior's witness-bearers of this evil day, who suffer for their obedience to him, will have the fitting pre-eminence.

Shall not God alter the dispensation, when and as he pleases? If man can only imagine arrangements such as he at present finds, and refuses God's testimony that he will surely alter them, will his unbelief make God's faithfulness of no effect?—R. Govett, in *Rainbow*.

From the Messenger of the Churches.

"Beware of Dogs."

At the door of a house in Pompeii there is seen the figure of a chained dog, worked in Mosaic, and underneath the inscription in Latin, "*Cave Canem*," that is, Beware of the dog. It was then the custom of the ancients to use watch-dogs, exactly as we do now.

In the Israelitish border countries they were used also for protection against the attacks of wild animals in the night time; and their qualities of wakefulness and faithfulness were in esteem for this purpose, as they are with us. The figure of Isa. lvi. 9-11 is derived from these circumstances. Shepherds used them, too, in the management of their flocks, as we find by an allusion in the book of Job (xxx. 1.) They were admitted also to the favor of access to the houses or courts, of which they availed themselves, being regaled with an occasional morsel from the master's table; and would also abate their more special tastes to lick the sores of the poor beggar who lay at the door of Dives.

With all this domestication, however, the dog was a despised animal; and hence it was generally spoken of reproachfully, and by comparison, made to indicate many evil qualities of men.

While the use of a torn bullock or ravaged lamb was denied to Israel for food, the law appointed that the flesh was to be given to the dogs (Exod. xxii. 31.) This is the root of the counsel of our Lord—"Give not that which is holy unto the dogs," Matt. vii. 6.

It is easy to see from these circumstances and allusions that, except in cases where dogs were exceedingly well-bred, their company would be very offensive. Left to themselves, they would fight and snarl even in the day time, and return at night to make a noise in the streets and lanes of the city. (Psa. lix. 6-14.) With the yelping and howling of those creatures we are so far familiar, although not quite so familiar as inhabitants of any of the Eastern cities. Happily, also, our streets are not infested with them as their's are, where, in the dark, one is almost sure to trample upon them and arouse their angry clamor, if not their fierce attack.

So perverted, however, is the taste of certain misguided sects and peoples in the East, that it is considered by them a holy and good thing to give succor to any number of dogs. In fact, on one occasion, during the period of the Affghan war, when an Indian city was likely to be completely overrun with dogs, and the people had begun a regular onslaught upon them, the Parsces

(so called) took the case in hand, and transported the whole kennel to a distant island, and appointed men to feed and look after the brutes in their new asylum.

It has been supposed by some that the term "dog" was uniformly applied by the Jews to their Gentile neighbors; but I find no trace of that being general. In the Scriptures, there are only two passages which look that way, and these are not decisive, Psa. xxii. 16—

—"for dogs have compassed me,  
The assembly of the wicked enclosed me,"

is a use of the designation which, by its parallelism, seems to have a more general significance, and to be another and more pointed title for those (whether Jew or Gentile) who, like ravening and roaring lions, "gaped upon" our Lord as he hung on the cross. Mark vii. 27-30 may be taken as a definite use of the degrading term to a Gentile woman—"It is not meet to take the children's bread and cast it to the dogs." The parallel passage in Matt. xv., however, affords the key to our Lord's phraseology on this occasion, and would rather seem to indicate this as not a usual term for the Gentile: he had immediately before said, "I am not sent but to the lost sheep of the house of Israel."

I have been thus particular in noticing all the remarkable points in the Scripture allusions to dogs, in order to ascertain the meaning which we are to attach to the apostolic uses of the term:

"Beware of dogs; beware of evil workers, beware of the concision," Philip. iii. 2.

"Without [the walls of the city] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 15.

I think it will be apparent from the illustrations cited that the oriental experience, especially as shown in the Bible, agrees with our own, and that we are in a condition to judge from our own knowledge as to who are the dogs referred to, and how we are to beware of them.

We may presume, in the first place, that the term is a metaphorical one, and is applicable to men; the context of both passages shows this. From what has already been said, it will be seen that there is, indeed, a manifest propriety in the mode in which the word is used in the Apocalypse—"Outside the walls of the city are dogs;" or, expressed in the style of chap. xxi. 27—"There shall no dog enter the city. But in Paul's aphorism, "Beware of dogs!" there is a bluntness which would almost need a Philippian experience to make it intelligible, or, at least, to show the propriety of the apostle's selection of phrase. I think I perceive the mean-

ing, and shall here venture a few observations thereupon.

As the dog is familiarly known by ourselves to be a barking, snarling animal to strangers, and, indeed, is valued for these very qualities, both as watch-dog and sheep-dog, we are to look for the doggish man as being a person always ready to snarl at others who appear to invade his own kennel, and snap at those he supposes wish to share his dainties. What a disagreeable being is such a man! Does there approach him a person not of his own household or kith, he has his growl; does that stranger proceed to action, the stir is sufficient to arouse an angry snarl; or does the unrecognised intruder venture to challenge the interference of such an impertinent cur, he flies at him with fierce bark and gaping lips, as if to tear him to pieces.

It is further observable of men as of dogs, that they manifest more of this fierceness when they are set to defend their master's property. By day on the chain, or by night at large in the court, they are loud in their demonstrations of faithfulness, always expressed in the bark, the snarl, or the growl, as the nature of the disturbance seems to require. Now, I do not seek to disparage those qualities in a dog. They warn me to beware of him, and I am wary, and have ever been wary since that night when, in the midst of boyish play, I was caught by the leg and bit. But I do not love such qualities in a man. Nay, such behavior must speedily make him very unloveable indeed. But do not those canine characteristics in a man also warn us to beware of him? In my experience in life I have found it good and advisable to apply to doggish men, growling men, snarling men, barking men, the habit I have acquired regarding dogs—to beware of them, and to avoid them, as I would keep out of the company of sorcerers, murderers, or liars. I do not counsel to run from them, for that often encourages them to show their teeth; but it is far easier and far wiser to take the other side of the road in peace, than brave the impertinence of a snappish cur, or run the risk of encounter with a beast which may bite. I hold it no discredit to a man that he does not show fight with every dog that comes in his way. So also is it more honorable to avoid contest with the doggish man, whoever he may be, whether the secretary of a trades' union, your elbow friend in a crowd, or a pretended apostle of Jesus Christ. Toward all such there is one rule, written by a wise scribe of the law of Christ—"Beware of dogs."

G. DOWIE.

### A Friendly Epistle.

The following letter addressed to our Social Gathering at Geneva, should have appeared in print before, but as it was in other hands we could not insert it:—

*The Ecclesia of God near Chesterfield, Ills., to the Brethren of the One Faith convened at Geneva, sendeth christian salutation :*

VERY DEAR BRETHREN:—

By the mercy of God we are permitted to send you our annual epistle by the hand of our beloved Bro. Thomas Richardson, whom you will receive in the bonds of love as our representative to your body. The distance being great, and the weather cold, is the reason of no greater number of us assembling with you. We send you this letter of assurance that we are with you in spirit, that you may be refreshed in the knowledge of our continuance in the gospel of the common salvation. May the Great Head of the body preside over your deliberations, and His presence radiate joy, peace, harmony, and love, and grant to greatly bless your coming together.

During the year we have been walking in love one to another, and enjoying that sweet fellowship with the Father and the Son, which yields spiritual strength and gladness, and in the end eternal life. We hold our weekly meetings regularly, from house to house breaking bread, and giving thanks to Him who hath called us unto glory and virtue. We have the word proclaimed from time to time by Bro. S. V. Keller, who joined us about a year ago. We continue to circulate books and tracts, and are inclined to believe we can accomplish more in this way than by the preaching of the Word; but we are resolved to continue both. Babylon is here in full power. "Darkness covers the earth, and gross darkness the people." She spits her spleen at us, and continually shoots her arrows barbed with venom, but none of us have yet been shot in the back. We have the armor on and our faces continually towards the foe. With faith in God we assault her frowning bulwarks, and strike terror to the heart of her bravest defenders.

Our number remains small, (only seven,) but still we are fearless in the midst of numerous foes, and have a fair prospect of obtaining a few more members during the ensuing year, as several who have been fully instructed in the Word have expressed a determination to obey by putting on Christ by immersion into his name. Some who have heard and who now believe the glad tidings of the Kingdom stumble over what is erroneously called re-immersion. Will the brethren who contribute to the contents

The Lord knows them that are his.

of the *Banner* please give the subject an able handling? It is imperative that it should be done. For further particulars in regard to us we refer you to our representative, Bro. Richardson.

We would be happy to entertain any of the brethren who may pass this way. We hope that some of them who proclaim the Word will visit and spend some days with us. If any are of mind to do so, let them stop at Shipman, on the Chicago, Alton & St. Louis R. R., and inquire for Thomas Hodgson, living six miles North, or Stroud V. Keller, living eight miles North-West.

Now, Brethren, farewell. The favor of our God and Father rest upon you all. May He lead you through life's journey according to His will and pleasure, and throw around you such influences as may tend to mould and fashion you into his image. And when the Great Shepherd shall appear to destroy sin and bring in everlasting righteousness, when He shall robe the hills in everlasting verdure, and enamel the plains in eternal beauty,—when the domes and spires of Jerusalem shall glitter in the mellow sunlight of the millennial era, may we all "sit down with Abraham, Isaac, and Jacob in the Kingdom of God." Amen.

Dec. 20th, 1868.

### What are we Becoming?

Every one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In pursuit of wealth, of fashion, of pleasure, of amusement, everywhere, except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober integrity in one's occupation, the patient waiting for success, the calm content with the moderate enjoyments of life, that once characterized our people, seemed to have been lost by a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful galvanic energy, feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and an insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness, and real dignity, as they are to the preservation of a conscience void of offence toward God and man.

Especially is this true with regard to society as it now exists in this city of New York. It is not only among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Further up in the social scale, in palatial residences, where wealth ministers to the morbid taste for luxury, and surrounds itself with splendor that dazzles the eye, there are scenes and transactions, indulgences and practices, which, if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand aghast with horror.

It was no mere rhetorical flight, it was a stern and appalling truth, which Dr. Tyng expressed, when, at a meeting held last winter in reference to city evangelization, he said in his address: "Either New York must do something soon or she must take means to defend herself. The condition of New York is becoming more frightful, worse and worse, every day. There seems to be a desire to destroy the church. It seems to be not whether the next generation shall be better than this, but whether there shall be a next generation at all."

Let any one consider the systematic attempts that are being constantly made to break down the Christian Sabbath, to abolish the law of purity, to deluge society with intoxicating liquor—"distilled death and liquid damnation," as Robert Hall once called it. Let him consider that the press, a noble instrumentality when used aright and for noble ends, that works with more heads and hands than Briareus could boast when he assisted the giants in their war against the gods, is day after day, and week after week sending forth a subtle, deceptive, corrupting literature that panders to every prurient taste and evil passion, and like the frogs of Egypt that "come into the house, and into the bed-chamber, and upon the bed, and into the servants' house, and upon the people, and into the ovens, and into the kneading troughs." If it could only find its way into the ovens before it is read, it would be a blessing for which Christians might give thanks. Let him consider the nearly 6,000 licensed drinking places in the city, which involve in various ways by a more than useless expenditure a loss of \$736,280 59 per week, or \$38,236,590 68 per annum, and let him add to this the \$3,000,000 per annum, which are shown by the revenue reports to be the income of the theaters and other similar places of amusement, where the morals of the young are corrupted, and they receive a mighty im-

pulse toward a life of idleness and dissipation. Let him consider that while New York has a population of 800,000 souls, there is no Sabbath in the year when 200,000 can be found in the house of God, and sadder, if possible, than all, that out of this immense mass there are, all told, only 64,000 professed disciples of Christ. And if he does not find in these facts an occasion for the inquiry at the head of this article, a cause for anxiety, and a reason to pray, and labor, and give, he must be strangely insensible to the dangers which menace the welfare, if not the very existence, of society.

But this, alarming as it is, is but a partial enumeration of the forces of evil that are constantly at work. Romanism, Infidelity, Spiritualism, and a hundred others, which time would fail us to mention, are all the while contributing their quota to the hostile array which the church of Christ and the lovers of their country are required to meet and overcome.—*Christian Observer.*

### Napoleon's Plans.

The avenger of Napoleon is at hand! The military preparations of France have become the wonder of the age. Nothing like them has been known since Xerxes invaded Greece. The hosts of William the Conqueror would not be missed out of the military array of Napoleon the Third. The great Russian campaign of 1812 has been always looked upon as the mightiest event of modern times. It is the standard of comparison whenever military movements are the theme. But the Third Napoleon transcends the First in the vastness of his preparations as in the profoundness of his policy. He has acted for years with that consummate prudence which superficial men have mistaken for imbecility. He allowed Denmark to be broken up by Austria and Prussia; for well he knew that the two plunderers would quarrel for the spoil. He remained silent and passive, that all things might take their course. Austria and Prussia quarrelled for the Danish spoils, and Austria was defeated and laid low. What has been the result? That Austria has now become the vassal of Napoleon, and in place of resisting his ambition will only be too happy in sustaining it, Austria, which was at all times the enemy of the First Napoleon, has become the humble ally of the Third. Has not the Imperial policy been wondrously carried out?

Again: Had Napoleon marched to the Rhine a few years ago he would have been destroyed; for Austria would have joined Prussia against him, and every man in Germany would have taken arms for the honor

of the Fatherland; besides, his ambition would have been so conspicuous, that even England and Russia might have joined in an European coalition. But it is far otherwise. Austria hates Prussia far more than she dreads Napoleon; and the Danish question affords the French government an excuse for war which no one can controvert. Napoleon is not marching to the Rhine; he is only assisting Denmark, or, rather, carrying out the fifth article of the treaty of Prague. That fifth article was inserted by himself with the express object of providing himself with an excuse for a war with Prussia. Now he has a perfect right to assist Denmark, and still further right to insist on the fulfillment of a treaty. He does not make war for the Rhine, but for this treaty of Prague. Half of Germany will be on his side, the other half indifferent. He will have nothing but Prussia proper to contend with, and France is more than a match for all that Prussia can bring into the field. On his way to Prussia he will have to cross the Rhenish provinces, and if he take possession it will only be the accidents of war,—not by malice prepense; so that he will gain all he wants, with the additional honor of being the patron of the oppressed, and the vindicator of treaties. In all that has hitherto occurred he has shown to the full extent some powerful qualities of human character,—patience, silence, and precaution. Not the vulgar silence of the tongue, but the majestic silence of the heart. A fool can hold his tongue, but can never hold his heart. He has been mocked and ridiculed by the English press as the dupe and plaything of Bismark. He has been represented and caricatured as begging for scraps, and being repulsed even in his humblest request. He has been hated and almost hooted by his own subjects. He has been described by our own shallow press as weak and wavering—as superannuated and worn out. He has endured all obloquy with that majestic silence of the heart—the silence of great deeds—the silence which belongs only to great men. Little men can neither practice nor comprehend it. But what has been doing amidst this cloud of silence? Like the cloud-compelling Jupiter he has been gathering up his thunderbolts. Woe be to those against whom they shall be launched! He has raised his army to 1,300,000 men. He has exercised his troops in all the evolutions of war. He has trained them to night marches and night attacks. He has hardened their frames by exposure to all weathers—by encampment in the open fields at all seasons—by incessant yet judicious exercise. He has taught them to be familiar with darkness—to take in the twilight like

the lion of the desert—to move with order and rapidity amidst the gloom and confusion of midnight. For that most perfect and most powerful of machines—a Napoleonic army—he has provided an equally perfect and powerful arm. He has completed his new rifles, leaving a million in reserve. He has completed his new artillery, and, still more wonderful, he has kept it secret.

Another engine of destruction has been produced under the immediate directions of the Emperor. It is called the 'Mitrailleuse.' By means of this engine a single soldier can discharge fifty musket balls per minute, each ball being effective at one thousand seven hundred yards—about an English mile. If we combine the 'Mitrailleuse' with the new guns and the Chassepot rifles, we shall find that silence is not imbecility, and that the Emperor Napoleon has not been silent in vain. He has expended his strength, not in empty words, but in pregnant deeds. He has been silent that he might secretly prepare, and, above all, that he might preserve the fatal secret of his engines of war. He has succeeded; and we believe the day to be at hand when the ridiculed and superannuated monarch will burst upon Europe with one all-withering blaze of power. The dull, dark thunder-cloud will in an instant quiver with insufferable light. We make no pretensions to infallibility, but we believe the thunder-storm to be at hand."—*Last Vials.*

From the World's Crisis.

"Thy Will Be Done."

MATT. VI. 10.

This expression is in the prayer which our Savior taught his disciples. It is also in his own earnest prayer, when his soul was exceeding sorrowful. In his actions, sufferings, and death, he was submissive and resigned to the will of his heavenly Father. He practised what he taught. The labors of his life, and all the affecting circumstances of his death, were so many expressions of the sentiment, "Thy will be done." We easily and early learn to say, by memory, "Thy will be done;" but to say so from the heart is often found to be a great and difficult thing.

To yield to the authority and law of another; to have one's inclinations crossed, to be disappointed, and have our purposes broken off, are serious trials. We learn to say to our heavenly Father, "Thy will be done;" but how contrary to this petition do we often find our feelings and practice. Do not our dispositions and behavior seem to say, that we consult our own will much more than the will of our heavenly Father?

Do we not very often connect all our ideas of comfort and happiness with having our own way and our will? How common a thing it is, when our own will is not done, when our pleasure is defeated, when our wishes and expectations deceive us,—to grow impatient, to complain, to feel that our peace is gone. It is a great thing to stand up between a tempting world, which is present, and a heaven which is future, and say to God, "There is none upon earth I desire in comparison with thee." It is a great thing to turn a deaf ear to the persuasions of appetite and passion, and amid all the adversities of life to look up to heaven and say, "Father, not my will, but thine, be done." Such a prayer, and a life corresponding with it, is the very substance and spirit of religion, and the very foundation and source of all pure happiness. It is a great thing to make this prayer the prayer of our heart, and the rule and purpose of our life.

A little consideration would teach us how proper it is that the will of God should always be preferred to our will. We are ignorant and short-sighted beings. Our will is often perverse and blind. We often find it to be our misfortune and affliction that our will was indulged. We have many sad proofs that our own wills ought not to be our guide. We are at times cast into situations entirely at the disposal of another. It is a relief to give up ourselves to another's direction and control. Often do we feel our own weakness and insufficiency. Whenever we feel as though we could not offer up this prayer to our Father, let us inquire into the cause of our unwillingness. Why is it that I cannot say, "Thy will be done?" Is it that I question his authority, or doubt his wisdom and goodness? Can I imagine that he does not do what is best for me; or that he will not be so faithful to my highest interest as I should be? O, I cannot entertain such a thought. When I cast my eye around me, and see so many tokens of his care and benevolence; when I retrace all his past dealings towards me; when I search his holy word; and when I also consider my own imperfections, my ignorance of what is best for me, my past disappointments, and my inexperience; I have abundant cause and strong motives to say, "Thy will be done."

Times of suffering and affliction are among the most trying seasons when this prayer is suggested to the mind. How important, in every way, it is that we know God. For we all want some friend; some object on which to lean; some one in whom we can repose unshaken confidence. And without this knowledge of God and trust

In him, how doubtful and anxious must we often be in this world of trials. How often our way becomes difficult, perplexed, and dark. Would we avoid a life of fretfulness, impatience, repining, and despondency; a life of comfortless sorrow and helpless grief? Let us know God and trust in him, and also in his Son Jesus Christ. Would we be resigned, calm, and contented? Would we have that peace which the world cannot give? O let us trust in the living God.

My God, my Father, while I stray  
Far from my home, on life's rough way;  
O teach me from my heart to say,  
Thy will, my God, be done.

Though dark my path, and sad my lot,  
Let me be still and murmur not;  
And breathe the prayer divinely taught,—  
Thy will, my God, be done.

What though in lonely grief I sigh  
For friends beloved, no longer nigh;  
Submissive still, would I reply,  
Thy will, my God, be done.

And should'st thou call me to resign  
What most I prize, it ne'er was mine;  
I only yield thee what is thine,—  
Thy will, my God, be done.

Should pining sickness waste away  
My life in premature decay;  
In life or death teach me to say,—  
Thy will, my God, be done.

Renew my will from day to day,  
Blend it with thine, and take away  
Whate'er now makes it hard to say,  
Thy will, my God, be done.

MANNIE L. GREEN.

### Immortal Soul.

#### THIRTEEN OBJECTIONS TO THAT NOTION.

1. It introduces into the Christian world the mischievous practice of spiritualising God's plain words.
2. It involves its subjects in almost impenetrable darkness.
3. It brings into existence from this system of spiritualism and mysticism, a multiplicity of conflicting creeds.
4. It is the origin of Roman Catholic purgatory; a system of speculation.
5. It substantially sustains and disseminates the serpent's first lie.
6. It runs its adherents into the inhuman, irrational, inconsistent, and monstrous dogma of eternal torture.
7. It is the very bone, sinew, and foundation of the doctrine of Universalism, and all going home to heaven above at death.
8. It sustains Swedenborgianism, the theory of the great clairvoyant, A. J. Davis, and the spirit-rappings, or manifestations.
9. It is a very prolific source of infidelity, bigotry and superstition.
10. It robs the blessed Christ of the honor due him, of giving the saints immortality, the reward of the kingdom, the unfading crown, the eternal weight of glory,

and every other blessing connected with the coming of Christ.

11. It subverts the plan of salvation given to us by the Son of God, who is its author.

12. It supercedes the necessity of the coming of Christ to raise the dead, to sit on David's throne, to judge the world in righteousness, and restore all things spoken of by the holy prophets.

13. It obliges its advocates to wrest the Scriptures, and array themselves against the patriarchs, prophets, apostles, and Jesus Christ, who are the foundation of the whole Christian superstructure.—*Sel.*

### Correspondence.

DEAR BROTHER WILSON:—I will keep and esteem your beautiful book as a treasure; but the thought of doing good by the circulation of your excellent paper—was the greatest motive to a little diligence. Five of these subscribers do not belong to any Church; the Lord's precious truth may sanctify and save them into Messiah's everlasting kingdom. Come, Brethren, let us put on the armor—gird up for the last struggle—the time is near. Be not slothful in business is a divine command. A lazy christian is about as likely to get into the kingdom as a good devil. Many good brethren are able to take a dozen copies of our good papers, to send to the poor, and to honest enquirers after the truth. Study to make money enough to take the paper, and pay for it too, if you have to work by the light of the "silver moon" to do it. Get money, and serve the Lord with it. The Good Samaritan did a noble work with two pence, and the Lord put us in the world to be kind, to do good, and let the light of truth shine.

LEWIS HICHLIN.

For the Gospel Banner.

1868.

Stern was thy coming in: for months severe  
Thy stay was with us, now departed year.  
The Spring-tide came, but not with mild caress:  
We waited long to see the flowery dress.  
And then the Summer came: we felt the might  
Of heat descending from the orb of light.  
Followed the harvest next, true to the word:  
Abundant yield for man and beast appeared.  
But from afar we heard of trouble sore;  
Wide devastation on Pacific's shore.  
Belchings of fire: floods overwhelming go  
With speed terrific spreading ruin, woe.  
Quaking of earth with desolation fraught  
Make stores of wealth become a thing of naught.  
From life the rich, the poor, the sad, the gay;  
By the destroying foe are borne away.  
Spain rises—hurls a Bourbon from her throne:  
A mighty stay to Pius Ninth is gone!  
And as the year of '68 expires,  
In farther East we see the kindling fires.  
Wake promised morning! Still we look for Thee  
Anointed Lord, soon may Thy Coming be!  
West Meridan, Conn. H. HAYES.

# 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, 1869. [VOL. XV. No. 4.

For the Gospel Banner.

## Criticisms on Various Topics—such as, Death, the Devil, Sonship of Christ, &c.

BRO. B. WILSON:—Dear Sir:—I believe I have received nearly every number of the present vol. of the *Banner*, and judging from their contents I think I can safely congratulate you on the success of your purposed efforts, as stated in an early number, to make the present vol. of the *Banner* an improvement on late ones.

The *Banner* for 1868 has contained a greater number of good articles and less useless ones than some of the late vols., and is consequently better calculated for placing in the hands of others as an exponent of scripture doctrine, and advocate of the gospel of the Millennium; and I think most of the brethren will agree that the Editor is not least to deserve thanks among the authors of the numerous good articles that have appeared. In my opinion your articles evince a judgment and disposition well becoming a person in your "official capacity;" and their candor, moderation, and forbearance is in pleasant contrast with those more harsh and cutting, not to say abusive, articles that have from time to time appeared. To be sure, the wolf may be clothed in the garb of the lamb; and the artful hypocrite may assume the appearance of the unpretending saint, and deceive those not intimately acquainted with them: so that we are not always to judge men by what they say, nor yet by what they say of them; but rather patiently abide the time when we shall understand for ourselves. But I have been a reader of the *Banner* from about the time of its beginning, and though I may not have approved of the extent of its toleration at all times, yet at no time would I have felt justified in hastily ordering a discontinuation of the *Banner* on that account, or after reading some such *uncalled* for article as that under the heading of "WHERE IS DR. THOMAS?" as some did; and I can now say

that if the publishing of the *Banner* is only a false pretence on the part of those connected with it, they are certainly well skilled in the art of deceiving.

But brethren differ in their several combinations of the organs of the mind; one style of writing suiting some, a different style others; so that all are benefitted some. But I believe it is the articles written in the *right spirit* that are scriptural and calculated to do most good; and not that cut and slash manner of writing which I believe is very often half the work of the devil that is in our nature, which characterize some articles; and the principal result of which is the development of party spirit. Take for example some of the articles of Bro. "More Anon;" who dont believe in *construction*, but who occasionally gives interpretations which if not the result of construction certainly need a little to make them somewhat plausible. While we are ready to acknowledge that there is much good argument in his articles, we also believe that by his manner of writing he has done almost as much as the next one in developing party spirit and strengthening divisions; and we would ask, Does that brother approve of his own style of writing? We rather think not—because there is too much similarity between the reviewer and the reviewed; and this similarity—that strong confidence—that authoritativeness of judgment, which asserts itself as boldly in the beginning of a controversy as at the end—when on the wrong side as on the right—appears to me to be the principal cause of an enmity that seems to exist. Was the Dr's manifestation of this spirit in a reply to an article concerning the ages of Abraham and Isaac, published in the *Herald* some years ago, too much for our Bro. to bear? else why allow it to develop an, at least apparent antagonism. But while I think it right to compare and criticize, I do not wish to wrong, and only hope that we might all be able to act upon the advice that I would give Bro. "More Anon,"



—that when he reviews another to examine also himself and see if they have not both one nature, in which the same devil stands always a ready and willing prompter: and so make sure that when we are criticising the spirit of dogmatism is another we are not unknowingly rebuking ourselves.

And in speaking of the devil I should like to add a mite for the consideration of the brethren, as every mite adds so much to the general knowledge. It is written that man was made subject to vanity. So the whole creation below man was made subject to vanity. The law of death pervades every earthly thing. It is the law of nature that every thing coming out of the earth has an earthward tendency, and Adam was no exception to the general rule, even before he transgressed. Being created out of the earth he had an earthly or carnal mind; and it was just as natural that he should be led by that mind to gratify his inherent tendencies and die, as it was for the lower orders of the animal creation to do the same. This world is the devil's kingdom, and "the god of this world,"—the "prince of the power of the air, the spirit that now works in the children of disobedience," is the devil, or destroying power; that principle in nature which causes the decay and death of every earthly thing. It is this principle of earthwardness that God designs to raise the nature of man above, so that he shall no longer be subject to decay and death. But vain desire or covetousness, and worldly wisdom or vain words, are among the things named by Paul as causing the wrath of God to come upon the children of disobedience. But vain desire, the love of worldly things, and worldly wisdom, are principles of man's nature by virtue of his earthly origin, and there is nothing more natural than that his natural affinities should influence him to gratify his covetousness, or vain desire, through the wisdom of vain words. This being the natural tendency, and the end being death, there is a necessity for a teacher with "wisdom from above" that which is earthly, to enlighten him in regard to his natural relations, and the knowledge of evil, being the operation of the law of death, and to show him how that by resisting his natural inclinations and desires, in obedience to God's law, he might overcome the law of death in himself, and come under the law of the life of the Spirit. Adam had such a teacher: God warned him in the garden of Eden against eating of the tree of knowledge of good and evil. He was told that the eating thereof would be death. Adam, though the most perfect form of earthly nature, was still earthly. His earthly tendency caused him to see more wisdom in the serpent's vain

words than in God's warning, and so he gave up to the working of the devil, or destroying principle of nature—nature's law, instead of walking in God's law to the perfection of incorruptibility. He was made good in the first place, but it needed experience to make him better, and a change of nature to make him best, or perfect. To grow better by experience is a part of the work that is given to man to do, but he can never bring about the perfecting change in his nature. That is the result of the operation of the higher law, and will only meet man at that point which in the wisdom of God is the highest condition of his nature that experience is capable of producing—perfect obedience to Him. Adam's choice was the only one that his nature would admit of under the circumstances, and though a sad one and bringing upon himself and posterity a world of misery, gives them an experience that will develop a host of faithful characters, for whom God has prepared a medium of deliverance from the power of death, and to whom he has promised an everlasting inheritance of the earth.

But even Jesus, the deliverer from the power of the devil, though he had no sin, had the devil in himself to contend with, the same as Adam had. But instead of yielding to temptation, and allowing the devil, lust or vain desire to conceive, he was obedient, and resisted even unto blood and death, striving against sin.

Now, Bro. Wilson, we are all subject to vanity, and this spirit of Satan, which in reality is the law of death, is ever present with us as a part of our nature, though we realize it not even when we would do good; so much so that very often in gratifying it we imagine we are doing God service. How many articles do we see even in the *Banner*, which, though written in zeal for the good cause, are couched in language which we can but feel is dictated by this perverse spirit. But my principal object in speaking on this subject is to call attention to "A Critical Examination of Heb. ii. 10, with various translations," in vol. iv., no. 2, of the *Banner*; for the reading of this criticism and the examination of the text and context I think is calculated to give clearer ideas on this subject. There are sixteen different translations given, to which J. C. in his criticism adds a seventeenth, and says, "The verb *epilambanetai*, (from *epion*, and *lanbano* to take hold or seize on, in whatever sense,) is in the present tense, and ought so to be rendered. The question is then, What is it that takes hold on the seed of Abraham? The previous verse shows it to be the 'fear of death!' To say that 'He (Christ) takes not hold on,' or 'assumed the nature of,' or

'affordeth no aid to,' or 'took not on him the form of,' or 'doth not help,' etc., is a violation of and an adding to the text. In the common version the verb is translated in the past tense, and several words are lugged in, which the reader will see in italics. The following is therefore submitted as conveying the Apostle's meaning; 'For truly, it [i. e. *the fear of death*] takes not hold of angels; but it takes hold of the seed of Abraham.'

Now I do not believe that the previous verse shows it to be *the fear of death*, as J. C. says, that takes hold of the seed of Abraham, nor that his submitted translation with the supplied i. e., conveys the Apostle's meaning; although the idea is supported. I am sorry to say, in a note on this verse in the *Emphatic Diaglott*. Leaving out J. C.'s supplied sentence and I have no doubt his translation will convey very well the Apostle's meaning, as also the marginal reading, Macknight's and S. Sharp's of those mentioned, together with the *Emphatic Diaglott*. If I however was to attempt to give a reading that would convey the Apostle's meaning with greater force, I should supply the word *does* as follows; "For not in any manner takes he hold of angels, but he *does* take hold of the seed of Abraham."—preferring always those translations which have the word *he* in the place of *it*: being confident that this word refers neither to *death*, the *fear of death*, nor to *Christ*, but to the *devil* mentioned in the 14th verse, as having the power of death. The devil-principle, which was in Adam before he transgressed, and caused him to desire to do contrary to God's will, does not work in the angels to cause them to sin, but it *does* work in the seed of Abraham with whom the covenant was made, and in them has the power of death, because they are flesh and blood. So that, as the devil only has power of death in a nature of flesh and blood, and as Abraham's seed were of flesh and blood and under bondage all their life-time for fear of death; and as that which had power of death could only be destroyed in the nature in which he had that power; and as no one in that nature had power to destroy him because all had sinned; therefore Christ, the promised seed, in order to deliver his brethren, takes part of their nature, suffered all the temptations to which that nature is subject, overcame in every trial, and having by faith and obedience through suffering even unto death, destroyed the spirit of sin, or overcome the devil in himself, is made perfect in holiness, given to have life in himself, and power to bestow that life on all who come unto God by him.

The consideration of this subject, brother Wilson, brings afresh to my mind the necessity of the sonship of Christ, and reminds me of the correspondence of B. L. Nevius on this subject, published in both the *Herald* and the *Banner* some years ago; and of a letter which I wrote for him on the subject but never sent; a copy of which I inclose, that if you think it of sufficient importance you may place it before the readers of the *Banner*. For myself I think it will bring before many minds, in its true light, a subject that is very little written on and less understood—viz., the necessity for Jesus Christ being the Son of God.

All of which is respectfully submitted by your brother in the hope, W. B. BOYD.

Pittsburg, Pa., Feb. 7th, 1865.

MR. NEVIUS, *Dear Sir*:—This will no doubt be unexpected by you, even if it ever reaches you—which may be somewhat doubtful, as our friends do not always remain in the same place in which we leave them.

It has been a long time since I heard of you, but will inform you by this that I sometimes think of you. You will remember me I suppose as being formerly a brother—at least as far as the sameness of our hope went. I know, however, that you view some things in a somewhat different light now from what you did then.

I read your communication to both the editor of the *Herald* and of the *Banner* on the sonship of Jesus Christ. I have always intended to write to you on this subject, but have postponed it from time to time till the present, when perhaps it is too late. As to the subject—in the first place I think you acted almost too hasty in laying aside certain portions of the New Testament statement in reference to the matter as not being sufficiently authentic; and also in adopting the views you did concerning the parentage of the Anointed one; besides being wholly unjustifiable in making such a clean sweep of all opposition to your position. I think, however, that the answers to your articles both in the *Herald* and *Banner* were not altogether calculated to convince you of the position you took, as you must necessarily have examined the premises, to some extent at least, before you took the ground you did. It is not enough in such cases that we should only give *testimony* to the effect that a thing is so—we should also give *reason why it should be so*—and this I think they have failed to do. Furthermore, I think that compared with the great number who believe that Jesus was the son of God, according to the testimony of the New Testament,

there are few who understand the necessity of his being such, or the reason why the Savior of mankind should be of our nature, but not begotten through the will or lust of man. Nevertheless it is a thing of vital necessity, and of great importance to be understood. At least I so regard it—and while you were about withdrawing from the fellowship of the brethren because they did not believe that Jesus Christ was the son of Joseph, I was thinking seriously of doing the same thing because I thought they did not effectually believe that he was son of God. I think there are few who make the confession that Jesus Christ is the son of God who do it intelligently. It nevertheless, when intelligently made, comprehends the whole plan of salvation. In such cases it is simply an understanding of the things preached concerning God's kingdom and the name of Jesus Christ, and a belief that those things are true. It was to this effect that Peter confessed, when Jesus asked him, "Whom say ye that I am?" and upon this faith and confession Jesus said he would build his church. The making known of this fact was opening the door into the kingdom of heaven, and Peter was chosen for this purpose. If then Jesus is building a church, and has made it known that we can only enter into it and the kingdom of heaven by believing, and in effect confessing that he is the Christ, the Son of the living God, it seems to me to be of vital importance that we should know what the doctrine, the Christ and the son of God is, that we may know what to expect from believing. For there is nothing in sounds and forms of speech. They are only shadows, but the substance is the things understood and believed. For even the same sounds or forms of speech may be used by different persons to signify different things. Some may, and I believe do, when they say that Jesus is the Christ, the son of the living God, mean by *Son* that he is one person in the Godhead of three, and by Christ they mean a Savior of disembodied immortal souls from sin and misery in hell to life and holiness in kingdoms in the skies. But if they know nothing in reality of the things concerning the kingdom of God, and the name of Jesus Christ, which teach us to hope for entirely different things from this, then their confession of faith is not that which Peter made, and upon which Christ is building his church, although the form of words is the same; and there is no reason why the gates of hell or of death should not prevail against this air-castle which they build, without any foundation apart from their own imagination. So we, who think we understand, may confess Christ only in

part, if we only understand and believe the things relative to the establishment of his kingdom. Now I think there is such a thing as a person understanding and believing the things concerning the establishment of the kingdom of God, the gathering of the Jews, and the constituting of them one nation in the land upon the mountains of Israel under one king, with all the prophecies concerning what will be the result of the literal establishment of the kingdom of God upon the other nations of the earth, etc., etc., as the Jews do; and even go further, and believe that Jesus was the Anointed personage through whom all these things should be brought about, and yet not understand and believe that he was Son of God. But Jesus never said his church would be built on the belief that he was the Christ or Anointed king of Israel. This was only a part of the confession that Peter made; and the least important part. For Jesus being Son of God gives the world a Savior; and it is certainly more important that the world should have an individual Savior than a national Savior. And if we believe only this part, and deny that Jesus was Son of God by birth, the world can only hope for the blessing of a better condition of things consequent upon the establishment of his kingdom, and not for immortality. That is to say, that to deny that Jesus was Son of God by birth is to deny that there is any means provided through which we can become immortal—for separate from the sonship I cannot see that there is any saving power in him.

I think I can now show this in very few words, and if you will consider the argument I think you will come to the conclusion that in rejecting this doctrine you reject your only hope of salvation. The following is the reason. The human family came under condemnation of death through the transgression of their federal head, Adam. After God had pronounced the sentence, Adam nor any of his posterity could by any work of righteousness, or manner of life cast it off. If then Jesus Christ descended from Adam through the ordinary natural channel—I will not ask how could he be a Savior for mankind of whom none can redeem his brother?—but if he was begotten by the will of man, how did he deliver *himself* from the condemnation of death which rests on the human family? Would he not have been under the general condemnation? But our only hope is in that he was not born of the will of the flesh or of man, and was consequently not under the condemnation of death. He was a new creation, and a probationer for eternal life just as Adam was before his fall. But Jesu

attained through obedience unto that which the first creation lost by transgression. He was created out of sin's flesh that he might bear the trials of our nature, and might overcome and condemn sin in the flesh. Being a new creature he had no sin and was not under condemnation of death. And being without sin, yet made of sinful flesh, he had to bear *our* sins, or the trials of our sinful nature. So that he had to bear our burdens without having our guilt. And for what? Why that he in attaining unto immortality through our nature might be also a suitable Savior for us, that we, who are under death might have life by being constituted members of his body, who is not under death. Viewing the subject in this light I think you will see that there is reason, even a necessity, that Jesus the Christ should be Son of God in order to be Savior of mankind. You will also understand passages of Scripture which perhaps never struck your attention as having any definite significance in them. When you have had time to think on this subject and examine it in the light of Scripture I should be pleased to hear your conclusion. Meanwhile, I remain, yours, respectfully,

WM. B. BOYD.

For the Gospel Banner.

### The Judgment.—No. 2.

The judgment that is to come upon the Gentiles, is what we profess now to show, after the wrath is over upon Israel, who are to be turned against the enemy, and render—as they did unto her, double unto them. It will be found that Israel is safe and defended while their judgment is in progress. We are now ready to summon witnesses, and we propose to summon Joel. After the priests, the ministers of the altar, call their fast in their distress, and blow the trumpet, and give the alarm, and gather the people, old and young, and cry to the Lord to save his people, and he hears in pity, which shortens their days of distress, then will the Lord be jealous for his land and pity his people. At that same time the resurrection must occur, at the last trump; and Jesus will get down when the winepress is full. To show that it is the setting in of judgment upon the heathen, we refer to all that Joel has said. Preparatory to this day it is said to the Gentiles,—“Assemble yourselves and come, all ye heathen, and gather round about.” Then the sickle is to be put in. It will require moral fortitude to take Joel to be a candid witness. Joel shows the attitude of both his people and the enemy.

“For the day of the Lord is near upon all

the heathen. As thou hast done it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions,” Obad. 15-17.

“Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise, and thresh, O daughter of Zion,” Micah iv. 11-13. Now turn back to the 9th verse, and Zion will be found in her pain; “for now thou shalt go forth out of the city and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there shall the Lord redeem thee from the hand of thine enemy,” verse 10. But it will be said the Lord did that in the days of the Babylonian captivity—to which we ask, did the Lord then gather the enemy into the floor to tread them out? We have other testimony sufficient to settle that point. “Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off,” chap. v. 9. Then see the 15th verse—“And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.” Has this passed? “Hold thy peace in the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel,” Zeph. i. 7, 8.

But before that great day can come, of course Judah must be in the holy land. Thus it is written of them—“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as chaff, before the fierce anger of the Lord come upon you,” chap. ii. 1, 2.

“Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind,” Isa. xvii. 12, 13.

“Moreover, the multitude of thy strangers shall be like small dust, and the multitude

of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision," Isa. xxix. 5-7.

"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring flame," chap. xxx. 27.

"Behold, the noise of the bruit is come, and a commotion out of the north country, to make the cities of Judah desolate, and a den of thieves." "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate," Jer. x. 22, 25. The judgment on Gog and Magog as shown in Ezek. xxxviii. and xxxix., is the secret revealed—"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee," chap. xxxviii. 9. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things, that creep on the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone," verses 18-22. "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God," Ezek. xxxix. 4, 5. Then it was said to Ezekiel, "speak unto every feathered fowl, and to every beast of the field, Assemble yourselves

and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fallings of Bashan. And ye shall eat fat till ye be full, and drink blood until ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God," verses 17-21. This is forceable, and needs no explanation; and if it is found in harmony with all other prophecies, then we are forced to regard it as a prophecy of events that shall occur.

"The land shall be utterly emptied, and spoiled; for the Lord hath spoken this word," Isa. xxiv. 3. "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 the olive-tree, and as the gleaning-grapes when the vintage is done. They shall lift up their voice, they shall sing of the majesty of the Lord, and they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 12-23.

To us there seems to be an irreconcilable difficulty in the 20th chapter of Rev. By

comparing the judgment in this chapter we find a conflict. It is taught that there are two resurrections, and the "second death," and a reign of ten centuries by the saints jointly with Christ. It is nowhere else so taught, and it seems to forbid the everlasting kingdom to be set up at the appearing of Christ. If this passage is interpolated we at once see the object of the author, it was to propagate several new features, nowhere else taught, but the contrary seems true. By examining the 38th and 39th chapters of Ezekiel, there we can read of the fate of Gog and Magog. But when we turn over to this passage they don't agree. The idea of a millennium is a tradition older than Christ, and was, as is confessed, taught by the Rabbis; which being so, evidently some would retain the views, even if John had not written it. And the early Fathers disputed much about it, drawing their testimony principally from this passage. The idea also of the "second death" was an old phrase used, not to die *twice* but to die simply *once*, and was used in reference to tyrants, how they should die and never live. However, if any have correct views of this passage they should speak. The total subversion of the whole earth by revolt and rebellion after ten centuries' reign by the saints with Christ over the earth, is, in our view a subversion of the glad tidings. Some are preaching the everlasting kingdom to be set up when the Lord appears, and the resurrection comes; others teach that periods are stipulated which are to bring it about.

When a single witness testifies different from many we are not as jurors to receive it. Bro. Allen's and Bro. Malone's ideas are the nearest the reading of that chapter of any we have read, but they surely bring out of hell some dead saints and sinners together, which in our view amounts to an admission of a mortal resurrection. But we regard it all spurious, and shall now go to the prophets to find the judgment of the heathen, who when their dominion is taken away, will never rise. Perhaps it is a long duration of time before the left of the nations yield their power up to the saints; of this it matters not, they are doomed to not rise, notwithstanding Rev. xx.

If we take the prophets and Moses, and adjust them, they point to a salvation and deliverance of Israel, to whom was the promise of the Spirit to be poured out upon the whole house of Israel, exactly as Joel said, and as was exhibited by them at Pentecost.

When thus it shall be, the judgment of the heathen round about Jerusalem will follow; the fury of the Lord being upon all their *armies*. Then it is against the militia of earth, the nations having rushed like

many waters, and come up to the valley of decision. There will the Lord sit to "judge all the heathen round about." Then "Judah shall fight at Jerusalem," Zech. xiv. 14. "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble amongst them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass that I will seek to destroy all the nations that come up against Jerusalem," chap. xii. 8, 9. "The Lord of hosts shall defend them; and they shall devour and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people," ix. 15, 16. "I have seen the wicked in great power and spreading himself like a green-bay-tree, yet he passed away, and lo, he was not; yea, I sought him, but he could not be found," Psa. xxxvii. 35, 36. Because "they are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited them, and made all their memory to perish," Isa. xxvi. 14.

Now we are going to see how Daniel adjusts the rise and fall of the beast. We will begin at chapter xi. But first let us keep in mind that "in the days of these kings shall the God of heaven set up a kingdom," as showed in the 2nd chapter.

In the second verse we have three kings to stand up. The fourth is to be richer than they all, but finally his kingdom is to be plucked up, verses 2-4. Then a southern dominion sets in. Finally, the king of the south prevails and continues longer than the king of the north. And then the two kings are to fight, but the north prevails; and it is he that first desolates the land, verses 7-20.

Now we think the daily sacrifice is stopped by him 1290 days before the "abomination of desolation" sets in, which will be done as we will see by another king, who is to tread down the holy city, and the land, scatter the power of the holy people 1260 days, which makes in all 2550 days. This lacks five days of seven years. But Daniel puts the length of the daily sacrifice, and the transgression of desolation to be trod under foot, to be 2300 days, which makes six years and one hundred and ten days. See Dan. viii. 12-14. But this is somewhat speculative, but what follows surely is not. Now we trace the next king, after the holy land is desolated, and the desolator comes to his end. Then stands up a revenue collector, but only continues a few days, verso 20. And in his estate, shall stand up the

"man of sin." Now follow him to the end of the book; and by the time you get to the second verse of the next chapter you will see the Lord comes; but he (the man of sin) will prevail 1260 days. He is not to regard any God but a god of war, and is to establish a new religion, and compel all to bear the mark of the beast, or not be allowed to buy or sell, and kills all nonconformists. Therefore it is not the papacy, but a religion unknown to the Fathers. This king is to fight a great battle with the king of the south.

What the "holy covenant" means that he is to break, and be indignant at, is left to conjecture; but it is likely at that time some of the Jews will so well understand the scriptures, that they will repent: that that king is the one to be destroyed, and the Lord's coming is right at the door. This of course would enrage him, and if the gospel is preached, which will be, bold claims will be made by them to the holy land. Preach the glad tidings in the face of such a tyrant and he is insulted. "But the wicked shall not understand," but the "wise shall understand." And he is to get intelligence from them that forsake the holy covenant, an apostate Jew perhaps; yet they are to fall. Who? The Israelites who are believers, and their children, and unbelievers and all. Eastern and northern telegrams are to trouble this king.

Why urge that the coming of the Lord is at the door when the falling away is not yet? that is, the power of the holy people scattered, to fall by flame, spoil, and by captivity many days? The reading of the prophets is sure to inspire in a true believer a spirit of heroism; causing him to look confidently to the time the Spirit is to be poured out upon the whole house of Israel. It is confessed that the Jews expected the return of the nation when the Messiah came, and all other nations to be destroyed that refused to submit to him. This was true, and just such a spirit that the reading of Moses and the prophets inspire. So when Peter preached to the Jews at Pentecost, it aroused their heroism; because all he said shows that he took for granted their former views, and infused into them a stronger hope than ever. And as his text book was the prophecy of Joel, of course they knew what he meant when he referred to the "day of the Lord," at which time the heathen should come into their country and desolate, and captive, and destroy the whole country. Peter was simply such a believer with the other apostles, and all the Jews, who were waiting for the consolation of Israel. How then could they regard it otherwise than the nation should be saved as a nation? Be it remembered that it is not simply the remnant

of that nation that believe but old and young. Perhaps this class of believers will strictly observe the law, as did the apostolic christians.

We should perhaps offer an apology for desiring to write again of the Lord's judgments, and also for our style, which we confess is not good. We simply look at the Holy Scriptures as though we never had heard any one preach, or read a comment, or that we had never heard of it before. And also to be frank, we have no other motive than to summon witnesses not relied on, or if so, not harmonized. For it is evident that every sectarian has his class of proof texts, but he gives them a false application, by using them for a purpose to which the author had not the remotest idea. Now to harmonize all the scriptures, and to take it in its greatest simplicity, what kind of faith will it be? or who has it? And if by applying it otherwise than we are used to, and subvert the church by it, and it being correct, we say we are glad of it, even if not such a thing as church is left on the earth. Let us teach the things that God has taught, and if we mistake anything, help each other to correct, and if necessary to reprove with meekness and fear. The Universalist has any amount of proof texts, but he does not allow those that Campbellites use, and *vice versa*. And both parties reject predestination, and all that predestinarians teach. And why? Because all preach the imaginations of the heart, and whatever cannot be used to harmonize with it is rejected as corrupt.

Any doctrine based on such premises is unsound; and there is no better way to detect a false doctrine than to make his own witness tell it all, and not allow him to retire off the stand till he tell all that would be unfavorable to his solicitor. All churches were founded on a new idea just gained from a den of grievous wolves, their adherents fiercely persecuting other sects. Now we venture to say that all sects reject three-fourths of what is written. It should be our constant employment to search out what is rejected by every sect, and then see if it be rejected; which if they do, it is a frank admission of their error. But we as a truth-seeker make no pretention, and shall aim to keep the witness on the stand till he is through, and as an honest juror will not retire till all is told; so we may from time to time bring to notice things revealed, and especially to the judgment.

B. SWEET.

REMARKS.—We wish to guard the reader against what we consider a rather bold assumption or insinuation contained in the preceding article, viz., that the doctrine

the millennium is only a Jewish tradition, and that with the teaching about the *second death* "is all spurious," and an "interpolation." Now no one has a right to say that any passage is "spurious" or an "interpolation," unless he can show that it is so by undoubted authority. It is necessary to prove that it is not to be found in the oldest Greek or Hebrew manuscripts, and not quoted by the early writers of the Church. It will not do to reject a passage as spurious because we may have some difficulty in reconciling it with the other parts of the Word; this may arise from our ignorance. Establish this precedent and then we shall be in danger of having the whole Word frittered away. We do not purpose to defend the doctrines assailed at present, but would simply say that the phrase "*second death*" occurs four times,—Rev. ii. 11; xx. 6, 14; xxi. 8; and that although the thousand years' reign of the saints with Christ is only definitely stated in Rev. xx, it by no means follows that it is an interpolation. Nor do we see that it conflicts at all with the prophetic testimony, either in Old or New Testament. Messiah's age—"the age to come"—for which Christ has been made a priest after the order of Melchizedek, must necessarily be limited to the period when sin and sinners exist, but when these are done away, there will no longer be any need of a priesthood, and so that age will end.—EDITOR.

## The Gospel Banner

AND

MILLENNIAL ADVOCATE.

February 15th, 1869.

### Mortal or Immortal? Which?—No. 4.

As there is so much said about the *spirit* of man, we shall try to find out what the Scripture teaching is on this point. If we find that it is a separate, conscious entity, and immortal, then we will receive it as the truth of God; but we shall not accept the reasonings of philosophers, the dogmas of theologians, or the rhapsodies of poets, on

this subject. Our appeal shall be to the Word of God alone.

We shall endeavor to show that the word *spirit*, as it is found in the Bible, does not mean an immortal essence, as is claimed by sectarians in general, but is primarily a word which means the *breath of life*. The word *spirit* is from the Latin *spiritus*. Its primary meaning is *breath*, from the Latin verb *spiro*, to breathe. We find the word 240 times in the Old Testament, and 385 times in the New, but in no one instance is "immortal" "immortality," "deathless," or "never-dying" connected with it; and yet strange to say, these phrases are in daily use by nearly all sectarian preachers. And because they are so often repeated and heard, people are led to believe that the Bible teaches the immortality of the spirit of man.

The Hebrew word *ru-ach*, the Greek *pneuma*, and the Latin *spiritus*, are properly translated by the English word *breath*. The Hebrew *ru-ach* generally rendered *spirit* is sometimes translated *breath*. We will cite a few passages where the translators so give it. See Job xii. 10—"In whose hand is the soul of every living thing, and the *breath* of all mankind." Gen. vii. 15—"And they went in unto Noah into the ark two and two of all flesh, wherein is the *breath* of life." The breath is alike in both man and beast. it is drawn by all from the atmosphere. Eccl. iii. 19—"They (man and beast) have all one *breath*." Psa. civ. 29—"Thou takest away their *breath*, they die, and return to their dust." As both man and beast live by inhaling atmospheric air, so when they cease to breathe, THEY DIE. Psa. cxlvi. 4—"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." This passage is very expressive. It corroborates the statement of Moses, that man was formed of the dust of the ground, and was made a living soul by breathing the breath of life. At death his breath goeth forth, and he returns to dust again. "In that very day HIS THOUGHTS PERISH." Explain that, ye immortal soulists! How can a man's thoughts perish, and yet his spirit live eternally?

The common version renders *pneuma* by



the word *wind* only once out of 385 occurrences of the word, and that is in John iii. 8—"The wind (*pneuma*) bloweth where it listeth." It is rendered *life* once, where *breath* is given in the margin. Rev. xiii. 15—"He had power to give *life* unto the image of the beast." *Life* may very properly be understood in a secondary sense as the result of breathing. Also in James ii. 26—"The body without the *spirit* is dead"—there is *breath* introduced into the margin. Why could not the translators give the correct and obvious sense, without covering it up, as in this case? So of the other places where they have given the word *ghost* as a translation of *pneuma*, thereby conveying the idea that an entity—a person—a being was given up at death. For instance, Mark xv. 37—"And Jesus cried with a loud voice, and gave up the *ghost*." So also Matt. xxvii. 50; John xviii. 80. In Luke xxiii. 46, Jesus commends his *pneuma* to the care of his Father, and then resigns it, or breathes it out. In all these passages, it is plain that it was simply a giving up of life, dying, or expiring.

Both *ru-ach* and *pneuma* are used to signify—1. Atmospheric air, or the breath of life; 2. Life as the result of breathing; 3. A personal being; 4. An influence, state, temper or disposition.

1. *Air, wind, or the breath of life.* *Ru-ach* is rendered *air* in Job xli. 16—"One is so close to another that no *air* can come between them." It is translated *wind* in Exod. xv. 10—"Thou didst blow with thy *wind*, the sea covered them." Also in Psa. cxlvii. 18; Prov. xxv. 23, &c. *Pneuma* is so rendered in John iii. 8, and ought to be in Heb. i. 7—"Who maketh the winds his messengers, and flames of fire his ministers." We have already referred to several passages where these words are rendered *breath*, but many more might be given. We give one more. Ezek. xxxvii. 5-10—"Thus saith the Lord God unto these bones; Behold, I will cause *breath* to enter into you, and ye shall live; and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put *breath* in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no *breath* in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O *breath*, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the *breath* came into them, and they lived, and stood upon their feet, an exceeding great army." Here we have the restoration of Israel symbolized by the figure of 1st, The formation of dead bodies; and 2nd, The breathing upon them that they might live; 3rd, Their living and standing upon their feet. Life is here attributed to the *ru-ach*, wind or breath, entering them. We cannot but see the close resemblance there is in this symbolic representation to the account given by Moses of man's creation at the first. God "breathed into his nostrils the breath of life; and man became a living soul." The prophet says, "So I prophesied as He commanded me, and the breath came into them, and they lived." Without the breath they had no life. That breath which entered them came from the four winds, or atmosphere, for Ezekiel was ordered to say—"Come from the four winds, (*ru-ach*), O breath, (*ru-ach*), and breathe upon these slain, that they may live."

Now we presume no one will say that *ru-ach* in any of these passages, and many more of similar import, means a thinking, conscious, immortal entity, which can exist in or out of a person. The word is clearly used for nothing more than the *air* which we breathe, and which is essential for the support and manifestation of life in the present state of existence. And what has been said of *ru-ach* may also be said of the Greek word *pneuma*. We have already seen that its primary signification is *breath*—that which a person receives at birth, and that which is breathed out at death.

2. *Ru-ach* and *pneuma* are both used to denote *life*, as the result or effect of inhaling

atmospheric air, called the breath of life. See Num. xvi. 22; xxvii. 16—"O God, the God of the *spirits* of all flesh," is evidently the *livos* of all flesh. Connect this with Ps. civ. 29—"Thou takest away their *breath*, they die, and return to their dust,"—and we can see at once that *life* is the result of breathing, even as *death* is consequent upon ceasing to breathe. *Neshamah*, which is the Hebrew synonym for *ru-ach*, clearly shows that *life* is dependent on breathing, Job says—"The *breath* of the Almighty hath given me *life*," Job xxxiii. 4. Again, "All the while my breath is in me; and the spirit of God is in my nostrils," Job xxvii. 3. This shows that the spirit of God in a person's nostrils, and "the breath of the Almighty" are both one, and are the same as "the breath of life" which the Creator breathed into Adam. Isa. ii. 22—"Cease ye from man, whose breath is in his nostrils." Will any one contend that it is a conscious, immortal spirit, which is continually entering one's nostrils? No, not one; and yet that is the only spirit which enters, or gives life to a man. Isa. xlii. 5—"He giveth breath unto the people upon it: and spirit to them that walk therein;" that is, he gives them life by breathing his spirit or air. Dan. v. 23—"The God in whom thy breath is, thou hast not glorified;" here also life is meant. But we need not multiply quotations. These are sufficient to show that both *ru-ach* and *neshamah*, translated spirit and breath give life. The Greek word *pneuma* is synonymous with them; for when the *pneuma* (translated *spirit*) enters a person, *life* is the result; and when it is taken away, *death* follows. Rev. xi. 11,—“After three days and a half the spirit of life from God entered into them, and they stood upon their feet.” Luke viii. 55,—“And her spirit came again, and she arose straightway;” viz. “Her breath returned, and she stood up.” So also with respect to dying, we have the giving up the *pneuma*—the *life* which was possessed by breathing. Jesus committed his life into the hands of his Father. Then he expired, or ceased to breathe. So Stephen prayed—"Lord Jesus, receive my spirit," Acts vii. 59. He was then under a shower

of stones, cast at him by infuriated enemies. Life in such circumstances could not last long; hence he resigned it to the care of one who was well able to keep it, and also to restore it again at the appointed time. Stephen said—"my spirit." He did not say—"receive me, but my spirit, or life. That belonged to Stephen; but when taken away, he was no longer a living, conscious being; for we read, that "he fell asleep;" and that "devout men buried STEPHEN." If the spirit which he requested the Lord Jesus to receive was himself, then why is it said that he fell asleep, and was buried? That view is altogether untenable, and full of absurdity. Stephen, like Jesus, resigned his life to the keeping of one able to restore it again.

3. Sometimes the word *spirit* denotes *personality*. 1 John iv. 1-5,—“Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world,” &c. The connection shows that false teachers are here called spirits, but they are real persons. I. Heb. xii. 9, 22, we have the phrases “Father of spirits,” and “spirits of just men made perfect.” The former phrase is equivalent to Father of men, or our Father; and the latter one to justified, redeemed, or perfected persons, in the heavenly state. And those to whom Noah preached—"the *spirits* in prison," 1 Pet. iii. 19—or according to the Syraic version, "the *spirits* now in graves," were the antediluvians; eight of these spirits were saved in the ark, and the rest of them lost their lives in the flood of waters.

There are various passages in which the word *spirit* is used for the person himself; as, for instance—Deut. ii. 30, "God hardened his spirit," or him; 2 Chron. xxi. 16—"The Lord stirred up against Jereboam the spirit of the Philistines;" or the Philistines; Ps. cvi. 38—"They provoked his spirit," that is, provoked Moses, &c.

4. *An influence, state, temper, or disposition of mind, and even the mind itself*. The passages are so numerous under this head, that we shall only give a few of them as a sample. Num. xiv. 24—"Caleb had another spirit," or disposition. Prov. xvi. 32—"He that

ruleth his spirit, (temper,) is better than he that taketh a city." Eph. iv. 23—"And be renewed in the spirit (disposition) of your mind." Rom. xii. 11—"Fervent in spirit," exceedingly zealous. Rom. xi. 8—"God hath given them the spirit of slumber," or the greatest degree of stupidity, &c., &c.

There are many kinds of spirits said to be in man. We will mention a few. The Spirit of God—of Christ—of antichrist—of understanding—of judgment—of love—of fear—of power—of wisdom—of knowledge—of meekness—of perverseness—of bondage—of adoption—of jealousy—of grace—of glory, &c. Can any one tell us which of these spirits are immortal? Do they constitute man a deathless being? Pray, enlighten us on this subject.

From the foregoing brief examination of some of the principal passages where the word spirit is found, we have failed to find that man is immortal. Nay, we have discovered that the *spirit* is not a conscious entity at all—neither before it enters him, while in him, or after it leaves him at death. Indeed, it forms no part of the man at all, any more than the steam is part of the engine. The spirit or steam is necessary to work the machinery, and accomplish the purposes of the engineer; so the spirit,—atmospheric air or breath, must enter into a man's lungs before the organism will work, and life and thought be manifested. But when it is exhaled—breathed out—and man expires or dies, then life is extinct, motion ceases, thought perishes and is no longer elaborated. Yea, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." We have found that this spirit is called the *breath of life*—that it is derived from the atmosphere—and that it is common to all breathing animals. Man in this respect has no superiority to the animal creation. "They have all *one* breath;" "thou takest away their breath, they die, and return to their dust," Psa. civ. 29. It was given by God at first to both man and beast, hence it is called God's spirit or breath, and returns to him again at death. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils,

my lips shall not speak wickedness, nor my tongue utter deceit," Job xxvii. 3, 4. And Solomon says, that when "man goes to his long home," "then shall the dust return to the earth as it was; and the spirit shall return to God who gave it," Eccl. xii. 7.

If we find personality, feeling, thought, &c., attributed to the spirit in any place it is only because life is manifested as the result of breathing; and *life* is necessary to any one of the various feelings and emotions common to our nature.

In our next we shall examine what is said of the *soul*.  
EDITOR.

### Important Notice.

We wish to say to subscribers who received bills in Dec. 15th *Banner*, for arrears of over \$2.00, and who have not settled the same, that if not paid or arrangements made therefor before the last day of March, we shall strike their names from the list. We dislike to do this, but we cannot supply so many without some remuneration for our labor and expences. We feel sorry to say, that there is a great lack of even common honesty among those who take religious papers. We wonder sometimes whether such persons regard such arrearages as debts. We do; and believe every one is morally responsible who has the means to pay. We have lost, at different times, by this kind of moral obliquity, as much as would buy us a good improved form. "Owe no man anything" is an excellent rule to live by, and we hope that those parties for whom this is intended will immediately adopt it. This will relieve us, and free them from suspicion. If you are honest, but too poor to pay let us know it at once. But mark you, we do not call those *poor* who can spend ten, twenty, or perhaps fifty times the amount of one year's subscription on some useless luxury, such as tobacco, intoxicating drinks, tea, coffee, trinkets, &c., something which is neither food nor clothing. "A word to the wise is sufficient.

EDITOR.

Put off repentance till to-morrow, and you have a day more to repent of, and a day less to repent in.

For the Gospel Banner.  
**Do the Dead live until the Coming of Christ in his Kingdom?**

*Being an examination of those Scriptures relied upon by immortal-soulists to prove that, at death, the soul goes immediately to Heaven or Hell.*

NO. IV.

1 Cor. v. 1-5. Here we have a similar expression to that of 2 Cor. xii. 1-4. Here Paul affirms that he is "absent in body, but present in spirit" as regards himself to this church. Did Paul's "immortal spirit" leave his "mortal body" and travel from Philippi over to Corinth and "judge" concerning him that did the wrong? If so, what became of his body? "The body without the spirit is dead." All can see at once what Paul intends here. Though in bodily presence he was absent from his Corinthian brethren, yet in spirit, in mind, in thought he was with them. Now, this text teaches life out of the body as clearly as do any others in the scriptures; that is, it does not teach it at all! The man, who, from this text and similar ones, teaches *life out of the body* as well as in the body, and immortal life at that, is incapable of reason, and beyond its control.

In 1 Cor. v. it is evident that Paul's mind or thoughts went over to Corinth, and not his "immortal spirit." It is equally clear that, in 2 Cor. xii. 1-4, in "*visions and revelations*," Paul was "carried away to the third heaven"—"carried away into paradise," and that he was not literally carried away to these places; because, first, he could not go there in his mortality; second, he did not go there in his immortal state, as he lived several years afterwards; and, third, if dead, he could not have gone there, as we have seen the place is not *yet in existence*; and, fourth, it would have been *contrary to all his teachings*, and all the teachings of the Bible upon the state of the dead.

Torture and twist these scriptures as they may, "immortal-soulists" cannot make them teach their silly "fables." There is not one word, in either, about soul, immortal or mortal. In 2 Cor. xii. 1-4, it is THE MAN Paul, who was "caught away to the third heaven"—"caught away into paradise," and not Paul's soul or spirit. It was Paul, in "vision," raised from the dead and immortalized in the kingdom of heaven on earth. In 1 Cor. v. 3-5, it was *not* Paul *personally*, but Paul's mind, thoughts, that traveled from Philippi to Corinth, and with the "Lord Jesus" judged the man.

But we are told that Rev. vi. 9-11 absolutely teaches the life of the soul after death.

It teaches no such thing. This is in these "visions" shown John of those "things which must shortly come to pass." Hence, though John speaks in the imperfect tense, he speaks of things yet future. He says, "I was in the Spirit on the Lord's day." And again, "Write the things which thou hast seen, and the things which are, and *things which shall be hereafter*." These souls under the altar, were *persons seen* in "the paradise of God," in the vision, as Paul saw himself there. "Yes," but "they cried with a loud voice," and were, therefore, alive! Indeed! "*The voice of thy brother's blood, crieth unto me*." Was the *voice*, as well as *Abel's blood, alive*? And again; "God who quickeneth the dead, and calleth things which be not as though they were." God, therefore, in the revelation of John, speaks of "the souls of them that were slain for the word of God," that is, the persons, though dead, as alive and speaking, as they will be in the third heaven—in the paradise of God.

Now, these same souls of Rev. vi. 9, are the very same spoken of in Rev. xx. 4. Here John saw the souls of them that were beheaded for the witness of Jesus," and he says, "they lived and reigned with Christ a thousand years." Therefore, John saw them *in a vision*, away down the stream of time, in the kingdom of God, in the third heaven—in the paradise of God. They were among these: "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 his Christ, and shall reign with him a thousand years."

Persons teaching "the doctrines of devils," the doctrines concerning the spirits of dead men, the separate state of the soul or spirit *alive* until the judgment day, have no warrant for such teaching, neither in the word of God, nor in philosophy, nor in fact. It is contrary to all that we know of God's word, to all true philosophy, and to stubborn facts. There are no words of the Bible, which, when properly understood, in their proper relations, can be tortured into the theory of orthodoxy in regard to the soul of man, its immortality in eternal happiness or everlasting misery. That man immortalized, man raised from the dead immortal, may live forever, *will live forever*, is plainly taught in the Book; but it is *the man*, the whole man, and not the soul or spirit only.

According to "orthodoxy" when a man *dies*, if a good man, he only *begins to live*—his soul goes to heaven, according to some, into the immediate presence of God, and enjoys glory unspeakable, is filled with all the fulness of God and of heaven; and, accord-

ing to others, goes to *hades*, the separate state of the dead; but it gets into the good division of *hades*, and, though not in the immediate presence of God, is in conscious happiness. If bad, according to some, the soul goes immediately to hell, and there burns in liquid fire until the judgment day; then it is brought before the throne and judged, reunited to the sinful body, and remanded to hell again! According to others, it goes to the bad division in *hades*, and there suffers conscious misery until the judgment, then brought before the throne, reunited to the sinful body, and cast into the lake of fire forever!

According to either of these theories, I see no propriety in a resurrection and judgment. What is raised according to *that* theory? *Unconscious dust!* The body only. The *house* in which the *man once lived!* The *house* did not, could not sin; the *soul*, the *man sinned*. Why *punish* the *house*? The Bible says—"The soul that sinneth, it shall die." Why raise the *house* to heaven and glory? If the soul is immortal and in heaven, enjoying all the beatitudes of heaven, filled with all the glory of God, and all the fullness of heaven, why raise the mortal dust, the old worn-out house, and make the immortal soul its guest throughout eternity?

And, if the wicked soul is in hell, has been there burning for thousands of years, why raise it from its bed of torture, reunite it with the old house to be remanded to the flames forever? Were it not to use levity upon such a solemn theme, I would ask, why bring up a burned soul into heaven, before the throne, reunited to its old house, to hurl it back to hell again?

In one word, this miserable, infidel theory, destroys the resurrection, annuls the judgment, dethrones the Almighty, turns the truth of God into a lie, converts the meaning of the words of the Bible into nonsense, makes *death mean life*, and *life death*. Whenever water runs up stream, whenever going forward is moving backward, whenever to die means to live, and to live means to die, then I may believe *orthodoxy* and its *fables*, but not till then. A. MALONE.

✎ A Reform is not the introduction of a new system of religion, but rather the revival of the old system, and the assertions of its supremacy over the innovations of men. It is not a movement based on the pretended reception of a new revelation conflicting with previous ones from the unchanging Jehovah, but the enforcement of commands and precepts which have been obscured, and invalidated, and made of none effect by human tradition.

From the Rait bow.

### The Key to the Apocalypse.

"The words are closed up, and sealed to the time of the end."—Dan. xii. 9.

"The lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Rev. v. 5.

"Seal not the sayings of the prophecy of this book; for the time is at hand."—Rev. xxii. 10.

#### THE BOOK OPENED.

The key to the Apocalypse will be found in the first seven chapters, for in them we have a complete summary of "The Revelation of Jesus Christ, which God gave unto him;" his dealings with THE CHURCH, with ISRAEL, and with THE NATIONS: up to, and during the 1,000 years' reign of Jesus Christ on the earth as Israel's King. The seventh chapter is further opened and enlarged upon by Isaiah (lx.—lxvi.); by Ezekiel (xxxvi.—xlvi.); by Zechariah (xii.—xiv.)—Joel, Amos, Zephaniah, yea, by all the prophets who speak of "The times of refreshing," "The times of the restitution of all things," under Christ, the Second Adam, the Lord from heaven. In the first chapter we have the vision of Jesus Christ unto his servant John at Patmos, of the great High Priest of the Church, the rising Head; "The Alpha and Omega," the first and the last; "the beginning and ending," saith the Lord, "which is, and which was, and which is to come, the Almighty."

In the second and third chapters we have the spiritual condition of THE CHURCH, in its various phases, from the apostle John, up to the removal of it, to meet the Lord in the air. Chap. ii. 7, 11, 17; chap. iii. 5; 10-12, 20, 21; 1 Thess. iv. 13-18; 1 Cor. xv. 51, 52. After the third chapter *the Church is only seen in heaven*, until in the nineteenth chapter, the Church is seen coming in the clouds of heaven to earth again, with Jesus Christ the Bridegroom—"THE KING OF KINGS AND LORD OF LORDS." Zech. xiv. 5. In the fourth and fifth chapters, John, a believing Jew in the flesh, a representative of converted Israel during the Millennium, is summoned to behold, in the spirit, on the Lord's-day, a vision of CHRIST AND HIS CHURCH IN GLORY, (the twenty-four crowned elders, kings,) and to hear the song of praise to God, and to the Lamb, of the redeemed by blood, out of every kindred, tongue, people, and nation, (Acts xv. 14), who shall reign on the earth (or over the earth) as kings and priests. He heard also myriads of angels, "Yea, all the creatures of God" praising the Lamb that was slain, and giving glory to him that sitteth upon the throne, and unto the Lamb for ever and ever." (See Psalmus cxlviii,—

el.) In the sixth chapter we have, as each *seal* is opened by Christ, a series of judgments, a mighty irresistible conqueror (Rev. xiii. 2-4), the false Messiah, (John v. 43), Satan's king, on a white horse, in mimicry of Christ, coming forth, as the King of kings (Rev. xix. 11)—wars, famines, pestilences, and an overwhelming earthquake—up to the day of wrath, the wrath of the Lamb, "The day of vengeance of our God" upon the Antichrist—the ten kings of the Roman earth; and upon all the Lord's enemies, then alive, upon the earth. 2 Thess. i. ii. In the seventh chapter, the sealed twelve tribes of Israel are seen in vision, not in unbelief (Ezek. xxii. 18-22,) but as servants of God, (preserved like Noah in the ark, through the season of judgment,) and a countless multitude, gathered from all nations, people, kindreds, and tongues, converted and saved, standing in the presence of the Lamb, as worshippers of the King, the Lord of hosts, (Zech. xiv. 16,) serving the Lamb day and night in his temple at Jerusalem, after the destruction of Antichrist. The remaining chapters of Revelation only develop more fully, as we shall see, the complete summary of the Lord's dealings of mercy and judgment contained in the first seven chapters of "The Revelation of Jesus Christ, which God gave unto him." In the eighth and ninth chapters, we have in the vision of trumpets, the tremendous judgments from the throne (chap. iv. 5) upon the eastern and western divisions of the Roman earth (Daniel's fourth kingdom from the river Euphrates to Spain,) more fully opened than in the sixth chapter. In the tenth chapter we have the time when the mystery of God respecting the Church, Israel, the Nations, and Antichrist, shall be finished, namely, when the voice of the seventh angel shall begin to sound. Then "the veil that is spread over all nations, the covering cast over all people, will be destroyed," and then, on Mount Zion, and in Jerusalem, the Lord of Hosts shall reign, and shall "swallow up death in victory." Isa. xxiv. xxv. In the eleventh chapter, we have God's dealings with unbelieving Israel, (Ezek. xxii. 19-23,) especially during the last 1,260 DAYS of the present dispensation; the massacre of many of the faithful Jewish remnant by Antichrist; "Ye are my witnesses, saith the Lord;" (Isa. xliii. 10, xlv. 8;) the deliverance of Israel and national resurrection; (Ezek. xxxvii., Dan. xii., Zech. xiv. ;) the manifested kingdom of Christ, as David's son, (Luke i. 31-33;) and as the Son of man, (Dan. vii. 13, 14; 2 Phil. v. 11;) and the judgment of the living nations, "all nations gathered against Jerusalem to battle." Zech. xiv. 2; Matt. xxv. 31-46. In the twelfth chapter, we have the rapture, or translation, of the Church, the man-child that shall rule all nations; (Rev. ii. 26, 27;) and subsequent events, as set forth in the fourth to the seventh chapters, opened and enlarged upon. In the thirteenth chapter, we have the development of THE PERSONAL ANTICHRIST, the last head of the Roman earth, SATAN'S KING, (chap. vi. 2,) to whom "He gives his power, his throne, and great authority;" thus anticipating God's especial gifts to his beloved Son—GOD'S KING (Psa. ii. 6, 7)—the persecutions of the Man of Sin, the author of great tribulation—the idolatrous worship of his image at Jerusalem, (Dan. iii.,) "The abomination of desolation" by him set up in God's temple at Jerusalem. 2 Thess. ii.; Dan. ix. 27; Matt. xxiv. 15; Mark xiii. 14. In the fourteenth chapter, we have the preaching of the everlasting gospel, by an angelic ministry, during this period of persecution by Antichrist, "the son of perdition—the lawless one." A great harvest of Gentiles gathered in during the great tribulation. Rev. vii. The vine of earth ripening for destruction. Isa. lxi. 3, 4. In the fifteenth and sixteenth chapters, we have a further revelation of the judgments poured upon the Roman earth up to the day of wrath, and the sudden, unexpected coming of Jesus Christ, as a snare and a thief: "Blessed are the watchers in Israel, who shall say in that day, Lo, this is our God; we have waited for him, and he will save us." Isa. xxv. 9. In the seventeenth chapter, John is called to behold ANTICHRIST, "the beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." John saw also THE TEN KINGS, the ten toes of the great image, (Dan. vii.,) the ten horns of the fourth beast, (Dan. vii.,) who receive power as kings one hour with the beast; these have one mind, and shall give their power and strength unto the beast; these shall make war with the Lamb, and the Lamb shall overcome them; they are the last instruments sent forth by Satan to persecute Israel (chap. ix.) and the nations during the 1,260 DAYS of the tribulation. Chap. vii. In the eighteenth chapter, John is called also to behold the last overwhelming judgment upon Babylon the great; the seat of the beast—the apostate Roman earth, its cities and people—"thrown down and found no more." Chap. vi. 13-15. In the nineteenth chapter, we have the marriage of the Lamb; (*the Church in heaven*, chap. iv.) the total destruction of Antichrist and the

false prophet, who are cast alive into hell, at the personal coming forth of Jesus Christ and the Church, in the great day of wrath "the wrath of the Lamb." Rev. vi.; Rev. i.; Dan. vii.; Zech. xiv. In the twentieth chapter we have the binding of Satan for 1,000 years; the reign of Jesus Christ, as the Lord's Anointed; the King of Israel—the true Solomon—the King and Priest upon his throne, ruling righteously over the twelve tribes of Israel, God's servants, (Rev. vii.), and over the saved Gentile nations, (the palm branch,) worshippers of God and the King, the Lord of Hosts at Jerusalem, year by year at the feast of tabernacles. Rev. vii. 9; Zech. xiv. 16; Lev. xxiii. 40; John xii. 13; Isa. lx.: Ezek. xxvii.; Ps. lxxii. In the twenty-first and twenty-second chapters, we have the earthly Jerusalem, "the city of the great King," and the blessed condition of Israel, and the nations under Christ and the Church, during the Millennium. Rev. vii.; Zech. xiv. We have also the *new heavens* and the *new earth*, subsequent to the judgment of the *dead*, before the great white throne, and the casting of Satan and the wicked "into the lake of fire," "to be tormented day and night FOR EVER AND EVER." After the *judgment of the dead*, small and great, (Isa. xxiv. 21-23,) will follow the eternal ages of blessedness to all the great family of God, the days of heaven upon earth, when God, manifest in the flesh, shall be all-in-all, and the mystery of God shall be finished. "Alleluia, for the Lord God omnipotent reigneth." "Unto him that *loved* us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

For the Gospel Banner.

#### Correspondence.—Accident.

Dear Brethren, we are in a deep and inexpressible affliction. For 12 long days and nights I and most of our children have watched and waited upon my affectionate wife and their mother. The cause is she was thrown from our wagon when she and I alone were in, off a bridge upon the ice, a distance of 15 feet from her seat, with violence. The wagon glided on ice and a sideling road as we were driving on to the bridge; by driving swiftly I saved wagon and mules from going over on us, and only saved it. The hind wheel went at least ten feet over the precipice barely striking a long plank of the bridge floor, and saving all from a plunge of ten feet perpendicular to the ice, save the husband's jewel, who by the concussion was thrown at least 15 feet from

the seat. What a thought! as I stopped the team and leaped out seeing her lying unconscious and inactive upon the ice. But I forbear narrating of the scene more than to say she was at intervals delirious for three days and could only be handled on a sheet. Dr. Hoover was in attendance in an hour. Indeed Dr. Crim examined her in half an hour after injury. Dr. Stewart has been in counsel. They can't determine how permanent the injury is, but hope it will not make an entire cripple of her. She is much better, and seems gaining daily. Spinal and hip joint strains are evident. The Lord look on us in mercy. The appointments have to rest; house work must be hired until further developments. Bro. M. Brown of Kansas on hearing the news, 50 miles off, said, they will need aid, and sent \$5.00 to us. God will bless a cheerful giver. We feel hopeful of her, may we all wait with patience and desire the king to come. Pray for us. As ever,  
WM. P. SNOCKEY.

Feb. 6th, 1869.

I have not been from home for four weeks. For 23 days and nights I have not laid off my clothes. We are thankful to God that my wife is gaining slowly, but cannot yet stand alone. God help us. Pray for us especially. I am way-worn and sad, but hopeful. \* \* \* Yours,  
W. P. S.

#### CHRISTIANS SHOULD BE ALL OF ONE MIND.

—1 Pet. iii. 3. Finally, be ye all of one mind, Rom. xii. 10, Be of the same mind one towards another. 1 Cor. i. 10, Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Phil. ii. 1, 2, If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Rom. xv. 5, Now the God of patience and consolation grant you to be like-minded one towards another after the example of Christ. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus. Acts iv. 33, And the multitude of them that believed were of one heart and of one soul.

☞ Hold on to truth, for it will serve you well and do good throughout eternity.

☞ Wise men make more opportunities than they find.

☞ Nothing can inspire perfect friendship, unless truth is the only bond of it.

# 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., MARCH 1, 1869.

[VOL. XV. No. 5.]

## The Ages to Come.\*

As it used to be the universal belief of Christendom that the earth was created in six natural days, so it was and is the belief of at least very many Christian people that this world of ours, the earth which men inhabit, is doomed to a final destruction; and that so awful an event is to be expected at the close of the millennium—i. e., the thousand years' reign of Christ on earth. But perhaps it may be deduced from an impartial interpretation of Scripture language, that this latter is as mistaken as geology has proved the other to have been. Let us calmly look into the subject. It is more practically interesting and important than the antiquity of the earth.

The passages in the Old and New Testament Scriptures which speak of the earth's future are so numerous, that only a very limited selection can be referred to. And first of all it is natural to quote those texts which mention "age to come;" by which we are to understand, an age, or a new order of things for a certain period of time, immediately to succeed the age in which we now live, which commenced with the introduction of Christianity. For instance, in Matt. xii. 32, our Lord declares respecting the sin against the Holy Ghost, "it shall not be forgiven, neither in this world," "in this age," "nor in the world to come," "in the coming—viz.—age." The Lord, to those who follow him faithfully, "in this time" which is of the same import as "in this age," promises, "in the age to come," in our translation, "eternal life." So also we read in Eph. i. 21, that Christ is now raised to the right hand of God, "far above all principalities and powers, not only in this world," in this age, but also "in that which is to come." Likewise in Heb. vi. 5, we read of the powers of the world to come, the coming

age. But in Heb. ii. 5, we find "the world to come, whereof we speak;" and here, instead of *αιων*, we have *την οικουμενην την μελλουσαν*, the habitable earth to come; which seems to intimate a coming change upon the earth itself, as well as in the condition of its inhabitants—a truth which is expressly revealed in many prophecies.

There are also very many passages in which *εις τον αιωνα* occurs, in, or unto, or during the age. In our English version this phrase is generally translated *for ever*; but if that translation is sometimes correct, also not unfrequently has a meaning limited to a lifetime of an individual, or to the state of things existing at the time; and probably, in some instances, to the coming age or dispensation, when Christ, who has gone into the heaven, shall return in glory to reign as King—when the resurrection of the just to reign with him shall take place—and when "the times of the restitution of all things, spoken of by all the holy prophets," shall commence. We also read in Eph. ii. 7, of the ages to come. But even this plural phrase does not necessarily express ages without end; although it certainly does express a plurality of ages to succeed the present, thus carrying our expectations still farther into the future. And as these coming ages are not defined as to their number, they may be multiplied so much as to carry our calculations, beyond this course of time, into the very confines of eternity, if not into eternity itself.

Besides, we meet with phrases of even a more definite character than *εις τους αιωνας*. In Eph. i. 10, it is written, "That in the dispensation of the fulness of the times," the times here mentioned are evidently the same as the ages, of which there is a fulness—a completion. There is, then, in the plan of the Almighty, an allotted number of ages, when everything in heaven and on earth is to be gathered together in one in Christ: and I suppose it is not until that dispensa-

\* Abridged from a valuable little work on the "Ages of the Earth," just published by DR. DAVID PITCAITHN. Price 2s. 6d. Bagster & Son.



tion is introduced, that it can be said that time is ended, and eternity begun.

But there are passages in abundance in which the design of the writer is to ascribe never-ending praise and glory to the self-existent and never-dying Jehovah; and in them especially we find a remarkable duplication of the *αιων*, in absence of any one Greek word, which, by itself, would express *endless duration*. And as the epistle to the Ephesians is before me, I will quote the closing verse of chap. iii. The inspired apostle had given utterance to one of the most elevated and expansive prayers on record, and finishes with the following doxology to the Father of our Lord Jesus Christ:

"Unto him be glory in the Church by Christ Jesus, *throughout all ages, world without end.*" That is the very sublime emphatic translation given in our English Bible. The Greek original is, literally, "*throughout all the generations of the age of ages.*" The age of ages corresponds exactly with the fulness of the times; it signifies that last period which sums up and terminates all the ages on the roll of time. But "all the generations" here mentioned as preceding the age of ages" intensifies the apostle's language, and heightens our conceptions of the intended duration. The apostle, in concluding his epistle to the Philippians, says, "Now unto God and our Father be glory *for ever and ever,*" literally, throughout or during "the ages of ages," a double plural. This language is more simple than the former, and it is also more comprehensive. This, indeed, is the phrase which is so often employed in the Apocalypse as expressive of *endless praise*\* rendered by holy angels, and redeemed men, as that which God alone is worthy to receive. But it is the very language which the arisen and glorified Christ uses in describing himself, when he appeared in vision to St. John, at Patmos (Rev. i. 18), "I am first and the last, the living One who was dead; and, behold, I am alive *for evermore,*" *throughout the ages of ages.* It cannot be doubted that this means *ETERNITY*. Ages of ages indicates a duration which is incalculable and interminable.

To this rapid synopsis of the scriptural applications of the word *αιων*, I shall add one other text which relates to the almighty Creator, and is too important to be omitted. St. Paul, in his first epistle to Timothy, chapter i. 17, says, as in our Bible, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory *for ever and ever Amen.*" Instead of *αιωνιος*—the adjective always translated *eternal*, and which would have consistently harmonised

\* Rev. i. 6; v. 14; xi. 15, and many other texts.

with the adjectives [*immortal, invisible, and wise*—we read in the original, *τω δε βασιλει των αιωνων*, "Now unto the *King of the ages.*" This is, in fact, the title of the great Being who is addressed, and what is superadded is descriptive of his attributes. And with this literal translation, how peculiarly appropriate is the doxology—to him "be honor and glory *throughout the ages!*" i. e., all the ages of which he is the King. In perfect agreement with the apostle is the inspired psalmist. In Psalm cxiv. he begins, "I will extol thee, my God, O King;" and at verse 13, "Thy kingdom is an *everlasting kingdom;*" in the Septuagint we read, "*of all ages.*"

If I might use such language, I would say that *αιων* is a favorite word with the inspired writers; and I have endeavored to prove that it has an *ascending scale of meaning*. The question now arises, to what extent is the earth connected with these ages, by which time is measured from its first commencement until it is swallowed up in eternity? In answer to this legitimate question, I cannot do better than refer to the words of angel Gabriel, addressed to the Virgin Mary—(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 *for ever—throughout the ages* and of his kingdom." rather, of his reign, "THERE SHALL BE NO END." The first part of this marvellous announcement met with a literal fulfillment, as we all know, in the incarnation of the Son of God—the most mysterious of all the events which the annals of the earth can produce; the latter part remains unfulfilled to this day. But can we doubt that so surely as that wondrous Child was born, so surely he shall yet occupy the throne promised to him—which is an *earthly throne*—and *there he shall reign?* No language can be more explicit than that of Gabriel to Mary. Jesus, now in heaven, shall return to earth; which is to be the theatre of his kingly glory. However unlikely it may appear to us that the throne of David, which has lain prostrate and empty for so many centuries, shall again be erected and occupied; yet it must be. The Lord God is to give it to his incarnate Son. No power on earth can hinder it. On that throne Jesus is to reign; and then "men on earth shall be blest in him; and all nations shall call him blessed." His reign is to be continued throughout all the ages: and this is the strongest pledge to us,

that the continuance of the earth itself must be commensurate with his reign.

This angelic announcement of the earth's great longevity was not a revelation of something unheard of before. To King David himself repeated revelations were made. The Lord said to him by Nathan the prophet, "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 *for ever*. I will be his father, and he shall be my son." And David himself rehearses, for the benefit of his countrymen and of all people, in his psalms, the great promises that were made to him. In this manner he introduces into a psalm what God had once revealed to him: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish *for ever*, and *build up thy throne to all generations*." "Once have I sworn by my holiness, that I will not lie unto David. His seed shall *endure for ever*, and his throne *as the sun before me*. It shall be established *for ever as the moon*, and as a faithful witness in heaven." David moreover, in the spirit of prophecy, describes in glowing language the extent, and the glory, and the perpetuity of his promised Son's kingdom: "He shall have dominion from sea to sea, and from the river to the ends of the earth." "All kings shall fall down before him; all nations shall serve him." "They shall fear thee as long as the sun and moon endure, throughout all generations." How striking is the agreement between the revelations made to David, and those made by him, and the message brought direct from heaven to Mary, who was of the house and lineage of David! But there is also a prophecy by Isaiah, to which it is manifest that the angel's announcement has a special reference: "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 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 establish it with judgment and with justice from henceforth, even for ever*. The zeal of the Lord of hosts will perform this." One of the famous titles here given to this wondrous Child is "*The Everlasting Father*." With great literality Bishop Lowth translates, "*The Father of the Everlasting Age*." The Septuagint has, "*The Father of the Coming Age*." Whichever may be received as the best translation, this Child is to be the father, that is the intro-

ducer, of a *new age* in the history of the Jewish people, and of the whole earth. He is also to be a King,—"*the Prince of Peace*," on the throne of David from *henceforth even for ever*; and of his government there is to be no end. All this is in exact harmony with the angelic message; and there is not a word that leads our thoughts away from the earth; and every word describes a Governor and a government to continue upon the earth during *all the ages*.

Now I wish it to be particularly observed, that neither in the message which the angel Gabriel brought direct from heaven, nor in any one of the prophetic extracts I have read, is there mention made of the other important services which the promised THEAN-TROPUS was sent as Prophet and Priest to perform, and which he actually did perform during the years he spent on the earth. This is really a remarkable circumstance, of which this is not the place to take farther notice, than just to state, that our Lord's offices and work as Prophet and Priest were necessary to bring sinful men into subjection to his sovereign rule, and preparatory to the Father rewarding his Son with royal, universal, and everlasting honors. But the whole of the glowing and glorious predictions to which we have referred have an exclusive reference to his **KINGLY REIGN**, and every one of them describes that reign to be **UPON THIS EARTH, AND TO BE FOR EVER—ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ**, that is **DURING ALL THE AGES**. How many the ages are which have been arranged, or how long any one age may continue, is not revealed. These are secret things which belong alone to the Creator. But to help our conceptions of a lengthened duration, we are assured that our earth is to *endure as long as the sun and the moon*. In Revelation **xxi.**, St John records the last of his visions: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . And I heard a great voice out of heaven, saying, *Behold, the tabernacles of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*." These are extraordinary words, imparting to man as a redeemed creature, and to the new earth as his abode, the highest possible security, favor, and exaltation.

With scriptural testimonies to the preservation and permanence of the earth—testimonies so numerous and so emphatic; testimonies delivered at so many different periods, and by so many different persons, and in such diverse manners—it is really not a little surprising to find the vast mass of professing Christians living and dying in the hope of their going to an *everlasting kingdom in heaven*, instead of expecting the *re-*

turn of Jesus the Christ to this earth, who is then to set up that heavenly kingdom on this earth which is the subject of all prophecy, and which is designed to be the grand and lasting exhibition of his triumphs over Satan, and sin, and death, and every form of evil.

In concluding these very condensed remarks on the "ages to come," I cannot well omit reminding my hearers that this earth is our birth-place. We fondly cleave to it as our home, and we are loth to leave it. This is natural. It was made for man; and man's bodily frame was made of the dust of the ground; and to man the Creator gave the earth, with all that was in it and on it. Man has thus a double connection with the earth—connection in person and in proprietary by Divine arrangement. Sin is the only thing that has interfered with this arrangement. And as the Creator has so effectually provided for the removal of sin from man, and of the curse which rests on the ground on account of man's sin, the way is made clear for a restoration of the original arrangement, and for the prevention of any new disarrangement. At death, which is the penalty of sin, the body returns for a time to the dust out of which it was at first fashioned, and the spirit returns to God who gave it. But this separation is not for ever. By the substitutionary death, and resurrection of Jesus, the incarnate Son of God, he has redeemed the earth itself as well as man from the penalty of transgression. And in his promised return to take upon himself the Headship of the redeemed race, and the Sovereignty of the redeemed earth, *with both of which he is indissolubly united* the blessed assurance is given of a real and never-ending reunion of God and man and the earth.

In connection with the prophetic vision of the new earth, we read: "He that sat upon the throne said, *Behold, I make all things new.*" And in that new world there will be "no more death." The negation of death implies *continuance, perpetuity*—may we not say, *ETERNITY*? The same heavenly voice proclaims, "It is done: *I am Alpha and Omega, the beginning and the end.*" By the mysterious *THEANTHROPOS* all things that are made were made; and by him, as the anointed *REDEEMER*, creation is secured against destruction. He who reveals himself as "the beginning and the end," is *THE ETERNALLY SELF-EXISTENT JEHOVAH*.

What is time? A line that has two ends—a path that begins in the cradle and ends in the grave.

No man is free who cannot command himself.

For the Gospel Banner.

Who is the "Ancient of Days?" and who is the "one like the Son of man?"

In Dan. vii. 9 we have a description of the Ancient of Days, "his garment was white as snow, and the hair of his head like the pure wool; his throne the fiery flame; his wheels burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered to him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened."

To say the least, it must be an interesting question to know *beyond all peradventure* who this mighty personage is. The above is the only passage in scripture where the Ancient of Days is mentioned—at least under this name. Still we think the question, who is the Ancient of Days? is capable of easy solution. In Rev. i. 13-18, is the description of a personage called Alpha and Omega—the first and the last. In said description are characteristics and marks going to show that the Alpha and Omega is no other than Daniel's Ancient of Days. No one but the "Ancient of Days" could use the title "*the first.*" No one but the "*the first*" could be called the "Ancient of Days." The "old serpent" is so styled because of his contemporary existence with our first parents, but the Alpha and Omega's existence antedates the old serpent's, for said "the first and last," "before Abraham was I am;" not only so, but "he was in the beginning with God; all things were made by him, and without him was not anything made that was made—the world was made by him." The person of whom such language can be affirmed must and can only be the "Ancient of Days"—"the first and the last." But the Revelator does not leave us in any doubt as to who "the first and the last" is, for "he had been dead, and was alive again, and had the keys of hell and death." He is no other than Jesus of Nazareth, the first of the race of Adam whom hell and death could not hold. Daniel's Ancient of Days had "a garment," so had John's Alpha and Omega; Daniel's Ancient of Days' "hair was white like pure wool," so also was the hair of the Alpha and Omega; "a fiery stream issued and came forth from before the Ancient of Days," and Paul says of Christ that he will be revealed "*in flaming fire.*" Daniel's Ancient of Days is ministered unto by "thousand thousands, and ten thousand times ten thousand," and according to Paul the Lord Jesus shall be revealed from heaven with "*his mighty angels,*" and according to our Lord himself, "the Son of man shall

come in his glory, and *all the holy angels* with him."

Again, Daniel's Ancient of Days comes at the judgment, for "*the judgment was set*;" according to Paul the Lord Jesus "shall be revealed from heaven in flaming fire taking vengeance upon them that know not God and obey not the gospel of our Lord Jesus Christ," and according to our Lord himself, "before him shall be gathered all nations, and he shall separate them one from another," etc.

Some will have it that the Ancient of Days is the Father, but what says the Son himself, "the Father JUDGETH NO MAN, but hath committed ALL JUDGMENT unto the Son." This one testimony settles for ever the question—who is the Ancient of Days? Still to illustrate other passages of Scripture we proceed. Daniel's Ancient of Days was ministered unto by "thousand thousands, and ten thousand times ten thousand stood before him." So John beheld "round about the throne, and the beasts, and the elders, and the number of them was *ten thousand times ten thousand and thousands of thousands* saying with a loud voice, Worthy is the Lamb that was slain," (Jesus, the Ancient of Days.) The Ancient of Days is introduced after the thrones, represented by the ten horns and the little horn, are cast down, or at the same time as the kingdom of God of Nebuchadnezzar's vision is set up. From all these considerations it may be considered as settled beyond all peradventure, that Christ is the Ancient of Days.

Who then is the "one like the Son of man?" Whatever doubt might be allowed to obtain in regard to the former question, the present admits of no manner of doubt whatever. In the interpretation we have a plain answer which will not admit of cavil. It is pointed and precise. In the vision, the one "*like the Son of man*" is represented as being brought to the Ancient of Days, who gives to 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." This language has its interpretation plain and unmistakeable, and all we have to do is to understand it, and consent to it. Here it is—verse 27—"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." The "*people of the saints*" is unquestionably the "*one like the Son of Man*." This much will readily be conceded on all hands. The only ques-

tion that will be raised is, who are "the people of the saints?" Some will take the ground that the people of the saints and the saints themselves are two different parties. To this we object that in verse 18, "*the saints of the Most High take the kingdom, and possess the kingdom for ever, even for ever and ever.*" We object furthermore because of what is written, verse 22—"judgment was given to the *saints of the Most High*, and the time came that the *saints* possessed the kingdom." It is plain then that the "people of the saints" are the saints themselves. Others will take the ground that the saints or people of the saints are the Jews. To this we object, that in no case can the Jews, as Jews simply, be considered as in any respect being "like the Son of Man." On the other hand how admirably does the term consort with the saints in Christ Jesus—the saints with whom he comes—for he comes with "ten thousands of his saints." What does John say? "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he (Christ) shall appear, WE SHALL BE LIKE HIM." How plainly does he say we shall be Daniel's "*one like the Son of Man*." "We shall be like him, for we shall see him as he is." When will we be like him? When we see him. Where will we see him, and when will he first appear to us? At the appointed place of meeting "in the air," the point of "our gathering together unto him," for "whosoever the body (Christ) is, there will the eagles (the saints) be gathered together," and "so shall we ever be with the Lord." This is a transcendently glorious hope, and "every man who has this hope purifies himself even as he is pure." At this juncture will Christ be immortal? Who doubts it? Who will venture to say no? Will the saints then be like him? Who will say no, and contradict John? Certainly not Paul; for before this meeting has taken place—before the appearance of Christ—before the saints mount up as eagles to meet the Lord, the trumpet, the last trump will have sounded, and the dead will be raised incorruptible, and the living changed—all in a moment, all in the twinkle of an eye. "Death is swallowed up in victory," and the saints casting a last look at their mouldy beds, exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ." Thus triumphing, the immortal saints ascend to meet the Lord in the air, and at the meeting, at the gathering together, the saints are like their Lord. Does any one yet venture

to say that the Jews are the people of the saints—the saints of the Most High—the “one like the Son of Man?” Let them.

It remains only that we point out how admirably the interpretation arrived at will fit both with Daniel and other later Scriptures. For instance, Daniel sees the “one like the Son of Man,” or the saints, “coming with the clouds of heaven.” Now we know that Christ and the saints come together. We know that Christ comes with the clouds of heaven; therefore the saints come with the clouds of heaven—always remembering, that before they come with the clouds of heaven, they will previously have been “caught up in the clouds to meet the Lord,” and to be gathered together unto the Lord, “in the air,” and also that when the meeting takes place at the appearance of Christ the saints will be like him, for they shall then see him as he now is. In vision then Daniel sees those who have been made like the Son of man by the “shout of the Lord,” and the “voice of the archangel, and the trump of God,” returning again to the earth, in the clouds of heaven. In vision he sees the new Jerusalem descending from God out of heaven,—the bride, the Lamb's wife,—just as John ages afterwards saw on the isle of Patmos, and which we pilgrims and strangers may now see with great distinctness with the help of God's blessed book. He saw in vision Christ giving the saints their inheritance, “dominion, and glory, and a kingdom,” just as Christ himself described the same scene—“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:” or as he says in Rev. iii. 21—“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 foreseeing that the twelve apostles would overcome he has already, before he left the world, designated them as the judges of the house of Israel. “In the regeneration, when the Son of man shall sit upon his throne, ye also (component elements of the “one like the Son of Man”) shall sit upon twelve thrones, judging the twelve tribes of Israel.” Yes, in the regeneration, these and all other saints will be brought “near to the Son of man,” to “his right hand,” as the sheep of Matt. xxv. 33. Thus the saints having been *given* the kingdom according to Dan. vii. 14, they will according to verse 18, “take the kingdom, and possess the kingdom for ever, even for ever and ever;” then will the “time have come (verse 22) that the saints possessed the kingdom.” Then will “the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints

(the saints—the “one like the Son of man”) of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,” ver. 27.

MORE ANON.

For the Gospel Bunner.

### Exclusiveness of our Christadelphian Friends.

“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.”—1 Cor. xv. 1, 2.

The points here, which claim attention are, that the apostle Paul recognizes the Corinthians as his *brethren*, notwithstanding he makes the inquiry in verse 12,—“how say some among you that there is no resurrection of the dead?”—a denial of the doctrine. The apostle, in this chapter, gives an elaborate exposition of the doctrine of the resurrection of the dead saints, and the *change* equivalent thereto, of those who shall be alive at the second advent of Christ, of whom it is said, they shall not sleep. The Corinthians whom Paul addressed, if they had not had ocular demonstration of the fact of Christ's resurrection, at least they lived contemporaneously with those who did; and it argued a morbid blindness, or stupidity on their part, and the apostle, as his manner always was, rebuked sharply; always, however, “speaking the truth in love,” and always “used great plainness of speech.” But he was not so *fastidious* as our modern sages, or self-styled reformers are; he did not hesitate to call his erring brethren by this endearing appellation; will any man have the hardihood to say, he incurred the guilt of compromising his principles, or in the least, to fritter away, or lower the standard, by which he had erected, viz., the doctrine of the resurrection of the saints from among the dead ones. This doctrine, be it remembered forms the substratum, (so to speak,) of the gospel—the basis of the christian's hope. This is the pivot on which the whole question of christianity turned—all was lost, if this doctrine should go by the board—those who have fallen asleep in Christ are perished if the dead rise not, verse 18. See the whole chapter, especially from ver. 1-22 inclusive. And further, a curse was incurred by any man, or even an angel from heaven, should he attempt to preach any other gospel than that which we [the apostles] have preached. Gal. i. 8. Jesus Christ taught, that the belief of the gospel, and the obedience thereto, would insure *salvation*; and the unbelief

of the same would incur condemnation. See Mark xvi. 15-16.

In this fast age, the would-be reformers have strained themselves an octave, or more, above their fellows, and incorporated in their creed, or platform, an extra plank, bearing the inscription of *mortal resurrection*, not of the dead, but of the living; if this last clause should be denied by them, we would respectfully remind them that the denial of mortality to those who are dead, is, to say the least, a virtual denial of the resurrection from among the dead, for say they, mortality is inherent in the living organism, while subject to death, and not to death itself; so to carry out the programme to its legitimate results, it would amount to this,—that while a person is under the dominion of death he ceases to be mortal; but he does not become *immortal* by this change. say they. Now this involves a solecism of the grossest nature—a contradiction in terms; the word mortality is from the Latin word *mortem*, which signifies death. Some of the *wisemen*, with whom I have conversed, in order to evade the force of the argument, say, it is from the word *mortalitas*; but even this, does not help them in the least, all the changes of the parts of speech, declensions, or the different modes and tenses of the verb, etc., do not change the root, the meaning, or the idea annexed to it. *Post mortem*, signifies after death, as is taught even in our common school books, and by our ablest lexicographers. To disfellowship those who do not deny the resurrection, is a lifting themselves up far beyond the apostle's sphere, and more than is called for by the Word. They cannot lay their fingers on any doctrine which insures salvation to the believer, which is claimed or ignored, but only a rejection of their own *crotchets* which they learned from Dr. Thomas, who is their founder, and federal head, although he himself is not to be fellowshipped, not being baptized.

M. I. LEWIS.

Rosendale, Wis.

☞ By a chemistry the most remarkable a Christian draws sunshine from the bosom of the darkest cloud, refreshment from the hardest rock, and bright hopes from dark prospects; and where the world hangs its head, and droops, and desponds, and despairs, and begs that it may not hear these things any more, the christian listens to the storms, and feels like the man within the well roofed house, in perfect security. He lifts up his head, for the judgments that sweep the earth are but the harbingers of that morning that is soon to break upon it.

☞ All religious error is the offspring of ignorance and mistake.

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

March 1st, 1869.

### "Mortal Resurrectionism" again.

We are honored by the *Marturion* for February with a lengthy notice of our remarks on resurrection and judgment in reply to a correspondent in *Banner* for Jan. 15th. The editor endeavors to convict us of error, and of opposition to Paul, when we say that we do not read of eternal life being given at the judgment at all, nor as a reward for good works. He cites Rom. ii. 5-7 as proving 1st, That eternal life is *the reward* for good works; and 2nd, that it is given *at the judgment*. Now this happens to be the strongest passage which can be quoted to show that eternal life is *the reward* for good works; and yet it is not so conclusive as Bro. Hacking seems to think. It shows that eternal life, or the life of the age will be given to those who have persevered in *well-doing*, seeking for glory, honor, and incorruptibility, but it by no means follows that it is *the reward* given at the judgment. Shall we cite Paul against Paul? or Paul against Hacking? "The gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. Now if a *gift* how can it be "*the reward*?" It is the "*gift of God*," but not given irrespective of character, for it is "he that *believeth* on the Son that hath eternal life;" and "this is the record that God hath given to us eternal life, and this life is in his Son." The believer's future life is hid with Christ in God; and "when Christ, our life, shall appear, *then* shall ye also appear with him in glory." And just as certain as a believer is faithful unto death, and perseveres in well-doing, will he obtain age-life by a resurrection, and then be rewarded for well-doing with glory and honor in the kingdom of God.

Bro. Hacking refers to verse 16 as positive proof that eternal life will be given at the *judgment*, which reads as follows—"in the

day when God shall judge the secrets of men by Jesus Christ, according to my gospel." And what shall be in that day? See verse 12. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law...in the day," etc. Pray, how readest thou? This truly is judgment, but it is the execution of the sentence of God upon sinners. We do not read even in this passage that eternal life is given as the reward of the righteous.

But lest this passage should not be sufficient to convince us, he refers us to Matt. xxv. 14-46, for a full account of the whole matter. Let us look at it. From verse 14 to 30 we have the parable of the talents. The parable evidently was intended to illustrate the present duty of the *servants* of Christ,—to show them that they ought to be faithful to the trust reposed in them; to improve their opportunities for usefulness; to guard the faith; to contend earnestly for the faith; to live soberly, righteously, and godly in this present world; to keep themselves unspotted from the world, etc. Then the account-giving of these servants and the reward given, illustrate the future blessedness of those who shall be accounted worthy to stand before the Son of man, and the awful doom of the unfaithful. Hear the sentence of award—"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." This shows the reward of glory and honor in the kingdom for good works. "The reward of eternal life," is not even mentioned. So far then the proof fails.

From verse 30-46 we have a scenic representation of the judgment of the nations, when the Son of man shall sit upon the throne of his glory. It is admitted by all, we believe, that when Christ comes in his glory, and sits upon his glorious throne, that the saints will then be with him. "The Lord my God shall come, and all the saints with thee;" and "Behold, the Lord cometh with ten thousand of his saints." The throne on which he will sit will be David's throne, which has been promised him, and that will

be set up on Mount Zion, in Jerusalem. Those who have overcome, and kept his works to the end, will then be associated with him because he has promised that such shall sit with him, on his throne, and have power over the nations. Now it is inadmissible to say that those saints who have come with him will then be on trial for life or death. This passage is descriptive of a different event than the judgment of those who lived prior to Christ's advent. We have here—1. The Son of man on his throne of glory, and consequently the apostles with him; for he promised them that "when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel;" and not only the apostles, but all those who have overcome. 2. All nations gathered before him, which are divided into two classes, represented by the sheep and the goats. 3. A class whom the King styled his *least* brethren—"inasmuch as ye have done it unto one of the *least* of these *my* brethren." 4. The sentence,—awarding the kingdom and life to one; and the punishment, or the aionian cutting-off to the other.

From a careful and candid perusal of this proof-text, which was to completely settle this matter, we find it no proof at all. Maybe we are dull of hearing; well, we try to understand, and do not mean to be stupid, or shut our eyes to the light; nor to be misled, or to mislead others.

Next Bro. Hacking turns his battery upon 1 Cor. xv—not upon the whole chapter, but upon the latter part, where he thinks he has affected a breach which will be quite disastrous to "antichristadelphians." He has found out that Paul did not say, as our translators have it,—“It is sown *in* corruption; it is raised *in* incorruption.” The little word *in* he has discovered ought to be rendered *into*, thus making the sentence read—“Sown *into* corruption; raised *into* incorruption.” This is claimed to be the true and proper rendering of *en* in this passage. Ewing's Greek Grammar is appealed to as authority, and Luke xxiii. 42; John v. 4; Matt. x. 16; and Mark i. 16, as illustrations. He says, “We might multiply

quotations innumerable as examples, but these will suffice to show that the rule holds good of rendering the preposition *en* into, when preceded by a verb of motion." This assertion is easier made than proved. Some of the texts cited, and a few others, are mentioned, in "Winer's Grammar of New Testament Diction." but no rule is laid down for any such rendering. The Greek preposition *en*, occurs about 2700 times in the New Testament, and is generally translated *in*. Perhaps some half dozen times it is rendered by *into*, though the lexicons do not give even that as a definition or meaning of *en*.

The chief illustrative passage relied on for this proposed change, is Luke xxiii. 42, "When thou comest in (*en*) thy kingdom." Our attention is particularly called to this as demonstrative. Now it happens that the Vatican MS. has the preposition *eis* (*into*) instead of *en* in this passage, thus obviating the necessity for a change. Now if friend Hacking can give as good a reading as this for 1 Cor. xv. 42-44, where *eis* is introduced into the text, we will admit the correctness of his rendering.

But even if the Vat. MS. did not give *eis* for *en* in Luke xxiii. 42, there is no need for translating *en* by *into*. We understand that when Jesus, as the nobleman in the parable, went into a far country, it was to obtain the *royalty*, rather than the kingdom; and then having obtained it, he returns in his royal majesty. "The Son of man shall come in his glory." Thus the dying thief's request would read, "Lord, remember me when thou comest *in* thy royal majesty;" not *into*, for that he is already invested with. We do not *infer* this, as friend Hacking suggests. It is plain scripture.

A rendering may be doubted where so many additional words are needed to express the meaning. It is claimed that the *true* rendering, "boldly and fearlessly" given, is—"It is sown into a state of corruption, it is raised into a state of incorruption." Just contrast this with Paul's terse and simple style—"Sown in corruption, raised in incorruption." Now will the reader try to understand and grasp the meaning. It is very important that he should. It is

claimed that salvation hangs upon this little preposition. If you believe and teach that Paul used *en* in its ordinary acceptance in this place, as signifying *in* rather than *into*, you will be left in "the pit of corruption," without any means of escape. If this is so, we can see a good reason why our Christadelphian friends should print in tract form, and widely circulate this new discovery, for there are very few indeed, even among those who have believed the glad tidings, who know anything about Greek prepositions.

We are glad to see Bro. Hacking has good sense enough not to risk anything on translating *speiretai*, "springs to light," as some others have done. He has tried a new tack, which he thinks is successful. But "it is hard to kick against the goads." Let us read this whole passage. "Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." The correct rendering, according to the *Marturia*, in each sentence where *in* occurs should be *into a state of*. The reader will please try the addition, and see if it throws a better light on the subject. But how about the last sentence? There is no preposition *in* there—"sown a natural body, raised a spiritual body." Why did Paul write so loosely? or did he really mean what he said?—a *natural* body sown, and a *spiritual* body raised. The *natural* body as we understand it, is the "body of death," that Paul wished to be delivered from. See Rom. vii. 24. The weak, dishonorable, corruptible body which he here says is sown. The *spiritual* body which *is raised*—(not raised in a corruptible state in order to become a spiritual body)—is one and the same as the powerful, glorious, and incorruptible body before mentioned. "There is a natural body, and there is a spiritual body." And then the apostle shows that this is in perfect harmony with God's order. The first Adam became a living soul, the last Adam a life-giving spirit." The *first* became "a living soul," or natural man, when God "breathed into his nostrils the breath of life;" the *second* became "a life-giving



spirit," or spiritual man, when God raised him from the dead. First, the natural; then the spiritual. First, the earthy; then the heavenly. The natural and earthy body goes down into the grave, but is raised spiritual and heavenly. "And as we have borne the image of the earthy (Adam,) we shall also bear the image of the heavenly," (Adam.)

Then we come to verse 50, in the reading of which another new and important discovery has been made. The editor says that we have here a barrier placed by Paul "to immortal emergence from the death-state which no power in heaven or earth can remove." The verse reads thus—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither shall corruption inherit incorruption." Bro. Hacking says, that the programme laid down by Paul is plain, and easily understood, which is this:—"first, corruption inherits a corruptible body of flesh and blood, then the mortal corruptible body inherits incorruptibility, and lastly, incorruptibility inherits the kingdom." This programme is probably plain to the writer of it, but we believe that Paul would not own it as his; and alas for him, if he would not, for "there is no way of escape from eternal oblivion" but this!

Now what is the plain and obvious sense of the passage? "Flesh and blood" is a phrase used in the Scriptures to denote *man* or living men. For instance—"Flesh and blood (man) has not revealed this unto thee, but my Father which is in heaven," Matt. xvi. 17. Inherit means possess. Corruption means decay. The passage in question then means, that no *living* natural man can possess the kingdom of God, nor any *dead* man who is under the power of corruption, shall possess incorruption. One is as impossible as the other. A change must pass over both the living and the dead before the kingdom can be possessed. Then Paul tells us a secret, which reveals how this will be accomplished. He says, "We shall not all sleep, (or die,) but we shall *all* be changed," (whether dead or alive.) And *how long* will it take to effect this change? and *when* will

it happen? Hear Paul's answer—"In a moment, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP, for the trumpet shall sound, and the *dead* will be raised INCORRUPTIBLE, and we (the living) shall be changed." This is Paul's programme. It agrees with his own statements elsewhere, and with the rest of the Word. See 1 Thess. iv. 14-17; Rom. viii. 11, 19-23; Phil. iii. 10, 11, 21; Col. iii. 4; John v. 28, 29; xi. 25, 26; 1 John iii. 2, 3.

We leave the subject to the serious consideration of our readers, with a caution to "take heed what you hear," "lest any man should beguile you with enticing words," or "spoil you through philosophy and vain deceit." There never was a time when it was more necessary to be firmly rooted and grounded in the faith than at present. Then be not carried about by "every wind of doctrine," or new notion, which men may teach as the truth of God, with so much positiveness, but "try the spirits," as John directs, "because many false prophets have gone out into the world."—EDITOR.

#### Mortal or Immortal? Which?—No. 5.

We purpose now to examine what is the Scriptural teaching about the SOUL. Every one knows that there is a great deal said about souls in the Bible; but it does not follow that these are *immortal* souls. The idea of immortality has become so intimately associated in the public mind with the word soul, that it is almost esteemed heresy to separate them. This notion, however, has no foundation in truth. There is not one solitary passage in either Old or New Testament to warrant the statement that the soul is immortal. This will be better seen by an examination of the subject.

The word *soul* is found 475 times in the Old Testament, and some 56 times in the New, while the original Greek and Hebrew words occur over 850 times. The Hebrew word *enphesh*, occurs 752 times, and is rendered 44 different ways, but may be comprehended in *four* classes; viz. 1. CREATURE; 2. PERSON; 3. LIFE; 4. DESIRE. Eld. Grant in his tract on the SOUL; apporitions them as follows:

I. CLASS. This will include the following four renderings of *enphesh*; to wit: *creature*, *beast*, *thing*, and *fish*.

II. CLASS. This includes the following twenty-five; to wit: *person*, *man*, *him*, *me*, *yourself*, *himself*, *we*, *he*, *myself*, *her*, *thee*, *soul*, *herself*, *thysself*, *themselves*, *dead*, *body*, *one*, *any*, *they*, *men*, *own*, *fellow*, *dendly*, and *tablets*.

III. CLASS. This includes the following four; to wit: *life*, *ghost*, *mortality*, and *breath*.

IV. CLASS. This includes the following eleven; to wit: *desire*, *mind*, *heart*, *lust*, *she will*, *pleasure*, *discontent*, *will*, *greedy*, *hearty*, *appetite*.

The word *enphesh*, primarily signifies *breath*, derived from a verb which is defined to take breath; and by lexicographers is said to mean—the *soul*, *life*, *a man*, *a creature*, *person*, *affection*, &c. The primary meaning should never be lost sight of, if we would ascertain the true definition of any word or phrase. Thus, though *enphesh* may be rendered in some passages by *man* or *creature*, and very correctly too, we can see a reason for it, because both man and beast live by breathing. And if rendered *life*, this is also very proper, for life is the result of breathing. But when we come to the word *soul*, it is essential that the primary signification should not be forgotten, on account of the mystery which theologians and our translators have thrown around it, evidently wishing to convey the idea that it is a spiritual essence, a something which departs from the body at death, and can live in a separate state of existence. The word *enphesh*, rendered *soul* in the majority of cases, conveys no definite or correct idea to the English reader. But attach it to its radical and primary meaning, and it assumes at once a definiteness, which leaves no room for the *ghosts* of popular religion. Parkhurst, a learned Hebraist and lexicographer, says—“*Enphesh* has been supposed to signify the spiritual part of man, or what we commonly call his soul; I must for myself confess that I can find no passage where it has undoubtedly this meaning.” Another learned writer says—“There is no word in the Hebrew language that signifies either *soul* or *spirit*, in the technical sense in which we use the terms, as indicating something distinct from the body.” McCulloch's *Cred. of Scrip.*, vol. 2. p. 471.

We will now look at a few passages where

we find the word *soul* in the common version, and try to ascertain whether an immortal soul is meant, or something else. The word *soul* occurs the first time in Gen. ii. 7—“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*.” Can any one give a reason why our translators rendered *enphesh chayah* by *living soul* in this place, and in Gen. i. 20, 21, 24, 30, by *life* and *living creature*? Had their theology nothing to do with it? If man became an immortal soul by breathing, did not the animals also? Kitto renders the Hebrew thus—“and the man became a *living animal*;” and he adds, “We should be acting unfaithfully, if we were to affirm that an immortal spirit is contained or implied in this passage.” Adam Clarke says that *enphesh chayah* is “a general term to express all creatures endued with animal life;” and Prof. Stuart says the same thing.

Gen. xii. 5—“And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the *souls* that they had gotten in Haran,” &c. We learn from this that souls are begotten, but the meaning is plainly *persons*. See also Gen. xvi. 26, 27; Exod. i. 5.

Gen. xxxv. 18—“And it came to pass as her *soul* was in departing, (for she died,) that she called his name Ben-oni.” Here it is very clear that the primary meaning of *enphesh* is indicated, viz. *breath*—“as her breath was departing,” or *life*, for she died. The popular idea influenced the translators, and this was just the place to put it in.

In Gen. xix. 17, we have the phrase “escape for thy *life*;” ver. 19—“saving my *life*;” and in ver. 20—“O let me escape thither, . . . and my *soul* shall live.” In the first two, *life* is the proper translation, and in the last example, *my soul* is equivalent to *myself*. *Enphesh* is in each passage, and could be saved from death by escaping. Is an immortal soul liable to death?

Lev. iv. 2—“If a *soul* sin through ignorance,” that is, “if a *person* sin.” Chap. v. 2—“If a *soul* touch any unclean thing,” Chap. xviii. 12—“No *soul* of you shall eat

blood." Ezek. xviii. 4, 20—"The *soul* that sinneth, it shall die." These texts and many more which might be quoted show that *persons* are meant, where we have soul as the translation of *enphesh*. We will cite one instance more from this chapter—Lev. xvii. 10, 11—"And whatsoever *man* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that *soul* (or *man*) that eateth blood, and will cut him off from among his people. For the *life* (*enphesh*) of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your *souls*, (lives;) for it is the blood that maketh an atonement for the *soul*," (life.) The *enphesh* or life is in the blood, and that is given upon the altar as an atonement for the *enphesh* or life of the sinner. We also find here that *man* and *soul* are interchangeable terms. So far we find no sign of immortality belonging to the soul.

*Enphesh* is frequently translated *life*, and is applied to man and beast alike. It is thus found 120 times. We only give a few examples. Exod. xxi. 23—"Thou shalt give *life* for *life*." Deut. xii. 23—"Be sure that thou eat not the blood; for the blood is the *life*; and thou mayest not eat the *life* with the flesh." Only think of the soul being the blood, and eating the soul with the flesh!

Sometimes *enphesh* is rendered *person*, as Deut. x. 22—"Thy fathers went down into Egypt with threescore and ten *persons*." In Exod. i. 5 it is *souls*. Josh. xx. 3—"That killeth any *person*." It would have sounded harsh to translate, "killeth any soul," with the idea of immortality attached to it, so the word *person* is very properly chosen. Prov. xxviii. 17—"The blood of any *person*"—blood of an immortal soul would be a curiosity. Ezek. xvii. 17—"Cut off many *persons*"—to cut off souls does not very well agree with orthodoxy, though in some places it has been so rendered, and might have been with equal propriety in this place.

In many places *enphesh* is rendered by mind, heart, desire, &c. "Sorrow of mind"

"willing *mind*"—"sorrow of *heart*"—"a despitelful *heart*"—"enlargeth his *desire*," &c. Suffice it to say that in 752 occurrences of the word *enphesh*, there is not one where immortal is attached to it, or can be properly inferred as belonging to it.

We come now to the New Testament where *psuche* is used as the equivalent of *enphesh*. It is translated *soul* 58 times; *life* or *lives* 40 times; and by *mind*, *heart*, *heartily*, *you*, *us*, 7 times—in all 105.

In some passages where we have *psuche* rendered *soul* it is plain the *person* is meant. Acts vii. 14—"Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen *souls*." Acts xxvii. 37—"We were in the ship, two hundred threescore and sixteen *souls*." 1 Pet. iii. 20—"Few, that is, eight *souls* were saved," &c. See also Acts ii. 41, 43; iii. 23; Rom. xiii. 1. Paul quotes from Gen. ii. 7—"the first man Adam was made a living *soul*," that is a living man, being, or person. Not an immortal being, for man is emphatically mortal—"Shall mortal *MAN* be more just than his Maker?" "The *soul* (or person) that sinneth, it shall die." Rev. xvi. 3—"Every *living soul* died in the sea." This is applied to creatures as well as man, and if immortality is implied in one case, it is in the other.

The word *psuche* is frequently rendered *life*, and is applied to both man and animal. Matt. ii. 20—"They are dead which sought the young child's *life*." Did they seek its immortal soul? Jesus said—"I am the good shepherd; the good shepherd giveth his *life* for the sheep;" "I lay down my *life* for the sheep; therefore doth my Father love me, because I lay down my *life* that I might take it again," John x. 11, 15, 17. *Psuche* is in all these places, but here properly rendered *life*. Matt. vi. 25—"Take no thought for your *life*;" "Is not the *life* more than meat?" John xiii. 37—"I will lay down my *life* for thy sake." Rev. viii. 7—"And the third part of the creatures which were in the sea, and had *life* died." If *psuche* is an immortal soul, then marine animals have it as well as man.

But *psuche* is rendered *soul* in some places

where *life* is clearly meant. For instance—Matt. xvi. 26—“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*?” This is another passage in which the translators’ judgment was warped by their immortal soul views. There is no reason except this why *psuche* should be rendered *soul* in this verse, and *life* in the preceding one. Dr. Adam Clarke’s remarks on this passage are to the point. He says—“On what authority many have translated the word *psuche*, in the 25th verse, *life*, and in this (26th) verse, *soul*, I know not; but am certain it means *life* in both places.” Heb. vi. 19—“Which hope we have as an anchor of the *soul*.” Heb. x. 39—“But we are not of them which draw back to perdition; but of them that believe to the saving of the *soul*.” James v. 20—“Shall save a *soul* from death.” Can souls die? Then they are not immortal. 1 Pet. ii. 11—“Abstain from fleshly lusts, which war against the *soul*.”

*Psuche* sometimes is used in a secondary sense for the *mind*, or a state of *feeling*. Acts xiv. 2—“And made their *minds* evil-affected against the brethren,” or aroused their feelings. Phil. i. 27—“Stand fast in one spirit with one *mind*.” Heb. xii. 3—“Lest ye be wearied and faint in your *minds*.” Eph. vi. 6—“Doing the will of God from the *heart*,” &c.

Without multiplying examples, the reader will perceive that the Greek *psuche* is the equivalent of the Hebrew *nephesh*, and that there is no good reason why any one should believe that man is possessed of a something which can live without the body, and that it is immortal. If the soul is what “divines” say it is, and as the people generally believe, is it not strange that in more than 850 times that the original words occur, that there should be such an absolute silence on the subject of its immortal nature? And is it not still more strange when we consider that the original words for *spirit* occur nearly 900 times, and are not *once* rendered *soul*, and have not the idea of deathlessness connected therewith in one single instance? We may well inquire how it is that there

should be such a wide-spread delusion on this subject? Both priest and people have erred in judgment, and evidently believe the serpent’s falsehood.

But there is another phase of the subject which demands examination, viz. *the state of the dead*. It is claimed that when the body dies the *spirit* or *soul* lives, and although we have shown from the very meaning of the original words that this cannot be, yet as it is asserted with a great deal of assurance, we shall appeal to the Scriptures again on this subject; examining in passing some of the texts chiefly relied upon to prove the doctrine. EDITOR.

### The Melchizedek Priesthood.

A subscriber wishes to know if Christ is *now* a priest after the order of Melchizedek? and adds, “if I am convinced that Christ is now a high priest after the order of Melchizedek, I will abandon the kingdom question at once.”

Our correspondent wishes a full exposition, but this we cannot give at present, both for want of time and space. We shall merely give a few points, and trust our friend will read carefully, and think the matter over for himself, so that he may become perfectly satisfied, before he abandons what is so plainly written in the Scriptures on the Kingdom of God. We notice—

1. That the Anointed one is now a *priest*. “Wherefore in all things it behoved him to be made like unto his brethren; that he might be a *merciful and faithful high-priest* in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and *High Priest* of our profession, Christ Jesus,” Heb. ii. 17, 18; iii. 1. And again we read—“Seeing then that *we have a great High Priest*, that has passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without,

sin." These passages will be sufficient to show that Christ is *now* a priest.

2. If a *priest*, he is not one of the Aaronic order of priesthood. These were to be of the tribe of Levi, and of the sons of Aaron. Of Christ it is said—"It is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood," Heb. vii. 14.

3. As a *priest* he is over "the house of God"—"whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end," Heb. iii. 6; x. 21. The Aaronic priesthood were over fleshly Israel.

4. As a *priest* he could not officiate on earth, and in the temple, while the Mosaic law was in force. "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law," Heb. viii. 4. The priesthood was confined to the tribe of Levi, and the family of Aaron, and the law forbade any one else to assume the priestly office and functions; and the Anointed Jesus was one who honored the law, by fulfilling its requirements. His enemies even never accused him of assuming to be a priest.

5. As a *priest* then he must be of a different order from that of Aaron,—though called or appointed by God, like him. "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek" Heb. v. 4, 5. We find this is quoted from Psa. cx. It occurs in the midst of a declaration of what the Man of God's right hand shall do in the day of his power. The common version reads, "Thou art a priest for ever." The Greek reads—*εις τον αιωνα*, for the age, which undoubtedly means the age to come. It was not the Mosaic age, for another order of priesthood was then in existence by God's appointment; nor could it mean the present Gentile period—the intervening season between Israel's dispersion and re-gathering. *The age* is emphatically

"the age to come"—"the world to come whereof we speak," (Heb. ii. 5;) Messiah's age, when all nations shall be blessed in him as the Seed of Abraham, according to Jehovah's promise and covenant with the fathers.

6. But though "called by God a priest after the order of Melchizedek," he will not, nor can he exercise his high functions until his age, *the future age*, begins; that is,—be both a *king* and *priest* upon his throne. See Zech. vi. 13. And though a priest *now*, it is only over the house of God,—the called out ones—who are destined to be kings and priests, (Rev. v. 10,)—according to the order of Melchizedek. Christ, as "the first-fruit," "the forerunner," the eldest son and elder brother, has the work of ordering, arranging, preparing, and perfecting the household in all things pertaining to God, both *now* and in the *future*. In this he has the pre-eminence, and has been will fitted for the work, by his resurrection from the dead, and exaltation to the right hand of the Majesty in the heavens. But although as "the forerunner" he has entered heaven for us, and is in advance of the rest of the family, yet he will not enter upon his work—the work that is set before him—the work of subduing, saving, and blessing the nations until all the "royal priesthood" are also glorified; for now we suffer with him, that we may also reign with him, and that we may be glorified together with him.

7. Christ being the antitype of Melchizedek, he must be both king and priest. See Heb. vii. 1, 2. To this exalted position he has even now been raised. He is now a *priest* over the house of God, and "let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both *Lord* and *Christ*," Acts ii. 36. And again it is said, "Him hath God exalted with his right hand, a *Prince* and a Savior, for to give repentance to Israel, and forgiveness of sins," Acts v. 31. Though thus highly exalted as both "*Lord* and *Christ*," or anointed as king, yet he has not entered upon his reign. He is *Lord* over the Church—the "Head of the body, the Church," as well as the "Apostle and High Priest of our confession." It does not fol

low, however, that he has not been anointed as *king* and *priest*, of the Melchizedek order, because he is not now sitting upon his throne. David was anointed king a long time before he sat on the throne of Israel. Christ is now in the heavens, sitting at Jehovah's right hand till his foes become a footstool for his feet. His own throne—the throne of David—has not yet been re-established, nor will it be till he comes in power and great glory. Then he will sit on his own throne, exercising the double office of king and priest,—the great antitype of Melchizedek, the King of Salem,—the king of righteousness, and the king of peace.

8. The office of *high priest* which Christ now fills, we understand to be antitypical of Aaron. He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," Heb. viii. 2. The Mosaic tabernacle was a shadow of the heavenly one, and made after the pattern which Moses obtained in the Mount. And "Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us," Heb. ix. 24. He is there now officiating for the *true* Israel—the children of Abraham by faith; and therefore is the *true* or antitypical Aaron. But this does not militate against the idea that he is even now a priest after the order of Melchizedek. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron," Heb. vii. 11. While in the heavens he cannot assume the functions of the Melchizedek priesthood; and as high priest over the house of God, he will not vacate his office until he has completely perfected his people. Then he will come and introduce the new covenant, established on better promises, and be both *king* and *priest* over Israel and the nations.

Let not our friend hastily "abandon the kingdom question;" for although the exalted Jesus is now "called of God a priest for the age after the order of Melchizedek," he can-

not fill the office of a royal priest until the kingdom come, and the future age be inaugurated. EDITOR.

✍ We wish those in arrears for 1868 to read the notice in last number once more. With the next issue, March 15th, we shall send such the amount due up to date, and if not paid or arranged for before April 1st, we shall strike their names from our list. We have given due notice, so that no one need wonder why their *Banner* does not come along as usual. They will know the reason.—EDITOR.

### A Catholic Priest on the Papacy.

The following extracts are from an address delivered by Rev. John Boylan of Ireland, at Cooper Institute, New York. The whole speech is characteristic of the bold and shameless impudence of that great apostate system. We have here too what a priest thinks of the temporal power of the Pope.

I believe the Catholics of America yield to none in love and sympathy for the Pope in his present trials—in the deathless love and loyalty to the common Father of the Faithful which at the present moment throbs the great heart of the Catholic Church, from the rising to the setting of the sun; and that you unite with the rest of the Catholic world in throwing round the august Head of the Christian Church the shield of your devotedness at this critical and trying time, when error, treason, and infidelity have summoned their cohorts to pour down upon the Papacy, that citadel of truth and Christian equity, that sacred keystone of European order, that bond of kingdoms, that grand center of light, civilization, faith, and religion. But I may first observe that a mountain or a river is not able to limit the Pope's power; that as the Papacy has an old age without decay, so it has an empire without limits, and that a loss or gain of a strip of territory will never affect the royal spiritual power which the Head of the Church possesses over the Catholics of America, and that in this country the Pope shall never want zealous and devoted defenders till the last Catholic heart ceases to beat. (Loud cheers.) It is clear that the *Temporal Power of the Pope is a providential order to secure in peace the Pope's personal freedom and supreme direction over the whole Church on earth*—for he who is

God," Acts xxvi. 18; and this is done by the word. "Faith cometh by hearing, and hearing by the word of God," Rom. x. 17. This word will make us wise. "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple." And the "wise virgins keep their lamps trimmed." Lamps need trimming, and oil daily supplied. So Paul in his last charge to his son Timothy says—2 Tim. iii. 15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." How exalted the privilege to give instruction, to impart wisdom in the glorious science of salvation. "For as the heavens are higher than the earth," so this wisdom is exalted above all worldly science. But to do this great work the Lord uses earthen vessels—to Timothy's mother Eunice and grandmother Lois was committed this high and responsible trust, and fully did they meet it. Mothers! you have given that sweet form being; you have pressed its warm beating heart to your bosom. You have dandled it on the knee with a mother's fondness—like Eunice will you teach it the way of salvation and eternal life? Was that child lost in a lark wilderness, and devouring monsters near it, would tempest, or storm, or cold, or floods, or death, keep you from flying to its rescue? Grandmother! you may be tottering on the trembling verge of the grave,—will you go and imitate the noble example of grandmother Lois? this may be the last year you will be permitted to give instruction about this great salvation from sin and death, and pain and sorrow, to a peaceful radiance that eye hath not seen, nor ear heard. The noble Bereans searched the Scriptures daily, and "many honorable women believed" as the result. Jesus, the anointed, when assailed by the great adversary met the temptation with Bible truths, and let us follow the blessed example. This knowledge is necessary, to "try the spirits whether they be of God," to guard against "false prophets," and all the wiles of the tempter. We need on the whole armor, for even the shield of faith comes by hearing the word.

But David not only meditated on the law of God day and night, that was sweeter than honey—but hear him in Psa. lv. 16, 17—"As for me I will call upon God; and the Lord shall save me. Evening and morning and at noon will I pray and cry aloud." Daniel was an inspired man, and knew that "the wise shall understand" in the time of the end, but hear this history of him, Dan. vi. 10—"He kneeled upon his knees three times a day, and prayed and gave thanks

before his God—as he did aforetime," showing a regular habit, not gotten up for a special occasion. Dear brother of the one faith, called out from the world to witness the truth, do you eat three times a day? Is it necessary for you and your children to take wholesome food regularly to support and build up the waste tissues of the body? would emaciation and death follow its entire neglect? do you, brother, feed the minds of your children? God has given rich nourishing food on purpose to meet your case. Will you give them that bread, not once a month or week, but regularly. The rich, precious promises, if obeyed, will make you and them a partaker of the divine nature, and prepare you for an abundant admittance into the everlasting kingdom. 2 Pet. i. And let no fear of being seen of men deter you from obeying the commands of the Lord. The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it," Prov. xxii. 6. If Abraham, Moses and David, loved the commands, statutes and laws of God, and taught them to their children, I will teach them to mine, and consecrate them in prayer, not to be seen of men, but because I love God and my children, and the world; for our divine Leader says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Brother, Jesus says—"let your light shine"—let it radiate all round—that the name of the great Father of mercies may be magnified. How impressive the command to Peter,—“feed my lambs”—“feed my sheep.” Father, mother, brother, sister, friend! have you neglected this great duty and high privilege, begin now to feed the lambs with the bread of life, and your reward will be glorious. Why even the revolving earth tells of revolving duties, binding us to God, his laws, his throne, and his kingdom, raising our affections above where Christ sitteth—who will soon come in great glory to reward his children.

LEWIS HICKLIN.

From the Voice of the West.

### Things to think of—Questions and Answers.

Oh! the mighty, mighty future! Who can tell its impending, glorious, awful certainty and magnitude? My heart throbs with the power and truth of the assurance. The letter of Bro. Couch, from which you quoted, is pertinent. Your humble servant is watching intently the march of events. Though you or some of your readers may not exactly coincide with the suggestions of a junior Adventist, yet will they not bear with me a few moments while I present a

few thoughts which have become so firmly fixed in my conviction, that they are almost a part of my understanding? Though most unworthy, I am deeply convicted, and simply ask a patient, courteous hearing to some thoughts conched in the form of interrogatories and answers.

*Is the coming of the Lord Jesus Christ verily at the door?* Yes, verily at the door, from signs numerous, various, and indubitable:

*What is the manner of his now-imminent advent!* First, as a thief to take away his his ready saints; afterward he speedily appears in glory to judge the world.

*How do you get this from Scripture?* Evidently all true Christians are not ready, for the promise is to them that love his appearing; hence there is an advance company. Again, the Philadelphians are to be kept out of the hour of temptation, because they are patiently waiting. Again, there are two or three words to represent the coming, one *parousia* (strictly a coming), another *epiphany*, or appearing, or open manifestation, and another *apokalupsis*, or revelation. Again, there is an advance company most distinctly pointed out in Rev. xiv.

*Is not this advance company composed of those who rose from the dead at the crucifixion?* I think certainly not, because (1.) in the account of Christ's ascension, there is not the slightest insinuation of any accompanying him. By the phrase he captivated captivity, I understand simply that he overcame death and every enemy by the event and effect of his resurrection. (2.) Christ is emphatically designated by the apostle as *aparche*, or first-fruit, and afterwards shall follow "they that are Christ's at his coming." None therefore are resurrected or translated until that time, the 144,000 being a first-fruits of glorified ones at his coming as a thief. In carefully examining the narrative in Matthew, there is a plain intimation that saints were at least wakened in their graves at the death of Christ. In *The Emphatic Diaglott* by a slight change of punctuation, it is made clear that these saints were raised from the dead at the death of Christ, and came forth from the tombs at the same time, their disclosure and going into the city being after the resurrection of the Lord. Hence, these must have been a first-fruit before Christ, or instead of Christ, if they were made immortal. I think they must have slept again like Lazarus and the widow's son.

*Is not the coming of Christ comprehensively one event?* Yes, practically one event, there being a short interval between the first-fruits and the harvest, or between the *parousia* and *epiphany*.

*How is that interval filled up?* By the loud and thrilling angel-cry, "The hour of judgment is come;" "Babylon is fallen" [Rome;"] "Worship not the *therion*," and events denoted by the cries.

*Will the saints be martyred in that interval?* Yes! hundreds of thousands. It is the hour *pierasmus* or trial. The Church was warned earnestly by the Lord to watch and look for and love his coming. But they did not, and they go down into the tribulation. They are killed with the sword, or a sharp instrument. They are beheaded. Here is the patience of the saints, who lose life rather than worship the beast. Blessed are those who die in the Lord, in that awful time. But a translation through a forewarned and believing mind would have been better. Some that are last, shall be first, however, and the last martyrs, who are *quillotined*, will have high honors, as well as those who with the Lamb on Mount Sion sing a song no others can.

*Are not these 144,000 those who keep the seventh-day Sabbath?* As a class, no! or on any such account.

*What is the ground of your opinion?* Most emphatically, because we are not under the law engraven on stones, but under the law to Christ, and because the first-day Sabbath eminently honors our Lord in the commemoration of his resurrection, which is the only hope of the millions of sleeping saints, and because in every one of the Gospels the sabbath of the Jews in the original Greek, is represented as dawning or merging in the resurrection morning, unto the first of sabbaths.

*If keeping the first day of the week is not the mark of the beast, can you give any well-defined idea of what it is to be?* In a certain shadowy but imperfect manner, the homage of the Pope and the adoration of the mass, or allegiance to the perverted religion of Rome, may be a fulfilment, but in no just or complete evolution. It is undoubtedly future, in the little interval between first-fruit and harvest, or first-fruit and vintage. It is some mark or sign of the person, of allegiance to a power, a dynasty, a man, that is emphatically and intensely anti-Christ.

*What or whom do you conceive to be that power?* Broadly and plainly, first, the empire of France, more particularly, the Napoleon dynasty, and more definitely still, Louis Napoleon III.

*Is not Napoleon too old for such an eminence?* No. He is nearly sixty-one. (Henry Clay at seventy-five retained complete mental vigor.) They said he would die a year or two ago, but he did not.

*Why do you attach great importance to*



*this development?* Because it shows with most affecting and solemn and awful clearness, the tremendous imminence of the coming and kingdom of Jesus, and the end of this dispensation. Because we can mark that *personal reign* which is to be destroyed at the coming of Christ, we can watch its progress, scan its features, ponder its portents. We can see in the coming elevation of *Lucien Bonaparte* to the popedom, a confederation of the whole Romish Catholic influence, or its concentration in the Napoleonic name, and a complete union of vast and mighty prerogatives, a union of Church and State such as the world never saw, headed by the silent and sagacious and ambitious emperor of the French.

*Does the French emperorship and headship of the Romish Church comprehend and complete the elevation?* No! Other giant systems of iniquity will combine in the aggregate, such as Spiritualism, Fenianism, and divers infidel or ungodly elements or organizations on earth. Ten kingdoms will give their strength for *one hour* unto the beast, with kings chosen by suffrage, of which Spain will be one, now about to choose a king, who will be an ally of Bonaparte; England will be another, with Gladstone for king, (for which I reserve the evidence at present); Austria another, and so forth.

*Will not all this take too much time?* There is not the slightest doubt that these events will march on with great and irresistible rapidity. They will be accomplished with a swiftness that will astonish and appal the un instructed and unready. There will be time enough, though the time must be *exceedingly short*.

*What special diagnostic sign of the identity of this power can you give?* It is furnished in Rev. xiii., the number of the beast, the number of a man, 666. Ten or eleven times it is plainly found in the name of Napoleon. It would be an inexcusable neglect of God's wisdom and goodness to overlook such a token.

*Does not your view involve too great misapprehension on the part of many who dearly love the Lord's appearing?* Surely we ought to be teachable, and beware of involving our opinions. I would take that caution to myself. But how can I deny the hand-writing of God's Word and Providence on my mind? Let us ever seek for truth. If I am in error I would gladly escape it. But oh! *the truth* is what we want. For one, very unworthy as I am, I can only tell you how powerfully I am convicted, and give always and cheerfully a reason of the faith and hope.

*Will Napoleon have a hand in this Turkish trouble?* Undoubtedly he will, and try

hard for a pacific solution, but will be prepared for the most startling eventualities. He is armed to the teeth, and in spite of some checks, and much ridicule, dictates largely European policy.

*Mention other evidences bearing on this subject.* Well, first, the construction of the Red Sea, or Suez Canal, a mighty work, commercially and politically and militarily. It is Napoleon's enterprise, past all question, and is pretty nearly finished. Second, the connection of the Turkish question with Napoleon's possession of Palestine, which I understand to be prophetic. (Madame Latour D'Auvergne has purchased the Mount of Olives, built a chapel on it, and presented it to the emperor!) Third, the union, now so nearly accomplished, of coin issues and values, as well as of weights and measures, according to French standards. Fourth, the offer on the part of Egypt of 50,000 men to help the Turk, convenient for any chief ally or manipulator of the Turkish government and estate. Other important facts we omit for fear of being prolix. Study the eleventh of Daniel.

*Is war imminent, and will it be Armageddon?* I think war is imminent, but sharp, short, and decisive. It seems to me the true Armageddon is a little further ahead, but very close by.

*When may we think a translation of ready saints will occur?* It may occur to-morrow, for aught we can tell, although perhaps the coming development will loom up more clearly, and the storm of troubles gather more densely and darkly first. It seems to me, an ejection will certainly *precede* some great events, and in a certain sense *hurry them on*. The compact and energy of evil will be mainly *after* a removal of watching Christians, the salt of the earth; *after it*, and partly *in consequence* of such an interposition of God, then past, and coming too. The fury of wickedness will be aroused. An ablation of saints and resurrection of dead ones may occur this year.

*How can you reconcile your view of events with the types of the flood and the destruction of Sodom?* The types are especially explicit with respect to the *suddenness* of the onset, and the terribleness of the ruin, especially the first. The types express the coming of Christ when the world is dreaming and thoughtless in a false security. We should not press them beyond the particular point they mainly illustrate. The tribulation and closing events of this dispensation may extend over a *very* few years, and yet the ruin of the wicked is as complete as if they were destroyed at the very first instant. The flood of wickedness that bursts over the world carries millions along on its

mighty tide, drawing them on to the dreadful vortex. This may comprehend two or three years at least.

*How does the view of all this affect you? Affect me? How can I tell you? I am trying to point sinners to Christ. I have and do testify earnestly to these great truths. Oh! how solemn and wonderful they are! Still, I do not run around crying fire, for then I should be called a lunatic or a fanatic. God has given me a noble band of waiting ones, to whom I preach the Word. Oh! that many would yet repent and believe in Jesus. We live in a day of wonders. What if they have been delayed a little, let us hold fast the word of Christ's patience. Though so deeply moved and strongly convicted, yet I must be sober-minded. Soberness and moderation (or gentleness) is still a duty, as well as earnestness and emotion. We live in a time of the great things of God.*

And now, brethren, for having written these questions and replies, I trust none will chide, though not convinced. Bear with me this once, and perhaps I may never obtrude on this subject again. Still, the Lord guide us all wisely and well.

C. COLEGROVE.

For the Gospel Banner.

"American Christian Review."

BRO. WILSON:—Being at home the greater part of to-day, and seeing the above paper on my wife's table, I thought I would examine it a little for old times' sake. You need not be informed that it is a weekly [let your typo spell it *weakly*,] published in Cin., O., edited by Franklin and Rice, \$2.00 yearly.

I do not take the silly thing now, nor read it often. I did once when a child, but since I have become a man I have put away childish things.

It is a strenuous advocate that the church—Campbellite of course—is the kingdom of God. Pretty kingdom of God when its rulers are mortal, dying men! My Creed says, "they that shall be accounted worthy to obtain that world," the kingdom of God, "shall never die, but shall be equal to the angels of God, being the children of the resurrection." Again, when Jesus reigns on "his own glorious throne," he is to "execute justice and judgment in the earth." Now, he is on his "Father's throne;" then, when king, he is to sit on his "own glorious throne."

Peter was no Campbellite. On a certain occasion, he enquired of the Savior, "What then shall be our reward? Jesus answered, Indeed, I say to you, that at the renovation, when the Son of Man shall be seated on his

glorious throne, you, my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." Campbell's translation.

Jesus was not then King. He had no throne then, nor has he now. He is now upon his "Father's throne." At the time Jesus sits "upon his own glorious throne," the Twelve are to be seated "upon twelve thrones" judging "the twelve tribes of Israel."

What absolute nonsense to talk of the Campbellite church or any church being the kingdom of God! Peter exhorts church members, that is, those in the church, to add to their first obedience faith, courage, knowledge, temperance, patience, godliness, brotherly-kindness and love, in order to obtain "an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Hence, if the church is the kingdom, Peter exhorts those in it to work and get in!!! Campbellism is too puerile, too silly for a refutation. It refutes itself.

And this is "the ancient gospel and order of things!" But, in order to a kingdom there must be at least a territory, subject constitution, laws, king and associate ruler: Is the Campbellite church the territory? Then belongs it to the wicked one. "The whole world lieth under the wicked one." Are they the subjects? Who rules them? Those who obtain that world, that kingdom, can die no more. But Campbellites die. Are the Campbellite creed and laws the constitution and laws that shall govern in the kingdom of God? They have no king. They speak of a crucified, buried, risen Savior. But their creed comprehends not the promise made to Abraham, to David, "That in thee and in thy seed" which Paul affirms as the Christ, "shall all the nations of the earth be blessed;" that this "Seed" "shall sit upon the throne of his father David; and that "all THE LAND that thou seest, will I give it to thee and to thy seed forever."

Their king is now on a long journey, has "gone to a far country to receive a kingdom." He is now the guest of his Father, and "sits upon his Father's throne;" but when he receives from his Father the kingdom, then will he come to earth and "restore again the kingdom to Israel." But, before he can do that, he must raise the dead Abraham, Isaac, Jacob, and all the ancient worthies, and seat "the twelve apostles upon twelve thrones" as his associate rulers. The Campbellite king (if indeed they have any part in Jesus) is on a far journey, the rulers, as the apostles, are all dead. How, then, is their church the kingdom?

But I did not set out to unmask their false doctrine, their silly twaddle about their church kingdom. This is too ridiculous for refutation: it refutes itself. It was to unmask their paper—"The American Christian Review." It proposes to teach pure, unadulterated christianity, "to restore the ancient gospel and order of things," to be christian "in all things.

Let us try it. If its editors get one subscriber with \$2 to every hundred of their membership, they get many thousands of dollars. But this large amount does not satisfy their avarice. In the No. before me about one-fourth is occupied with advertisements. According to their advertised rates every column is worth \$11. This would make about \$132 to the number for advertising! In one year this item alone would amount to the very snug sum of \$6,864! And all this labeled "christian!" And what are some of these items of christianity? Puffs of nostrums, deceptions some of them, and some, though not wrong in a political paper, are unworthy a religious paper labeled "Christian Review." "Tobacco Antidote," "Hair Dye," "\$100 a Month to Agents," "Great One Dollar Sale," Patent Medicine Cure All, &c., &c., are some of the special beauties of "Christian" literature served up to its readers at their cost and an immense gain to its editors!

A christian ministry have just as much right, in their pulpits, to advertise such things as a paper professing to be "Christian." What would have been thought of Bro. Paul or Peter, to have announced to their grey-headed membership a "hair dye" at a dollar per dozen words? Or the "Great One Dollar Sale?" Or "the tobacco antidote?" which is not an antidote!

For such a people, professing the one faith, "the Bible alone and only," professing to exclude sectarianism, avarice and duplicity, to be governed by the law of right, and thus to peddle out, labeled as "christian," such advertisements unblushingly and for gain, ought, methinks, to shut out their redomontades against their fellow professors, who, to say the least of it, are as good as they. This is too much like Satan reproving sin!

A. MALONE.

#### The Devil's Tax-List for 1867.

The following figures, quoted from the official report of the U. S. special revenue commissioner, Mr. Wells, gives us the amount of money which the retailing rum-sellers of the United States swear has been paid to them by the people of the nation, for liquors, etc., sold by them, in the year 1867. How much more they sold secretly, that they did not swear to, is known only

by God, who keeps the dark account, and says, "Woe unto him that putteth the bottle to his neighbor's lips and maketh him drunken."

#### AMOUNT OF SALES OF RETAIL LIQUOR DEALERS.

New York,	\$246,617,520
Pennsylvania,	152,663,495
Ohio,	141,734,875
Illinois,	119,933,450
Massachusetts,	27,970,575
Maryland,	40,561,629
Missouri,	64,627,855
Indiana,	51,418,890
California,	59,924,090
Kentucky,	50,223,115
Wisconsin,	43,318,845
Michigan,	62,784,170
Iowa,	35,582,694
Connecticut,	35,001,230
New Jersey,	42,458,740
Maine,	8,257,015
Rhode Island,	10,231,240
New Hampshire,	12,629,175
Minnesota,	14,394,970
District of Columbia,	10,376,450
Vermont,	6,786,045
Kansas,	8,503,839
Louisiana,	43,027,730
Tennessee,	20,281,625
Georgia,	25,328,465
Virginia,	26,132,905
Alabama,	23,025,335
Texas,	20,751,250
South Carolina,	10,810,925
North Carolina,	13,224,240
West Virginia,	8,806,235
Arkansas,	7,858,320
Delaware,	3,770,355
Mississippi,	4,499,305
Oregon,	4,281,240
Nevada,	4,838,735
Nebraska,	3,290,515
Colorado,	3,745,215
The Territories,	14,169,400
Total,	\$1,489,123,036

Thus it will be seen that, during the year 1867, the people of the United States paid over the counter to retail dealers, more than fourteen hundred and eighty-nine million dollars; a sum more than equal to one-half the principal and the annual interest of the public debt. That sum, if applied to the payment of the debt, would redeem it all in gold, in two years. The amount of money paid by actual consumers for this strong drink, in three years, would equal the entire debt of the Union, and of all the States, and all the cities, counties, and towns of the United States. The people of the single State of Illinois pay for liquor a sum almost equal to the annual interest of the national debt!

Included in receipts of sales from liquor dealers are such sums as may have been received for cigars at their bars, which do not exceed the value of the liquors imported or purchased at wholesale by consumers, and the sum of sales by establishments which make no returns, or fraudulent ones.

But the cigars and tobacco sold at the bars of saloons are but a part of the same reckless extravagance which wastes upon the useless luxury of strong drink nearly fifteen hundred millions of dollars a year.

During the last year of the war, when the United States had one million of men on its pay-rolls, when it was paying two prices in a depreciated currency, for food and clothing, and for labor, and for material of war, and total expenditures of the government, including hundreds of thousands of dollars actually stolen, and as much wasted, did not equal the amount of money paid in 1867 to saloon-keepers and other retail liquor-dealers by their customers.

Terrible as these facts and figures are, they give no idea of the actual damage wrought by the hell-born traffic in intoxicating drinks. Each single dollar in this vast aggregate may represent incalculable loss. A dollar sunk in the sea is a dollar lost; but a dollar spent for rum, may cause the loss of many more. Each dollar's worth of liquor sold and drank may represent man's degradation, woman's infamy, and childhood's bitter sorrow. It may represent disease, infirmity, madness, pauperism and imbecility. It may represent brawls, quarrels, murders, robberies, disasters, shipwrecks and defeats. It may represent the ruin of health, blighting of hopes, the breaking of hearts, the wreck of homes, the blasting of life, the damnation of hell. Every dollar in the Devil's tax-list is appropriated for crime, sorrow, desolation and perdition, by "a sinful nation, a people laden with iniquity."

A people who pay \$1,500,000,000 annually to retail dealers in liquor and tobacco; who spend perhaps \$50,000,000 more for liquor imported or purchased wholesale by consumers; who spend \$100,000,000 yearly for cigars and tobacco in other forms, may be held up as a promise of the millennial glory of the good time coming; but the thoughtful Christian who knows enough of true religion to know the difficulty of converting men to God with their heads muddled, fuddled, and addled with rum, tobacco, and opium, will concede that with all the trumpet-blowing and progress-boasting of a proud and self-conceited age, we are yet in the same old world that "lieth in the Wicked One," and after all that the rose-water churchanity and self-praising philanthropy of the age have done their work and brought in their reports, there may yet be something left that will need a deluge, as wide as the waters of Noah, and as lurid as the fires of Sodom to complete the world's regeneration. Men and brethren! Open your eyes and see where you are drifting.

All the churches, chapels and parsonages in the United States wouldn't pay this nation's rum-bill for six weeks. Is it not time to stop boasting, and go to work?—H. in *the Christian*.

For the Gospel Banner.

### Correspondence.

Princeton, Mo., Feb. 3rd, 1869.

BENJ. WILSON—Dear Brother:—Some time ago I received a letter from Bro. W. M. Howell, stating that he together with sister H. were coming to Wayne Co., Iowa, to spend the winter, and that he would be pleased to form the acquaintance of any brethren of the one precious faith. I replied, and we soon had arrangements for him to visit us, and speak the *word of truth* in our neighborhood. He came Jan. 22nd, began to lecture on the evening of the 24th ult. You may know myself and wife were much pleased to meet Bro. H., as we had been here about 10 months without having seen but one other of the called-off of God, but during our isolation we have been trying to keep ourselves unspotted from the things concerning the foolishness of the present age; and to the *Banner* are much indebted for timely advice, for brotherly exhortation, for pointing out to us the *only* way that by perseverance and faithfulness will finally lead us to that glorious and very enviable position, a home in the kingdom, when Jesus comes to re-establish it. May we all continue faithful, ever ready to meet Him when He comes and receive the welcome applaudit of "well done, enter thou into the joy of thy Lord." The first five lectures delivered by Bro. Howell were from Eph. iv. 4-6. No one here had ever heard the Gospel preached before Bro. H. came, but myself and wife, and you may rest assured the people were much surprised,—yes, amazed and thunder-struck, at the plain and explicit manner in which the truth was portrayed. Many have declared they have done with the so-called orthodox churches. They now openly confess they had never known what the faith of the apostles was, notwithstanding they had been members of these heathenish and idolatrous organizations for years. I doubt not but some of them will soon obey the Gospel. They have had the truth so plainly laid out before them, that by a little diligence in studying the Word, and giving heed to what our very able Bro. Howell has said, and will say to them, I think they must yield, and I know of no one better calculated to portray the word of truth than he; and I would say to the brethren of Iowa, Mo., and Kansas, you should not fail to get him to visit

you, and speak the things concerning the one precious faith among you; he is a man to teach and convince, and build upon the sure foundation. Yours, in the hope of immortality,

JAMES E. CALLAWAY.

Princeton, Mo., Feb. 3rd. 1869.

BENJ. WILSON—*Dear Brother*:—By this you and the many readers of the *Banner* will learn where I am, and what I am trying to do. I left home on the 22nd ult., with the intention of calling here to form the personal acquaintance of Bro. and Sister Callaway, and then go on to Carroll Co., where you had been in December last; but the weather becoming unfavorable, and the roads getting bad, we thought it best to remain here a few days. Having come to that conclusion, we thought we would make an attempt to hold a few meetings. The largeness of the audiences, and the strictness of the attention paid to the things spoken, were far greater than our most sanguine expectations would warrant us to look for; while at the same time the spirit of opposition has been manifested in a small degree; but it has come only from the most ignorant, and consequently the most prejudiced ones in the community. One evening they had one of their preachers along, who, after I had done speaking proceeded to ask some questions; but so fearful was he of being answered, that he continued to ask about a dozen, without waiting for one to be answered. One of the hearers, however, requested me to answer him concerning the "thief on the cross." The answer was so conclusive that it entirely silenced him. But I must stop. Love to all the Brethren. My present address is Grand River, Wayne Co., Iowa.

WM. M. HOWELL.

For the Gospel Banner.

### Gentilism Rebuked.

I have conversed with Jews, enlightened, I would almost venture to say pious Jews; and sometimes I have found a Jew giving far more evidence of being a Christian than many among the Gentile professors. In conversing with the Jew, I ask him, How do you get over the 53rd chapter of Isaiah, that promise of a Messiah to come and to suffer? They say it is all figurative and spiritual; and the only advent of the Messiah they look for is, His advent to emancipate the Jew, and enthrone him in Jerusalem, the capital, and the joy, and the beauty of the whole earth. If you say the first advent was personal, but the second is spiritual or providential, the Jew naturally retorts, and says you make it personal when it suits your purpose, and spiritual when it does not

suit you; you object to me regarding the first advent as spiritual and the second as personal. Why I may object to you with equal force, for you regard the first as personal, but the second you explain away as figurative and spiritual. The consistency of the reasoning demands that both are metaphors or both are facts; both are figurative or both are personal. The Jew was fatally wrong in ignoring a humiliated and a suffering Messiah. May not the professed Gentile church (who glory in a crucified Messiah, but repudiate the idea of his literally sitting upon the throne of His father David and reigning over the house of Jacob in Mount Zion and in Jerusalem and before his ancestors gloriously) be as fatally wrong?

J. O. W.

### How Many Would be Left?

A writer in the *Church Union* asks the following pungent questions:

When the following classes are taken out of our churches, how many would be left?

All who will not pay their just debts?

All who are hypocritical?

All who are deceitful, and talk about others behind their backs?

All who go in debt without the prospect of paying the same?

All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves?

All who worship money more than they do their Creator?

All who speculate off of the ignorance of others?

All who are tattlers?

All who sell intoxicating liquors to make money?

All who think more of a wicked rich man than they do of a pious poor one?

All who oppress the poor?

All who are vain and self-conceited?

All who make long prayers for the sake of being seen and heard of men?

When these, and a good many others that could be mentioned, are taken out, the "church" will be left almost without members. The religion of Jesus does not have any of the foregoing effects. It makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh! that we had less pretention in our churches, and more genuine Christianity?

# 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 15, 1869. [VOL. XV. No. 6.

For the Gospel Banner.

## "The Days of Vengeance."

It seems strange that there should be so much misconception on the subject of the "days of vengeance"—so many and so conflicting theories leading to results so widely different. Some will have it that the "days of vengeance" are past—the destruction of Jerusalem by the Romans comprehending all the duration, and all the vengeance intended. Truly, indeed, Josephus is the historian of the bloodiest pages of history. His is the most harrowing of all records. His facts throw all fancy into the shade. The "Wars of the Jews" is a record of the acme of human woe and misery brought upon themselves—a people who were the recipients of God's choicest blessings for ages. But though language itself should fail in describing the appalling scenes of the siege of Jerusalem, this alone is not all that is covered by our Lord's phrase—"the days of vengeance." It has a more extended significance than this, as this paper is intended to show. Others there are who discard the siege and destruction of Jerusalem altogether, as having anything to do with the "days of vengeance;" who deny that abomination and desolation have ever yet had their counterpart in history—who affirm that all is yet in the future. Thus do men run from one extreme to another—thus do we find all men at one extreme or at the other, and if ever they give up one notion they are almost certain to adopt another notion just as erroneous, because too extremely opposed to the abandoned error. They who say that the "days of vengeance" have not yet set in, how can they with any color of reason watch for Christ? If the days of vengeance have yet to begin their course—if the times of the Gentiles have not yet begun, what is the sense of waiting and watching for Christ? And without waiting, and watching, and being on the tiptoe of expectancy for the coming of Christ—as many are, and that

with reason too—Christianity is a mere sham.

The truth is in neither of these two extremes, and it is surprising that so beautiful, so simple a discourse of the Savior should be distorted from its obvious natural meaning into all the fanciful wriggles that man could devise. With these preliminaries we approach the questions—What are the days of vengeance? When did the days of vengeance begin? When do the days of vengeance end? Upon whom are the days to be meted out? What are the "all things written," that are to be fulfilled in the days of vengeance? Where are the "all things" to be found written? When these questions are answered by the Scriptures, the extreme views will have lost their charm. And here to begin we would say that if they who undertake to divide our Lord's discourse, contained in the 24th of Matthew, would only read the preceding chapter they would not write what has been written and published. It is plain as can be, the way the 24th chapter is expounded utterly ignores the 23rd. Who for example that had read the 36th verse, "All these things shall come upon this generation," would ever adopt the theory that the days of vengeance are yet in the future? And who that reads the 38th and 39th verses would ever adopt the other extreme, that the days of vengeance had their beginning and ending with the destruction of Jerusalem? Reading the 23rd chapter need we be in any doubt as to who the vengeance was to be poured upon? What does Christ mean in verse 13—"Woe unto you Scribes and Pharisees, hypocrites?" What does he mean by the same words in ver. 14? again in ver. 15? What does he mean by "Woe unto you, ye blind guides?" "ye fools and blind," thrice repeated? Why so many *woes* all through the chapter? Why so many names—"whited sepulchres"—"serpents—generation of vipers?" What had they done? Listen to the catalogue of their crimes—they had shut up the kingdom

of heaven against men; they "devoured widows' houses;" "for a pretence made long prayers;" they were very punctilious in small matters, such as tithes, but neglected "law, justice, mercy, and faith;" straining at gnats and swallowing camels; with a clean exterior they were full of extortion and excess, and full of dead men's bones; and to crown all, they built the tombs of the prophets, and garnished the sepulchres of the righteous, and with the greatest self-complacency, at one breath, praising themselves and reproaching their ancestors, said, "If *we* had been in the days of our fathers, *we* would not have been partakers with them in the blood of the prophets." Christ well knew what was in them. He needed not to be convinced, but he proposed to convince them; they were to witness to themselves that they were the children of them who killed the prophets. The measure of iniquity was not full. They were to fill it up, and thus satisfy themselves of their paternity. How did Christ propose to convince them? By sending unto them "prophets and wise men and scribes, and some of them," said Jesus, "ye shall kill, and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city." For what purpose? ver. 35—"That upon you may 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." Here is a very remarkable saying, which we wish to narrowly consider in order to bring out the true import of it.

The then living generation did not shed any portion of the blood in question. It all pertained to Old Testament times. It was their fathers who shed it all. Nevertheless *they* were to have the vengeance for it. "All these shall come upon this generation." But why not punish the fathers who shed the blood? Because the measure was not yet full. No judgment until the measure runs over. In killing the New Testament prophets and saints they became the murderers of Abel. It will be observed that the vengeance impending was exclusively for the murder of worthies—not at all for their treatment of the apostles. This only proved to *themselves* that in heart and disposition they were the murderers of Abel and Zacharias, and what they did to Christ's apostles they would have done to all the worthies from Abel downwards. When we say that these judgments are political and national, we have said all we desire to say in this connection. If we have given the true and genuine sense of Christ's discourse so far, how can it be claimed, as some do,

that the great apostacy, the great defection of the Jews is yet in our future, and the days of vengeance again beyond that, after all which the coming of Christ is in order. Here is all the blood of the old testament nationally atoned for—beginning with the siege of Jerusalem, and captivity of the Jews still prolonged. God has sent no more prophets, no more servants to the Jews since—"Last of all he sent his son." He will send no more. For what then the still unbegun "days of vengeance?"

Leaving this branch of our subject, and before indicating the true beginning and ending of the "days of vengeance," we propose to point out the Scriptures where "all things written" concerning vengeance upon the Jews may be found. Following the giving of the law in Lev. xxvi., we have the blessings that would accompany the keeping of the commandments and walking in the statutes. From verse 14 we have recorded the pains and penalties that would certainly accompany the violation of the law. In other words we have the "vengeance written," and blind must he be who cannot see in said Scripture threats which come fully up to the New Testament term. And where should we naturally expect to find the infliction of the curses that accompanied the giving of the law, but at the end or removing of the law? To be sure the curses are administered in installments, at intervals of time. If the first installment from the 14th to the 19th verse did not work a cure, then this "terror and consumption and burning ague," barren fields, captivity, &c., would be multiplied seven-fold, as stated verses 18 to 21. Seven times more is it multiplied in verses 21 and 22. Again in verses 22 to 27. And the last and severest of all, as multiplying by seven each succeeding punishment must make it, is vividly recorded in verses 27 to the end of the chapter. And here we cannot avoid a long quotation, for it is just precisely the very "vengeance" to which the Savior had reference. It is just precisely that vengeance which began to be poured out at the siege of Jerusalem, and which is still pouring out now. There may be in the prophets and elsewhere threats and vengeance written, but here is the root of all. What may be elsewhere are but repetitions, references, allusions, or more detailed statements of what we quote below.

"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast

your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into your hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them." Lev. xxvi. 27-39.

It is plain from the above that the days of vengeance are current now—that they have been current for over eighteen hundred years? Is not the land of their enemies eating up the Jews now? Is not the land enjoying its sabbaths now? And what shall we say of the abomination of desolation? Seven times in this chapter does the word "desolate" or "desolation" occur. This is suggestive, especially in its connection with vengeance. Another point is, that the desolation of Moses is connected intimately with the "sword." This too is suggestive. It is more. Taken as a whole this remarkable prophecy has received the most notable literal fulfillment of any prophecy in the Bible. More, the Jews as we now see them, and as we are acquainted with them from their past history, are the most striking illustration and proof of the faithfulness of God to his threats, as well as to his promises. Dull and unskilled must he be who cannot see before him the last installment of vengeance, nationally and politically, that is written against the Jews. If God's decrees are reliable, they can never again encounter another dark day. That which succeeds the present is full of hope, as may be seen by reading the remainder of the chapter. The dark cloud that has hung

over them for eighteen centuries will soon be dispersed, and a serene sky will take its place, never more to be darkened. The harbingers are upon us, and soon the unfulfilled verses will also be faithfully fulfilled. God will remember his covenant with Abraham, with Isaac, and with Jacob, and he will remember the land. Will he ever forget it again? No never, neither really nor apparently.

MORE ANON.

TO BE CONTINUED.

For the Gospel Banner.

### The Judgment.—No. 3.

In opposition to the present position of some in regard to the present attitude of Europe, we think that if all Europe should wake up their mighty men, and go to the holy land, that it would simply be a second "crusade," and they would return; and the Lord could not come under such circumstances. Because it is under certain circumstances that will admit of his coming. But we have no one now to tell what withholds that he may be revealed in his time. And it is to be feared that some have taken for granted so long the soon coming, under circumstances different from what we are insisting on, that not even a thought is allowed to ramble into holy writ to see if these things be so. If by reading Daniel we see that at the time of the end knowledge is to increase, and believing that the end is now, we subject ourselves to the necessity of claiming that we have that wisdom, and we are those who understand, with whom knowledge has increased, we distemper ourselves with a fatal malady. But it is to be feared that we are yet in the "dark ages," and grope under the fatality of "always learning, and never able to arrive at the truth."

It is a shame to humanity, yet it is true, that all the world is running after something pompous and popular. "Public worship," everything public. "There is none that seeketh after the truth," and there is none righteous, nor is there any that understand, nor any that seek after God; "they are all gone out of the way, there is none righteous, no not one." Is it true that "every one is a hypocrite?" We mean not to drive to despair, but to alarm. Then the judgments of God on the wicked and disobedient are just. "Is God unrighteous who takes vengeance? God forbid, for how then shall God judge the world." Jesus is to go forth conquering and to conquer, as it were riding a great General's favorite horse—but the Lord will ride upon the wings of the wind. "And then shall they see the Son of man coming in the clouds of heaven," encircled



with glory, which is to shine as the lightning from the east to the west. The time of vengeance is now up, and he bruises the heads over many countries. Then the prophecy of his mother will begin to be fulfilled; "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts; He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He has helped his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed for ever," Luke i. 51-53.

"The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power," Psa. cx. 1-3. "Let the sinners be consumed out of the earth, and let the wicked be no more." "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." "Clouds and thick darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten the world—the earth saw and trembled.... Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord," Psa. cxvii. 2-4, 8. "For he cometh to judge; with righteousness shall he judge the world, and the people with equity." "A brutish man knoweth not, neither doth a fool understand this, when the wicked spring as the grass, and when the workers of iniquity do flourish, it is that they shall be destroyed forever," Psa. xcii. 6, 7. "Thou hast rebuked the heathen, and hast destroyed the wicked, thou hast put out their name forever and ever. But the Lord shall endure for ever; he hath prepared his throne for judgment; and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness," Psa. ix. 5, 7, 8. Here is the decision of the judge—"give them according to their deeds, and according to the wickedness of their endeavours; give them after the works of their hands, render to them their deserts," Psa. xxviii. 4. "Break thou the arm of the wicked and the evil man; seek his wickedness till thou find none." "A thousand shall fall at thy side, and ten thousand at thy right hand." "Only shalt thou behold with thine eyes and see the reward of the wicked." "Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall

devour them," Psa. xxi. 9. "Then did I beat them small as the dust before the wind, I did cast them out as the dirt in the streets." And it is said of the wicked, "for they shall soon be cut down like the grass and wither as the green herb." "For evil doers shall be cut off, but those that wait upon the Lord shall inherit the earth." These are David's sayings, and they harmonize with all the prophets have said, which we shall see.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many," Isa. lxvi. 15, 16. "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. For the day of vengeance is in my heart, and the year of my redeemed is come," Isa. lxiii. 6. "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will preserve it," Isa. xxxi. 4, 5. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies." "I will make waste mountains and hills, and dry up all their herbs; and I will make all their rivers islands, and I will dry up their pools," Isa. xlii. 13, 15. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever," Isa. lix. 19-21. "For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their sink also shall come up out of their carcasses, and the mountains shall be melted with their blood," Isa. xxxiv. 2-4. And in reference to the seed of Jacob it is said, "shall the

prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth, and I will save their children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and Redeemer, the mighty one of Jacob," Isa. xlix. 24-26. And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt," Isa. xxvii. 13. Here is the oath of the Lord, the same that Zechariah referred to as made to the fathers to deliver Israel from the hand of the oppressor. "That I will break the Assyrian in my land, and upon my mountains tread him under foot. Then shall his yoke depart from off their shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations," Isa. xiv. 24-26. "For yet a little while and the indignation shall cease, and mine anger in their destruction." But before this it is said,—“For though thy people Israel be as the sand of the sea, yet a remnant shall return. The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land. Therefore, O my people that dwell in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt," Isa. x. 22-24. "The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honorable of the earth." "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. "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifts up an ensign on the mountains; and when he bloweth a trumpet, hear ye," Isa. xviii. 3. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain," Isa. xxvi. 21. "Now also many nations are gathered against thee that say, let her be defiled, and let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thrash; O daughter of Zion; for I will make thine horn iron, and

I will make thy hoofs brass, and thou shalt beat in pieces many people. And I will consecrate their gain unto the Lord of the whole earth," Micah iv. 11-13. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversary, and all thine enemies shall be cut off," Micah v. 8, 9. "What do ye imagine against the Lord? He will make an utter end; affliction shall not rise up the second time; for while they are folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry," Nahum i. 9, 10. "Before him went the pestilence, and burning coals at his feet. He stood and measured the earth; he beheld and drove asunder the nations. . . . The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thine anointed; thou woundedst the head of the house of the wicked," Hab. iii. 5, 11, 12. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble to the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy. . . . Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame," Zeph. iii. 8, 19.

Of the saints, who are to be armed with a two edged sword it is said, that they shall "execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written," Psa. cxlix. 7-9. Or as Paul says,—“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ and having in a readiness to revenge all disobedience, when your obedience is fulfilled,” 2 Cor. x. 4-6. "For we wrestle 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. 12.

We wish to notice the 70 weeks spoken of by Daniel; for we are unable to see it as do others. It was shown to Daniel that 70 years were to be fulfilled, to terminate the Babylonian captivity; or he learned this out of books, and it was not revealed to him. See Dan. ix. 2. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks Messiah shall be cut off, but not for himself. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," Dan. ix. 24-27.

Now it was about 533 years before Christ that Cyrus king of Persia issued the decree to rebuild the city. But if "weeks" are to be counted for years, Daniel's 69 weeks make 533<sup>3</sup> day-years. But as we said before Daniel learned "by books," and not by revelation the length of their captivity, expressed by years, and not weeks. But again the things shown in the passage show that it is yet future; because transgression was not finished, nor can it be till the Lord come, nor sins "ended," nor yet was "everlasting righteousness" brought in; therefore it relates to a future period, and is to be harmonized with other prophecy. It is said also that "he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease. If a week means seven years, that seven years was certainly about A. D. 72 when the Romans caused the Jews such distress that they were obliged to discontinue their sacrifices. This is the time claimed that the sacrifices ceased which Daniel puts in the same week of confirming the covenant with many. How

\* 69x7=483. Evidently a mistake of the writer.—Ed.

could a covenant be not confirmed with Christians till the year 70 or 72? And what is the promise in the covenant to be confirmed, but the grant of redemption? But we are not dependent on such passages, depended upon by others to prove a theory. If this were all we had, we should not despair, but earnestly contend that it is all a future affair, for the other prophecies point to the deliverance of Israel, and the judgments upon the heathen. We must not pass the book of Revelation, wherein we find the same things. B. SWEET.

From the Advent Review.

### "Well Done."

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over many things; enter thou into the joy of thy Lord." Matt xxv 21.

This language is addressed to those who had received talents, and had improved upon them well. They had been at work. They had been doing something; and they had done their work well. And the word of strong approval is, "Well done, thou good and faithful servant."

The talents do not represent, simply and solely, one's ability to talk. This however, is a popular idea. The minister who has ability to speak well, is said to be a talented man. The moral lecturer, if he be fluent and able, is said to be a talented man. And he who addresses the crowd on political occasions, if he does it ably and fluently, although he may be an infidel, is said to be a talented man.

This custom of calling a man talented whatever may be his subject or character, if he only has a great deal of talk, acceptable talk in him, all arises from this parable.

But we think the religious world has made a mistake in applying these talents to talk, and nothing else. We suggest that the talents represent all the means within our reach by which we may advance the cause of Jesus Christ. A man who has much good talk in him, may do this. The man who has good judgment in matters of religion, especially pertaining to the church of Christ has talents. And the man who has this world's goods by which he may help build the meeting-house, support the minister, and engage in various religious enterprises to advance the cause of Christ, has talents of property. Were I to apply these talents to any one thing to the exclusion of all the rest, I would apply it to a man's property. Here is where I differ from the popular view that is generally taken of the subject. They make it mean all talk. I also believe that it means talking, and more than

talk. It means influence. It means reputation. It means good judgment. And it means property. In short, the talents represent all the means, all the ability that we possess to advance the cause of Jesus Christ.

"Well done!" Why he has been at work. But the popular idea is religion consists chiefly, if not entirely in talk. The Bible represents the religious life as consisting very much in doing.

"Well done!" He has been at work. This is in harmony with the Scriptures generally. The angel, in opening before the prophet the grand and terrible scenes of the last Judgment, says, "The books were opened, and the dead were judged out of those things which were written in the books, according to their works." "Behold, I come quickly," says the True Witness, "and my reward is with me to give every man as his work shall be."

Talk is good, if it is good talk on proper occasions. But talk without work is worthless. The reason why the popular religion of our day is almost worthless, is because it consists in a great deal of talk, and but very little doing.

It is not my object to carelessly throw out remarks to injure the feelings of any individual in the congregation; but I wish to state facts. It is not through prejudice, nor a want of love and feelings of courtesy toward the congregation, that I make the statements that I do. Stubborn facts seem to compel me to speak pointedly. The popular religion of the present day, will not stand the test of the Judgment, because it does not consist in good works to that degree necessary. It consists chiefly in talk.

The bearing of the cross of Christ in our day, is brought down to consist in a little talk. The people are urged to get up and bear the cross. They are told to bow down and pray, and bear the cross. And that is about all the cross there is in the popular religion of our times. It is getting up and saying a few words in meeting, or getting down and uttering a short prayer. I confess myself ashamed for my Lord, that his cross is made to represent a little cheap talk. Go back eighteen centuries, and view the scenes of Calvary. Behold Jesus Christ in agony in the garden. See him bearing his cross up Calvary. The nails are driven through his hands and feet. The cross is erected and thrust violently into the place prepared to receive it. Oh! the agony as he hangs there bleeding! The divine Son of God is dying in agony! The bleeding Lamb upon the bloody cross! The sun could not behold it. The earth beneath trembled. The rocks are rent, and the veil

of the temple was rent asunder before the agonies of the cross. And yet bearing the cross among Christians is made to mean simply a little cheap talk in meeting. This like the talents, is applied to a little talk.

Again the prophet of God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it." And the minister says, Come, brethren, bring all your tithes into the Lord's storehouse. What does he mean? He means get up and talk. Bring all your tithes. What is a tithe? It is a tenth. A tenth of your talk? No; a tenth of your increase. What is there about our holy religion represented by a tenth? Why have these men taken such liberties with God's word? There is a sacrifice to be made. Take it out in talk. Bear the cross of my Lord by a little talk. Improve your talents by a little more talk. And so it is all talk and very little doing, fitly represented by a speaker I heard in my boyhood, who said, "Popular religion of the time consists so much in talk, and so little in doing, that it reminds me of frogs, who have very large mouths, and very little hands." Now, dear friends this frog religion will not stand the solemn test of the Judgment.

"Well done!" He has been doing something. Talk as much as you please, if you do not have good works, it will not amount to a three-cent postage stamp. "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Work is going to stand the test of the Judgment; but talk is exceedingly cheap stuff, unless you have good works to go with it.

"Good and faithful servant!" He has been at work, and has done his work well. "Well done; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This language has reference to a future reward, and connected with that future reward of the saints, is the joy of our Lord. What is that joy? Paul refers to it in Heb. xii. 2: "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." Christ, in view of a future glory, undertook the cause of man. Man had fallen. Jesus Christ offered himself to save man. The Father accepted the offering. In due time he came and accomplished the work. And it

was the future joy that moved the great heart of Christ to undertake man's cause.

He did not experience that joy during the period of his mission to this world. He does not experience that joy while at the right hand of the Father. He is there a sympathizing priest. He feels our woes, our sicknesses, and our sorrows. It is not the period of his joy yet. When the backslider, by his apostasy, pierces the wounds of the Son of God afresh, he is still the suffering One. Not until he shall lay aside his priestly garments and cease to offer his blood—not until he shall be arrayed in royal robes—not until the millions washed by his blood are called from their graves, and the living changed, and all gather round his throne—not until then will our Lord experience the joy that induced him to undertake man's cause. Then, as expressed by the prophet, "shall he see of the travail of his soul and be satisfied."

The divine Son of God is then clothed in kingly apparel, crowned with glory, seated upon his throne, and around him are the millions of the saved, washed by his blood. He will then see of the fruits of the travail and the labor of his soul, and he will be satisfied. And that was the joy set before him. And when as expressed in our text, we hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord," it refers to that very time when Christ experiences the joy set before him.

What joy will the Lord then experience, as he sees the millions who were plunged in hopeless ruin, by his arm rescued and brought to the heavenly kingdom! And these are ever ready to cast their crowns from their heads at his feet and cry, Worthy, worthy, is the Lamb that was slain! Millions happy, and to be happy forevermore, continually before him. His great benevolent heart ever swelling with love—divine satisfaction resting upon his divine brow forever! This, friends, will be the joy of our Lord. And this is the joy the doers, the workers, will participate in. These talkers who have a great deal to say about religion, but never do anything to any amount, will not feel at home in such a Heaven.

If that which will constitute the happiness of the Lord in a future state, will be the fact that he has done so much to save ruined millions, and his divine soul will ever swell with gratitude that these saved ones will die no more, then those who have worked, in a certain sense and degree, as Christ worked, will also be very happy in the next state. But I cannot see, from these scriptures, nor any other, how drones are to be saved—how lazy Christians are

to enter the kingdom of God. I cannot find one text in all the Bible that will bear them to the heavenly world in inactivity. But those who suffer with Christ here will reign with him there.

Christ worked, Christ wrought, Christ did something, Christ did everything. He was a lonely pilgrim. He was a public teacher, a lowly traveler, seeking at all times to help, to instruct, to sympathize with those who needed help and sympathy. Behold him at the grave of Lazarus, and in many other instances during his earthly ministry, sympathizing with the afflicted, and helping the needy. And then he gave the greatest gift possible—his life! And he did all this for our good. And the fact of having done it, and the results accomplished by it, will constitute the happiness of the Son of God forevermore.

"For the joy that was set before him, he endured the cross." Now those who suffer with him here, will reign with him. Those who work as he has worked, will share in that glory.

"Well done; enter thou into the joy of thy Lord." The Lord did a great deal to make others happy. You can do something and be comparatively happy. You may in some degree be able to enter into the same joy, the joy of your Lord. \* \* \* \*  
\* \* \*

J. W.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

March 15th, 1869.

#### Mortal or Immortal? Which?—No. 6.

We come now to consider the *state of man in death*. It is claimed by those who believe in the immortality of the soul that what is generally denominated *death*, is not death *really*, but only a putting off of the "earthly form;" that "there is no such thing as death." We cannot better express the popular idea, than by quoting the language of a Doctor of Divinity—"Rev. D. W. Clark, D. D." In a work which he has published, entitled "Man all Immortal," he says—"The soul of man is of that nature that it depends not on the body and sense, and therefore being separated, knows all that it knew in

the body." Page 339. "The soul in the intermediate state retains its appropriate human form." Page 195.

"Man, though dead, retains Part of himself, th' immortal mind remains; The form subsists without the body's aid."

Page 196.

"Death is the crown of life: It wounds to cure; we fall, we rise, we reign: Spring from our fetters—fasten in the skies, Where blooming Eden withers in our sight. Death gives us more than was in Eden lost, This king of terrors was the prince of peace."

Page 156.

"There are no dead; 'tis true; many of them Are gone; singly they came, singly they departed. When their work was done, they lay down to sleep But never one hath died: forms may change, But spirit is immortal."

Page 108.

These extracts may serve to show what the popular belief is. But we purpose to inquire into what the Bible says on this subject. We may presume that the Word of God is consistent with itself. We have already seen that it does not teach the immortality of the soul or spirit of man, but his complete mortality. It says that man is but "dust and ashes"—that man is "mortal"—that man in the matter of death has no pre-eminence over the beast, "as the one dieth, so dieth the other; yea, they have all one breath." Besides, the very meaning of the words *soul* and *spirit*, as examined in previous articles, precludes the idea of any consciousness, identity, or personality in a separate state, after death, being connected therewith. If this is correct, then we may rest assured that the *soul is not immortal*, and that wherever the Scriptures speak of the state of the dead they will be consistent with themselves. Let us examine a few passages.

Eccles. ix. 4-6—"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now PERISHED." If the dead do not know anything, then there is no personal, conscious identity in the death-state. But the objector might say,—yes, but this is only spoken of the dead body. This, however, we can-

not admit, because it is said that their *love*, and *hatred*, and *envy*,—attributes generally associated with the *mind* or *soul* of man—"IS NOW PERISHED," which cannot be, if the immortal soul doctrine is true. These qualities of the mind inhere in the mind itself, and hence cannot perish if the mind lives. In the same chapter—verse 10—this is further confirmed; "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." All that distinguishes man as the lord of creation is lost in death; no work of art, no display of genius, no addition to knowledge, and no more wisdom in the grave; and this is given as a reason why we should do with earnestness what we find to do while living.

Job says—"MAN dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job xiv. 10. *Ghost*—*ru-ach*, breath. If the *ru-ach* be what our divines say it is—a ghost, spirit, or soul, is an immortal, undying, conscious being, that leaves the body at death, and is the man proper, the *real* man, then Job's language is nonsense. He says, "MAN dieth, and wasteth away;" which is by no means true, according to that theory. What is it that gives up the *ghost*, or the *real* man? Why Job says, "*Man* giveth up the ghost." Does not the reader see the fallacy and unreasonableness of this position? But Job goes on to say—"MAN lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.... Thou destroyest the hope of man.... His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them," chap. xiv. 12, 19, 21. Here death is represented as a *sleep*, and a state of total oblivion. How different from sectarian and spiritualistic teaching! They say that our departed friends and relatives are present with us, watch over us, act as guardian angels, etc. Both cannot be true. We believe God's Word on this subject, and reject that which contradicts it as a falsehood.

David says—"In death there is no remembrance of thee; in the grave who shall give

thee thanks?" Psa. vi. 5. Again, "The dead praise not the Lord, neither any that go down into silence," exv. 17. "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" lxxxviii. 12. We learn from these passages that there is no truth in what we hear so often, that the righteous dead are *now* praising God and the Lamb in heaven. The death state is a state of rest and of *silence*; there is no *remembrance* there, and there is no *thanksgiving* and *praise* there. It is the land of *forgetfulness*. To further illustrate this we quote what the Psalmist says of man—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," cxlvi. 4. Here we have a state of complete unconsciousness—*thoughts perished*. This text plainly teaches that when man returns back to his original state, the dust, that he is devoid of thought—that he has no mind of his own—that in fact he has lost his consciousness and identity. How is it that men who profess to be teachers of God's truth, and preachers of the gospel, flatly contradict this testimony, and teach the opposite? Do they not "err because they know not the Scriptures?"

King Hezekiah when recovered from his sickness, which had brought him down to the gates of the grave, said—"Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth," Isa. xxxix. 17, 18. The good old king praised God for deliverance from the grave. His *soul* had been in danger of *corruption*—not moral corruption—but physical; corruption in the grave. He had no idea of soaring away at death to glory to sing allusions before the throne of God, as many pious persons have in these days. There is no praise to God in the death-state—"death cannot celebrate thee." That is a work for living persons. "The living, the living, he shall praise thee, as I do this day," ver. 19.

Death is frequently called or represented as a *sleep* in the Scriptures. Now we know

that when perfect sleep is enjoyed there is no consciousness, but a state of inaction, quietude, and rest; and thus are those stated to be who are under the power of death. Job says—"For now shall I sleep in the dust," Job vii. 21; and we read in Dan. xii. 2, that "many of them that sleep in the dust of the earth shall awake," when Michael the great prince shall stand up. And speaking of the resurrection the prophet Isaiah says—"Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. xxvi. 19. It is from the *dust* and from the *sleep* of death, that the saints of God are to arise to an immortal existence. Of David it is said—"So David slept with his fathers, and was buried in the city of David," 1 Kings ii. 10; and the apostle Paul said, "For David, when he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption," Acts xiii. 36. Now there can be no question but that by the name David the *whole man* is meant, not merely David's body, while his spirit, soul, mind, or conscious part went to heaven, as it is said of persons who die now. The apostle Peter decides that point for us in this summary manner—"Men and brethren, let me freely speak to you of the patriarch David, that he is both *dead* and buried, and his sepulchre is with us unto this day. . . . For David is not *ascended* into the heavens," etc., Acts ii. 19, 34. And David himself says, in Psa. xvii. 15—"As for me, I will behold thy face in righteousness; I shall be satisfied when I *awake* with thy likeness." All the fathers are represented as having fallen *asleep*, (2 Pet. iii. 4;) and of Stephen it is said—"He fell *asleep*," Acts vii. 60; and Paul says—"I would not have you to be ignorant, brethren, concerning *them which are asleep*; . . . for if we believe Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him," 1 Thess. iv. 13-15. That is, as God raised up Jesus from the grave, in like manner will these sleepers be raised from the sleep of death. As the voice of

Jesus awoke Lazarus from his sleep, (John xi.,) so "all that are in the *graves* shall hear his voice, and shall come forth," John v. 28, 29.

The *grave*, (Heb. *sheol*, Gr. *hades*,) is man's abode and resting-place between death and the resurrection. Bible saints did not know of any other habitation for the dead. They never dreamed of going to heaven at death. When Job was in great distress, he envied the state of those resting in death, or even that of an untimely birth. Then says he, "I should have *been still and quiet*, I should have *slept*; then had I been at *rest*, with kings and counsellors of the earth, which built desolate places (sepulchres) for themselves.... There the wicked cease from troubling and there the weary be at *rest*. The prisoners *rest* together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master," Job iii. 13-19. Again he says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.... They shall go down to the bars of the pit, when our *rest* together is in the *dust*," Job xviii. 13-16.

The grave, man's resting-place, has power over those who enter its dark domains, nor can any one deliver his soul from its dominion. "Man being in honor abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But *God will redeem my soul from the power of the grave*; for he shall receive me," Psa. xlix. 12-15. Though David is now sleeping with his fathers, and is under the power of the grave, in common with all the congregation of the dead, yet his flesh is resting in hope. God will redeem him, and he will be satisfied when he awakes with his likeness. Job also could say—"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," Job xix. 25, 26.

Jesus died, and came under the power of the grave, but his Father raised him from the dead, and thus became his deliverer. Peter says—"Whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance," Acts ii. 24-28. Christ has become "the first-fruits of them that slept," and has "the keys of death and the grave." God has given him power to bring forth the prisoners out of the prison-house, since he has conquered death, and led captivity captive. Jehovah says, "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!" Hosea xii. 14. This passage is quoted by the apostle Paul in 1 Cor. xv. 54, 55, where he shows that the saints, both dead and living, will obtain this victory through our Lord Jesus Christ, at the blast of the last trumpet.

Much more might be quoted and said on this part of the subject, but surely we have given testimony sufficient to convince all seekers after truth, that there is no consciousness in the death-state. We have shown that the Scriptures positively teach that there is no *wisdom*, or *knowledge*, or *work*, or *love*, or *hatred*, or *envy*, or *memory*, or *thought*, in the grave; that death is represented as a *sleep*, and the resurrection as an *awakening* from sleep; that this *sleep* of man is in the *dust*; that the *grave* is man's *resting-place*, and has power over the *soul*, (*life*, or *person*,) and that none can deliver himself. Are we not correct in saying that the immortal soul doctrine is a grand delu-



with glory, which is to shine as the lightning from the east to the west. The time of vengeance is now up, and he bruises the heads over many countries. Then the prophecy of his mother will begin to be fulfilled; "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts; He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He has helped his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham and to his seed for ever," Luke i. 51-53.

"The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power," Psal. cx. 1-3. "Let the sinners be consumed out of the earth, and let the wicked be no more." "I will early destroy all the wicked doers from the city of the Lord." "Clouds and thick darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighten the world—the earth saw and trembled... Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord," Psal. cxvii. 2-4, 8. "For he cometh to judge; with righteousness shall he judge the world, and the people with equity." "A brutish man knoweth not, neither doth a fool understand this, when the wicked spring as the grass, and when the workers of iniquity do flourish, it is that they shall be destroyed forever," Psal. xcii. 6, 7. "Thou hast rebuked the heathen, and hast destroyed the wicked, thou hast put out their name forever and ever. But the Lord shall endure for ever; he hath prepared his throne for judgment; and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness," Psal. ix. 5, 7, 8. Here is the decision of the judge—"give them according to their deeds, and according to the wickedness of their endeavours; give them after the works of their hands, render to them their deserts," Psal. xxviii. 4. "Break thou the arm of the wicked and the evil man; seek his wickedness till thou find none." "A thousand shall fall at thy side, and ten thousand at thy right hand." "Only shalt thou behold with thine eyes and see the reward of the wicked." "Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall

devour them," Psal. xxi. 9. "Then did I beat them small as the dust before the wind, I did cast them out as the dirt in the streets." And it is said of the wicked, "for they shall soon be cut down like the grass and wither as the green herb." "For evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth." These are David's sayings, and they harmonize with all the prophets have said, which we shall see.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many," Isa. lxvi. 15, 16. "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. For the day of vengeance is in my heart, and the year of my redeemed is come," Isa. lxiii. 6. "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will preserve it," Isa. xxxi. 4, 5. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies." "I will make waste mountains and hills, and dry up all their herbs; and I will make all their rivers islands, and I will dry up their pools," Isa. xlii. 13, 15. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever," Isa. lix. 19-21. "For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink also shall come up out of their carcasses; and the mountains shall be melted with their blood," Isa. xxxiv. 2-4. And in reference to the seed of Jacob it is said, "shall the

prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth, and I will save their children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and Redeemer, the mighty one of Jacob," Isa. xlix. 24-26. And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt," Isa. xxvii. 13. Here is the oath of the Lord, the same that Zechariah referred to as made to the fathers to deliver Israel from the hand of the oppressor. "That I will break the Assyrian in my land, and upon my mountains tread him under foot. Then shall his yoke depart from off their shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations," Isa. xiv. 24-26. "For yet a little while and the indignation shall cease, and mine anger in their destruction." But before this it is said,—“For though thy people Israel be as the sand of the sea, yet a remnant shall return. The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land. Therefore, O my people that dwell in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt," Isa. x. 22-24. "The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honorable of the earth." "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. "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifts up an ensign on the mountains; and when he bloweth a trumpet, hear ye," Isa. xviii. 3. "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain," Isa. xxvi. 21. "Now also many nations are gathered against thee that say, let her be desiled, and let our eyes look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thrash; O daughter of Zion; for I will make thine horn iron, and

I will make thy hoofs brass, and thou shalt beat in pieces many people. And I will consecrate their gain unto the Lord of the whole earth," Micah iv. 11-13. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversary, and all thine enemies shall be cut off," Micah v. 8, 9. "What do ye imagine against the Lord? He will make an utter end; affliction shall not rise up the second time; for while they are folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry," Nahum i. 9, 10. "Before him went the pestilence, and burning coals at his feet. He stood and measured the earth; he beheld and drove asunder the nations. . . The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thine anointed; thou woundedst the head of the house of the wicked," Hab. iii. 5, 11, 12. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy. . . Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame," Zeph. iii. 8, 19.

Of the saints, who are to be armed with a two edged sword it is said, that they shall "execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written," Psa. cxlix. 7-9. Or as Paul says,—“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ and having in a readiness to revenge all disobedience, when your obedience is fulfilled,” 2 Cor. x. 4-6. "For we wrestle 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. 12.

We wish to notice the 70 weeks spoken of by Daniel; for we are unable to see it as do others. It was shown to Daniel that 70 years were to be fulfilled, to terminate the Babylonian captivity; or he learned this out of books, and it was not revealed to him. See Dan. ix. 2. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks Messiah shall be cut off, but not for himself. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," Dan. ix. 24-27.

Now it was about 533 years before Christ that Cyrus king of Persia issued the decree to rebuild the city. But if "weeks" are to be counted for years, Daniel's 69 weeks make 533<sup>1</sup>/<sub>2</sub> day-years. But as we said before Daniel learned "by books," and not by revelation the length of their captivity, expressed by years, and not weeks. But again the things shown in the passage show that it is yet future; because transgression was not finished, nor can it be till the Lord come, nor sins "ended," nor yet was "everlasting righteousness" brought in; therefore it relates to a future period, and is to be harmonized with other prophecy. It is said also that "he shall confirm the covenant with many for one week, and in the *midst of the week* he shall cause the sacrifice and the oblation to cease. If a week means seven years, that seven years was certainly about A. D. 72 when the Romans caused the Jews such distress that they were obliged to discontinue their sacrifices. This is the time claimed that the sacrifices ceased which Daniel puts in the same week of confirming the covenant with many. How

could a covenant be not confirmed with christians till the year 70 or 72? And what is the promise in the covenant to be confirmed, but the grant of redemption? But we are not dependent on such passages, depended upon by others to prove a theory. If this were all we had, we should not despair, but earnestly contend that it is all a future affair, for the other prophecies point to the deliverance of Israel, and the judgments upon the heathen. We must not pass the book of Revelation, wherein we find the same things. B. SWERT.

From the Advent Review.

### "Well Done."

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee a ruler over many things; enter thou into the joy of thy Lord." Matt. xxv. 21.

This language is addressed to those who had received talents, and had improved upon them well. They had been at work. They had been doing something; and they had done their work well. And the word of strong approval is, "Well done, thou good and faithful servant."

The talents do not represent, simply and solely, one's ability to talk. This however, is a popular idea. The minister who has ability to speak well, is said to be a talented man. The moral lecturer, if he be fluent and able, is said to be a talented man. And he who addresses the crowd on political occasions, if he does it ably and fluently, although he may be an infidel, is said to be a talented man.

This custom of calling a man talented whatever may be his subject or character, if he only have a great deal of talk, acceptable talk in him, all arises from this parable.

But we think the religious world has made a mistake in applying these talents to talk, and nothing else. We suggest that the talents represent all the means within our reach by which we may advance the cause of Jesus Christ. A man who has much good talk in him, may do this. The man who has good judgment in matters of religion, especially pertaining to the church of Christ has talents. And the man who has this world's goods by which he may help build the meeting-house, support the minister, and engage in various religious enterprises to advance the cause of Christ, has talents of property. Were I to apply these talents to any one thing to the exclusion of all the rest, I would apply it to a man's property. Here is where I differ from the popular view that is generally taken of the subject. They make it mean all talk. I also believe that it means talking, and more than

\* 69x7--483. Evidently a mistake of the writer.  
—Ed.

talk. It means influence. It means reputation. It means good judgment. And it means property. In short, the talents represent all the means, all the ability that we possess to advance the cause of Jesus Christ.

"Well done!" Why he has been at work. But the popular idea is religion consists chiefly, if not entirely in talk. The Bible represents the religious life as consisting very much in doing.

"Well done!" He has been at work. This is in harmony with the Scriptures generally. The angel, in opening before the prophet the grand and terrible scenes of the last Judgment, says, "The books were opened, and the dead were judged out of those things which were written in the books, according to their works." "Behold, I come quickly," says the True Witness, "and my reward is with me to give every man as his work shall be."

Talk is good, if it is good talk on proper occasions. But talk without work is worthless. The reason why the popular religion of our day is almost worthless, is because it consists in a great deal of talk, and but very little doing.

It is not my object to carelessly throw out remarks to injure the feelings of any individual in the congregation; but I wish to state facts. It is not through prejudice, nor a want of love and feelings of courtesy toward the congregation, that I make the statements that I do. Stubborn facts seem to compel me to speak pointedly. The popular religion of the present day, will not stand the test of the Judgment, because it does not consist in good works to that degree necessary. It consists chiefly in talk.

The bearing of the cross of Christ in our day, is brought down to consist in a little talk. The people are urged to get up and bear the cross. They are told to bow down and pray, and bear the cross. And that is about all the cross there is in the popular religion of our times. It is getting up and saying a few words in meeting, or getting down and uttering a short prayer. I confess myself ashamed for my Lord, that his cross is made to represent a little cheap talk. Go back eighteen centuries, and view the scenes of Calvary. Behold Jesus Christ in agony in the garden. See him bearing his cross up Calvary. The nails are driven through his hands and feet. The cross is erected and thrust violently into the place prepared to receive it. Oh! the agony as he hangs there bleeding! The divine Son of God is dying in agony! The bleeding Lamb upon the bloody cross! The sun could not behold it. The earth beneath trembled. The rocks are rent, and the veil

of the temple was rent asunder before the agonies of the cross. And yet bearing the cross among Christians is made to mean simply a little cheap talk in meeting. This like the talents, is applied to a little talk.

Again the prophet of God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and provoke me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it." And the minister says, Come, brethren, bring all your tithes into the Lord's storehouse. What does he mean? He means get up and talk. Bring all your tithes. What is a tithe? It is a tenth. A tenth of your talk? No; a tenth of your increase. What is there about our holy religion represented by a tenth? Why have these men taken such liberties with God's word? There is a sacrifice to be made. Take it out in talk. Bear the cross of my Lord by a little talk. Improve your talents by a little more talk. And so it is all talk and very little doing, fitly represented by a speaker I heard in my boyhood, who said, "Popular religion of the time consists so much in talk, and so little in doing, that it reminds me of frogs, who have very large mouths, and very little hands." Now, dear friends this frog religion will not stand the solemn test of the Judgment.

"Well done!" He has been doing something. Talk as much as you please, if you do not have good works, it will not amount to a three-cent postage stamp. "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Work is going to stand the test of the Judgment; but talk is exceedingly cheap stuff, unless you have good works to go with it.

"Good and faithful servant!" He has been at work, and has done his work well. "Well done; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This language has reference to a future reward, and connected with that future reward of the saints, is the joy of our Lord. What is that joy? Paul refers to it in Heb. xii. 2: "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." Christ, in view of a future glory, undertook the cause of man. Man had fallen. Jesus Christ offered himself to save man. The Father accepted the offering. In due time he came and accomplished the work. And it

was the future joy that moved the great heart of Christ to undertake man's cause.

He did not experience that joy during the period of his mission to this world. He does not experience that joy while at the right hand of the Father. He is there a sympathizing priest. He feels our woes, our sicknesses, and our sorrows. It is not the period of his joy yet. When the backslider, by his apostasy, pierces the wounds of the Son of God afresh, he is still the suffering One. Not until he shall lay aside his priestly garments and cease to offer his blood—not until he shall be arrayed in royal robes—not until the millions washed by his blood are called from their graves, and the living changed, and all gather round his throne—not until then will our Lord experience the joy that induced him to undertake man's cause. Then, as expressed by the prophet, "shall he see of the travail of his soul and be satisfied."

The divine Son of God is then clothed in kingly apparel, crowned with glory, seated upon his throne, and around him are the millions of the saved, washed by his blood. He will then see of the fruits of the travail and the labor of his soul, and he will be satisfied. And that was the joy set before him. And when as expressed in our text, we hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord," refers to that very time when Christ experiences the joy set before him.

What joy will the Lord then experience, as he sees the millions who were plunged in hopeless ruin, by his arm rescued and brought to the heavenly kingdom! And these are ever ready to cast their crowns from their heads at his feet and cry, Worthy, worthy, is the Lamb that was slain! Millions happy, and to be happy forevermore, continually before him. His great benevolent heart ever swelling with love—divine satisfaction resting upon his divine brow forever! This, friends, will be the joy of our Lord. And this is the joy the doers, the workers, will participate in. These talkers who have a great deal to say about religion, but never do anything to any amount, will not feel at home in such a Heaven.

If that which will constitute the happiness of the Lord in a future state, will be the fact that he has done so much to save ruined millions, and his divine soul will ever swell with gratitude that these saved ones will die no more, then those who have worked, in a certain sense and degree, as Christ worked, will also be very happy in the next state. But I cannot see, from these scriptures, nor any other, how drones are to be saved—how lazy Christians are

to enter the kingdom of God. I cannot find one text in all the Bible that will bear them to the heavenly world in inactivity. But those who suffer with Christ here will reign with him there.

Christ worked, Christ wrought, Christ did something, Christ did everything. He was a lonely pilgrim. He was a public teacher, a lowly traveler, seeking at all times to help, to instruct, to sympathize with those who needed help and sympathy. Behold him at the grave of Lazarus, and in many other instances during his earthly ministry, sympathizing with the afflicted, and helping the needy. And then he gave the greatest gift possible—his life! And he did all this for our good. And the fact of having done it, and the results accomplished by it, will constitute the happiness of the Son of God forevermore.

"For the joy that was set before him, he endured the cross." Now those who suffer with him here, will reign with him. Those who work as he has worked, will share in that glory.

"Well done; enter thou into the joy of thy Lord." The Lord did a great deal to make others happy. You can do something and be comparatively happy. You may in some degree be able to enter into the same joy, the joy of your Lord. \* \* \* \* \*

J. W.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

March 15th, 1869.

#### Mortal or Immortal? Which?—No. 6.

We come now to consider *the state of man in death*. It is claimed by those who believe in the immortality of the soul that what is generally denominated *death*, is not death *really*, but only a putting off of the "earthly form;" that "there is no such thing as death." We cannot better express the popular idea, than by quoting the language of a Doctor of Divinity—"Rev. D. W. Clark, D. D." In a work which he has published, entitled "Man all Immortal," he says—"The soul of man is of that nature that it depends not on the body and sense, and therefore being separated, knows all that it knew in

the body." Page 339. "The soul in the intermediate state retains its appropriate human form." Page 195.

"Man, though dead, retains Part of himself, th' immortal mind remains; The form subsists without the body's aid." Page 196.

"Death is the crown of life: It wounds to cure; we fall, we rise, we reign: Spring from our fetters—fasten in the skies, Where blooming Eden withers in our sight. Death gives us more than was in Eden lost, This king of terrors was the prince of peace." Page 156.

"There are no dead; 'tis true? many of them Are gone; singly they came, singly they departed. When their work was done, they lay down to sleep But never one hath died: for us may change, But spirit is immortal." Page 108.

These extracts may serve to show what the popular belief is. But we purpose to inquire into what the Bible says on this subject. We may presume that the Word of God is consistent with itself. We have already seen that it does not teach the immortality of the soul or spirit of man, but his complete mortality. It says that *man* is but "dust and ashes"—that *man* is "mortal"—that *man* in the matter of death has no pre-eminence over the beast, "as the one dieth, so dieth the other; yea, they have all one breath." Besides, the very meaning of the words *soul* and *spirit*, as examined in previous articles, precludes the idea of any consciousness, identity, or personality in a separate state, after death, being connected therewith. If this is correct, then we may rest assured that the *soul is not immortal*, and that wherever the Scriptures speak of the state of the dead they will be consistent with themselves. Let us examine a few passages.

Eccles. ix. 4-6—"For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy*, is now PERISHED." If the dead do not know anything, then there is no personal, conscious identity in the death-state. But the objector might say,—yes, but this is only spoken of the dead body. This, however, we can-

not admit, because it is said that their *love*, and *hatred*, and *envy*,—attributes generally associated with the *mind* or *soul* of man— "IS NOW PERISHED," which cannot be, if the immortal soul doctrine is true. These qualities of the mind inhere in the mind itself, and hence cannot perish if the mind lives. In the same chapter—verse 10—this is further confirmed; "Whatsoever thy hand findeth to do, [do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." All that distinguishes man as the lord of creation is lost in death; no work of art, no display of genius, no addition to knowledge, and no more wisdom in the grave; and this is given as a reason why we should do with earnestness what we find to do while living.

Job says—"MAN dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job xiv. 10. *Ghost—ru-ach*, breath. If the *ru-ach* be what our divines say it is—a ghost, spirit, or soul, is an immortal, undying, conscious being, that leaves the body at death, and is the man proper, the *real* man, then Job's language is nonsense. He says, "MAN lieth, and wasteth away;" which is by no means true, according to that theory. What is it that gives up the *ghost*, or the *real* man? Why Job says, "*Man* giveth up the ghost." Does not the reader see the fallacy and unreasonableness of this position? But Job goes on to say—"Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep... Thou destroyest the hope of man... His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them," chap. xiv. 12, 19, 21. Here death is represented as a *sleep*, and a state of total oblivion. How different from sectarian and spiritualistic teaching! They say that our departed friends and relatives are present with us, watch over us, act as guardian angels, etc. Both cannot be true. We believe God's Word on this subject, and reject that which contradicts it as a falsehood.

David says—"In death there is *no remembrance* of thee; in the grave who shall give

thee thanks?" Psa. vi. 5. Again, "The dead praise not the Lord, neither any that go down into silence," cxv. 17. "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" lxxxviii. 12. We learn from these passages that there is no truth in what we hear so often, that the righteous dead are now praising God and the Lamb in heaven. The death state is a state of rest and of *silence*; there is no *remembrance* there, and there is no *thanksgiving* and *praise* there. It is the land of *forgetfulness*. To further illustrate this we quote what the Psalmist says of man—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," cxlvi. 4. Here we have a state of complete unconsciousness—*thoughts perished*. This text plainly teaches that when man returns back to his original state, the dust, that he is devoid of thought—that he has no mind of his own—that in fact he has lost his consciousness and identity. How is it that men who profess to be teachers of God's truth, and preachers of the gospel, flatly contradict this testimony, and teach the opposite? Do they not "err because they know not the Scriptures?"

King Hezekiah when recovered from his sickness, which had brought him down to the gates of the grave, said—"Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth," Isa. xxxix. 17, 18. The good old king praised God for deliverance from the grave. His *soul* had been in danger of *corruption*—not moral corruption—but physical; corruption in the grave. He had no idea of soaring away at death to glory to sing alleluias before the throne of God, as many pious persons have in these days. There is no praise to God in the death-state—"death cannot celebrate thee." That is a work for living persons. "The living, the living, he shall praise thee, as I do this day," ver. 19.

Death is frequently called or represented as a *sleep* in the Scriptures. Now we know

that when perfect sleep is enjoyed there is no consciousness, but a state of inaction, quietude, and rest; and thus are those stated to be who are under the power of death. Job says—"For now shall I sleep in the dust," Job vii. 21; and we read in Dan. xii. 2, that "many of them that sleep in the dust of the earth shall awake," when Michael the great prince shall stand up. And speaking of the resurrection the prophet Isaiah says—"Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead," Isa. xxvi. 19. It is from the dust and from the sleep of death, that the saints of God are to arise to an immortal existence. Of David it is said—"So David slept with his fathers, and was buried in the city of David," 1 Kings ii. 10; and the apostle Paul said, "For David, when he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption," Acts xiii. 36. Now there can be no question but that by the name David the *whole man* is meant, not merely David's body, while his spirit, soul, mind, or conscious part went to heaven, as it is said of persons who die now. The apostle Peter decides that point for us in this summary manner—"Men and brethren, let me freely speak to you of the patriarch David, that he is both *dead* and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens," etc., Acts ii. 19, 34. And David himself says, in Psa. xvii. 15—"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." All the fathers are represented as having fallen *asleep*, (2 Pet. iii. 4;) and of Stephen it is said—"He fell asleep," Acts vii. 60; and Paul says—"I would not have you to be ignorant, brethren, concerning them which are asleep; . . . for if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," 1 Thess. iv. 13-15. That is, as God raised up Jesus from the grave, in like manner will these sleepers be raised from the sleep of death. As the voice of

Jesus awoke Lazarus from his sleep, (John xi.) so "all that are in the *graves* shall hear his voice, and shall come forth," John v. 28, 29.

The *grave*, (Heb. *sheol*, Gr. *hades*,) is man's abode and resting-place between death and the resurrection. Bible saints did not know of any other habitation for the dead. They never dreamed of going to heaven at death. When Job was in great distress, he envied the state of those resting in death, or even that of an untimely birth. Then says he, "I should have *been still and quiet*, I should have *slept*; then had I been at *rest*, with kings and counsellors of the earth, which built desolate places (sepulchres) for themselves.... There the wicked cease from troubling and there the weary be at *rest*. The prisoners *rest* together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master," Job iii. 13-19. Again he says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.... They shall go down to the bars of the pit, when our *rest* together is in the *dust*," Job xviii. 13-16.

The grave, man's resting-place, has power over those who enter its dark domains, nor can any one deliver his soul from its dominion. "Man being in honor abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But *God will redeem my soul from the power of the grave*; for he shall receive me," Psa. xlix. 12-15. Though David is now sleeping with his fathers, and is under the power of the grave, in common with all the congregation of the dead, yet his flesh is resting in hope. God will redeem him, and he will be satisfied when he awakes with his likeness. Job also could say—"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," Job xix. 25, 26.

Jesus died, and came under the power of the grave, but his Father raised him from the dead, and thus became his deliverer. Peter says—"Whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance," Acts ii. 24-28. Christ has become "the first-fruits of them that slept," and has "the keys of death and the grave." God has given him power to bring forth the prisoners out of the prison-house, since he has conquered death, and led captivity captive. Jehovah says, "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!" Hosea xii. 14. This passage is quoted by the apostle Paul in 1 Cor. xv. 54, 55, where he shows that the saints, both dead and living, will obtain this victory through our Lord Jesus Christ, at the blast of the last trumpet.

Much more might be quoted and said on this part of the subject, but surely we have given testimony sufficient to convince all seekers after truth, that there is no consciousness in the death-state. We have shown that the Scriptures positively teach that there is no *wisdom*, or *knowledge*, or *work*, or *love*, or *hatred*, or *envy*, or *memory*, or *thought*, in the grave; that death is represented as a *sleep*, and the resurrection as an *awakening* from sleep; that this *sleep* of man is in the *dust*; that the *grave* is man's *resting-place*, and has power over the *soul*, (*life*, or *person*,) and that none can deliver himself. Are we not correct in saying that the immortal soul doctrine is a grand delu-



sion? The phase of the subject which we have just considered fully proves that man is wholly mortal. We shall look at some objections in our next.

EDITOR.

### "Re-Immersion."

We are induced by request to write on this subject for the especial benefit of those who have been once immersed in water upon a profession of their faith, but prior to knowing and embracing the "One Faith." Therefore it is quite unnecessary for us to show that immersion is a Divine appointment—that it is an act of obedience required of all believers—that it is connected with salvation and "the remission of sins"—that it unites us to the name of the Anointed—and that it represents our death to sin and rising again to walk in newness of life, as well as typifies our future death, burial, and resurrection.

There are some of our readers who are "Baptists," others "Campbellites," and some who are or may have been connected with the "Adventists," and other denominations who practice immersion in water. These have been immersed once, and in that they had the name of Jesus named upon them. Undoubtedly they were sincere, and their motives were pure. They acted up to the best light they had. The "Baptists" were immersed in obedience to Christ, and because they thought their sins had been forgiven them. Immersion was to them a test of obedience, and the door of admission into the church. This is about the same with "Adventists" and others. The "Campbellites" were immersed for the remission of sins upon a confession of their faith that Jesus Christ is the Son of God, and that he died, was buried, and rose again.

There is a mixture of truth with error in all this. Our friends will admit at once that they did not see Scripture truth as clearly when they joined their several churches as they do now. Nay, we are persuaded, that if they will only be honest with themselves, they will acknowledge that *the faith* which they then had was not "the faith once delivered to the saints."

We have no need to make a labored argu-

ment to show that it is *faith* that justifies—Our friends will not contend that an immersion in water without faith will avail anything. We do not believe in "baptismal regeneration." That doctrine belongs peculiarly to the *infant sprinklers*, who make a few drops of water sprinkled on the face of a babe, without any faith on its part, efficacious for its salvation. The Scriptures are plain on this point. "Without faith it is impossible to please God." It is "he that believeth and is immersed, who shall be saved." Belief comes *first*—immersion *afterward*. This is the precept, and the practice of the apostles was in agreement with it. Examine every recorded instance in the Acts of Apostles of the immersion of individuals, and you will find *faith* preceded the act, also that "faith came by hearing, and hearing by the Word of God."

Will our "Baptist" and other friends say that the faith they had when they were immersed was identical with that of the primitive disciples? Did their faith come by hearing the Word of God? Peter speaks of those to whom he wrote as having been begotten again of "incorruptible seed, by the Word of God which liveth and abideth for ever.... And this is the Word which by the gospel is preached unto you," 1 Pet. i. 23-25. It is "the Gospel" which is "the power of God unto salvation, to every one that believeth," Rom. i. 16. The Gospel is *good news* concerning the kingdom of God. The Samaritans were immersed when "they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ," Acts viii. 12. Now, friends, what did you know about this *good news*? Nay, pray what did you know about the kingdom of God? Was not the kingdom you were looking for quite another thing—either a church-kingdom, or one above the skies? What did you know about the promises made to Abraham, Isaac and Jacob? Were you hoping to see the fulfilment of them, and to sit down with the fathers in the kingdom of God, to be established in the land which God promised to them for an everlasting possession? What did you know or believe about the covenants of the

promise made with Abraham and David? In these matters were you not like the Ephesians before their conversion, who were "aliens from the commonwealth of Israel, strangers from the covenants of promise?" The apostle preached these things as the gospel, and on account of them was made a prisoner. Hear him—"Now I stand and am judged for the hope of the promise made of God unto the fathers; unto which our twelve tribes instantly serving God day and night, hope to come," Acts xxvi. 6, 7; and "for the hope of Israel I am bound with this chain," Acts xxviii. 20. That which constituted *the hope* of Israel, and unto which the twelve tribes hoped to come, was the fulfilment of the covenants of promise—especially the *everlasting* possession of the inheritance, and the re-establishment of the kingdom and throne of David, with the Messiah, David's Son and David's Lord, to be the ruler in Israel.

But it is not our object now to write on these things. Those who read these pages attentively cannot be ignorant of them. We presume that those persons now particularly addressed are more or less familiar with the things concerning the kingdom and name of Jesus. We wish them to contrast their present knowledge and belief of these things with the faith they had when they made a profession of religion. May be some of you then held to that great delusion of the day—*the immortality of the soul*—and believed at death that you would "kingdoms gain beyond the skies;" or if you did not then believe this heathen fable, perhaps you held and believed "another gospel, which is not another," and consequently which had no power to save you. How many are deluded by the popular phraseology about "the atonement," the "atoning blood of Jesus," "trusting in Jesus," "coming to Jesus," "believing on Jesus," etc. Many are taught to pray for salvation, and are assured that they receive forgiveness of sins in answer to their prayers, etc. And all this in total ignorance of the gospel of the kingdom of God, and with the belief of which Jesus himself has connected our salvation! Will such a system save men or women?

Then if ignorance will save as well as knowledge—if unbelief or misbelief will answer for faith, there is no necessity for the apostles being sent to preach *the gospel*, and there is no meaning in the words—"He that believeth not shall be condemned," Mark xvi. 16. The belief of a lie is not equal to the belief of truth, or the truth. One of the awful judgments of God and peculiar to the last days is this, that "God shall send them strong delusion, that they should believe a lie; and that they all might be damned who *believed not the truth*, but had pleasure in unrighteousness," 2 Thess. ii. 11, 12. Those *perish* who receive not the love of the truth that they might be saved, verse 10.

The question then arises,—Will not those who honestly believed a part of the gospel, such as, in the Sonship of Jesus, his death and resurrection, but were ignorant on the kingdom, the promises made to the fathers etc., when immersed be saved? In answer we say, the Word gives no assurance of such a blessing. Faith *must* precede immersion in order to salvation. That cannot be reckoned as faith in which the elements of faith are wanting. Purity of motive, sincerity of purpose, and flaming zeal, will not supply the lack of faith. A belief in what man says and promises is not equal to what God has said. A minister of the gospel so-called may certify that Mr. or Mrs. so and so is a Christian, but if God's seal is wanting, it amounts to nothing. A man may say he is a child of God,—that he has been forgiven, justified and sanctified,—that he *feels* that the Spirit is witnessing with his spirit, but if measured by the unerring standard of truth, and it is found he did not or does not believe the Gospel, God's Word rules him out. There is no use in deceiving ourselves. A person with *counterfeit* money in his pocket feels equally rich with one who has the *genuine*, until convinced of it; so it is with an individual who has been assured of salvation by some other means than that authorized by the Word. The Jews believed the promises made of God to their fathers, and hoped to come to their fulfilment. They believed that God would restore the throne and kingdom of David, and

that the Messiah would reign in Jerusalem. But this was not enough. It was necessary that they should believe that Jesus of Nazareth was the Messiah, the Son of the living God. An immersion without a full faith in Jesus would avail nothing. All their faith in the things of the kingdom of God was counted for nothing while they rejected the Nazarene as their Messiah. Hence the apostles were earnest in testifying to them concerning Jesus, saying, "This is the stone which was set at nought of 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," Acts iv. 11, 12. But as the Jew cannot be saved while he rejects Jesus, the Messiah, so neither can the Gentile who may look to Jesus, as his Savior, and trust in him, etc., and yet rejects the message which he brought concerning the kingdom of God. How can a Gentile believe that Jesus is the Messiah, the King of Israel, who knows nothing about his kingdom? The Jew who rejects Jesus, and believes the promises and prophecies concerning the kingdom, is more scripturally correct in his faith, than the Gentile who rejects or is ignorant of that kingdom, or who substitutes something in its place, yet believing in Jesus as the Savior of sinners, as taught by modern religionists. Both are wrong. Paul when he preached the Gospel to the Romans, which he said was the power of God to salvation to the believer, "preached the *kingdom of God*, and taught *those things* which concern the Lord Jesus Christ," Acts xxviii. 31.

What is the conclusion then at which we arrive with reference to the immersion of Baptists, Campbellites, or others, who at the time of their immersion were ignorant of the "one faith?" We conclude that they are (as we once were, for we have been over the whole ground,) *practically*, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. ii. 12. There is but "one immersion" that is saving. *Re-immersion* is only an accommodated term, and

is used more for convenience than anything else, being applied to the immersion of those who, though once immersed in ignorance, are now immersed in faith. We cannot scripturally be immersed into Christ for the remission of sins more than once. But an immersion in ignorance of the Gospel is invalid. Ten thousand burials in water, even though administered by a D. D., in the name of Father, Son and Holy Spirit, but *without faith*, would be of no use. We have no authority to reverse the order of Christ's appointments. *Faith* comes first, then *immersion*. To place immersion first, and then claim what is promised, is reckoning without the book, and only deceiving ourselves. If it is the *faith* that justifies, how can an immersion without faith do it. That would be "baptismal regeneration." Immersion is the first act of an obedient faith, and the blessing of forgiveness is connected with it. But it must be "*the faith*," the "one faith," "the faith once delivered to the saints." Be sure that you believe the same things for gospel that the primitive disciples heard preached and believed, and then be immersed into the name of Jesus Anointed for the the remission of sins, and you will be on safe ground. Nothing short of this is safe, though endorsed and practiced by all Christendom. EDITOR.

For the Gospel Banner.

#### The first verse of the New Testament.

What a volume of thought and of heart-warming meditation is suggested by this verse! With a sublime and hieroglyphic brevity far surpassing the most laboriously composed human aphorism, this divinely inspired writing is a rich mine of Gospel doctrine. It compresses and expresses in a few words the outlines of the plan of redemption; as the school boy sees the vast earth mapped out before him on a piece of paper the size of his two hands. See with what suggestive power the inspired writer groups into the grasp of a single sentence events between which many centuries intervened! With the electric speed and continuity of thought he *connects* these events, in some sense, by transporting us across a gulf of time fourteen generations broad, from the Abrahamic to the Davidic covenant; thence twenty-eight generations to Christ the "Seed" or "Son" mentioned in those covenants. As the Ocean Tele-

graph charged with "the news" on the continent of Europe is hid but not destroyed beneath the waters of the British Channel until it speaks forth in England; and thence, with some additional paragraphs, it speeds under the Atlantic and reappears on the shores of America. Thus in all the great distance traversed we have only three points of interest, namely, Europe, England, and America.

And so the "continuity" of the genealogy is not broken or lost between the three great epochs—Abraham—David—Christ. On the contrary it is carefully traced by Matthew afterwards. But in this verse the intervening chain of genealogy, though containing many precious links of distinguished names, is submerged and thrown into the background; while the two patriarchs Abraham and David stand out as two grand "headlands" alone visible in the genealogical chart that leads to Christ.

And for what purpose is this remarkable form of expression used—"Jesus Christ, the son of David, the son of Abraham?" And why this grouping of names so distant, and this ignoring of all the intervening generations? It surely is not accidental or without significance. Indeed the careful student of the Bible finds that many of its sentences which at first seemed accidental as to their arrangement, do, on more mature deliberation, contain more systematic beauty and significance in their construction, than the most carefully planned sentences and periods of merely human compositions.

Now we find that our Lord had, "according to the flesh," a long line of distinguished ancestors besides David and Abraham, but that those two were the first with whom were made two comprehensive "covenants of promise," embracing within their scope, the whole gospel plan of salvation. We also find that though Abraham and David had each many eminent and some royal sons; yet that Christ only is most pre-eminently THE "Seed" or "Son" alluded to in those covenants, and therefore the One who will fulfill them in all their glorious promises.

We therefore conclude that this verse is designed to call attention to the Abrahamic and Davidic covenants, and to identify Christ as that illustrious "Seed" or "Son" of which they speak, and in whose office of Prophet, Sacrifice, Priest and King they will find their complete fulfillment.

The Abrahamic covenant promises that, at some time in the future, Christ together with Abraham and all other saints as "joint-heirs with Christ" will obtain "everlasting possession" of Canaan, in Asia,

from the river of Egypt to the river Euphrates.—Gen. xv. 18-21; xvii. 8; Acts vii. 5; Gal. iii. 16, 27, 29; Rom. viii. 17. And that He will "possess the gate of His enemies," that is, *conquer the world*.

The Davidic covenant after the same tenor but more explicitly promises that He will rebuild and occupy the throne of David upon that land, and in this form of royalty "reign until He hath put all enemies under His feet, causing "all kings" to fall down before Him, and "all nations" to serve Him, "from sea to sea, and from the river unto the ends of the earth."—2 Sam. vii. 12-17; Luke i. 32; Acts xv. 16; Psa. lxxii. 8, 11; Zech. ix. 10; 1 Cor. xv. 25.

Any man therefore, whether his title be "Rev.," "D. D.," or "L. L. D.," denying that Christ will do this, denies what the first verse of the New Testament plainly implies. It is a melancholy fact that very many of this generation who occupy "Professors' chairs" in colleges, and the chief seats in the synagogues, and love to be called of men "Reverend" and "D. D.," are criminally ignorant of what every Sunday school scholar ought to understand—the first verse of the New Testament.

Norfolk, Va.

WILEY JONES.

For the Gospel Banner.

### Correspondence.

BRO. WILSON:—It is now two weeks since I returned from Canada, to my own sweet home, sick. Have not been able to go out since. I am run down. Lungs are diseased, &c. Dont expect to be able to do much for some time.

But I was absent from home some four weeks. I spent one night with the church in Hamilton, very pleasantly.

Spent a pleasant night with Dr. Hipkins and family. The Dr. is truly a gentleman and a disciple of Christ, and sound in the faith; he is exerting a good influence in favor of Jesus, the Life-giver.

Spent a number of days with the brethren in the vicinity of Norwich. Gave six discourses, on the fulfillment of prophecys and the signs of the times, in connection with the closing up of the times of the Gentiles, and the character we must possess in order to get out of *hades*, the grave, and go to make up the Bride, the Lamb's wife, the queen of the coming age.

Visited the church at Sweaburg. Had an interesting time. I showed the people of Sweaburg, that the doctrine of the immortality of the soul was a delusion—a damnable heresy—that it has no foundation in the Bible, or the book of nature.

Gave eight discourses in the neighbor-

hood of Bro. Vanbuskirk's to very large congregations. This is a new field. It was in this neighborhood that I made a Grove effort, for the first time. Truth took effect. Some were anxious to hear more. Therefore Bro. V. sent out the cry; and its voice I heeded. The result was good. The bigots and local clergy were all stirred up. Questions were asked by them; but they were put to silence with Bible answers. Then a demand was made for me to present my credentials. This I refused to do; but informing them if they would call at Bro. V.'s they should have the opportunity of seeing them, and discussing their validity. I also informed them, that I was prepared to defend the doctrine I taught in an oral discussion, with any of the clergy of any order, who had the charge of a religious society.

On Monday evening, after our meeting was closed, an inquisition was held, in order to decide whether I was Orthodox. (For the house was built for all Orthodox Christians.) After about an hour's consultation and sharp discussion, between the committee of the ground and the trustees of the house, the liberals overruled the bigots, and announced to the large congregation who had been waiting, that I was Orthodox, therefore I was to have the house. A cheer.)

Our meetings continued to increase in interest, until the last. One Universalist acknowledged that I had taken away every prop, upon which Universalism stood; and that he was like a ship in the ocean, amid the raging storm, without a chart and compass. My theme was no future life, or home where it can be enjoyed, for any of Adam's race, only as they may form a union with Jesus, the Life-giver, and maintain it by a holy life; and that this doctrine was the faith of Abraham—the one faith—the one hope—the one calling. But I was sick, and not able to fill my last three appointments. However it was stormy. But if I live, and am able to hold my Grove meeting in that neighborhood next July, I expect a stir. Hope the clergy will meet me, or else acknowledge we are preaching the truth.

R. V. LYON.

For the Gospel Banner.

### Letter from Bro. Howell.

Princeton, Mo., March 2, 1860.

BRO. WILSON:—After an absence of three weeks I returned to this place last Thursday, the 25th ult. During my absence the Methodists tried their best to prejudice the minds of the people against me, but without effect. They obtained the assistance of a benighted "Brethren" preacher to do their

dirty work, as none of their own preachers would undertake it; but after making many assertions,—such as, The kingdom was set up on Pentecost; the Holy Ghost is poured out now as powerful as on the apostles; the soul is immortal, etc.,—expressed his inability to defend such points in a debate; which satisfied the majority that such dogmas could not be proved by the Bible. And instead of staying away, the most sensible portions of the inhabitants are, if possible, more anxious to hear the truth than ever. And now Bro. Callaway, myself, and the truth, are the principal topics of conversation throughout the whole community, and people come four or five miles on horseback and in wagons, in the dark, and through the mud, and then invite me to come and proclaim the same message in their neighborhoods. Oh that there were more laborers in this inviting field!

Yesterday morning I had the pleasure of immersing one intelligent young lady into the Christ, who professes to have become dead unto sin, and desired to be buried with Christ by an immersion into death, in order to rise with him to walk in newness of life; which by the assisting grace of God she seems determined to do. We regard her as the first-fruits of Mercer Co., Mo., in Christ. We hope and trust others will soon follow.  
\* \* \* Truly, yours, W. M. HOWELL.

The last Russian war sprang out of Palestine. The Emperor of the French said that the Holy Sepulchre was his, and was for his monks; that is of the western Romish Church. The Czar Nicholas said that it belonged to his monks, the monks of the eastern Church. It was these two great powers coming into collision about the tomb of a dead Christ, that originated that sanguinary war that has left so many green graves in the Crimea, and so many broken hearts, and dismembered homes in England. The very last unprecedented war will originate there also, and the close of it will also be there. See Zech. xii.—*Sel.*

In the New Testament we never find any motives drawn from the prospect of death. Death is ignored in the New Testament; it is scarcely supposed to be—it is eclipsed by the prominence given to the coming of the Lord in power and great glory. The point that we should look to is the time when death will be swallowed up in victory.—*Sel.*

The soundest logic, the strongest arguments, the most convincing proof, the fairest reasoning, all are powerless, while prejudice holds the mind within her grasp.

# 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., APRIL 1, 1869.

[VOL. XV. No. 7.]

From the Rainbow.

### The Deferred Recognition.

"So the last shall be first, and the first last: for many be called, but few chosen."—Matt. xx. 16.

In the beautiful and pathetic history of the patriarch Joseph, so full of those sweet and subtle touches of human nature which, as the great poet has told us, "make the whole world kin," there is no scene of more touching interest than that in which, at the last, Joseph is made known to his brethren. On their first visit we are told that "he made himself strange unto them and spake hard things unto them" (Gen. xlii. 7, *margin*;) but behind this frowning countenance he hid a brother's tender and loving heart, and at last, when they are thoroughly humbled and penitent, he can refrain himself no longer, but drops the mask and stands revealed, a brother. "And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither: for God did send before you to preserve life. . . . Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Gen. xlv. 1-18. "Which things are an allegory," for surely in regard to this exquisite narrative we may say, "a greater than Joseph—even Jesus—is here!" the story, as it stands, being but the beautiful earthly shadow of a still more glorious spiritual reality. And how beautifully does the scene here adverted to, foreshadow the same blessed truth set forth in the parable of the Ten Virgins! How closely does the assumed strangeness, the rough speech, and the hard sayings with which Joseph first meets his unworthy brethren correspond with those words of cold rejection, "Verily, I say unto you, I

know you not," wherewith the Bridegroom repels the eager petition of the foolish virgins as they stand at the door, crying, "Lord, Lord, open to us."

The twenty-fifth chapter of Matthew's Gospel contains three very remarkable and closely-connected parables. We have, first that of the Ten Virgins, which we are present considering; secondly, that of the Talents, with which we are not now concerned; and lastly, that of the Sheep and Goats, to one particular feature of which I desire briefly to draw the reader's attention, as hypothetically supplying an interesting, though unnoticed, link between the first and third of these parables. Who, I would ask, are the "brethren" spoken of in the last parable? "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," verses 37-40. The answer very generally returned to this question is, *The Jewish nation*. But to this answer I am constrained to demur. True it is that Christ "took on him the seed of Abraham" (Heb. ii. 16); being "made of the seed of David according to the flesh" (Rom. i. 3); but nowhere in the New Testament do we find Jews as such, spoken of as the "brethren" of the Lord; that endearing appellation being in every case reserved for true believers, irrespective of race or country. In this sense it is that Christ is spoken of as "the Firstborn among many brethren." Rom. viii. 29. In this sense again, it is declared, "My brethren are those which hear the word of God, and do it" (Luke viii. 21); thus repudiating in this highest sense, the ties not merely of nationality, but of blood. And in

hood of Bro. Vanbuskirk's to very large congregations. This is a new field. It was in this neighborhood that I made a Grove effort, for the first time. Truth took effect. Some were anxious to hear more. Therefore Bro. V. sent out the cry; and its voice I heeded. The result was good. The bigots and local clergy were all stirred up. Questions were asked by them; but they were put to silence with Bible answers. Then a demand was made for me to present my credentials. This I refused to do; but informing them if they would call at Bro. V.'s they should have the opportunity of seeing them, and discussing their validity. I also informed them, that I was prepared to defend the doctrine I taught in an oral discussion, with any of the clergy of any order, who had the charge of a religious society.

On Monday evening, after our meeting was closed, an inquisition was held, in order to decide whether I was Orthodox. (For the house was built for all Orthodox Christians.) After about an hour's consultation and sharp discussion, between the committee of the ground and the trustees of the house, the liberals overruled the bigots, and announced to the large congregation who had been waiting, that I was Orthodox, therefore I was to have the house. A cheer.)

Our meetings continued to increase in interest, until the last. One Universalist acknowledged that I had taken away every prop, upon which Universalism stood; and that he was like a ship in the ocean, amid the raging storm, without a chart and compass. My theme was no future life, or home where it can be enjoyed, for any of Adam's race, only as they may form a union with Jesus, the Life-giver, and maintain it by a holy life; and that this doctrine was the faith of Abraham—the one faith—the one hope—the one calling. But I was sick, and not able to fill my last three appointments. However it was stormy. But if I live, and am able to hold my Grove meeting in that neighborhood next July, I expect a stir. Hope the clergy will meet me, or else acknowledge we are preaching the truth.

R. V. LYON.

For the Gospel Banner.

### Letter from Bro. Howell.

Princeton, Mo., March 2, 1860.

BRO. WILSON:—After an absence of three weeks I returned to this place last Thursday, the 25th ult. During my absence the Methodists tried their best to prejudice the minds of the people against me, but without effect. They obtained the assistance of a benighted "Brethren" preacher to do their

dirty work, as none of their own preachers would undertake it; but after making many assertions,—such as, The kingdom was set up on Pentecost; the Holy Ghost is poured out now as powerful as on the apostles; the soul is immortal, etc.,—expressed his inability to defend such points in a debate; which satisfied the majority that such dogmas could not be proved by the Bible. And instead of staying away, the most sensible portions of the inhabitants are, if possible, more anxious to hear the truth than ever. And now Bro. Callaway, myself, and the truth, are the principal topics of conversation throughout the whole community, and people come four or five miles on horseback and in wagons, in the dark, and through the mud, and then invite me to come and proclaim the same message in their neighborhoods. Oh that there were more laborers in this inviting field!

Yesterday morning I had the pleasure of immersing one intelligent young lady into the Christ, who professes to have become dead unto sin, and desired to be buried with Christ by an immersion into death, in order to rise with him to walk in newness of life; which by the assisting grace of God she seems determined to do. We regard her as the first-fruits of Mercer Co., Mo., in Christ. We hope and trust others will soon follow.

\* \* \* Truly, yours, W. M. HOWELL.

The last Russian war sprang out of Palestine. The Emperor of the French said that the Holy Sepulchre was his, and was for his monks; that is of the western Romish Church. The Czar Nicholas said that it belonged to his monks, the monks of the eastern Church. It was these two great powers coming into collision about the tomb of a dead Christ, that originated that sanguinary war that has left so many green graves in the Crimea, and so many broken hearts, and dismembered homes in England. The very last unprecedented war will originate there also, and the close of it will also be there. See Zech. xii.—*Scd.*

In the New Testament we never find any motives drawn from the prospect of death. Death is ignored in the New Testament; it is scarcely supposed to be—it is eclipsed by the prominence given to the coming of the Lord in power and great glory. The point that we should look to is the time when death will be swallowed up in victory.—*Scd.*

The soundest logic, the strongest arguments, the most convincing proof, the fairest reasoning, all are powerless, while prejudice holds the mind within her grasp.

# 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 1, 1869.

[VOL. XV. No. 7.]

From the Rainbow.

### The Deferred Recognition.

"So the last shall be first, and the first last: for many be called, but few chosen."—Matt. xx. 16.

In the beautiful and pathetic history of the patriarch Joseph, so full of those sweet and subtle touches of human nature which, as the great poet has told us, "make the whole world kin," there is no scene of more touching interest than that in which, at the last, Joseph is made known to his brethren. On their first visit we are told that "he made himself strange unto them and spake hard things unto them" (Gen. xlii. 7, *margin*;) but behind this frowning countenance he hid a brother's tender and loving heart, and at last, when they are thoroughly humbled and penitent, he can refrain himself no longer, but drops the mask and stands revealed, a brother. "And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither: for God did send before you to preserve life . . . . Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Gen. xlv. 1-18. "Which things are an allegory," for surely in regard to this exquisite narrative we may say, "a greater than Joseph—even Jesus—is here!" the story, as it stands, being but the beautiful earthly shadow of a still more glorious spiritual reality. And how beautifully does the scene here adverted to, foreshadow the same blessed truth set forth in the parable of the Ten Virgins! How closely does the assumed strangeness, the rough speech, and the hard sayings with which Joseph first meets his unworthy brethren correspond with those words of cold rejection, "Verily, I say unto you, I

know you not," wherewith the Bridegroom repels the eager petition of the foolish virgins as they stand at the door, crying, "Lord, Lord, open to us."

The twenty-fifth chapter of Matthew's Gospel contains three very remarkable and closely-connected parables. We have, first, that of the Ten Virgins, which we are at present considering; secondly, that of the Talents, with which we are not now concerned; and lastly, that of the Sheep and Goats, to one particular feature of which I desire briefly to draw the reader's attention, as hypothetically supplying an interesting, though unnoticed, link between the first and third of these parables. Who, I would ask, are the "brethren" spoken of in the last parable? "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," verses 37-40. The answer very generally returned to this question is, *The Jewish nation*. But to this answer I am constrained to demur. True it is that Christ "took on him the seed of Abraham" (Heb. ii. 16); being "made of the seed of David according to the flesh" (Rom. i. 3); but nowhere in the New Testament do we find Jews as such, spoken of as the "brethren" of the Lord; that endearing appellation being in every case reserved for true believers, irrespective of race or country. In this sense it is that Christ is spoken of as "the Firstborn among many brethren." Rom. viii. 29. In this sense again, it is declared, "My brethren are those which hear the word of God, and do it" (Luke viii. 21); thus repudiating in this highest sense, the ties not merely of nationality, but of blood. And in



this sense, once more, it is that after his resurrection, we find him saying to Mary Magdalene, "Go to my *brethren*, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God," John xx. 17. The meaning which the writers to whom I have referred would attach to the word "brethren," in Matt. xxv. 30, is plainly, therefore, one contrary to the usage of the New Testament. Moreover the rendering of our English Bible, "One of the least of these my brethren," as implying a comparison between certain members of a class, and the other members of the same class, is not quite accurate; the more literal rendering of the original, *ἐν ταύταις των αδελφων μου ελαχιστων*, being, "One of these *my least brethren*," distinguishing those spoken of as a class from another class, by implication the "greater brethren," who do not here appear. And this division into "least" and "greater" at once seems to recall our Lord's words on a previous occasion, when he said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called *great* in the kingdom of heaven," Matt. v. 19.

Now, as there appears to be no reasonable objection to our identifying "the least in the kingdom of heaven," here spoken of, with the "least brethren," in the parable of the Sheep and Goats; as on the contrary, everything leads to such an identification, even so does everything lead us also to identify the "great in the kingdom of heaven," with the wise virgins of the former parable. Nor does the interesting parallelism end here. For if the wise virgins may be thus identified with the great in the kingdom of heaven, and consequently also with the "greater brethren," whose existence is implied, though not expressly asserted in the parable of the Sheep and Goats, then is it hardly possible to avoid further identifying "the least in the kingdom of heaven," and the "least brethren" of the last-mentioned parable, with the *foolish virgins*, in accordance with the interpretation previously given. And if the links in this chain of induction be sound; if it will bear the weight of the interpretation which I have attempted to hang upon it, then may the ultimate standing of the foolish virgins as regards the kingdom, and the circumstances of their deferred recognition, be readily inferred. For as in the stern severity of Joseph's first reception of his brethren we trace a foreshadowing of the Bridegroom's non-recognition of the foolish virgins, so in his ultimate revelation of his kinship and unalienated affection, we may

further trace the foreshadowing of their deferred recognition, when the King shall say to the gathered nations, "Inasmuch as ye did it (or did it not) to one of these my least brethren, ye did it (or did it not) to me." Since in the antitype even as the type, there are better things to come, a hidden reserve of grace, to be in due time manifested, and the joyful hour arrives at last, when the heavenly Joseph shall make himself known to his brethren, saying, "I am Joseph, your brother," and the tender kiss and sweet forgiving tears shall be for all, though the tenfold portion, the special blessing, and the closest embrace be still reserved for Benjamin.

But it may still be objected that these "least brethren," of whom the King speaks in the parable just referred to, and the loving services done to whom he graciously acknowledges as done to himself, must needs be *Jewish* "brethren," because the Christian church being removed when the wise virgins go in with the Bridegroom to the marriage, and the number of the election now gathering from among the Gentiles being finally accomplished, God's dealings in grace with the Gentiles will have come to end under the present dispensation. Hence it has become usual with prophetic writers to recognize only the existence of a faithful *Jewish* remnant during the continuance of Daniel's separated seventieth week, which, as I apprehend, follows the taking of the waiting church out of the midst. Thus, for example, a recent writer, with whose views I very largely agree, and whose work I regard as a valuable addition to our prophetic literature, tells us that; "Long ere the time of this parable THE CHURCH HAS BEEN REMOVED FROM EARTH. The Bridegroom has come, and has taken away his Bride to the heavenly mansions; and the whole Gentile world has been sunk into idolatry of a kind before unknown, unheard of, viz., the idolatrous worship of a living man, 'The Antichrist.' The 'sheep' of the parable, therefore, are not Christians, simply because Christianity will have been *extinguished*. But they are such as will have manifested a *preparedness* to receive Christ when presented to them. Just as the man born blind (John ix.) to whom our Lord gave sight, was ignorant of the true character of his benefactor, and yet witnessed a bold confession on his behalf before the Jewish rulers. Then afterwards, when Jesus had found him out, and addressed to him the startling question, 'Dost thou believe on the Son of God?' you remember the astonishment displayed in his answer, 'Who is he Lord, that I might believe on him?'

"You can hardly fail to see how exactly

similar this is to the question of the 'sheep,'—'Lord, when saw we thee?' etc. The persecuted remnant of Judah will then be *the only worshippers of Jehovah left on earth*; and these Gentiles by showing them kindness, will have proved that their hearts were open to receive the King of the Jews, himself, as soon as he should be revealed to them. Gladly, therefore, and joyfully, do they open their hearts to him, and enter upon his salvation, when he admits them to it in those gracious words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"Let us never forget," observes this writer, "that the Lord Jesus is a Jew, and will ever remain a Jew. His sympathies are all Jewish; and if he has afflicted, and will yet more afflict, his brethren and kinsmen according to the flesh (Rom. ix. 3,) it is only that he may purify and save, and 'do them good' in the latter end. Those who think they may safely 'help forward the affliction,' and persecute and injure that people because they are at present under the ban of the divine displeasure, will find too late perhaps the meaning of what their Lord hath said, 'He that touches you, touches the apple of his eye.' Zech. ii. 8. The 'brethren,' I repeat, of whom Jesus speaks in this parable, and to whom he points from 'the throne of his glory,' are his kinsmen according to the flesh, the Jews—just rescued by his mighty arm from the grasp of their oppressors. For immediately preceding this judgment is 'the great tribulation' (Matt. xxiv. 21, and Rev. vii. 14, *Greek*)—that season of which Jeremiah the prophet speaks, in a passage already several times quoted, '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.'" Jer. xxx. 7.\*

Now, there are several important statements in this somewhat lengthy quotation in which I perfectly concur. I quite admit, for instance, the existence of such a faithful Jewish remnant as Mr. Ker speaks of. I also agree with him in his chronological location of the parable immediately after the great tribulation. I believe that it is perfectly correct that the Church, or, as I should prefer to say, the Bride, will have been previously removed. And I hold, as firmly as he does, that the "sheep" are not Christians in the usual acceptation of the term. But I must dissent from Mr. Ker's assertion that this "persecuted remnant of Judah will then be *the only worshippers of Jehovah left on earth*," and I must decline to identify this Jewish remnant with the

"brethren" of the parable, not only on the ground, already stated, that such an application of the title is not in accordance with New Testament usage (the words "brethren and kinsmen according to the flesh," quoted by Mr. Ker from Rom. ix. 3, not being spoken *by or of* the Lord Jesus as an ignorant reader might naturally suppose, but by the apostle Paul *of himself*;) and also because there is at least one passage of Scripture which places it beyond doubt that there *will be* Gentile Christians on earth, and in the great tribulation after the removal of the Bride. In the seventh chapter of the book of Revelation we read: "After this"—*i. e.*, the sealing of the "hundred and forty and four thousand of the tribes of the children of Israel"—"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, *These are they which came out of the tribulation, the great one*, (*ἐκ τῆς θλίψεως τῆς μεγάλης*) and have washed their robes, and made them white in the blood of the Lamb," etc. Verses 9-17. Here, then, we have it expressly asserted respecting this white-robed, palm-bearing multitude, first, that they came out of the great tribulation, and therefore contemporaneous with the Jewish remnant; and, secondly, that they are "of all nations, and kindreds, and people, and tongues," and consequently Gentiles as distinguished from the sealed 144,000 of the tribes of Israel. And with this multitude, again, I would certainly identify the foolish "left" to endure all the horrors of "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth," as a punishment for their unreadiness when the Bridegroom comes, and the wise are "taken"\* to the marriage-supper of the Lamb; yet "left" *in hope*, because they also shall at last come out of the great tribulation, and stand accepted before the throne, having "washed their robes, and made them white in the blood of the Lamb."

\* The Greek word, has the force of *receive or take near*, as, into the presence of some one, or near to some one. Hence, in Matt. i. 20 and 24, it is rendered *take unto*: and in John xiv. 3, *receive*. However the parable is interpreted, this at least is certain, that those *taken* are taken in love, and those *left*, left in judgment.

\* Discourses on the Prophecies of the "Last Day." By the Rev. W. Ker, pp. 247-249.

The fact, as it appears to me, is—and to this suggestion I desire to draw special attention, since to overlooking it I mainly attribute the mistake which seems to have arisen—that the great dispensations of God with mankind are not divided from each other by “hard and fast lines,” if I may use the expression, but, on the contrary, to some small extent, *overlap one another*. It has been so in the past, and it will be so in the future. Thus, not to notice the case of the possession of the land of Canaan, though given to Abraham in solemn covenant, being delayed till the fourth generation, because “the iniquity of the Amorites was not yet full,” (Gen. xv. 16, 16,) though quite in point; we have the remarkable fact in connection with the close of the Mosaic dispensation, that though it cannot be doubted that the Christian dispensation commenced *de jure* on the morning of Christ’s resurrection, yet long after this, even down to the destruction of Jerusalem, the Mosaic rites continued to be celebrated, and the temple services to be attended even by the true apostles and disciples of Christ (see Acts *passim*.) There is thus a temporary blending of the twilight of the closing dispensation with the dawn of the coming one, in which it is difficult to distinguish the deepening shadows of the one from the growing light of the other; and it is in this circumstance, I apprehend, that we find the key to unlock the difficulties connected with the debated question, whether any of Christ’s true disciples will be left to endure that time of trouble “such as was not since the beginning of the world,” which, as all prophecy teaches us, is to precede the establishment of Christ’s millennial kingdom.

How exactly the fearful condition and circumstances of the foolish virgins, otherwise the white-robed multitude, during the reign of Antichrist, and the period of the great tribulation, will necessarily correspond with the condition and circumstances through which Christ’s “least brethren” in the parable of the Sheep and Goats, must have passed, will be obvious on a moment’s consideration. “I was an hungered,” says the King, identifying himself with these his least brethren, “and ye gave me meat; I was thirsty, and ye gave me drink: I was a foreigner (*ξένος*), and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” Matt. xxv. 35, 36. Yes, hunger and thirst, cold and nakedness, sickness and imprisonment, such is the *best* earthly lot to be expected by any believer who is found unready at, or who may be converted after, the coming of the Bridegroom, and the rapture of

the Bride. With still greater fulness and emphasis will the words originally spoken of the saints of old, be applicable to Christ’s faithful witnesses then, “They were tortured, not accepting deliverance, that they might obtain a better resurrection; and had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented,” Heb. xi. 35-37. Indeed, the question may be fairly raised, and has been even by the present writer, whether, having regard to the solemn statement of Rev. xiii. 15, any shall succeed in passing through the tremendous ordeal without the actual sacrifice of life? Whether, in other words, the post-translation saints will not be exclusively a martyr-band. But when it is understood and borne in mind that, though Antichrist’s power will in a certain sense be world-wide, yet the special and immediate region of his dominion, and consequently of the deadly persecution spoken of in that passage, will be the Roman “earth,” as distinguished from the “whole world” (see Rev. xvi. 14;) the right conclusion seems rather to be that, while all who do not worship the beast and his image, or receive his mark, and yet remain within the limits of the Roman earth, will assuredly suffer martyrdom: there will at the same time be a certain number *who escape beyond those limits*, and are thereby spared, to be included in a second translation, typified by the translation of Elijah, as distinguished from that of Enoch; which conclusion is greatly confirmed by a passage in the last chapter of Isaiah, where we read, “It shall come to pass, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of *them* (clearly, from what follows, it is Gentiles who are here spoken of) unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren (those of the tribes of Israel as yet ungathered) for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon swift beasts (railways?) to my holy mountain Jerusalem, saith the Lord.” Verses 18-20. From which it is evident, not as is frequently maintained, that the Jews shall be the missionaries to the Gentiles, but on the contrary, that “escaped Gentile Christians shall (at least in this instance) be the missionaries to the Jews

and that, as plainly appears from the preceding context, at a period subsequent to the rapture of the waiting Church.

But though the way be dark and dangerous, though the night be one of tears and terror, the end shall be bright and blessed, the morning full of joy. Once the foolish virgins were rejected, but at last they were received. Once Christ knew them not, but at last he confessed them as his brethren before the assembled nations. Once the door of the marriage chamber was shut against them, but now he sets the door of the Kingdom open before them, and no man can shut it. How blessed is this deferred recognition, and how gracious the principle which it illustrates, the principle which runs like a golden thread through all God's dealings with sinful man—"many be called, though few are chosen." Of the great multitude who come out of the great tribulation it is written, not only that they have washed their robes, and with palms in their hands before the throne of God; but, in words which linger in the ear like the melody of distant Church bells, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which in the midst of throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Rev. vii. 16. 17. Yet in this very enumeration of the blessed immunities of their final and eternal rest, we cannot but notice an absence of any mention of special reward, a negative character in the blessedness promised, which is in exact accordance with the general teaching of Scripture respecting the particular class of believers whom they represent. Not theirs the promise of the morning star; not theirs the privilege supreme, of sitting with Christ on his throne, even as he overcame, and has sat down with his Father on his throne. Not theirs the "new song" which "no man could learn but the hundred and forty and four thousand which redeemed the earth." Rev. xiv. 3. They enter the kingdom, indeed, but it is not with the "abundant entrance" of which Peter speaks (2 Peter i. 11;) but rather, as Paul describes it, "so as through fire." 1 Cor. iii. 15. They rank among the "brethren" of Christ, but it is as the "least," not as the "greatest" among them. They find admittance as virgins, at last, with the Bride, into the King's palace, but it is only as the "virgins, her companions that follow her." Psa. xiv. 14. Blessed as their lot shall be, there is one more glorious still which they have for ever lost. White as their robes are washed, they yet lack the "crown of gold," which only tho-

elders wear; and while in their collective glory they may gleam with "the brightness of the firmament," their glory pales before that of those who in their individual dignity and splendor shine forth "as the stars for ever and ever."

Solemn and searching are the thoughts which the due consideration of this plainly indicated distinction of reward, of dignity, and glory in the kingdom of God is calculated to awaken in the Christian's heart. Too often, it is to be feared, do even the people of God "think of themselves" in this matter "more highly than they ought to think;" too readily, and as a matter of course, do they rank themselves among the wise virgins; and if they do not deny the saintship of the foolish virgins altogether, complacently take it for granted that at all events they stand on a much higher level. But let none delude themselves with the vain thought that these great spiritual heights are to be scaled without heroic effort, or that the crowns and royalties of the kingdom can be lightly won. "Brethren," said Paul, to the saints at Philippi, "I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14.

Can we in the sight of heaven, and with unshrinking conscience, adopt these words from the great apostle's lips? or can it be that while we *have* "counted ourselves to have apprehended," we have forgotten the necessity of "pressing toward the mark for the prize of our high calling?" "Let him that thinketh he standeth take heed lest he fall;" yea, let him take heed lest he find, too late, that it is no light, no easy, no common thing, to be *even a foolish virgin*.

Birkenhead.

W. MAUDE.

For the Gospel Banner.

### Miracles versus Spiritualism.

Spiritualists affirm that there have been no such things as miracles, and that in the very nature of things, there cannot be. All the miracles of the Bible which they admit, they affirm may be explained by the hypothesis of modern spiritualism; that A. J. Davis and others have done and can do such miracles as did Jesus and his apostles.

Miracle—what is it? We care not to make a play upon the Greek nor English words which embrace all that may be claimed as miraculous. For the present we give Webster's definition only, and we do not think that a very happy one. He thus defines a miracle: "1. A wonder, or wonder-

ful thing. 2. In *theology*, an event, or effect contrary to the established constitution and course of things, or deviation from the known laws of nature; a supernatural event." Better: A miracle is an event, not necessarily contrary to the established laws of nature, but above them.

*Examples.* 1. The conception and birth of the Savior. His conception was not ordinary, but above nature. It was not contrary to nature. That is, the laws of generation were not *suspended*; because, in other instances, generation was going on naturally. In this case the laws were not suspended, because they had never been operative. No law had been violated, but an event above nature was brought about. This was a miracle.

2. Jesus walking upon water. The law is, "That human beings, ordinarily generated and born, attempting this, sink. Jesus being an exception to this law, above it, could and did so walk upon water.

3. Water converted into wine. Ordinarily this is the product of the vine. That law held good *then* and *now*. It was not violated. Jesus, in that case, operated above nature.

4. The resurrection of Lazarus. He was supernaturally lifted above and out of the law of death. There was no suspension of his law nor violation of it; because Lazarus was again brought under it. And so with all the miracles of the Bible.

But spiritualists pretend that they can do as great marvels as did Jesus and his apostles. We do not care here and now to follow them through their flounderings, but to present a few miracles which the Savior and apostles did, and which no living man can now possibly do, and thus answer them.

Before appealing to the miracles, we wish to state a fact which we wish borne in mind. It is: That these miracles were performed in attestation of the Gospel; that Jesus was the child of prophecy; that he was the Son of God; that he was the promised Seed; that he died for sins; that he was raised from the dead; that the heavens retain him until he comes in his kingdom. Miracles were performed to make these things *credible* and to *dispose* the hearts unto *obedience*, so that eternal life in the kingdom of God on earth might be the result. God proposed, through Jesus, to do *all* for man, that man may reasonably desire and hope for—to make him entirely righteous and immortal. These are the great desiderata underlying and prompting all these miracles. What can spiritualists show as their incentives to the pretended marvels? Their scribes, lecturers and seers must be handsomely paid for their performances. Jesus

had not where to lay his head. The apostles received their pay in imprisonments, confiscation, stripes, death!

We will now briefly investigate a few miracles, and see whether spiritualists could do these or not. 1. The miracle of "the five loaves and two fishes," Matt. vi. 37-41. Here "five thousand men," fatigued and hungry, were fed on these five loaves and two fishes, and were "satisfied." In this miracle the eyes, ears, taste and stomach of "five thousand men" were addressed. Could "five thousand men" now and here be *deceived*? Were not men then organized as now? The chief priests and scribes were upon the alert to catch Jesus. Had this been an imposition would not their keen noses have scented it and *exposed* it? Will our spiritualists try their hands upon *such* a miracle *now*? Their table-tippings, spirit-rappings, and their "seer" revelations *all* sink into utter insignificance when contrasted with the miracles of Jesus and his apostles.

2. The miracle of water converted into wine, John ii. 1-10. This was at a wedding festival. As the custom of the Jews was, hundreds were in attendance. The sense of sight and taste were both addressed here. The fluid had the *color*, *taste* and *effect* of wine. The governor of the feast chided the bridegroom, because contrary to custom, he had reserved the *best* wine until the last. Could all these persons have been *deceived*? Could we *now* in such a case? If the event had not taken place, the Jews would have used the lying declaration to the injury of Jesus.

3. The miracle of a dead Lazarus raised to life, John xi. 1-44. If such thing had never taken place how readily would the enemies of Jesus have exposed him? It was near Jerusalem. His sisters were well beloved of the Jews. They came in great numbers to "comfort" them. They *knew* he was *dead* and *buried*, and had been for *four days*. Martha objected to moving the stone, because, "by this time he stinketh." Jesus commanded: "Lazarus, come forth," and he who had been dead sprang into life!

Our spiritual friends, when this case is brought up, say, "that Lazarus was in a trance; Jesus was a medium and knew it, and therefore commanded this *just when he knew he was coming out of the trance state*." So, in an argument with a citizen spiritualist, he asserted! Whom shall we believe? The citizen spiritualist nearly two thousand years after the event, or the persons who *saw* and *knew*? The Jews, the enemies of Jesus, were as *astute* as our spiritual friends. Besides, when we come to the miracle of the resurrection of Jesus, their *quibble* will not

arail them. Physiology demonstrates this. A soldier who pierced the side of Jesus let out "blood and water," or bloody water. The serum of the blood in life never separates from the red corpuscles.

4. The resurrection of Jesus, Matt. xxviii. Mark xvi, Luke xxiv, and John xx. The trial, condemnation, crucifixion, death and burial of Jesus are universally conceded. History attests to these. "Blood and water" or bloody water ran from the side of Jesus when pierced. Physiology, with this fact, stamps the death of Jesus as indubitably certain. *Serum never separates from the red corpuscles in life.* Jesus was, therefore, dead before his burial. He was not in a trance state.

He was buried in sight of Jerusalem. A guard of sixty men and a seal upon the tomb were granted. These sixty men were divided into four divisions of fifteen men each, answering to the four watches of the night. It was death by law to break this seal. It was death by law for the soldiers to go to sleep on duty.

It was asserted that Jesus would arise on the third day. The last watch before his resurrection was fresh, and besides knew that, while alive, he asserted he would arise at that time. Excitement must have been painful. With their arms pointed towards heaven defying Omnipotence to rescue Jesus, the time now at hand, the expectation of the most exciting scenes in the annals of the world or of the universe—the resurrection of a dead body—what could have made them sleepy under these circumstances?

At this crisis, when hearts almost ceased to beat, when excitement ran high, when every faculty was tense, God dispatched an angel from heaven, who, with the velocity of lightning, and with the eagerness and power born of heaven, rolled away the stone, when Jesus sprang up immortal, begotten by the Eternal Spirit by the resurrection from the dead! The guard quaked with terror and fell back as dead men! They reported this to the chief priests, who, still alive to their animosity to Jesus, told them to say that, "whilst we slept, the disciples came and stole him away."

Whoever believed such silly stuff? What court would receive the evidence of men confessedly asleep? The chief priests gave them money to tell this lie, and promised to save them from the consequences of going to sleep on duty. This is one side of the story.

The Eleven, forty-three days after the event, in Jerusalem where he had been condemned, before the same people, and whilst the smoke of his blood was yet hovering around Calvary, charged the murder of Je-

sus upon the people, and asserted that God had raised him from the dead. They drew such culminating proofs from prophecy concerning him and the resurrection, backed up by the miraculous displays of the Holy Spirit, and their power to speak in many languages they had never learned, three thousand of his "murderers and betrayers" bowed to the Savior.

The apostles, who at his death, cowered at the voice of a damsel, now became courageous. "They spake as the Spirit gave them utterance." They had been intimately and for years acquainted with the Savior. They asserted that they had been with him "forty days" since his resurrection. They could not have been mistaken. They knew what this annunciation would do for them. The Savior had told them. They saw him die. They knew that imprisonments, confiscation and death would be their lot if they preached Jesus and the resurrection. In the face of all this they did it. Were they impostors? No! Every motive that influences men gives the lie to this. Honor, ease, wealth, and life were theirs, if they would but be dumb upon the resurrection. But all these were counted but "refuse," so that they might push forward the Cross, "win Christ" and immortality in the kingdom of God, and be the means of bestowing these upon others.

In the name of their Master they healed the sick, cast out devils, and raised the dead. These miracles were well known, were not denied, but were tried to be explained away! Three thousand believed these facts in one day, five thousand in another. Peter, in the name of Jesus, made an impotent man from birth, a man over forty years who had never walked, "leap up and walk, and praise God!" Paul shook from his hand a deadly viper into the fire, received no harm from it, and healed by a word a man of "the bloody flux."

All history that speaks of the times and events contemporaneous with Jesus and his apostles admits most of these facts. Upon what hypothesis shall we account for them? People then were very like people now. Could we be imposed upon thus, if the things were not so? Let spiritualists bring a title of as well-authenticated "spiritual manifestations" as these recorded, and undenied, and we shall believe in spiritualism. The earth, the atmosphere, the sick, and devils, submitted themselves to the voice and name of Jesus. Such a cluster of irresistible testimonies and evidences were never before nor since thrown around the cause and name of any being in the universe.

And what are the contra-evidences? That the disciples stole the body whilst the guard

were asleep! We have seen such evidence would be hooted out of any court. And what pray would the disciples want with the dead body of Jesus? It would have been a standing refutation of their silly lies. But they had it not, as the Jews well knew, or they would have compelled them to produce it. They had the power. The Jews had it not, or they would have produced it and forever silenced the silly story of the apostles. Therefore, we cannot account for it upon any hypothesis than that of the apostles.

This, too, agrees with all the facts in the case. A few unlettered fishermen carried the story of the cross, and changed the life and morals of a world in a few years. Men of learning and astuteness acknowledged the facts, obeyed the commands, rejoiced in the hope of the Gospel, and when and where such acknowledgement, obedience, and confession brought with them death. And if the Gospel be not true, then the apostles were the greatest liars that ever lived, and courted imprisonment, confiscation, and death for what they *knew to be lies*; and, whilst great liars and hypocrites, they taught and practiced the purest morals known to man.

The Bible, then, *must be true*; miracles were wrought by Jesus and the apostles; Jesus *did die and rise* from the dead; and man *has a desire for immortality and eternal life*, which that Bible, and that alone, teaches him *may be realized*. A revelation demonstrating that "*God is love*," in that he sent his Son to die that we might live; that God is wisdom, in that he has wrought a plan for our salvation; that God is power, in that he makes all things work to this end; and that he is mercy and power combined, in that he *disposes* man to *believe* and *obey* the truth in order to eternal life, surely should commend itself to mortal man as the embodiment of wisdom, love, and power!

A. MALONE.

*Palestine, Ill., March 7th, 1869.*

For the Gospel Banner.

### The Judgment—No. 4

This is intended to compare the book of Revelation with visions shown to the prophets. It is simply a book of various visions exhibited to John who was transferred, in spirit, into, or to the Lord's day, or day of the Lord. The early Christians, who were either acquainted with the prophets, or heard the apostles preach, surely looked at these visions as being exactly in harmony; or otherwise they would have been justifiable in rejecting them—if so be they are in harmony, the one explains the other. The

design is explained to John, where it is said, "come up here, and I will show thee things that shall come to pass hereafter," iv. 1. After the seven messages to the seven congregations, contained in the second and third chapters, the first vision opens by setting an "open door," and "a throne," and twenty-four elders; then are presented four beasts, which is followed by an ascription of praise for salvation, as though it had occurred, but is a *hereafter* affair. This vision is contained in the fourth and fifth chapters, in which latter is an exclamation of praise, "and we shall reign on the earth," ver. 19.

Now begins the opening of the seven seals, and the things noted that follow each opening. The first is opened, and John saw in vision a white horse, and he that sat upon him had a bow, and a crown given to him, "and he went forth conquering and to conquer," Rev. vi. 1, 2. This exhibits Jesus in a war attitude, which of course cannot be till he comes. Every separate opening will be found a parallel event, and cannot occur till the Lord's coming, and will take place when he does come. It must not be regarded as one event following another, as the days of the week which follow in rotation, but as events to transpire in the same day, exhibited under various similitudes. Judgments are displayed in the first opening, and the second is a further explanation of the same. Then the red horse with a rider to "take peace from the earth" is exhibited, ver. 3, 4. Surely the world will then be in a stir, "nation against nation and kingdom against kingdom," and the "rushing of nations like the rushing of mighty waters;" and the obedience to the call to "wake up their mighty men," having "taken peace from the earth," and having a great sword. We are to regard this as an exhibition of the attitude of the nations during the sitting of the judgment, which is to be followed by a supplanting, or taking the kingdoms under the whole heavens to give to the people of the saints, who are to reign on the earth. If Moses was a military man, so were the Jews authorized to regard him. We look for the Lord Jesus in "flaming fire," to "avenge the blood of his servants." So far the whole world, under the two openings is totally discomfited, and there is no peace, with a war declaration sent out for all to obey Jesus to the glory of God, and every knee to bow confessing his lordship, otherwise, as Peter preached "every soul shall be destroyed from among the people, or as Paul says, "punished with an everlasting destruction from the presence of the Lord, and the glory of his power." We shall see that the gospel that is to be proclaimed in that

age, is to obey the national proclamation, and not as now.

The opening of the third seal exhibits a black horse, and great distress, verses 5, 6.

The fourth is opened showing a pale horse with death for a rider, and hades following after. Their jurisdiction is limited to a fourth part of the earth, to use the sword, etc., which is to take place at or about the same time, verses 7, 8.

Under the fifth opening is exhibited what is so repeatedly spoken of by the prophets, and the Lord also, when referring to events associated with his coming. There shall be distress in the land; "and some of you they shall cause to be put to death," etc. "Some of them of understanding shall fall to try them;" and they are to overcome the holy people, wearing them out, scattering their power, who are to be slain in various ways, which is forcibly brought up in the opening of the fifth seal. Those regarding the prophets in the light spoken of by the prophets, will have no difficulty in seeing the Jewish altar put up and the temple, at which place the saints will be slaughtered. And they are heard, in vision, to call for a reason of the postponement of vengeance; in answer to which others are yet to suffer beside those at the altar. The greatest obstacle in the way, in our view, is the unfounded assumption that an apostolic church was to continue throughout the ages, and that all the persecution here shown relates to the so-called church; and hence the enrollment of saints in all ages, and no other idea is allowed, verses 9-11.

Then follows the opening of the sixth seal, which shows parallel events to occur, and how many Israelites are preserved from death of each tribe—144,000 are recorded as being sealed. Now we are reminded of what the Lord said about that great salvation. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall refuse to shine, and the stars of heaven shall fall." We refer to the whole passage beginning at verse 12th and running to the end of the seventh chapter. Much is contained in this seal. We should call to mind what Isaiah, Ezekiel, Joel, the Lord, and Peter at Pentecost said, about the signs of the sun, moon, and stars, at which time the Lord will come in the clouds of heaven, with all the saints, having had the air-meeting, but no assize court sits. The saints are to see, and be with the Lord from that time, and when he executes judgments in vengeance, such as many have not learned, there will be no time devoted to fix an assize court to try saints, but the heathen round about, as we have repeatedly shown from the prophets.

The seventh seal is opened, Rev. viii. 1-7. Then follow other events connected with that deliverance just referred to.

Now go back, and let the trumpets sound in rotation, and not parallel, as the visions of the seals are, and we will see at the conclusion that the seventh sounding brings the salvation.

The first sounds, and the effects are that the third part of the trees, and a third of the earth is burnt, and all green grass, viii. 7.

The second produces a destruction of the third part of the creatures in the sea, and the third of the ships are destroyed, by having a great mountain cast into the sea, ver. 8, 9.

The third angel sounds and the wormwood star is cast into the rivers, and many men died of the bitter waters, verses 10, 11.

The fourth sounds, and the third part of sun, moon, and stars, are smitten, and a third part of the day and night was hindered from shining. Then follows an exclamation of wo, or pity on the inhabitants of the earth, by reason of other terrible calamities to follow, verses 13, 14.

In the sound of the fifth we see by various similitudes that those not having the seal who have the mark of the beast, are to be subjected to severe torment five months. This exhibits the time before referred to when peace is taken from the earth. Then for two woes remaining only one having passed, chap. ix. 1-13.

What follows is to follow in quick succession. Under the sixth blast exhibits stirring events in the nations, but leaves the Lord yet absent.

Then is put on exhibition the measurement of the temple and altar. Chapter xi. This is followed by the vision of a great wonder,—“a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” chap. xii. Chapter xiii. describes the seven-headed and ten-horned beast; and chap. xiv. gives the vision of the Lamb. These four visions are parallel, and bring out the same results. All four are necessary to show the attitude of the twelve tribes; and second, the beast and his position and conflict with the house of Israel, exhibited in the vision, as a woman in travail, who is finally delivered. The power that conflicts with Israel is the seven-headed beast. Chapter xiii. We have repeatedly shown what is to become of him, his subjects, his government, and that it is never to rise again, in whose place the saints of the Most High take and possess the kingdom under the whole heaven. But who is this woman travelling in her pain to bring forth, but the house of Israel at the time the beast overpowers them, and prevails for his



allotted time? In the vision of the Lamb the 144,000 are with him. Then follows a national proclamation of gospel, ordering and commanding obedience or abide the penalties. See chap. xiv. 6, 7. Because "the hour of his judgment is come." Then the glad tidings, as we have said is the order enforced, which is to be attended with everlasting destruction for disobedience.

The Lord having arrived, called his saints, given them "power over the nations" to "judge the world," who are to use them, like a potter has power to break the vessel, using lordship as a "joint-heir" with the first-born among many brethren. Thus the saints are to judge the world, having principalities, powers and dominions given to them. Curses are already gone forth from Paul both to those not loving our Lord Jesus Anointed, and to any daring to preach another gospel. The power of both punishment and pardon is to be a gift to saints.

The sounding of the seventh trumpet brings events to a close, as explained that it would. (Rev. x. 7.) But it sounds, xi. 15, and events that were expected, the kingdoms of this world "become the kingdoms of our Lord and his Christ." Thanksgiving is offered now for the salvation, and his wrath is come, and a destruction of those who have destroyed the earth.

But in all this it is clear that those judgments are upon the existing nations, and not on the dead who have not the Spirit in the heart, having the purification by faith. For such are as though they did not exist, which to bring up is simply to bring into creation, if they have not the Spirit; but if they have, he shall also quicken your mortal body. "Thy dead men shall live," but if not of that class, they are "as the beasts that perish." Dispensations may arrive when judgment will be inflicted, but if God passes by and winks at their folly, taking no account of it, they are those who have wandered out of the way, who are to "remain in the tomb;" but those living up to that dispensation are not to be allowed to do so, because they are now under government.

We wish to call special attention to three separate visions, which are parallel in their application.

The first is the vision of the measurement of the temple, and the altar, and the worshippers in it. Rev. xi. 1-14. It will be seen that the outer court is a Gentile affair, and is left unmeasured, ver. 2. We want to know what is here meant by the "two prophets," explained to be the two "olive trees," and the "two candlesticks." These are to be attacked by the beast, who treads under foot the holy city forty-two months, and he is to overcome them and kill them, and is to

make war against them. Now we are sure that the Gentiles are to war against Israel, the two houses, Ephraim and Judah, who are to be at enmity till the restoration, but with whom God has covenanted to save seed from the enemy. These two prophets are to prophesy the same term of time allotted to the abomination of desolation. By referring to the seventh chapter, it is clear that under the sixth seal, when opened, the twelve tribes are brought on the stage in vision; and we suggest that the Apocalypse is as the other prophets, referring to Israelitish affairs. And we suggest also that the "two prophets," are the two houses of Jacob. To say they are literal men, seems unsatisfactory, because war against two men by such a host as the beast is to command seems absurd; but as we said before, it is the house of Israel. Now examine the vision of the woman in chap. xii. crowned with a crown of twelve stars, clothed with the sun, and having the moon under her feet. The beast [dragon—Ev.] is to attack this woman, but she is nourished for a time, times and a half a time, from the face of him, and is delivered of a man-child who is to be the ruler of nations with a rod of iron. This child is caught up unto God. This certainly refers to the ascension of the "we that are alive and remain unto the coming of the Lord," who are to ascend into the air with those who have been accounted worthy of a resurrection from the dead, and raised to incorruptibility, instantaneously, quick as an eye wink. And as the coming of the Lord is to those that turn from ungodliness in Jacob, it is very clear to us that the waiting ones are of the twelve tribes. In both these visions the beast is shown to attack them. The beast that John saw rising up out of the sea with power to continue forty-two months shows this. This is the same time that the saints are to be overcome, and killed, till a certain time. This beast is to cause to be inscribed the number 666 either upon the forehead, or in the hand, that they may be recognized as his licensed subjects.

Louis Napoleon is so far from doing this, that he is, in our view, the benefactor of the Jews. And it would be impossible for him to be the beast, because he is old, and does not desire, nor can he do these things. If he is, he is to be indignant at the holy covenant which causes him to return, at which time he is to pollute the sanctuary of strength and take away the daily sacrifice. Dan. xi. 28-31. When the time of the end arrives he is to fight a great battle. And he is to establish the tabernacle of his palace in the glorious holy mountain. He is to succeed the revenue collector, who is only to continue a few days; and he in turn has suc-

ceded one that has been in the holy land by whose hand it is to be consumed. See ver. 16. Then if Napoleon should go into the holy land and consume it, admitting that the Jews are there already offering sacrifices, know that he is to be succeeded by a tax collector, and then he by the vile person. See verses 20, 21. Then will be the time to count the number of his name. But it is said that the number has been counted in the numeral letters of his name. So has it of the Sultan of Turkey. But has Napoleon caused all, both small and great, to be marked with that number? The beast is to have his body burned, or given to the fiery flame; but the other beasts are to have their dominion taken away. After he serves his time, times and the dividing of time, the judgment shall sit. See Dan. vii. 25, 26. It is a Grecian monarchy and not French. Read Dan. viii. 19 to end of chapter, and you have it. It is not the captivity of the Jews by Titus; nor has it ever occurred. The Lord spoke of the city being compassed with armies, and made it identical with that spoken by Daniel; and then adds after telling of the great tribulation, "Immediately after the tribulation of those days" many events are to speedily occur, one of which is the sign of his coming, it being perceived as the lightning shining every where; because the sun refuses to shine, nor is there moon-light, nor stars shining. Thus the light can penetrate and be perceivable at a distance from the east to the west. Yet many false advent theories are to be extant at that time, and even some are to claim the Christship, and some saying he is in the desert, and others that he is in the secret chamber. Evidently those saying that he is in the secret chamber, are to advocate a secret coming, and that it is not a public occurrence. We think that the "man of sin," "son of perdition," whom the Lord is to destroy at his coming in flaming fire, is to perish variously; some by earthquakes, some by famine, some by their own swords, some by the earth and rocks of mountains being cried to by him that fights with the sword of his mouth. And thus a mountain in the valley of vision could press out the blood to the depth of the horses' bridles for six hundred furlongs, and be literally fulfilled.

Shall we not wait for the Jews to return, and not only Napoleon to pass away, but his empire, and perhaps all present forms of monarchies? because they all, including Europe and America, are to give their power to the beast. It will be seen that not so much scripture is quoted as may be looked for. But this is purposely done, to quote without all the references.

It tells hard on republics and democracies

that it is to be proclaimed over all the earth that they should make an image to the beast; and power is to be given to the beast over all tongues, kindreds, and nations. And all upon the earth shall worship him, whose names are not written in the book of life. See Rev. xiii. 7, 8, 14. So this proclamation is to be over all the earth, so that those who refuse to conform are to be killed. There is no exception; the bond, the free, the rich, and the poor all must obey or die. This religious distinction, will also tell clearly who are faithful unto death. And here again we are obliged to allow that those refusing are Israelites. We already anticipate their feelings in the day of their adversity, who are exhorted in advance of their suffering to watch from the time the city is encompassed with armies, as related by Daniel, which they knew gave his people into the hand of the enemy to be scattered, and to destroy their power, and to overcome them; and even to cast the truth to the ground, and wearing out the saints, simply for refusing to conform to a religion that shall be admired and obeyed by the beast, "son of perdition." For all this cruelty, this barbarity, keen vengeance in anger and fury with jealousy kindled to a flaming fire, the Lord will avenge his servants speedily, though not at their first cry unto him, but being wearied with petitions to avenge, he finally grants it and comes. It is clear that summer is nigh when the buds put forth their leaves, so, when you see these things come to pass know that the kingdom of God is near. The Lord gave advice when they saw these things coming to flee to the mountains, and forbade them to enter the city; not even allowing them to either get goods or clothing, but to escape.

If we were in that day we could say in reference to the city, and all its wealth, it must all be given up; and when a great army is passing through the land, it is not he, and to his successor, the tax collector, it is not yet, but the next can be positively known to be the one, so noted in the scriptures of truth. And we should expect to fall to be tried; and think the saints cannot fail to see when the trumpet is blown that the priests, the ministers of the altar, having gathered the people, old and young, and cry mightily to God with fasting that then is the exact time to look. It cannot be long nor far. Then let the sun refuse to shine, nor let the moon give light, and the stars cannot pierce that glory that shall be revealed. Though wickedness is great, they are but gathered into the winepress, whose blood must be shed to avenge his servants. Yet it is a very small remnant to be saved who would also have been killed only for the

timely coming of the King of kings to strike through kings in the day of his wrath.

May the God and Father of our Lord Jesus Christ grant the light to shine, and grant an escape from all these things that are to come to pass.

B. SWEET.

[We have given considerable space to the foregoing articles on the Judgment, by Bro. Sweet, so that he might have opportunity to develop the subject; but we fear not to the satisfaction of the majority of our readers. Bro. Sweet's style of presenting what he has to say is too confused—there is a want of distinctness in his thoughts, and a certain crudeness in his ideas,—that many readers do not grasp his meaning at all. There are some things advanced by Bro. Sweet worthy of attention, but we think he has got matters rather mixed. However, we leave our readers to judge for themselves.—EDITOR.]

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

April 1st, 1869.

#### Mortal or Immortal? Which?—No. 7.

We now purpose to examine very briefly some of the texts relied upon to prove the immortality of the soul, and which are frequently brought forward as objections to the complete mortality of man.

In the Old Testament we notice a few passages where the words *spirit* and *soul* are mentioned, and which are thought to teach the doctrine of a separate, conscious, and immortal entity in man. Among these we mention—

1. Num. xvi. 22—"And they fell upon their faces, and said, O God, the God of the *spirits* of all flesh." It is said by some that this proves that there is a spirit in man, or why should it be spoken of as distinct from the flesh or body? The original word is *ru-ach*, as we have before stated, and means *breath*, or *life*. It is here said that the Creator is "the God of the *spirits* of ALL FLESH"—whether of man or beast. They have all *one breath* or *spirit*. Eccl. iii. 19. Job said

—"The *spirit* of God is in my nostrils." could not mean by this the *Holy Spirit*, which the prophets spoke; nor could mean a conscious, never-dying spirit, which is generally understood to be the *real man*. By no means. Job's *mind*, or Job himself could not be in his own nostrils. The *spirit* in his nostrils was the *breath* of the Almighty—that which was breathed into man at his formation—God's atmosphere. "The *Spirit* of God hath made me, and the breath of the Almighty hath given me life." "If he send his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust," Job xxxiii. 4; xxxiv. 14, 15. Thus we may clearly see how it is that God is called the "God of the spirits of all flesh."

2. Again, God is called the former of man's spirit, thus proving that man must have a spirit. Zech. xii. 1—"The burden of the word of the Lord for Israel, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Now "the *spirit* of man within him" is the *ru-ach* or breath which has been given to him, and the Lord God is the maker of that of well as of the heavens and the earth. Indeed this is plainly expressed in Amos iv. 13—"For I, he that formeth the mountains, and createth the *wind* (*ru-ach*)... the Lord, the God of hosts is his name." This *ru-ach* which passes through man's nostrils is necessary to support life, but is no part of man's mind, or person; nor is it a part of God himself, as man's spirit is supposed to be.

3. In Job iv. 15 we read—"Then a *spirit* passed before my face, the hair of my flesh stood up." This is claimed by some as positive proof of the existence of human spirits. But Eliphaz says a *spirit*—he does not say a *human spirit*. That there are spirits—"ministering spirits"—we believe; but there is no evidence to prove that these are immortal human spirits, who can live without bodies. Besides, *this spirit* which Eliphaz saw was in "a vision, when deep sleep falleth upon man;" and the doctrine enunciated by this "*spirit*" shows the absurdity of man's claim to inherit immortality.

Hear it—"Shall MORTAL MAN be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly; how much less in them which dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth," Job iv. 17-19.

4. In 1 Sam xviii., we have an account of Saul visiting the witch of Endor. Many refer to this as proof that persons live after death in spirit form; but the history of this case does not demonstrate it at all. It does not say that Samuel's spirit was consulted. Saul said, "Bring me up Samuel;" and the account says, "the woman saw Samuel." Now we have no idea that Samuel had any thing to do with this matter in any shape; Saul was simply imposed upon. We cannot suppose that this witch had power to raise up Samuel from the dead, or if she had that power, that God would answer Saul through Samuel, when it is said that "the Lord answered him not neither by dreams, nor by Urim, nor by prophets." Saul did not see Samuel, for he asked the woman—"What form is he of?" and she said, "An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel." The conversation that followed probably took place in a similar manner to communications received through spiritual mediums at the present day. The woman spoke, as Saul understood, for Samuel; and these mediums speak, personating the dead relatives of those who consult them. But here is no proof whatever that the spirit lives or is immortal. The whole matter is condemned in the Scriptures. We read—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking of a familiar spirit, to earnestly search of it; and earnestly sought not of the Lord; therefore he slew him," 1 Chron. x. 13. This was according to the law in the case—"The soul that turneth after such as have familiar spirits, (mediums,) . . . I will set my face against that soul, and will cut him off," Lev. xx. 6.

5. An objector says, if the *soul* does not exist separately from the body, why did Elijah pray—"O Lord my God, I pray thee, let this child's *soul* come into him again," 1 Kings xvii. 21-13. The reader must not forget what we have written on this subject before, showing that *enphesh* here translated *soul*, signifies *breath*, and *life* as the result of breathing. In verse 17 it is said, that "his sickness was so sore, that there was no *breath* left in him;" in other words, *he died*. So when the Lord heard Elijah, and the child's *soul* or *breath* returned into him again, *he lived*.

We will now refer to a few passages in the New Testament, where it is supposed that the immortality of the soul is implied, or receives some support. But we must be very brief, as our space is limited. We notice—

1. The "*spirits* of just men made perfect," Heb. xii. 18-24. Every one will admit that the just ones will not be perfected before the resurrection; and even the orthodox immortal soulists will say that they are not complete or perfected till the soul and body are re-united. Paul shows at the close of Heb. xi, that the Old Testament saints, though they "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." Perfection then will come to *all* at one and the same time; and when the Hebrews to whom Paul wrote shall come to Mount Zion, etc., they will come also to the "*spirits* of perfected just ones," who will be perfected as well as they, and with them constitute "the general assembly and congregation of the first-borns." As this then refers to the perfect state—the resurrection state—where are the *spirits* of the just ones? Not separate and distinct from the body, even according to orthodoxy, for they will then be re-united as they say. "The spirits of just men made perfect" then, cannot mean anything else than the *persons* of perfected just ones. We have also in this chapter at verse 9, the phrase, "the Father of spirits." This is very similar to the passage already considered—Num. xvi. 22, where God is called

"the God of the spirits of all flesh;" to which we refer the reader.

2. Another place where *spirit* is mentioned, and thought to favor the popular belief is 1 Cor. v. 5—"Deliver such an one unto Satan for the destruction of the flesh, that the *spirit* may be saved in the day of the Lord Jesus." This is a very obscure passage to one who believes in popular theology. Instead of delivering the body over to Satan, the divines says that the wicked spirit is delivered over to him, in order to be tormented. Quite another doctrine to what Paul taught. This wicked person—a member of the Corinthian church—Paul commanded to be inflicted with a corporeal punishment, in order to bring him to repentance, so that *he* might be saved in the day of the Lord Jesus; and we find that the punishment inflicted had its desired effect; for in 2 Cor. ii. 6, he again writes—"Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye should confirm your love toward him." That the apostles had the power to punish offenders with disease, and even death, is very evident from Acts v. 1-10; xiii. 8-12; 1 Cor. v. 1-6; xi. 30-32; 2 Cor. x. 6; xii. 20, 21; xiii. 1, 2, 10; 1 Tim. i. 20. To say "that the *spirit* may be saved in the day of the Lord Jesus," is simply equivalent to saying that the *person* may have *life*, or that his *life* may be *preserved*; because the word *spirit* here either means *life*, or is used periphrastically for the man himself.

3. 1 Pet. iii. 20—"By which he went and preached unto the *spirits* in prison." There says the objector, what can you do with that? We might very easily return the inquiry, for it is admitted by all orthodox commentators to be a very difficult text to explain. "*Spirits* in prison," or as rendered by the Syriac, "*in the grave*," expresses here by metaphor what is more plainly written in chap. iv. 6—"For this cause was the gospel preached to them that are *dead*." Hence *dead spirits* or *persons* are meant, who are

now in the grave, literally "in guard," in prison. That *spirit* is used sometimes for *person* may be seen by comparing 1 John iv. 2—"Every *spirit* that confesseth that Jesus Christ is come in the flesh, is of God."—with the 15th verse—"Whosoever shall confess that Jesus is the Son of God," etc. Noah, "a preacher of righteousness," preached to those antediluvians, by the influence of that Spirit which raised up Christ from the dead. There is no such absurd doctrine taught in the text, as that Christ's ghost actually descended into hell, (as Catholics, Episcopalians and others have it,) and preached the gospel to dead men's ghosts. At least, we see no ground for such a belief. Take the other view and all is natural and easily understood.

4. But did not John see the *souls* of the martyrs in heaven? and is not that a positive proof that the *soul* is immortal? The passage referred to reads as follows—"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," Rev. vi. 9. The reader will observe that these *souls* were under the altar, and not in heaven, and that they had been *killed*; for in verse 11 they are told that they should "rest yet a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Hence these *souls* (*psuchai*) were *persons*, as we have before defined, and not the ghosts of dead men. They cried for vengeance, with a loud voice, saying, "O Lord, holy and true, dost thou not avenge *our blood* on them that dwell on the earth?" The blood of these souls had been shed, and though slain they are figuratively represented as crying aloud. Thus the blood of Abel *cried out* to Jehovah from the ground, and the blood of Jesus *speaketh* better things than the blood of Abel. If blood can speak, so can martyred individuals. In Rev. xx. 4 John saw the "*souls* of them that had been beheaded for the witness of Jesus," etc.,—the brethren of those whom he saw under the altar, who were told to rest yet for a little season; "and these *lived*

and reigned with Christ for a thousand years." "This is the first resurrection." These *souls* or *persons* then had been dead, or they could not live again as is here intimated. We see no proof of immortal soulism in these texts, or of the separate, conscious state of the dead.

5. We shall introduce one more text, which is very frequently quoted to sustain the popular view,—Matt. x. 28—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." In Luke xii. 4, 5 we have the same discourse given by another writer. The term *soul* and *body* in this place comprehends the whole being—something like what the apostle Paul says in 1 Thess. v. 23—"May your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,"—that is, the *whole person*. The disciples were not to fear men who could only kill the body—deprive them of present life; but they were to fear God who had not only power over the present life, but also over the future one. The word *pouche* in this as well as in a great many other places means *life*, and not an immortal soul. Future life was promised to the disciples. Jesus said—"Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it," Matt. xvi. 25. A disciple may *save* his life by denying Jesus, and *lose* the future one; and by confessing his name before men he may lose this present life, but he will gain an unending one. The power to give eternal life, or to cut off from that life, is in the Father, and in his Son. No man has that power—all they can do is confined to the body; they may kill it, but they cannot prevent its living again, if God wills it. Therefore, it is wisdom on our part to "Fear him." *He* has jurisdiction over the future, and is able to *destroy* both body and soul in Gehenna. Whatever orthodoxy may make the soul to be, it is capable of being destroyed,—"killed, annihilated, demolished, ruined."—*Webster*.

With this brief examination of these few texts we leave the subject for the serious consideration of our readers. There are

many more which might have been adduced, but none more difficult, or which more seemingly favor the immortal soul theory. There is yet another class of texts which are relied on, and are frequently brought forward as objections to our views,—viz. those which speak of the punishment of the wicked. In our next we shall introduce these in connection with the scripture doctrine on the subject. EDITOR.

Questions and Answers.

Waveland, Ind., March 12th, 1869.

BRO. WILSON:—As this is an age of inquiry, will you permit me to ask a few questions through the *Banner*, expecting you, its editor, to give them immediate notice?

1. Can a disciple of Christ partake of the "Supper" with one whom he knows teaches "for doctrines the commandments of men," and will not allow the whole truth to be taught, and yet be justifiable in the sight of God?

2. Are we allowed to judge whether such characters (for instance, Campbellites,) are subjects worthy to perform that ordinance?

3. When a Gentile becomes obedient to the faith, does he become an Israelite? Are the words Jews and Israelites synonymous terms?

4. Can a sectarian priest correctly administer the ordinance of Baptism? If not, who first administered that ordinance properly since the Papacy obtained power?

Now Bro. Wilson, if you consider the foregoing questions worthy of notice, we shall be pleased to see a Scriptural response. Yours in the hope of the promises made of God to the fathers, A. G. SHOCKEY.

ANSWERS.

1. We cannot conceive how a true believer can do so, and act consistently. Jesus has said of such as "make the commandments of God of no effect by their traditions," quoting from Isaiah, "Ye hypocrites! well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men," Matt. xv. 7-9. Such worship is declared to be in vain, and therefore of no account. Besides, it is written "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the

truth in unrighteousness," Rom. i. 18; and we are forbid to encourage any one who is not of the truth. See 2 John 9, 10.

2. Certainly; if we have no right to judge as to what is "the truth," and who are "walking according to the truth," we might as well amalgamate with the world at once, and believe anything and everything that exalteth itself against the knowledge of God. But we are commanded to "Prove all things; hold fast to that which is good;" and to "try the spirits whether they are of God; because many false prophets are gone out into the world." 1 Thess. v. 21; 1 John iv. 1.

3. When a Gentile is obedient to the faith, he is one with Christ, who was "an Israelite indeed in whom was no guile;"—the One Seed of Abraham, both according to the flesh and faith. A true believer being one with him is therefore reckoned as Abraham's seed, and an heir according to promise. But this is only through adoption. "In Christ Jesus, those who were far off, are brought nigh by the blood of Christ." They are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 13, 19. But this adoption does not make a Gentile an Israelite according to the flesh, that is, a literal descendant of Abraham.

All Jews were Israelites, but all Israelites were not Jews. A Jew proper belonged to the tribe of Judah, which was one of the twelve tribes of Jacob or Israel; a member of any one of the tribes was an Israelite. For instance, Paul said—"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," Rom. xi. 1. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I," 2 Cor. xi. 22. And Paul also calls himself a Jew—"I am verily a man which am a Jew," Acts xxii. 3. The tribe of Benjamin had been swallowed up and incorporated with Judah from the time of the Judges, and hence the name Jew was associated with both tribes.

4. A sectarian priest has no right to administer ordinances; that is, the Scriptures give him no such authority. If a sectarian,

he is not in the faith—he has neither believed nor obeyed the gospel himself; and when he undertakes to do work for the Great Head of the Church without first being cleansed in the bath of regeneration, he handles sacred things with polluted hands, and must bear the responsibility. But we presume that the design of the question is, as to whether a believer's immersion is valid or invalid, if administered by such a person? It is the faith of the candidate, and not of the immerser, that makes immersion valid or invalid. If a person was immersed by a Peter or a Paul without the proper faith it would avail him nothing for salvation.

And if he had the right faith when he was immersed, though the administrator had not, or should even have been an hypocrite at the time, it would not make his immersion invalid. We do not know who was the first to administer immersion in these last times, or whether there has been any first.

EDITOR.

#### What Next?

Are we in the "time of the end" when "knowledge shall be increased," and when "the wise shall understand?" or where are we? We had occasion to notice in *Banner* of March 1st, a *new discovery*, made by one of the editors of the "*Marturion*," with reference to the force of the Greek preposition *en*, as used by Paul in 1 Cor. xv. 42-44—a discovery claimed to be of so much importance, it harmonizes Paul with himself, and sets at rest forever the much vexed question that 1 Cor. xv. is against the doctrine of "mortal resurrection." So the editor claims. If his view of the matter is untenable, then he admits that his darling crotchet falls to the ground for want of support. Well, we endeavored to show that it was not much of a discovery after all, and that Paul just meant what he wrote. In the "*Marturion*" for March, the article on "Mortal Resurrection" is continued, and we are sorry to see how the editor belabors Paul in order to make him contradict himself. Not only is his argument misapplied, but language attributed to him which he never wrote.

In order to show the reader the glaring absurdity and daring recklessness of the writer, we will let him speak for himself. He says—"PAUL TESTIFIES, in whatever state the one earth-formed man came forth from the hands of his Creator, *in just such a state* will the many who are sleeping in the dust of the ground awake." Mark, this is given as Paul's testimony. He says again, "However, Paul continues—'And inasmuch as we *shall bear* [Griesbach] the image of the earthy one, we shall also bear the image of the Heavenly One, but this 'I say, brethren, that flesh and blood cannot inherit the kingdom of God.'" Now where does Paul *testify* as above affirmed? Verse 48 is given as proof, of which a new translation is attempted, as follows: "Of what kind was the earth-formed one, even of such sort are the earth-formed ones; and of what kind is the heavenly one, of such sort also the heavenly ones." This is given as Paul's testimony to prove mortal resurrection. Adam was the "earth-formed one," and "*in just such a state*" will the sleepers awake, and be "the earth-formed ones;" at least so says W. H. Hacking.

If we understand the apostle aright, he is contrasting *two* men, the *first* and the *last* Adams—and *two* states, the *earthly* and the *heavenly*. The *first* Adam is described as "a living soul," the *second* or *last* Adam as "a quickening spirit;" the *first* man of the earth, the *second* man the Lord from heaven; *first* the natural or soulical, *afterward* the spiritual. These are the federal heads of the two great families. "By (the first) man came death, by (the second) man came also the resurrection of the dead. as in (the first) Adam all die, even so in Christ (the last Adam) shall all be made alive." The order is "not first the spiritual but that which is natural," or soulical; "and afterward that which is spiritual." As the first man Adam was formed of the dust, so all his posterity also partake of his nature—"We are but dust;" "as is the earthy such also are they that are earthy." And as the last Adam is spiritual and heavenly,—"the Lord from heaven," so those of this great family will be hea-

venly. "And as we *bore* [εφορεσαμεν, 1 per. plu. aor. 1, ind. act.] the image of the earthy, we shall also bear the image of the heavenly." We are sown bearing the image of the earthy, Adam—in corruption, in dishonor, in weakness, a natural body; but we shall be raised bearing the image of the last Adam, —the spiritual and the heavenly one,—in incorruption, in glory, in power, a spiritual body. Such we understand Paul to teach, and to show those simpletons who wanted to know how the dead are raised, and with what body they should come.

We call the attention of the reader to an important error in the "*Marturion*." In quoting verse 49, the editor says—"Paul continues, 'And inasmuch as we *shall bear* the image of the earthy one,' &c.; and appeals to Griesbach to show that that is the true reading. Now this is not so; neither Griesbach's Greek text, nor the common, nor Bloomfield's, nor the Vatican MS. so reads. We know of no Greek copy, or version, or translation which has such a reading, except W. H. Hacking's of Listowell, Canada. Paul did not write it so; and how dare any man change his words in order to favor a new theory contradictory of the obvious sense in which he wrote? We trust that this is an oversight; if so, it will be acknowledged and corrected. It is hard to make Paul testify against himself. Treat him fairly and he will not do it. Paul never taught that he and his brethren would rise from the dead in the image of the first man, or that they would then be mortal. No, Paul says that a *soulical* body is sown, and a *spiritual* body is raised. W. H. Hacking teaches, that a *soulical* body is sown, and a *soulical* body is raised. It is well that both are not apostles, or we should be at a loss which to follow. We incline to believe Paul, and have no doubt if he were now alive he would rebuke some very sharply. We repeat his words in verses 33, 34 for the benefit of some,—“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.”—EDITOR.



truth in unrighteousness," Rom. i. 18; and we are forbid to encourage any one who is not of the truth. See 2 John 9, 10.

2. Certainly; if we have no right to judge as to what is "the truth," and who are "walking according to the truth," we might as well amalgamate with the world at once, and believe anything and everything that exalteth itself against the knowledge of God. But we are commanded to "Prove all things; hold fast to that which is good;" and to "try the spirits whether they are of God; because many false prophets are gone out into the world." 1 Thess. v. 21; 1 John iv. 1.

3. When a Gentile is obedient to THE faith, he is one with Christ, who was "an Israelite indeed in whom was no guile;"—the One Seed of Abraham, both according to the flesh and faith. A true believer being one with him is therefore reckoned as Abraham's seed, and an heir according to promise. But this is only through adoption. "In Christ Jesus, those who were far off, are brought nigh by the blood of Christ." They are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 13, 19. But this adoption does not make a Gentile an Israelite according to the flesh, that is, a literal descendant of Abraham.

All Jews were Israelites, but all Israelites were not Jews. A Jew proper belonged to the tribe of Judah, which was one of the twelve tribes of Jacob or Israel; a member of any one of the tribes was an Israelite. For instance, Paul said—"I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," Rom. xi. 1. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I," 2 Cor. xi. 22. And Paul also calls himself a Jew—"I am verily a man which am a Jew," Acts xxii. 3. The tribe of Benjamin had been swallowed up and incorporated with Judah from the time of the Judges, and hence the name Jew was associated with both tribes.

4. A sectarian priest has no right to administer ordinances; that is, the Scriptures give him no such authority. If a sectarian,

he is not in the faith—he has neither believed nor obeyed the gospel himself; and when he undertakes to do work for the Great Head of the Church without first being cleansed in the bath of regeneration, he handles sacred things with polluted hands, and must bear the responsibility. But we presume that the design of the question is, as to whether a believer's immersion is valid or invalid, if administered by such a person? It is the faith of the candidate, and not of the immerser, that makes immersion valid or invalid. If a person was immersed by a Peter or a Paul without the proper faith it would avail him nothing for salvation. And if he had the right faith when he was immersed, though the administrator had not, or should even have been an hypocrite at the time, it would not make his immersion invalid. We do not know who was the first to administer immersion in these last times, or whether there has been any first.

EDITOR.

#### What Next?

Are we in the "time of the end" when "knowledge shall be increased," and when "the wise shall understand?" or where are we? We had occasion to notice in *Banner* of March 1st, a *new discovery*, made by one of the editors of the "*Marturion*," with reference to the force of the Greek preposition *en*, as used by Paul in 1 Cor. xv. 42-44—a discovery claimed to be of so much importance, it harmonizes Paul with himself, and sets at rest forever the much vexed question that 1 Cor. xv. is against the doctrine of "mortal resurrection." So the editor claims. If his view of the matter is untenable, then he admits that his darling crotchet falls to the ground for want of support. Well, we endeavored to show that it was not much of a discovery after all, and that Paul just meant what he wrote. In the "*Marturion*" for March, the article on "Mortal Resurrection" is continued, and we are sorry to see how the editor belabors Paul in order to make him contradict himself. Not only is his argument misapplied, but language attributed to him which he never wrote.

In order to show the reader the glaring absurdity and daring recklessness of the writer, we will let him speak for himself. He says—"PAUL TESTIFIES, in whatever state the one earth-formed man came forth from the hands of his Creator, *in just such a state* will the many who are sleeping in the dust of the ground awake." Mark, this is given as Paul's testimony. He says again, "However, Paul continues—'And inasmuch as we shall bear [Griesbach] the image of the earthy one, we shall also bear the image of the Heavenly One, but this I say, brethren, that flesh and blood cannot inherit the kingdom of God.'" Now where does Paul testify as above affirmed? Verse 48 is given as proof, of which a new translation is attempted, as follows: "Of what kind was the earth-formed one, even of such sort are the earth-formed ones; and of what kind is the heavenly one, of such sort also the heavenly ones." This is given as Paul's testimony to prove mortal resurrection. Adam was the "earth-formed one," and "*in just such a state*" will the sleepers awake, and be "the earth-formed ones;" at least so says W. H. Hacking.

If we understand the apostle aright, he is contrasting *two* men, the *first* and the *last* Adams—and *two* states, the *earthly* and the *heavenly*. The *first* Adam is described as "a living soul," the *second* or *last* Adam as "a quickening spirit;" the *first* man of the earth, the *second* man the Lord from heaven; *first* the natural or soulical, *afterward* the spiritual. These are the federal heads of the two great families. "By (the first) man came death, by (the second) man came also the resurrection of the dead. as in (the first) Adam all die, even so in Christ (the last Adam) shall all be made alive." The order is "not first the spiritual but that which is natural," or soulical; "and afterward that which is spiritual." As the first man Adam was formed of the dust, so all his posterity also partake of his nature—"We are but dust;" "as is the earthy such also are they that are earthy." And as the last Adam is spiritual and heavenly,—the Lord from heaven, so those of this great family will be hea-

venly. "And as we bore [*εφορεσαμεν*, 1 per. plu. aor. 1, ind. act.] the image of the earthy, we shall also bear the image of the heavenly." We are sown bearing the image of the earthy, Adam—in corruption, in dishonor, in weakness, a natural body; but we shall be raised bearing the image of the last Adam,—the spiritual and the heavenly one,—in incorruption, in glory, in power, a spiritual body. Such we understand Paul to teach, and to show those simpletons who wanted to know how the dead are raised, and with what body they should come.

We call the attention of the reader to an important error in the "*Marturion*." In quoting verse 49, the editor says—"Paul continues, 'And inasmuch as we shall bear the image of the earthy one,'" &c.; and appeals to Griesbach to show that that is the true reading. Now this is not so; neither Griesbach's Greek text, nor the common, nor Bloomfield's, nor the Vatican MS. so reads. We know of no Greek copy, or version, or translation which has such a reading, except W. H. Hacking's of Listowell, Canada. Paul did not write it so; and how dare any man change his words in order to favor a new theory contradictory of the obvious sense in which he wrote? We trust that this is an oversight; if so, it will be acknowledged and corrected. It is hard to make Paul testify against himself. Treat him fairly and he will not do it. Paul never taught that he and his brethren would rise from the dead in the image of the first man, or that they would then be mortal. No, Paul says that a *soulical* body is sown, and a *spiritual* body is raised. W. H. Hacking teaches, that a *soulical* body is sown, and a *soulical* body is raised. It is well that both are not apostles, or we should be at a loss which to follow. We incline to believe Paul, and have no doubt if he were now alive he would rebuke some very sharply. We repeat his words in verses 33, 34 for the benefit of some,—“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.”—EDITOR.

## The Banner Objected to.

Yatton, Iowa, March 7th, 1869.

MR. B. WILSON:—Dear Sir:—Please enclosed find \$1.00. I don't know how much I am behind on *Banner*—think however this will pay up and some more, and when this is used up you may stop it, unless you become a Christadelphian; in such case send on; and also I can send you quite a number of others. We at Yatton are Christadelphians, and hope you may speedily become such.

Yours, Respectfully,

J. BOYD.

REMARKS.—The \$1.00 sent pays to June 15th, at which time we will try to bear in mind the writer's request. It is scarcely probable that we shall exchange *truth* for *error*, and become a *sectarian*; for all such as have organized under the name "*Christadelphian*" we so regard. They have separated from the "*One Body*," follow and glory in a human leader, have taken to themselves a name, adopted and published a creed, and are deeply imbued with the spirit of *their* master—bitter and proscriptive, and anything but Christlike. At least these views are the result of our observation and experience for some years past, and whether we receive their peculiar views or not, we could never join their *sect*.—EDITOR.

For the Gospel Banner.

## The Great Commission,

OR THE ORIGINAL AND ONLY TRUE GOSPEL, AS PREACHED BY OUR LORD AND HIS APOSTLES.

*A short and plain view; by W. Jones, Norfolk, Va.*

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16.

The word "gospel," means, "glad tidings." This is plain from the fact that the two terms are used interchangeably—the one for the other. Matt. ix. 35; with Luke viii. 1. Now, inasmuch as there is but *one* true gospel; a fearful woe being pronounced against man or angel, who shall preach *any* other; (Gal. i. 6, 9;) and inasmuch as the "gospel of the kingdom," was also to be preached "in all the world;" we do, most unavoidably, conclude that "the gospel" in Mark xvi. 15, is *exactly the same* as "the gospel of the kingdom" in Matt. xxiv. 14; and that the two phrases are not contradictory, but only varied forms of expression, involving exactly the *same*

*ideas and doctrines*. The fact that Mark xiii. 10, uses only the shorter phrase—"the gospel"—in recording the prediction in Matt. xxiv. 14, proves that he regarded this as equivalent to the larger one—"the gospel of the kingdom"—used by Mathew. Accordingly we find our Lord spoken of, in some places, as preaching "the gospel;" and in others as preaching "the gospel of the kingdom of God."—Luke iv. 18: xx. 1; Matt. iv. 23; Mark i. 14; Luke viii. 1. And as expressly declaring that He "must preach the *kingdom of God*"—that He was sent to do this. Luke iv. 43. Also we find that when His apostles were sent "to preach the *kingdom of God*," they went "preaching the *gospel*;" and when sent to "preach the *gospel*," they went "preaching the *kingdom of God*." Luke ix. 2, 6; Mark xvi; 1 Cor. ix. 16; Acts xx. 25; xxviii. 31.

Thus all the various phrases used in scripture, to designate that *system of truths* preached by our Lord and His apostles, are interchangeable. They all embrace and involve the same ideas. This is vividly illustrated in Acts viii. 1, 4, 5, 12, where though *all* were acting under, and agreeably to the great command in Mark xvi. 15, to "preach the *gospel*," yet it is said that they "went everywhere preaching the *word*," ver. 4. Now what they *all* preached must have been preached by *each one* of them; and yet, when tracing the individual ministry of Philip, it says that he went down to the city of Samaria and preached "*Christ*" unto them, ver. 5. And furthermore; what the Samaritans believed, must have been exactly what Philip preached; and yet in recording the formation of this, the *first* church mentioned outside of Jerusalem after Pentecost, the expression is again varied; and in such an elaborate manner, as to furnish us with a most valuable clue to the *headings* and *details* of what was preached and believed, as the true gospel, and pre-requisite to baptism, by the apostles and converts of the early church; for it says, "when they believed Philip preaching THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST, they were baptized, both men and women," ver. 12. Unspeakably precious words are these! For we have now only to find out exactly *what* "things" the scriptures teach concerning that kingdom, and concerning that name; and we have the entire interlinked system of truths briefly styled "the gospel."

Reader, do you often hear such expressions as "the gospel of the kingdom," or "the things concerning the kingdom of God" in modern popular preaching? Now

whoever he may be that leaves out so large and essential a portion of the true gospel as "the things concerning the kingdom" is guilty of perverting the true, and preaching "another gospel." Gal. i. 6, 7. Follows it not therefore, of necessity, that if your conversion was brought about by such preaching, that conversion is null and void, and leaves you "yet in your sins?"

Some however imagine that the gospel may be preached without bringing in the doctrine of the kingdom; and to prove this quote Paul, saying, "We preach Christ crucified." 1 Cor. i. 23. But Paul also preached "the kingdom of God;" (Acts xx. 25,) and since he and all of the other apostles, preached but one gospel, one faith, and one hope, (Ephes. iv. 4, 5,) it is evident that the phrase "Christ crucified" when analyzed in its details must embrace all of "the things concerning the kingdom" which either he or Philip preached. To say that each different phrase by which the gospel is designated means an independent system of truths, is about as absurd as to say that each different title of the Lord Jesus, as Shiloh, Immanuel, Redeemer, &c., means a different personage. Archbishop Whateley (Episcopal) correctly says, "The reader should never fail to recollect that 'the Christ' or 'Messiah' is the title, not the name, of Jesus, denoting that He was the 'anointed' Priest and King."—(Future State, p. 253.) In this sense Peter used the word when he said, "thou art the Christ." Matt. xvi. 16. The Jews familiarly used the word "Christ" as signifying a title or office, and not as a proper name; and therefore it is said that "all men mused in their hearts of John, whether he were the Christ or not," Luke iii. 15. See also John x. 24; xx. 31. The apostles proved from the scriptures "that Jesus was Christ;" which would have been without meaning, if "Christ" had been a mere private proper name, instead of an official title.—Acts xvii. 3; xviii. 5, 28. A king implies a kingdom, and a kingdom implies a king, throne, territory, laws, subjects, &c.—"things of the kingdom." The title "Christ" therefore involves all the doctrine concerning the future kingdom and reign of the blessed Jesus; as much as the word "crucified" involves that concerning His past sufferings and death. In other words to understandingly believe in "Christ crucified" requires just as much a faith in His kingly as in His sacrificial work. Having thus a clear understanding of the word "Christ," we see that Paul does not so contradict himself as to make the gospel to consist entirely in the death, burial, and resurrection of our Lord, in 1 Cor. xv. 4., for he by divine in-

spiration, joins with these past facts, the title (Christ) which implies His future reign. (Mark x. 9.) The same explanation applies to the expression "Believe on the Lord Jesus Christ, and thou shalt be saved."

Paul solemnly charges Timothy, and through him of course all other preachers, in the whole gospel dispensation, to preach "the word;" and this as we have seen in Acts viii. 5, 12, requires the preaching of what with more amplification is termed "the things concerning the kingdom, and concerning that name. We come therefore to the great question,

#### WHAT THINGS

are those which the Bible reveals concerning that kingdom and name? We have in Gen. iii. 15, the first grand outlining of these things. This decree has been called the great charter of redemption. Thomas Scott (Episcopal) says, "It comprises the whole gospel." Christ, and those constitutionally "in Christ" constitute the seed the woman. Gal. iii. 29; iv. 4; Ephes. 30. Satan and sinners are the Serpent at his seed. Rev. xx. 2; John. viii. 44; Matt. xiii. 19, 38. There is "enmity" between these two forces. 1 Peter v. 8; Gal. iv. 29; John xv. 19. The bruising of the heel indicated the crucifixion of our Lord; and also the previous and subsequent persecutions of His people. But (glorious truth) the bruising of the head indicates the establishment of the kingdom of God on earth, and the utter overthrow and extermination of Satan and sinners from the earth. Thus Christ and the saints will be sole survivors of the mighty conflict; and masters of "the field." (Kosmos)—1 John iii. 8; 1 Cor. xv. 25, 26; Heb. ii. 14; Psa. xxxvii. 9; Prov. ii. 20-22; Mal. iv. 1-3. This decree points from the first entrance to the final exit of "the sin of the world." Like a mighty arch it spans across the gulf of time, from one eternity to the other. Uttered in the germ of things, it is itself the germ and synopsis of those thrilling and vitally important things concerning the kingdom and name for which we are searching. The plan of salvation, gradually unfolded to the church in her voyage along the coast of time, has been like the path of the just; which "shineth more and more unto the perfect day;" now near at hand, when the starlight of promise and prophecy, shall fade into the superior splendors of her Lord's glorious personal coming. We therefore proceed to consider these most absorbingly interesting truths of the gospel; as, in a more detailed manner, they stand revealed to us in—THE COVENANT MADE WITH ABRAHAM.

To be continued,

For the Gospel Banner.  
**"The Days of Vengeance."**

*Continued from page 107.*

It is not an unusual way, it is common, for God to repeat at intervals his predictions of future events. Sometimes at long intervals, and by different messengers, introducing added particulars and more minute details. The repetitions are but elaborations of the preceding more indefinite statements. Thus is all divine light and doctrine based upon some very indefinite and general prophecy; as, for example, "The seed of the woman shall bruise the head of the serpent." Many illustrations of this feature of prophecy might be given. In fact, all history, not only of the Jews, but also of the Gentiles, has been forestalled by prophecy. What is history, but a narrative, written after the events, of that which had been already written many centuries before? These principles furnish one grand argument for the speedy coming of Christ; for looking into our Bibles, and out into the recorded facts of history, we find ourselves occupying a remarkable gap, lying between the coming of Christ and the fulfilment of all prophecy preceding that event.

The purport of the present paper will be similar to the last—viz., to show that all predicted vengeance upon the Jews has had its fulfilment in history. The history of the vengeance can and will be appealed to. If this is so, what becomes of the theory of those who will have the Jews going again through the mill of restoration, apostacy, and vengeance, followed by the coming of Christ? But if this duplicating of prophecies be allowable, pray why may we not triplicate them, even multiply them to any extent that may please our fancy.

In our last paper we called attention to the 26th chapter of Leviticus, all of which has been so remarkably fulfilled that it would seem as if it had been written after the events had transpired. This of itself is an invincible argument for the divine authority and inspiration of the holy Scriptures. And yet there are those who so far succeed in enveloping themselves in a robe of darkness as to say that none of these things have yet happened—the apostacy has not taken place yet—the "man of sin" has not appeared—the image of Nebuchadnezzar has not yet stood on its feet—Daniel's fourth beast has not arisen, much less the "little horn." There has been no vengeance yet—no, nothing—all—everything is yet in the future! Admirably have they succeeded in shutting their eyes against the light that streams from God's word.

The prophecy of Leviticus is repeated in Deut. xxviii. with additional incidents and

particulars of so remarkable a character as to make it one of the most wonderful prophecies in the Scriptures. Is it not a wonderful circumstance, that a Jew, an unbelieving Jew, should be the historian of the events predicted in Moses; and that with a fulness of detail, an explicitness, making it appear, as doubtless was the case, that God had something to do with the historian's pen? We give an instance. In Moses we have the prediction—"The tender and delicate woman among you, which would not adventure to set the sole of her foot on the ground for delicateness and tenderness, her eye shall be evil toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things *secretly* in the siege and straitness wherewith thine enemy shall distress thee in thy gates." In Josephus we have the fulfilment—Book 6, chap. 3, sec. 4, of the Wars of the Jews—which we condense. "There was a certain woman named Mary, eminent for her family and her wealth. . . . This woman snatched up her son, who was a child sucking at her breast, and said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition. . . . Come on, be thou my food, . . . and a byword to the world, which is all that is now wanting to complete the calamities of the Jews.' So soon as she had said this, she slew her son, and then roasted him, and ate the one-half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She uncovered what was left of her son, and said, 'come eat of this food for I have eaten of it myself. Do not you pretend to be either more tender than a woman, (the very words of Moses,) or more compassionate than a mother.'" Who will venture to say that the above extract was not a fulfilment of the prophecy? and admitting it to be so, the "vengeance," or "all things written" are not yet in the future, but are in the past, and before us in the present. Why should this horrid story be re-enacted? Once is had enough—Moses has it but once. The fulfilment is complete and exact. A tender woman was to do the deed. It was to be done *secretly*. It was to be done in a *seige*—all of which points are conspicuous in Josephus. No; the state of the case is this—the law has been given; the blessings that would attend its observance stated; the curses that would follow its violation also detailed. The law has been broken—the curses have been imposed, and thus the

law is a completed document, filed, docketed, and laid away.

But other items of this prophecy of Moses are worthy of attention. In verse 25 it is predicted, that "they should be removed into all the kingdoms of the earth." Is this a fulfilled prophecy? Who will say that it is not? And if it is, why have it twice fulfilled? No, this prediction has had its fulfilment. It has had one fulfilment, and it will never have another. If two fulfilments are admissible, why not three? There is but one event in the history of the Jews that answers and fulfills this prediction. They have been in captivity many times—they have served at different times different nations. They were never dispersed and sifted through *all nations*, until the destruction of Jerusalem by the Romans. And have they not "become a byword and a reproach among all nations, whither the Lord has led them," as predicted verse 37? Is this fulfilled, or is it not? How can it be more perfectly fulfilled than we see it? Have not "their sons and their daughters gone into captivity," as foretold in verse 41? Are we to ignore all past history, and all the evidences of the divinity and inspiration of the Scriptures, by the absurd position that the predictions have none of them been fulfilled yet? and that the fulfilment is in the future? If the curses of this chapter have not been inflicted, how comes it that now the Jews are "a sign and a wonder," as foretold of them in verse 46? Has not the Lord brought "a nation against them from far?" verse 49. And has not this nation "besieged them in all their gates, until their high and fenced walls came down?" etc., verse 52. Has not the Lord "sent forth his armies (the Romans) and destroyed those murderers, and burned up their city?" nay, has not the Lord "plucked them from off the land, and scattered them among all people, from the one end of the earth even unto the other?" Verily, the Jews are "a sign and a wonder," and what makes them so is their carrying the curses of Deuteronomy with them.

But it may be said that the 68th verse has not been fulfilled; they have not been brought into Egypt again. Is it so? Josephus knew better—he says, Book 6, ch. 9, sec. 2—"as for the rest of the multitude that were about seventeen years old, he put them into bonds, and sent them to the Egyptian mines." But they were not sold unto their enemies for bondmen and bondwomen. Were they not? Josephus again—"those that were under seventeen years of age were sold for slaves." And says Moses, "no man shall buy you;" and what says Josephus, "they sold the rest of the multitude

...at a very low price, and that because such as were sold were many, and the buyers were few." Verily, the Jews in their past history and present circumstances are "a sign and a wonder." Verily, the "all things written" in Deut. xxviii, are fulfilled. Pray, if all the curses that were to follow the failure to keep the Mosaic law have been poured out, for what is the "vengeance?" Are not the curses and the vengeance one and the same?

MORE AXON.

TO BE CONTINUED.

### A Practical Doctrine.

The doctrine of the pre-millennial advent of our Lord is a very practical one; and I will venture further and state that it is the *most* practical subject in the Word of God, and that it is the great duty of the minister of that word to give it due prominence in the Church and the world. It encourages to—

I. *Diligence and activity in the Master's service.* "Occupy till I come," literally your work (*παραμενευσαθε*) until I come be engaged in business; do business wit or by investment in trade, until I come. On the return of a "certain nobleman," he commanded those servants to be called unto him, to whom he had given the money, that he might know how much each had gained by trading. The summing up, and rewards given according to the servant's success in trading, is a strong practical lesson to us to be diligent in Christ's service. See also 2 Pet. i. 5-19.

II. *To faithfulness and holiness.* "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15. "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." Rev. xxii. 7.

III. *To mutual love and patience.* "The Lord make you to increase and abound in love one towards another, and toward all men, even as we do towards you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 12, 13.

"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 receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James v. 7-9.

IV. *To Watchfulness.* Time would fail to dwell on the multitude of passages inculcating watchfulness; we therefore select a

few:—"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. xxiv. 42, 44. The parable of the ten virgins (Matt. xxv.) is summed up, "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh."

The solemn warning to his disciples may be given: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole world. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 34-36; see also 1 Thess. x. 1-9.

V. *To sobriety of spirit.* "Let your moderation be known unto all men. The Lord is at hand." (Phil. iv. 6.) "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, (1 Pet. i. 13.) "The end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Pet. iv. 7.

VI. *To heavenly citizenship.* "For our conversation (Gk. citizenship) is in the heavens, from whence also we look for the Savior, the Lord Jesus Christ." Phil. iii. 20.

Thus we see, from the few passages I have quoted on this important question, that it is of a most practical character; and we conclude that it ought to be the prominent theme on the lips, and from the heart of every child of God. All other truths gather round this great and absorbing one, and there is none other so appropriate to meet the growing worldliness of the Church, the moral numbness of professing Christians, and the Romanizing tendencies of our age.—*Sel.*

—  
For the Gospel Banner.

### How can it be?

A certain class of believers contend that the righteous dead rise in a mortal state; which they illustrate by seed planting, the blade shooting up, and the head or grain ripened. If so, then one man becomes very numerous. They say the righteous dead rise first (mortal.) They admit the righteous living are changed in a moment, &c. Here are two classes; the righteous dead

raised mortal, and the righteous living changed immortal. Now I would ask, can these mortal and immortal rise together and thus meet the Lord,—one class in a mortal state, and the other immortal? Can this be so? Can corruption and incorruption mingle together and meet the Lord, and find acceptance. Here I think the mortal theory explodes. In all cases of meeting the Lord, they must appear in a pure and perfect state. As for instance, at the marriage supper—one came without the wedding garment on, and was cast out. Why cast out? because he was not clothed upon,—not in a perfect state; therefore could not see the King's Son, (the Lord.) Also the parable of the Bridegroom and the virgins. Five had oil in their lamps, and were accepted, because they were pure and perfect, but the other five were shut out, not having oil in their lamps. Again, we read in Rev. xix. 7, of the marriage of the Lamb, the church, arrayed in fine linen, clean and white; (pure and perfect;) all showing us that to appear before the Lord, all the righteous must have the wedding or immortal garment on. If the living righteous are changed to immortality, then reason teaches any man, that the righteous dead must also be clothed upon, and not to appear before the Lord in the filthy and corruptible garment of mortality, to be cast out into darkness, as was the person at the wedding supper. Paul shows us conclusively in 1 Cor. xv., that mortal man "is sown in corruption; it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." And the righteous living are to be changed in a moment, in the twinkling of an eye. Thus we see all are to rise perfect to meet the Lord in the air. Thus all agree with the parables, showing the necessity of perfection at the resurrection of the righteous dead as well as of the changed righteous living.

Christ is the pattern. In his resurrection he became the antitype, and rose from the grave immortal, in a state of perfection. So man's resurrection is the type and he must rise from the grave also immortal and perfect. It may be asked, if they rise immortal, where is the necessity of being judged? I would answer, because it is God's divine law, and a part of his plan of salvation, and it becomes necessary that all things shall be fulfilled. Before death it is known by Christ who his sheep are. All their names are written in the Lamb's book of life. It is at the bar of judgment that the righteous are to receive acceptance. Is God's law less righteous and perfect than man's law?

A man may commit suicide by cutting his throat in presence of witnesses. A jury of inquest is called, and the question may arise what is the necessity of going to the trouble and expence of a jury as many witnesses saw him commit the deed of self-murder? The reason is obvious; it is to fulfill the law of the government. It is God's law that all shall be judged, both the righteous and wicked. If these facts are worthy of notice then apply them. \* \* \*

For the Gospel Banner.

### Correspondence.

**BRO. WILSON:**—That the position taken by Mr. Nevius set forth in the *Banner* a few years since is a hopeless one—I mean hopeless to himself—I fully believe. Give me Romanism before it. But I rather think Bro. Wm. B. Boyd in earnestly meeting the fundamental error of Mr. Nevius, may go a little too far in striving to make it appear that none have any just hope of salvation but those who understand the Sonship as he understands it. If any reader will carefully examine Bro. B's article, (Feb. 15, 1869.) I judge he will so view Bro. B's idea. I find no fault however with Bro. B. for stating his conviction. Let us continue searching, and may the *Banner* ever incite to deep investigation of the living Word.

For some time I have suspected that much prophecy waited fulfillment, and that much of the fulfillment would obtain near, at, and subsequent to the Advent. I have never been convinced of the literality of the days in Daniel and Revelation. I have thought they *might* be literal. Yet the arguments supporting the year-day character appeared stronger than the opposite. If, however, the Advent should not occur at this time to which so many of us have looked, and two, three, or more years yet remain, there will indeed be a wonderful future; and in order to *endure*, a deeper understanding of the Scriptures will be a necessity—so I view the matter. Strange developments are being unfolded; wonders displayed; and instead of saying a word to deter any one from expressing his convictions, I would encourage and applaud. Bro. Sweet's articles are not as clear as I would like them to be; but let him do his best: he seems actuated by right motives.

In the same No. of the *Banner*, "The Key to the Apocalypse" has afforded me interest. "More to be desired than gold, yea, than much fine gold," is the treasury of wisdom and knowledge contained in that wonderful book. May there be in us all the simple desire to understand it aright. Let brethren communicate freely their views, and may the true light shine! H. Heves.

P. S. Since the foregoing was written I have read the article of C. Colgrove in the *Banner* of March 1st, with peculiar interest. H. H.

West Meriden, Conn., March, 1869.

### Encouraging Letter.

Chesterfield, Ill., March 19th, 1868.

To the Editor of the *Banner*:—

DEAR SIR.—Believing a word of encouragement is always acceptable to those who are engaged in the work of Christ, and to be honest with God, you, and myself, I thought it best to write you a few lines to let you know the estimate I place upon the *Banner*. For the last three years I have been an attentive reader of your publication. When I first subscribed for the *Banner* it was not because I thought it taught the truth, but to give me a better chance to confute its doctrine, but after reading it for three years and comparing it with the word of God, I have been made to exclaim as did Jacob of old, "surely God is here, and I knew it not." The result of my reading and investigation has been this: I believe, 1st, that man is mortal. 2nd, That immortality is put on at the resurrection of the dead, 3rd, That only those who are of the household of faith can obtain a resurrection to immortality. 4th, That it is impossible to exercise faith in an immaterial something which we cannot define; for it is impossible to hope for a thing that we cannot comprehend; Paul says, "faith is the substance of a thing hoped for;" then the question naturally arises what is the faith? In Rom. iv. 11, we find that "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised." It is plain from this that the promise was made unto Abraham, and he had the faith before he was circumcised, that he might be the father of all that believe, though they be uncircumcised. But we find in the 12th verse, that he is only the father of those who walk in the steps of the faith of Abraham. The 13th verse tells what the promise was, or what Abraham exercised faith in—that he should be the heir of the world. In Gen. xiii. 14, 15, we read, "the Lord said unto Abraham, after that Lot was separated from him; lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." Paul tells us in Gal. iii. 16—"He saith not, and to seeds as of many, but as of one; and to thy seed, which is Christ;" also in the



29th verse, "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So to sum up the whole matter, it is this: becoming Christ's we are Abraham's seed, and heirs to an earthly heritage, or the land promised to the fathers. Without this hope we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, without hope and without God in the world."

Hoping that God may give you a happy admittance into his everlasting kingdom, I subscribe myself your friend,

W. BREWER.

### Letter of Thanks from W. P. Shockey

Aspinwall, Neb., Mar. 18th, 1869.

B. WILSON:—Dear Bro:—Please say in *Banner* that we acknowledge the benevolence of the brethren at Hoboken, N. J., of \$5.00; at Cleveland, O. \$13.60; also, at Rensselaer, Ind. \$25.00; besides several small sums from our brethren in the west. Oh Lord, repay them all out of thy unwasting treasure; we are poor, we never can be able! Oh, dear friends, in time of need, we can realize how "it is more blessed to give than to receive." Gratitude is a barren word to tell our feelings—God bless you. I am happy to write that my wife has so recovered she can walk with a crutch about the house. But four weeks ago I was taken with lung fever—am only able to be up part of the time. We bless the Lord for his favors in raising us up. Oh may we do our duty. We want the dear brethren to pray for us. I can't sit up to write more.

In hope,

Wm. P. SHOCKEY.

### Plenty to do.

Long ago there lived a Christian old man who was often heard in the evening complaining of great weariness and pain. A friend once asked him the cause of his complaints.

"Alas!" answered he, "I have so much to do every day. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon."

"Why, this is only folly," said the friend, "no man has all these things to do at once."

"Yet indeed," he answered, "it is with me as I have said. The two falcons are my eyes, which I must diligently guard lest something should please them which may be hurtful to my salvation. The two hares are my feet, which I must hold back, lest they should run after evil objects, and walk in the way of sin. The two hawks are my

hands, which I must train and keep to work, in order that I may be able to provide for myself and my brethren who are in need. The serpent is my tongue, which I must always keep in with a bridle, lest it should speak any thing unseemly. The lion is my heart, with which I have to maintain a continual fight, in order that pride and vanity may not fill it, but that the grace of God may dwell and work there. The sick man is my body, which is ever needing my watchfulness and care. All this daily wears on my strength."

The friend listened with wonder, and then said: "Dear brother, if all men labored and struggled after this manner, the times would be better, and more according to the will of God."

### Turned Back to Hell.

In Psa. ix. 17 we find the following passage: "The wicked shall be turned into hell, and all the nations that forget God." This passage is often quoted by orthodoxy to prove eternal torment; whereas, that doctrine does not find the least shade of support from this text. The word *hell* is from the Hebrew word *sheol*, of which the Bible says it is a place where "there is no work, no device, no knowledge, no wisdom." See Eccl. ix. 10, where the word is properly rendered *grave*. At death the righteous and wicked go into *sheol*, or the grave, to remain till the resurrection; then after the judgment, the wicked are *returned to sheol*, to come out no more forever. Critics tell us that the Hebrew word *shoov*, rendered *turned*, in Psa. ix. 17, should always be rendered *return*.

Mr. Wise, a Jewish Rabbi, says Psa. ix. 17 should read: "The wicked shall *return* to hell, with all the nations that forget God." He illustrates the meaning of *shoov* as follows; Suppose a man should come out of the door of a house, walk around, *go back* and shut the door, the proper word to express the *return* is the word *shoov*, that occurs in Psa. ix. 17.

When the wicked *return to sheol*, or the grave, it can be said that they have died "the second death," which is "the wages of sin."—*Crisis*.

As readers of the Bible, you do not wish one book locked up. Its contents and meaning you are bound to study—you wish to have all the light cast upon it that is possible.

Happiness must arise from our temper and actions, and not immediately from any external conditions.

# 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, 1869.      [VOL. XV. No. 8.

For the Gospel Banner.

### The Great Commission,

OR THE ORIGINAL AND ONLY TRUE GOSPEL, AS PREACHED BY OUR LORD AND HIS APOSTLES.

*A short and plain view; by W. Jones, Norfolk, Va.*  
 "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16.

*Continued from page 139.*

#### THE COVENANT MADE WITH ABRAHAM.

This was not a doing away with any part of the gospel faith previously revealed to and cherished by holy patriarchs, for nearly 2000 years. It was rather a committing of that faith with additional specification of details to Abraham and his descendants, as its conservators, (or "faithful men," 2 Tim. ii. 2.) amid the growing apostacies into which the nations were again rapidly declining. Nor has this covenant been done away with, because (1) it is "an everlasting covenant," Psa. cv. 9, 10. (2) The law of Moses, called the "Sinaitic covenant," could not disannul the promises of the Abrahamian covenant. Gal. iii. 17. (3) Christ came "to confirm," and not to abolish, those promises. Rom. xv. 8; Gal. iii. 17. (4) Christians, by virtue of their union with Christ, obtain a direct interest in every unfulfilled promise of that covenant, for "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 22, 29. (5) Christians are called "the children of Abraham," and this because they have Abraham's faith. Gal. iii. 7; Rom. iv. 11-13, 16. Now the covenant with Abraham is the embodiment of his faith; and as "Faith is the substance of things hoped for," (Heb xi 1,) that covenant must contain promises of things yet to be hoped for, and therefore yet future. Rom. viii. 24. As Christians are "the children of Abraham," and as none can claim, with right, this title, but those who "walk in the steps" of his faith, that is, have the

same faith, we should use the utmost diligence to learn what were the items or "articles" of that faith as embodied in the covenant made with him. To this end read Gen. xii. 1, 5, 7; xiii. 14, 15; xv. 7, 18-21; xvii. 8; xxii. 17, 18; xxvi. 3, 4.

I. *That at some future time he and his seed (Christ) would obtain "everlasting possession of A LAND—a certain real and tangible "inheritance on THIS EARTH.* By comparing Gen. xii. 1; Acts vii. 2, 3, and Heb. xi. 8, you may see that in the memorable "calling" of Abraham from his idolatrous surroundings, (Josh. xxiv. 2,) this inheritance of a land was one of the first things held out to him as a reward. This land is the literal and geographical Canaan in Asia; and with the explicitness of a testament or deed placed on record, the exact boundaries and their occupants are named. Gen. xv. 18-21. To say that this referred to a Canaan above the skies, would be to "wrest" the scriptures, (2 Pet. iii. 16,) for the martyr Stephen, of irresistible wisdom, full of faith and the Holy Ghost, is surely good authority, and he told the wicked Jews, just before they put him to death, that it referred to the land in which they were then dwelling. Acts. vi. 8, 10; vii. 4, 5, 55. If Abraham had been disposed, like certain sceptical moderns, to force a figurative construction on the Lord's words, he would certainly have done so to the promise that he should be the father of a son, under his peculiar circumstances in life. And especially when, about 25 years afterwards, he was commanded to offer up that son "for a burnt offering." Gen. xxii. 2. But did he tarry for a second revolution from the Lord, in the hope that He would either revoke the command or give it a figurative construction? No; for he "rose up early in the morning," and started for the place of sacrifice. Thus his eventful life, especially in this last instance, affords us a sublime example of undoubted and unquestioning adherence to the literal

sense. Where too, and with a seeming plausibility perhaps, the sophistry of modern times would have been at so much pains to discover or invent for such command a figurative interpretation.

The promises to Abraham concerning the birth of Isaac; the sojourn in Egypt; the coming out again "with great substance;" and many centuries afterwards, the birth of Christ as one of his descendants according to the flesh (Matt. i. 1) were all fulfilled in the most *literal* manner. There can be no doubt as to *who* is the "Seed" spoken of in the promise of the land; for the apostle declares that "He saith not, and to seeds, as of many; but as of *one*, and to thy *Seed, which is Christ.*" Gal. iii. 16—quoting Gen. xvii. 8; xii. 7. Nor can there be any doubt as to *what* is promised, for he expressly calls it "*the inheritance,*" Gal. iii. 18. Has Abraham ever yet received that land as an inheritance or gift? "No, not so much as to set his foot on," Acts vii. 5. Have Isaac or Jacob, "heirs with him of the same promise!" "These all died in the faith, not having received the promises," Heb. xi. 8, 9, 13. Did Christ, during His *former* presence on earth? No; for though most pre-eminently the Seed to whom the promise was made, and by whom the other heirs will be enabled to realize it, yet when sojourning in that very land, He said "The Son of man hath not where to lay his head," Matt. viii. 20. Did even the most righteous of the Jews under the law? No, for they were mere tenants-at-will or "sojourners" in it. Lev. xxv. 23; Psa. xxxix. 12; Heb. xi. 9. If they had received "everlasting" possession of it under the Law, it would have been just as impossible for the Chaldeans or Romans to have dispossessed and driven them out, as it would be to kill a man endowed with everlasting life. Did Christians possess it in apostolic times? See Matt. x. 24; 1 Cor. iv. 11; Heb. xiii. 14; 1 Pet. ii. 11. Do they now? Behold the impious Mohammedan treads it under foot. Therefore we conclude that Christ, and all of His resurrected and immortalized saints, will *most assuredly* inherit it at some time in the *future*.

The promise of "*everlasting possession,*" implies also the promise of everlasting life or *immortality*; since none but an immortal being can hold anything in *everlasting* possession. And this immortality cannot be obtained until the resurrection, at the second coming of Christ. And even then it will be put on by none but those who have, in this life, *sought for it* "by patient continuance in well doing." 1 Cor. xv. 53; Rom. ii. 7. The promise will therefore be

realized by none but *immortal* and *therefore holy* beings. You see then how much this everlasting inheritance of the land involves; and what a cluster of blessings go along with that possession.

Dear reader, if you are in an unconverted state, but would be counted worthy to partake of this "inheritance of the saints in light," you must become converted, that is to say, you must like the Samaritans, believe "the things concerning the kingdom of God, and the name of Jesus Christ;" break off from your sins, and be "*baptized into Christ.*" Having thus been constituted "*in Christ,*" you are "*a new creation;*" and together with the whole multitude of believers in all ages, are accounted to be "*all one* in Christ Jesus." 2 Cor. v. 17; Gal. iii. 27-29. In the ceremony of baptism the believer is brought into "*the name of Jesus Christ*" by "espousal" or betrothal, as it were, and has the joyful *prospect* of becoming one of the "joint-heirs with Christ," and of receiving the "salvation ready to be revealed in the *last time.*"—3 Cor. xi. 2; Rom. viii. 17; 1 Pet. i. 5, 13. The church in its complete and collective state, when at last all of its individual members have been gathered in, is spoken of as "the Bride," and Christ as "the Bridegroom." Matt. xxv. 6, 10; Rev. xxi. 2, 9. At His second coming and the resurrection therefore, when the appointed time for "the marriage of the Lamb is come," (Rev. xix. 7,) the church will enter upon the actual enjoyment of this inheritance, and of all the other unfading joys which this union with Christ will give.

It often happens that in a family of children to whom an estate is willed, the oldest cannot get possession of his portion until the youngest becomes of age. In a somewhat similar manner, the Lord has provided concerning the ancient worthies, "that they, without us, should not be made perfect," by entering before us upon this glorious inheritance of *landed estate* and its *attendant* blessings; but that the earliest saint must wait until the second coming of Christ, when the last convert has been gathered in to the church. 1 Thess. 15, 17; Heb. xi. 40; Rev. vi. 11. Those of the heirs who in waiting have "fallen asleep," will be resurrected to an immortal bodily existence; and those of them who are alive at his coming, will be changed into the same; that thus being *leathless* and *sinless* they may be *eligible* to the high position of "joint-heirs" with Christ in this "everlasting possession." Christians do not expect to possess Canaan in its present blighted and ill-governed condition, but like Abraham, &c., "they desire a better country,

that is, an heavenly." Heb. xi. 16. We say that the America of the 19th century is "a better country" than the America of the 14th century. "Heavenly" does not necessarily mean "above the skies." Webster says that the syllable *ly* is a contraction of *like*; thus heaven-like. Likeness and identity are different. To say that one man, or one country is like another, implies the distinct and separate existence of the two men or two countries spoken of. And therefore when the Bible speaks of a heaven-like country, can it mean heaven itself? But does it not rather mean some other country made like heaven? And do not those wild and vague allegorizers falsify scripture and their mother tongue, who say that the heavenly Canaan is the identical "heaven of heavens" where God dwells instead of Canaan in Asia made heavenly or heaven-like? Worcester, Walker, and Webster, say, heavenly means "resembling heaven." And surely not Canaan only, but the whole earth will resemble heaven when Christ comes to establish "the kingdom of God," fulfilling the following scriptures; which will be fulfilled in due time, just as sure as the sun shines. Num. xiv. 21; Isa. xi. 9; Hab. ii. 14; Prov. ii. 21, 22; Matt v. 5; Psa. lxxii. 19; Matt. vi. 10.

II. *The death of Christ, as the great sacrifice and atonement for sin.* All of the bleeding sacrifices offered by the people of God, pointed to this event, and were proof of their faith in it. This was particularly illustrated to Abraham, when he was about to shed the blood of his "only son" as a sacrifice; but was provided with a ram as a substitute. The death of Christ was a necessary condition to the fulfillment of the "everlasting covenant" made with Abraham; because all of the human race who become parties to this covenant, are under sentence of death for their own sin. How then could they become immortal and holy, so as to be able to retain everlasting possession of the land? Only by the death of Christ for them. And He thus becomes to them "the resurrection and the life," which this covenant requires; and without which resurrection and life we would utterly perish as unpardoned sinners. John iii. 16. Hence the blood of Christ is called "the blood of the everlasting covenant." Heb. xiii. 10.

III. *The literal and bodily resurrection of Christ and the saints.* The apostle expressly says that Abraham offered up Isaac, "accounting that God was able to raise him up, even from the dead." Heb. xi. 19. Scott, on this verse says, "This, in a most expressive figure, represented the crucifixion and resurrection of Christ." It is so self-evi-

dent that the hope of a resurrection was absolutely involved in the hope of inheriting the land, that even Adam Clark on Heb. xi. 19, says, "The resurrection of the dead must have been a doctrine of the patriarchs; they expected a heavenly inheritance; they saw they died as other men, and they must have known that they could not enjoy it but in consequence of a resurrection from the dead."

IV. *That all nations will be blessed in Abraham and his seed.* This brief promise is so comprehensive of others that Paul calls it "the gospel." Gal. iii. 8; Gen. xii. 3; xxii. 18. The blessing here promised consists (as to particulars) of the things concerning the kingdom and name, preached by Philip to the Samaritans. "Salvation is of the Jews." John iv. 22; Rom. iii. 2. And when our Savior, (who, according to the flesh, was a descendant of Abraham,) first caused the gospel to be preached in all the world, it was by the apostles, who were Jews. This blessing is individually realized now, to the extent of having our sins pardoned, and of obtaining an interest in this covenant, by an obedient belief of the gospel. But it will never be realized in its broadest sense, until Christ comes to resurrect and reward his saints, and to establish the kingdom of God over all nations. This kingdom, established in the land promised Abraham, &c., will in an ethnological or national point of view, be a Jewish kingdom—a rebuilding of the throne of David under his divine and illustrious Son; who was "born King of the Jews," and heir to that throne. Isa. ix. 6, 7; Matt. ii; Luke i. 32, 33; Acts xv. 16. But He is also the Son of God, and "the increase of His government" shall embrace all nations, and "the uttermost parts of the earth." Psa. ii. 8: lxxii. 8, 11; Zech. ix. 10; xiv. 9; Rev. xi. 15. And being administered by immortalized saints, with Christ Jesus at their head; it will confer such blessedness, religiously, politically, socially and even physically, on the nations who live in the mortal flesh during the Millennium, as earth has never yet known. That all nations are not now enjoying that state of blessedness, is evident. Rom. viii. 22, 23; 1 John v. 19; Psa. lxxiv. 20; Luke xxi. 25; Rev. xi. 18; xiv. 8; xvii. 15; xviii. 23. But that they will enjoy it, after the sore judgments of the Second Advent have thinned and chastened them, and the millennial form of the kingdom of God has been established over them, is also evident. Jer. xxv. 30-33; Isa. xxiv. 23; ii. 2, 4; Rev. xx. 8; Zech. ii. 11; viii. 22; Micah iv. 1-3; Isa. lxvi. 15-24; Zech. xiv. 4-21.

V. *That Christ, the Seed of Abraham, will*

thoroughly and completely conquer the world. This was taught in the words, "Thy Seed shall possess the gate of His enemies." Gen. xxii. 17. The pronoun "His" in the singular number here, can refer to none but Christ, as it also does in Gen. iii. 15, where the same conquest is called a bruising of the Serpent's head. To understand the allusion to the "gate" we must understand that, in oriental countries, the gate of the city was the seat of government and royalty. A modern example of this is found in the word "*Porte*," defined by Webster as "The government of the Turkish empire, officially called the *Sublime Porte*, from the gate (*port*) of the Sultan's palace where justice was administered." And it is remarkable, that the government using this form of expression, is among the vilest of "His enemies," and usurps authority over the very land promised to Abraham, which will be the more immediate territory of the kingdom, which Christ will establish at His second coming.

TO BE CONTINUED.

For the Gospel Banner.

### "The Days of Vengeance."

[Continued from page 141.]

In our two preceding papers we have discussed the "things written" in Moses concerning vengeance. In further elucidation of this subject we remark, that when our Lord made use of the words "these be the days of vengeance that all things written may be fulfilled," he had more especial reference to Daniel. For in the same discourse he said, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, (whoso readeth [Daniel] let him understand,) then let them which be in Judea flee to the mountains." The parallel passage in Luke reads, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them that are in Judea flee to the mountains"—showing that the abomination of desolation spoken of by Daniel the prophet, and the armies by which Jerusalem was surrounded and desolated, are one and the same, and are mutually expository the one of the other.

As Christ counseled his disciples to understand Daniel when they read what he wrote concerning the abomination of desolation, we will turn to that prophet and see what he wrote on that subject. There can be no difficulty in putting our finger upon the precise passage in Daniel to which our Lord had reference. It was the famous prophecy of the "seventy weeks." As we have on a former occasion fully canvassed

this subject we will now be as brief as possible in our remarks upon it. We will give our reasons for the belief we have that Christ referred to this prophecy. Christ says, "Whoso readeth let him understand;" and Daniel says, "understand the matter;"—which is just the same, the only difference being that Daniel personally and solely was counseled to "understand the matter," whereas when Christ commented upon it the time had come for extending the privilege of understanding to whosoever read the prophecy. This again is the prophecy to which Christ had reference because the subject is identical—Daniel's people and his holy city; with Christ it is the siege of Jerusalem and captivity of the Jews. This must be the prophecy because Christ was contemporary with the end of the seventy weeks. It was fitting then that some intimation of what was about to happen should be given, and so Christ says, "Behold I have told you before." The seventy weeks must end before vengeance could set in. That measure of time was accorded to the Jews, and to the holy city, and could not be curtailed nor yet extended. The very first item of the things to be accomplished inside the seventy weeks is proof positive that Christ referred to this particular prophecy. That item is "to finish the transgression" of Daniel's people. What did Christ say in this same discourse? "Fill ye up then the measure of your fathers." The transgression could not be finished until the measure was full. The days of vengeance could not set in until the transgression was finished, neither could they until the measure was filled up. How fitting that the days of vengeance should commence where transgression is finished, and when the measure of iniquity is filled up. Why begin vengeance sooner? why later? This again must be the portion of Daniel alluded to, because whilst predicting the finishing of transgression inside the determined time, it also contains the punishment that would follow the finishing of transgression. Said punishment is neither more or less than the precise circumstances mentioned by Christ as pertaining to the days of vengeance, thus binding Daniel and Matthew inseparably together. Daniel speaks of the destruction of the city and the sanctuary, so does Christ. The one fact that Christ is discoursing about the siege and destruction of Jerusalem, and the captivity of the Jews, is reason enough to convince any one, that when Christ says, "whoso readeth let him understand," he refers us to Daniel ix. Not only is Daniel and Matthew inseparably bound together, but Lev. xxvi. and Deut. xxvii. are also made fast, making one complete subject of great interest to the biblical

student. The ominous word desolate which occurs seven times in Leviticus is reproduced in Dan. ix, and turns up again in Matt. xxiii. War, waste, famine, pestilence, seige, capture, dispersion, and captivity, are common to all the passages cited. This being the last multiple of punishment, and we seeing its fulfillment, any future restoration of the Jews with the view to future dispersion and captivity must be erroneous. All "things written" have been fulfilled, save and except that the times of the Gentiles are not yet quite up. The restoration of the Jews will therefore remain in abeyance a little longer.

But before we leave Daniel, we may be allowed to notice the clause, "the people of the prince that shall come shall destroy the city and the sanctuary." Because Titus led the Roman armies who destroyed the city and the sanctuary, he is supposed to be the prince. In this whole prophecy there is no prince spoken of but one—Messiah the prince. When the prophecy was given to Daniel Messiah had not come. He was therefore the Prince that was to come. Whatsoever historians may say about Titus destroying Jerusalem we are satisfied that it was God that led the Romans, and destroyed the city and sanctuary. All the scripture quoted show this. The language is, "I will bring a nation against thee," and "The Lord shall scatter thee among all people." This too is New Testament doctrine, for "the King was wroth, and he sent forth his armies, (the Romans,) and destroyed those murderers, and burned up their city."

That this prince is Messiah is further manifest from the language of verse 27, in which the same prince "confirms a covenant with many for one week," which Christ did do, as we have shown on a former occasion. Again, this same prince was to "cause the sacrifice and the oblation to cease." These were typical institutions, shadows—the substance was of Christ. These types are lost in the one offering made on Calvary, which perfects for ever them that are sanctified. It is plain that no prince but Messiah the prince could accomplish this; therefore it was also the people of the prince Messiah, that destroyed the city and the sanctuary. As for the new conceit that Louis Napoleon is the prince who is to confirm the covenant with the Jews, it is too ridiculous to merit serious consideration.

This same Prince was to do more than this, he was "for the overspreading of abominations, to make the city and the sanctuary desolate, even until the consummation, and that determined (in Leviticus and Deuteronomy) should be poured upon the desolate city and sanctuary. Analyzing the

above scripture we shall be able to point out the beginning of the days of vengeance. Christ: was to make the city and sanctuary desolate. This was to be preliminary to the overspreading of abominations. This desolate state was to continue all the time that the things determined in Leviticus and Deuteronomy were being poured upon the desolate city and sanctuary. Now did Christ bring about this desolate state of things? When and how did he do it? Was this desolation followed by anything like the overspreading of abominations—anything like the pouring out of that determined in Leviticus and Deuteronomy? These are questions to which we have to address ourselves. And most beautifully do the simple, artless words of the Savior answer them. We have already shown that the blood of all the righteous from Abel down to the last prophet of the Bible was to come upon the generations living at the time of Christ. With sadness does he pronounce the doom of the fated city in the touching apostrophe which concludes the 23rd chapter of Matthew. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." This is spoken slightly by anticipation, as we learn by the next verse—"For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." The desolate state then takes its rise at the cross, and the house will remain desolate until the second coming of Christ, when the Jews will say "blessed is he that cometh in the name of the Lord." Precisely at this point of time the desolate state will end; the days of vengeance also will end; for all things written in Moses will then have been poured out. It is needless to say that there is no after reverses to befall the Jews, but with everlasting mercies they are to be gathered. But though the desolate state begins at the cross—the days of vengeance do not begin there—the overspreading of abominations do not begin there. First they who killed the Prince of life were to be invited to repent, and be converted, and have their sins blotted out. Also before the days of vengeance could be inaugurated the obdurate Jews were to kill, and crucify, and scourge, and persecute the prophets and wise men and scribes that Jesus should send. At what time did abominations begin to overspread? At what time did all things written and determined in Moses and Daniel begin to be accomplished? The answer to these questions is so plainly given by our Savior,

that he who runs may read. He says, "when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains," &c., Matt. xxiv. 15; or in other words, viz., the words of Luke, which amounts to precisely the same as Matthew—"When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh," &c. The only compassing of Jerusalem by armies that Christ's contemporaries saw was that by the Roman armies. There has been no such thing since. Then the abomination of desolation spoken of by Daniel was the Roman armies. In the nature of things this can never happen again, for then there was not one stone left upon another of the buildings of the temple that was not thrown down. To fulfill this again would require the rebuilding of the temple, and this is just exactly the position assumed by the new religion Napoleonism. At the time that Jerusalem was surrounded by the Roman armies, "then was great tribulation; such as was not since the beginning of the world to this time, no, nor ever shall be." Christ also calls them "the days of vengeance, that all things which are written may be fulfilled." The days of vengeance then began with the siege of Jerusalem by the Romans. This is incontestible. How long do the days of vengeance last? Were they only days consumed in the destruction of Jerusalem, and the burning and demolition of the temple? They were not. Part of the vengeance, part of all things written is, the captivity of the Jews. Has this ended? Then the days of vengeance have ended. The days of vengeance last all the time that Jerusalem is being trodden under foot of the Gentiles. The days of vengeance last until the times of the Gentiles are fulfilled. The days of vengeance have not yet ended, for "IMMEDIATELY AFTER the tribulation of those days (the days of vengeance) 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 heavens shall be shaken."

What next? "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." "Even so, come Lord Jesus." Then will the Jews say, "Blessed is he that cometh in the name of the Lord." Thus in connection with Christ's first coming the Jews reached a crisis in their history. They entered upon a period of political and national judgment unparalleled for its duration and its severity. With the second coming of Christ another crisis is reached, but this is

full of hope—full of promise; for "Thus saith the Lord I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth." "Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness." "The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things." "Then their eyes will be opened, "And they will look upon Christ whom they pierced, and mourn for him as one mourneth for an only son." But why transcribe the whole of the prophets? Will not Christ be there shedding a halo of blessing around him? Will not the apostles be there? Will not the resurrected saints, and worthies of all ages be there? Will not the entire body politic of the New Jerusalem be there—the bride, the Lamb's wife? Will not the curse be removed from the ground, so that fertility and fecundity of which we have no idea will prevail? Peace, plenty, fertility, happiness, longevity, refreshing and fertilizing early and latter rain, bubbling springs and cascades, yes, every thing that man could desire or heart could wish. Where will the down-trodden Jews then be? They will be in the forefront—the centre from which will radiate all the above blessings, and a thousand times more than pen could depict. And soon, very soon, (we could prove it by many scriptural arguments and considerations,) all these startling and novel events will pass like a grand panorama before our eyes. We are no alarmists, but in view of a possible, nay, a highly probable contingency, we would counsel the brethren in the language of our blessed Master—"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

In these papers we have endeavored to show

*First*—That the punishment and captivity under which the Jews now are, is imposed upon them for the blood of all the prophets and righteous men from Abel to the very last prophet, including also the filling up of the measure in shedding the blood of Christ's apostles and prophets.

*Second*—That this long period of national judgment was inaugurated by Christ leaving their house desolate at the crucifixion, and going whither they could not come.

*Third*—That at the coming of the Romans against Jerusalem, that determined began to

be poured upon the desolate house—the days of vengeance began, that all denunciations written should be fulfilled.

*Fourth*—That the days of vengeance have not yet ended, because *immediately* after the tribulation of those days, the sun shall be darkened, &c.

If our first position is true, then it results that—

The Jews suffering vengeance for *all* the iniquity they have ever been guilty of can never more have vengeance imposed upon them.

MORE ANON.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

April 15th, 1869.

#### Mortal or Immortal? Which?—No. 8.

We introduce another argument to prove that there is no immortal soul in man, viz., *what the Bible teaches about the end of the wicked.*

The dogma of the conscious existence of the wicked in endless woe is the offspring of immortal-soulism. It is in fact a legitimate deduction. If a man can never die, he must exist necessarily for ever and ever; and the state in which he will be—whether of happiness or of woe—is to be determined by the character obtained in the present life. If righteous, then it is said that an eternity of bliss in the society of God and angels in heaven will be the happy reward; if wicked, then unutterable anguish in hell through the unending cycles of eternity will be realized. We need not say that this is the generally received idea, and the doctrine enunciated from ten thousand pulpits of our land. But is it true? Does the Bible teach it? We answer emphatically, *no!* The God of the Bible is altogether a different being from what this horrid doctrine of *endless torment* represents him to be. If we believed, or could be convinced, that the Scriptures reveal his character to be such, our confidence in them as a Divine revelation would be shaken. How different this from the character which he gives himself! He proclaimed *his name* to

Moses, as, "The Lord, the Lord 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 iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation," Exod. xxxiv. 6, 7. Our God is a *just* and *merciful* being, and while he will by no means clear the guilty, yet he will not be so *unjust* as to punish a *finite* being with an *infinity* of torture for a momentary transgression against himself. Any one of earth's potentates who should punish the greatest criminal under his government with years of torture, would be denounced as a tyrant and unfit to live. But what would that be compared with a mighty vengeance inflicted through endless ages? Moloch was thought to be pleased with the shrieks of the infants thrown into the fire, and held upon his brazen arms; but that cruelty was nothing, because only momentary, when contrasted with the never-ending, ceaseless, and untold agonies of the damned, suffering the vengeance of eternal fire. And this misery is to be poured out upon the sinners in one continuous stream by the sectarians' God, whose justice is represented as requiring it, and all the attributes of his nature as approving and saying Amen to the same. Is this Bible doctrine? Let us now examine the Scriptures on the subject of the destiny of the wicked, and see whether they are to *live* eternally in unutterable woe.

1. *The Wicked will be destroyed.* The Bible is very definite on this point. But what is the meaning of the word *destroy*? Webster says it means "to kill; to annihilate; to demolish; to ruin; to lay waste." To exist, or live in misery, is no part of the definition. The Psalmist says—"The Lord preserveth all them that love him; but all the wicked will he *destroy*," Psa. cxlv. 20. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be *destroyed for ever*," Psa. xcii. 7. "Whoso despiseth the word shall be *destroyed*,"



Prov. xiii 18. "Fear him who is able to *destroy* both soul and body (life and being) in Gehenna," Matt. x. 28. "There is one Lawgiver, who is able to save and to *destroy*," James iv. 12. If God undertakes to *destroy* a person, who can save him alive? or if he will *save* or *preserve* who can hinder? God cannot destroy a man without destroying or annihilating his conscious being. "*Destruction* shall be to the workers of iniquity," Prov. xxi. 16. "The *destruction* of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. i. 28. *Destruction* is contrasted with *life*, and therefore means *death*, as is plain from our Savior's words—"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to *destruction*, and many there be which go in thereat; because strait is the gate, and narrow the way, which leadeth unto *life*, and few there be that find it," Matt. vii. 13, 14. The apostle Paul also teaches that the end of the wicked is destruction, not life in misery. "They are the enemies of the cross of Christ; *whose end is destruction*," Phil. iii. 19. "The Lord Jesus 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 the glory of his power," 2 Thess. i. 7-9. Can the wicked exist when thus annihilated? Can they exist where God's presence and power are not manifested? There are a great many more passages which teach that *destruction* will be the end of the wicked. We give only a few references. Ps. v. 6, 10; xxxvii. 38; lxxiii. 12-20; ci. 8; cxliv. 6; Luke xx. 16; 1 Tim. vi. 9, &c.

2. *The Wicked will perish.* The English word *perish* means to die; to wither; to decay; to waste away; to be destroyed; to come to nothing; to fail entirely, or to be extirpated. We think that it would be extremely difficult to make it mean continued existence or immortality. Its use in the Bible always implies death, corruption, destruction, or loss of being; and some of the

Hebrew words translated *perish* are much more forcible than the English term. For instance—"Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook Kison; which *perished* (were annihilated) at Endor; they became as dung for the earth," Ps. lxxxiii. 9, 10. Balaam said of Amalek, that he "was the first of the nations, but his latter end shall be that he shall *perish* for ever," or suffer utter destruction. Num. xxiv. 20. The same is said of Eber in ver. 24. And so Peter says of wicked men—"these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall *utterly perish* in their own corruption," 2 Pet. ii. 12. No sophistry can evade the force of this passage; there is no life in it, but an absolute extinction as being. They are like the beasts that perish. "The fool and the brutish person *perish*, and leave their wealth to others... Man that is in honor and understandeth not, is like the beasts that *perish*," Ps. xlix. 10, 12, 20. Do the beasts possess immortality? If not, then neither do the wicked, for they are said to be like the beasts in their end. The Psalmist says—"Lo! they that are far from thee shall *perish*," Ps. lxxiii. 27. "As wax melteth before the fire, so let the wicked *perish* at the presence of God," Ps. lxxviii. 2. "But 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," Ps. xxxvii. 20. Is not this a different doctrine to that generally taught? To *perish*, and to be *consumed*, presents to the mind utter destruction, annihilation, and extinction of being, rather than living consciousness in endless woe. Without multiplying quotations we refer the reader to 2 Cor. ii. 15, 16; Jude 11; Luke xiii. 9, 5; Acts viii. 20; xiii. 41; 1 Cor. i. 18; Job iv. 8, 9, 20; xx. 7, 8; Isa. xli. 11.

3. *The Wicked will be consumed, devoured, or burned with fire.* There are many passages which describe the *means* by which wicked men perished in the past, and will perish in the future, which positively prove that it is an *utter destruction*, and that there is no endless existence awaiting them. The

Psalmist very forcibly describes their end. "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shall make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them," Psa. xxi. 8, 9. "The fire of thine enemies shall devour them," Isa. xxvi. 11. "Ye shall conceive chaff, ye shall bring forth stubble; your breath as fire shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire," Isa. xxxiii. 11. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" ver. 14. None can so live and dwell. As the fuel which supplies the fire is consumed and burnt up, so will the wicked be. Malachi says, that when the Lord of hosts makes up his chosen treasure, "then shall ye discern between the righteous and the wicked, . . . for, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts," Mal. iii. 17, 18; iv. 1, 3. This is most certainly a complete destruction—nothing left but ashes. In the parable of the tares, Jesus showed that the wicked will be consumed, even as the tares are burned with fire; (Matt. xiii.) and John the Immerser declared that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire," showing the end of the wicked; and he further declares that the Coming One will thoroughly purge his (threshing) floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire," Matt. iii. 10, 12. The fire is unquenchable—that is, it cannot or will not be put out until it has consumed that which is cast into it. The apostle says that "our God is a consuming fire,"

and that "it is a fearful thing to fall into the hands of the living God;" for there is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," Heb. x. 27. "Upon the wicked he shall rain quick burning coals, fire and brimstone, and an horrible tempest; this shall be the portion of their cup," Psa. xi. 6. And in the final winding up of affairs, we read, that "whosoever was not found written in the book of life was cast into the lake of fire," Rev. xx. 15. Whether fire be understood as a symbol or literally, it does not make any difference so far as the end of unrighteous persons is concerned. All know that fire is a symbol of destruction, derived from what is known of its nature and effects; and if used as a symbol to set forth the destiny of the wicked, it shows death not life—destruction not preservation. And if a literal thing, then it needs no argument to prove that it is impossible for us to dwell or live in devouring fire. For further examples of the uses of the word, see Isa. v. 24; xlvi. 14; 2 Sam. xxiii. 6, 7; Psa. lxxxiii. 14, 15; exl. 10; Matt. vii. 19; John xv. 6.

4. *The Wicked will cease to exist.* This truth is implied in what has been already considered, but there are many other texts which positively teach this doctrine, and hence are opposed to the view that man cannot die, but will live for ever. If the reader will consult the 37th Psalm he will find it full on the subject. Five times in this Psalm are the wicked said to be "cut off;" and how that will be done is stated in verse 20. David also says—"Break thou the arm (power) of the wicked and the evil man; seek out his wickedness till thou find none. The Lord is King for ever and ever; the heathen are perished out of his land," Psa. x. 15. This will be when the righteous are exalted to inherit the land, with Christ, the Seed of Abraham. "For the upright shall dwell in the land, and the perfect remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it," Prov. ii. 21, 22. Again the Psalmist says—"My life draweth nigh unto the grave. I am counted with them that go

down into the pit; I am as a man that hath no strength; free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand," Psa. lxxxviii. 3-5. "Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought," Isa. xli. 12. Jeremiah prays—"O Lord, correct me, but with judgment; not in thine anger lest thou bring me to nothing," x. 24. The Psalmist also prays—"Let the sinners be consumed out of the earth, and let the wicked be no more," Psa. civ. 35. "Consume them in wrath, consume them, that they may not be," Psa. lix. 13. "Thou puttest away all the wicked of the earth like dross," Psa. cxix. 19. "Thou hast rebuked the heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever," Psa. ix. 5. "They shall be as though they had not been," Obad. 15-18. See Prov. x. 25, 27; xii. 7; Ezek. xxxii. 7; Lam. iii. 66; Job vi. 18; iii. 22; xx. 5-9; Isa. xliii. 16, 17; Nah. i. 1; Amos viii. 14; Acts iii. 22.

If the sacred writers had believed in the immortality of the soul, would they have used such language as we have quoted, to set forth the destiny of the wicked? Do those who now believe that doctrine? Far from it. Their language is not according to Bible usage. It is very clear from the expressive terms used when describing the end of the unrighteous, such as *destruction*, *perish*, *lost*, *burned up*, *rooted out*, *cut off*, *be no more*, *be as nothing*, &c., that the very opposite of *life* is meant, which is *death*—"the second death"—from which there is no resurrection.

But it is said that Mark ix. 44, 46, and 48 prove the immortality of the soul, because it is written, "Where their dieth not, and the fire is not quenched." Two of the texts cited are interpolations, and admitting the third to be genuine, it by no means proves the point. These are evidently symbols of destruction, and all that is desired by their use is to convey the idea that the bodies subjected to their action will be entirely consumed. The worm will not die, nor the

fire go out until the work is done. Immortal souls would be poor material for fire to burn, or worms to feed upon. In Isa. lxvi. 24, we find the same symbols applied to the "carcasses" of men. But no one will contend that even these would last forever. What the fire did not consume the worms would destroy. Nor does the word "unquenchable" support the immortal soul theory. It is spoken of the *fire* and not of that consumed by it; nor does it necessarily follow that the fire shall never go out. For proof and illustration, see 2 Chron. xxxiv. 25; Isa. xxxiv. 9, 10; Jer. vii. 20; xviii. 27; Ezek. xx. 47, 29.

It is thought that the term "*everlasting fire*" supports the idea that the soul cannot die, because the wicked are to go into it. This does not prove it any more than the preceding term. Supposing "*everlasting fire*" means a fire that will always be burning, the word *everlasting* refers to the *fire*, and not to the fuel, or to that cast into it. Besides *eternal* refers to the age to come. As the righteous go into "eternal life"—the life of the future age; so the wicked will depart into "everlasting fire," the fire of that age, in which they will experience a *cutting off* (*kolasin*) of life, or "*destruction* from the presence of the Lord, and the glory of his power," Matt. xxv. 41, 46; 2 Thess. i. 9.

Some refer us to Rev. xiv. 9-11, where it is said of the worshippers of the beast and his image, &c., that they "shall be tormented with fire and brimstone," and that "the smoke of their torment ascendeth up for ever and ever." If the reader will consult Rev. xvi. he will find the tormenting process described by the pouring out of the vials of wrath upon living mortal men on the earth, and consequently this text cannot be applied to immortal souls. Will the objector contend that these worshippers of the beast will live eternally on the earth in the presence of the Lamb? By no means. Then this text must be given up.

Some quote Rev. xx. 10 as proof of their theory of consciousness in endless woe; but it does not help them much. It refers to the devil that deceived the nations, and not

to the deceived ones. And yet it is written that Christ shall "*destroy the devil*," Heb. ii. 14. Then the terms made use of as descriptive of the process of destruction—"tormented day and night for ever"—must be limited, and must end when the process is finished. This lake of fire is called "the second death," which plainly shows that those cast into it cannot live, but must inevitably *die, be consumed, perish, be destroyed, be cut off, be lost,* AND BE AS THOUGH THEY HAD NOT BEEN.

In our next we shall show that the provision made for mankind to obtain *life*, as revealed in the Bible, incontestibly proves that man has no immortality in him.

EDITOR.

For the Gospel Banner.

### Queries on the Kingdom, &c.

Woodberry, Cannon Co., Tenn.,  
March 14th, 1869.

MR. WILSON:—I have been furnished with some of your copies by a friend. As an anxious inquirer after truth I wish to ask you a few questions, as you contend that Christ has no kingdom now on earth.

Matt. xi. 11, 12—"He that is least in the kingdom of heaven is greater than he." "From the days of John the Baptist until now, the kingdom of heaven suffereth violence." How did the kingdom suffer if it was not in existence? Matt. xxv. 34. The kingdom was prepared from the foundation of the world.

Is that the kingdom Christ will bring with him? Mark xii. 34—"Thou art not far from the kingdom of God." Col. i. 13—"And hath translated us into the kingdom of his dear Son." Now could they be translated into a kingdom that did not exist? 1 Thess. ii. 13—"Who hath called you unto his kingdom and glory." How could he call them unto his kingdom when he had none? Rev. i. 9. John said he was in the kingdom and patience of Jesus Christ. Do you think he was in the kingdom, or was he not?

It seems from your writings that man is unconscious from death until the resurrection. I would like to have your views on this text. 2 Peter ii. 4—"For if God spared not the angels that sinned but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment." That does seem to me to be in the present tense.

I was requested by a friend who has been

reading some of your numbers, to ask you who you are, or what church you belong to; or in other words what is the name of your church. I have asked these questions through a pure motive. I would like to receive your answers through the *Banner*, or in a private letter.

I am not a Campbellite, neither do I know of any Campbellite church. I belong to the christian church. I have been contending for the kingdom, and if I am not in it, I wish to receive the true teaching of the Bible on that subject, so that I can change cars.  
MARY HOOVER.

### REMARKS.

We cannot find room to reply to each of the foregoing inquiries, or give expositions of all the passages referred to, at the present time; nor in fact is it necessary, as most of the texts are of the same class. The main difficulty with our correspondent seems to be that if the kingdom is not yet set up or established, as we teach, how are these scriptures to be met? The difficulty is not a great as it seems to be. We are not to suppose that when the present tense is used, as it is in some of the above texts and many more which could be cited, that it is to be always so understood. The prophets very frequently uttered their predictions in the present tense. For instance, read the 53rd chap. of Isaiah, and there you will find the future *shall*, and the present *is*, and the past *was*, made use of all through the chapter, and yet nothing is more clear than that the future is intended. So we read in Matt. xviii. 1, the disciples asked Jesus, saying, "Who *is* the greatest in the kingdom of heaven?" he answered them by placing a little child in their midst, and telling them, that except they should become as little children, "*ye shall not enter into the kingdom of heaven*," verse 3. Now this shows that the disciples were not in the kingdom *then*; and if they were not, who were? Besides, Jesus taught them to pray, "Thy kingdom come," which would be inconsistent if they were *in* it at the same time. We think our lady correspondent will see the force of this.

The kingdom was the subject of prophecy and promise, and therefore would certainly come. Jesus came preaching the glad tid-

things respecting it. He himself was born "the king of the Jews," and in his person the kingdom had come near to the nation.

Those who received him as the Messiah, and believed his message, were in the kingdom as much as they possibly could be at that time. They waited in hope for the kingdom of God to come, "having been called to his kingdom and glory," by the gospel which is good news concerning it. And it is "through much tribulation that we are to enter the kingdom of God."

He that is *least* in the kingdom, when established, will be greater than John *was* when he called upon the Jews to repent, because the kingdom was at hand. And the reason is evident. "Flesh and blood cannot inherit the kingdom of God"—it must be changed from mortality to immortality. This the *least* inheritor of the kingdom will possess. John, though the greatest of the prophets was mortal, therefore inferior to the least in the kingdom. Nor does the statement that the kingdom suffers violence prove that it then existed. It is rather, as we think, a statement with reference to the doctrine concerning the kingdom. The parallel passage in Luke xvi. 16, shows this. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presses into it," or *towards* it. As then, so it is now, if any one receives the gospel of the kingdom, he will have to be determined to do so, for the opposition is great.

The kingdom has been prepared in the purpose and promise of God from the foundation of the world, and when "the times of restitution" arrive, it will be established, and be given to those who have believed the glad tidings concerning it, and proved themselves worthy. Such have been "made meet to be partakers of the inheritance of the saints in light; being delivered from the power of darkness, and translated *into* the kingdom of his dear Son;" or to give a literal rendering of the original—"and changed us *for* the kingdom of the Son of his love." John was no more *in* the kingdom than the other disciples. All he claimed was to be a "brother and companion in the

tribulation and kingdom and patient waiting for Jesus." He was then in banishment in the isle of Patmos, and hence was a companion of those who were passing through much tribulation in order to enter the kingdom of God, when Jesus their Lord should return from the heavens.

The passage in 2 Pet. ii. 4 does not teach the conscious state of the dead. It does not refer to dead men at all. Please read it again, and see whether it proves the point for which it is quoted.

Our correspondent wishes to know what we are, and what Church we belong to. We profess to be a believer of the glad tidings which the apostles preached, consisting of "the things concerning the kingdom of God and the name of Jesus Christ," and like the Samaritans who believed Philip preaching these things, we have been immersed for the remission of sins, calling on the name of the Lord; and hence belong to the same body or Church that they did. We have no sectarian name by which we are known, and hence not recognized or counted among Christians. The little band of brethren with which we associate are generally known by their neighbors as Disciples of Christ.

We hope that our lady correspondent will soon see reason to "change cars" for the kingdom, by receiving the true teachings of the Bible, and thus ultimately "sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

EDITOR.

For the Gospel Banner.

### Second Death.

When a writer coins an expression and applies it, we have no right to give it a meaning different from the application that he has made of it, otherwise we pervert the whole meaning of his subject. John uses the term second death; no other of the sacred writers use it; we must therefore look to his application of it for his meaning. John in the 20th chapter of Revelations speaks of three political powers, the beast, false prophet, and dragon; each of these had a political birth, each lived a political life, and when cast into the lake of fire each died a political death. The judgment sits upon the ruins of the empire; the books are opened; the dead small and great stand before God, and are judged out of those things

written in the books. The sea, "death, and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire," and died the same political death as the beast, false prophet, and dragon, and John only applies it to the political fires that consume Daniel's fourth beast or empire, and no where is it used in the sense of turning a man to dust again.

A. DEAN.

REMARKS.—The term "second death" was not coined by John, but by the Lord, the Spirit. To the church at Smyrna he says—"He that hath an ear, let him hear what the Spirit saith to the churches;—he that overcometh shall not be hurt of the second death," Rev. ii. 11. This is the first use of the term, and we find no reference to "political fires" or "political death." It rather seems to be an assurance to the victor, that he will be free or beyond the power of the *second* death; and beautifully accords with the preceding verse—"Be thou faithful unto death, and I will give thee a crown of life."

The second use of the word is in Rev. xx. 6, where it is stated that the *second death* will have no power on the "blessed and holy, who have a part in the first resurrection," and who shall be priests of God and his Anointed, and shall reign with him a thousand years. Is not this a personal matter? and does it not show that those "who are accounted worthy to obtain that age, and the resurrection from the dead, can die no more?"—cannot "be hurt of the second death?" Is it only a political death that they are saved from? Is the resurrection only political? Granting that three political powers are symbolized by the dragon, beast, and false prophet, and that they are cast into the lake of fire, the symbol of utter destruction, why may not the same symbol be used to designate the entire and complete destruction of all sinners, and even of death and the grave?

The third time the word is used, it is given as the definition of the lake of fire into which death and hades are cast, and all

not found written in the book of life. "This is the second death." Rev. xx. 14.

The last use of the term is Rev. xxi. 8, where a list of characters are named, who are to have their portion in the lake of fire, which is the second death—the final, the irrevocable destiny of sinners—"destruction from the presence of the Lord, and from the glory of his power." Something far greater and more serious than a mere political death is involved in the term "second death"—at least, so we understand. EDITOR.

For the Gospel Banner.

### Query.

Sweetwater, Ill., March 7th, 1869.

DEAR BRO:—Will you be so kind as to assist me a little in understanding some certain points of Scriptures?

First. Is or was the Jewish tabernacle a type of the two next ages, or the second and third heavens, (called ages.) If there is a type—when will the saints pass within the vail? It seems to me that it will be when Christ delivers up the kingdom to God, that God may be all in all. Will you please answer in the *Banner*? If the saints do not pass within the vail they will fall short of the glory of God.

Yours, in the hope,

J. PAYNE.

REMARKS.—We are not aware that there is any definite teaching on the subject. The law was undoubtedly a shadow of the future good things, and consequently all that pertained to it was either more or less typically related to the future. Where the Word applies the types and interprets, all is clear, no room is left for opinion; but where it does not, we may hold views and contend for them when they are far from correct. The vail separated the holy place from the most holy. Jesus has entered into that within the vail, viz., the antitypical Most Holy place, as our forerunner, having become a high priest according to the order of Melchizedek. As the high priest under the law, on the day of atonement, when he entered within the vail, carried the names of the twelve tribes with him engraved on his breastplate into the presence of the God of Israel, so Jesus, our High priest, has entered heaven itself, to appear in the presence of God on our behalf. The congrega-

tion waited in the holy place while the high priest alone went into the most holy place on their behalf. He was their representative. And when he came forth he blessed them. So Jesus, has entered within the veil, as our behalf, fully able to sympathize with our weaknesses, and when he appears the second time it will be to bless the waiting congregation with salvation. We nowhere read of the saints passing within the veil. There is no need that they should that we can see in order to fulfil the type. Jesus fills that, and we enjoy the benefits.

EDITOR.

### Strange Words from a Jew.

Rabbi Lilienthal at the recent laying of a corner stone of a Jewish Temple at Cincinnati denied that Israelites of the present age dream any longer about a restoration to Palestine, and a Messiah crowned with a diadem of earthly power and glory. "America," he said, "is our Palestine; here is our Zion and Jerusalem; Washington and the signers of the glorious Declaration of Independence, of universal human right, liberty, and happiness, are our Messiah; and the time when their doctrines shall be recognized and carried into effect all over the world is the time so hopefully foretold by our great prophets. When men shall live together united in brotherly love, peace, justice, and mutual benevolence, then the Messiah has come indeed, and the Spirit of the Lord will have been revealed to all his creatures." This is the same Rabbi who preached some time ago in a Christian Church.

Truly these are strange words from any one claiming to be a Jew! It shows one thing to be very evident, that the freedom enjoyed by the Jews and the liberal institutions of this country are Gentilizing them. What bitter proscription and savage persecution could not do, in former times, perfect liberty to worship God according to the dictates of their own consciences has accomplished. So America is their Palestine, Zion, and Jerusalem! and Washington and his compeers their Messiah!! and when republican institutions "shall be recognized and carried into effect all over the world"—the time so hopefully foretold by Israel's prophets!!! "How has the gold become dim! how is the most fine gold changed!" The plain and positive declarations of the

Holy Spirit through the prophets, with reference to the Messiah being of the seed of Abraham and family of David, are all ignored and swept away; the glowing predictions relative to his coming, character, and mission depicted so graphically and minutely, are only an idle dream; and the glorious things spoken of his future reign, throne, kingdom, universal and lasting empire, are all to be fulfilled in the spread and triumph of American institutions. These views of the celebrated Rabbi show that what Ezekiel foretold they should say is true—"Behold, they say, our bones are dried, and our hope is lost; we are cast off for our parts," Ezek. xxxvii. 11. But we would not have our readers suppose that the Jews are all of this class. These sentiments are peculiar only to the "Reform Jews"—those who are in favor of Gentile ideas—and not of the whole body. It is true that there are many among them, perhaps by far the greater majority, who care for none of these things—practical infidels—but who hold to many Jewish practices simply through education. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad," Psa. xiv. 7.—EDITOR.

For the Gospel Banner.

### "Punishment" is not Torture.

BRO. WILSON:—The occasion for the following lines, is the appearance of an extract of a letter that I wrote to you in August last, as I think, mainly to inquire how and where I could get a copy of the *Diaglott*. I had ascertained that you opposed the "eternal torture" theory; and by the extract I sent you, I only aimed to let you see my *position* privately, as I did Bro. Lipscomb. For it was a *private* letter from him to me, that *caused* me to make the remarks I did to him. I did not make them for publication in either of your papers. Bro. Lipscomb did not think them worthy of *notice*, either publicly or privately, but sent the letter back to me with other papers—at my request—that he had published. You have thought and acted quite differently, and as I did not complain of Bro. Lipscomb's course, so I do not complain of yours, for truly I am not ashamed of what I wrote to him on that subject, but rather feel to regret that any "good man," and such I regard Bro. Lipscomb, should be so warped in judgment by human teaching,

that he cannot see the dark—the terrible reflection on the character of God—the *Just*, the Good, and Righteous One, of the “eternal torture” theory. Let a human turn punishment into *torture*, and he becomes a loathing, and a terror, even among pagans, and can neither be respected or loved. For over forty years, I suppose, I have rejected this theory of *torture*, for I cannot call it *punishment*. I regard the theory as driving multitudes of the people of Christendom into “Universalism,” scepticism, and perhaps downright unbelief. It is not possible to influence men to *love* so “vindictive” a being as this monstrous theory represents God to be. In a *private* letter to Bro. Lipscomb sometime last summer I proposed a *kind* investigation of the subject. But he remained silent. Now I know that *truth* is neither afraid of the *light*, nor of the most rigid investigation. “Punishment” is a scriptural subject, and should be examined, and clearly and faithfully presented to men. Some imagine that to *clothe* the idea of punishment with unending tortures, as horrid as the imagination can conjure up, will drive, or somehow draw men to God. What a fearful mistake! Punishment is a necessity—a consequence, as the rising and setting of the sun. Could all see its *use*, its place, and the necessity of it, they then could see that the Lord could take no *pleasure* in the death of him that dies,—no more so, than a good *parent* can in inflicting a punishment on a beloved child, as a necessity. Organic *sufferings* or afflictions as consequences of a violation of some law of nature, are not all of them punishments. *Natural* death is not a punishment, in any case, but the consequence of a *worn-out*—or deranged organism. Hence, those whom God has placed *under* law, who are disobedient and rebellious, and will not *prepare* to enjoy eternal life, will, by virtue of *law*, be of the *unjust* and *arise* to *suffer* punishment, which punishment will be the *second* death. This death too, is a consequence. Because they did not seek for *immortality*, their *mortal* bodies will come forth—as the body of Lazarus—mortal, being subjects of “a resurrection,” and not of “the better resurrection,” and being *mortal*, in the resurrection state they must die the second death, as a consequence and a necessity. No one as I think, that has not been placed under law to God by himself will ever be the subjects of any resurrection, but will *return* to that state, or condition that preceded their life-existence here, like all other animal creatures. I know nothing about *abstractions* being happy or miserable. The *soul*, the *body*, the *spirit*, are the abstractions that form—when united—a living mortal being. The *body* cannot

be made the subject of joy, or sorrow, when *life* and *spirit* has left it. To affirm that *life* or *spirit*, can, is not for me to do.  
W. R.

For the Gospel Banner.

### What it is to be Lost.

“If our Gospel be hid, it is hid to them that are lost.”

The very word lost is suggestive. You can't lose life unless you possess it—you must have life before you can die. To be lost in the deep pathless wilderness, and the horizon black and livid with the gathering storm, is suggestive of the calmness and safety of home. Had we then a home, though an humble cottage, and silver-toned voices to bid us welcome—how cheering! Who has not heard of those little children “lost” in the dense forests of a newly settled country—where bears, and wolves, and panthers still prowled? Days pass before the little wanderers are brought in. Old age forgets its feebleness—the couch of sickness has lost its excited occupant. Men, women, and even children join in the search. Work is suspended—money and time is now with the heart of nature less than nothing. Shall we find them alive, or shall we find their two little bodies torn and mangled? even that might relieve the terrible suspense. How that mother's heart would swell with joy, when the signal note was given from one to another, and brought to her that her children were found, and alive. That sound would not be a dead letter to her throbbing heart.

How many aliens have heard the sweet melting message of Gospel mercy, and have never obeyed the good news of salvation—it is “hid to them.” The last storm is gathering and will soon burst on their devoted heads, and they perhaps will be “lost.” Brother, will you go to the rescue of perishing mortals? Give time—give money—give yourself.

You have heard of that foolish young man above the falls of the Missouri River, who had drank so deeply of firewater that his brain was turned, and he was ambitious to run nearer that boiling precipice with his frail canoe, than man had ever went. His comrades warned him, but recklessly he drifted nearer that fatal suction—till too late he saw his danger, and turned, and with almost superhuman energy made the oars bend and tremble in his grasp; but his vessel leaped the falls, and he disappeared forever; and that white foam was his winding sheet. He was “lost!” And how many are rushing on in the busy whirl of business; they crowd and jostle each other;



their over-worked heads ache; their temples throb on their sleepless pillows. On they rush to the last fatal leap. In vain they hear the blessed gospel, with charms to move heaven and earth, for it is "hid to them;" and they will go down in death—will be "lost." And when angels repeat that sweetest song,—peace on earth, good will to men; glory to God in the highest; and golden harps are tuned; then millions that no man can number of the redeemed will take up the sweetest strains,—and every creature "in heaven and on the earth, and under the earth," will join in ascribing blessing, honor, and glory, to God and the Lamb. And well may they be thankful, for pain, and sorrow, and death are all gone, and not a sentient nerve left in all the vast universe of God that thrills and tingles with pain. But to them who have rejected the sweetest, loveliest message that ever fell on the ear—"it is hid to them"—and the long night that has no morning comes; the raven pall of eternal death will engulf them forever—for there is no resurrection from the second death. Reader, may you and I be obedient to the word and lay hold of life.

LEWIS HICHLIN.

### Beauties of the Bible.

Daniel Webster was a firm believer in Divine Revelation, and a close student of its sacred pages. On one occasion, a small company of select friends spent an evening at his house. Tea over, the Bible and the beauties of its several parts became the topic of conversation. Each one of the guests had preferences. When the turn came to Webster, he said, "The masterpiece of the New Testament, of course, is the Sermon on the Mount. That has no rival—no equal. As to the Old Testament writings, my favorite book is that of Habakkuk, and favorite verses, chapter iii. 17, 18—'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.' This," continued Webster, "I regard as one of the most sublime passages of inspired literature. And often have I wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting.

"When in Paris, some years ago," continued Mr. Webster, "I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume; although in a constant habit of denouncing the Bible, like

most infidel writers, he had never read any part of it. These fugitive leaves contained the above passage of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club house to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquiries the infidel replied: 'A writer by the name of Hab-ba-kook, of course a Frenchman.' Judge of the infidel's surprise, when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor by one of his own class of so called Free Thinkers, but was penned by one of God's ancient prophets, and contained in that much despised book, the Bible."—*Ex.*

### What is Thought?

Thought, in the abstract, is no more an entity than is love, hatred, or pain; none of which can exist in action without a conscious living organization. When the brain is dormant there is no thought, love or hatred, or any other mental operations. Man can no more think without the brain-organ, than he can walk without legs, or talk without the organs of speech. Hence derangement or suspension of thought. A case of this kind recently occurred in a store at Rutland, Vt., and is reported as follows:—

"Mr. Brooks Bennett, of Shrewsbury, Vt., while trading at a store in Rutland on Thursday, was taken with an epileptic fit and fell heavily on his face, apparently dead. Medical aid was summoned, and in about a quarter of an hour he revived. His first words on reviving were, 'What did you say that was a yard?' showing how the mind, when temporarily aberrated, resumed its journey at the place of its last halt."

In the case before us, suppose the man had not recovered from the fit, but remained in it till death; when would he begin to think again? Certainly not till the resurrection of the dead, when the brain and the whole man will be restored to life and normal action again, just as Lazarus was raised from the dead, and again mingled in the society of his friends. No fact is more clearly established than that when a man's "breath goeth forth, . . . in that very day his thoughts perish," Psa. cxvi. 4. This point is so plain, so self-evident, it would seem that we do not need a revelation from the Lord to convince us of the fact, that "the dead know not anything."—*Crisis.*

☞ An outcry against others' sins does not always imply an abhorrence for sin; for the man who truly dreads sin, will abhor it most of all in his own heart.

# 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 1, 1869.

[VOL. XV. No. 9.]

## The Napoleon Empire in Prophecy.

By Alex. Keith, D. D., Author of "Evidences of Prophecy;" "Harmony of Prophecy."

"The beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose nathes were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. xvii. 8.

Historical contrasts which these times present, are as instructive as they are striking; and by them reflecting men, without a prompter, are taught more useful lessons than those of politics, diplomacy, or finance. They may well learn to look higher than to earthly rulers, in order to know to whom the real government of the world pertains; and to look to another word than man's, for an exposition of the marvellous and mysterious things which have passed, and yet are passing, before our eyes.

The wars which arose out of the French Revolution of 1793, and were waged to restrain and repress the French Republic, terminated with the extinction of the Empire of Napoleon I. in 1815.

Britain's naval estimates alone amounted, by official records, to three hundred million pounds, in her wars against France. But, at whatever cost of blood and of treasure, the ultimate object was finally accomplished.

—Napoleon's power was utterly destroyed, his empire annihilated, and the Roman eagle, under which his armies had conquered, from Lisbon to Moscow, and from Hamburg to Naples, lay dead on a distant rock of the Atlantic. But time passed, together with its changes; and "the prisoner of Ham," an exile of many years, became the President of the Republic of France.

When the wars of Napoleon I., which spread terror and disaster over Europe, were terminated forever, the four "Great Powers," which formed the Holy Alliance, decreed that none of his dynasty should ever sit upon the throne of France. But before the

Russian war began, Napoleon III., was acknowledged as Emperor by them all.

The history of Louis Napoleon, in the contrasts it presents, is one of the most marvellous that the world has ever seen. He was the fifth in the order of succession to an extinguished throne. When Napoleon I. was again Gen. Bonaparte (at his banishment to St. Helena, in 1816,) there was younger heir; and he had an elder brother Louis Napoleon, for thirty years an exile and for five a prisoner in Ham, was doomed by a judicial sentence to imprisonment for life, yet his imperial armies have since triumphed over those of the Emperors of Russia, of Austria and of China. When he marvellously escaped from a prison in a fortress, he was again an exile. Like tens of thousands, in a day of threatened insurrection, in 1848, he paraded a street in London with a constable's baton in his hand; the same year saw him the chosen President of the Republic of France, and four years thereafter he wielded with uncontrolled sway, the imperial sceptre. Raised by more than five millions of votes to preside over a republic, he was raised thereafter by nearly eight millions of suffrages to the head of an empire, and a nation which a few years previously had overthrown a constitutional government, and deposed a citizen king, in their zeal for liberty, called with a greater number of voices by far than ever had been given to any monarch, or to any man, the heir of Napoleon to Napoleon's throne. The French Revolution began with the cry of "down with kings and priests," and, while the principles of 1789 are professedly still maintained, can it end in the cry of "long live the Emperor"—the Emperor who supports the priests, as they supported him, and who alone—for more than twice the time he was a prisoner in Ham—has sustained the Pope in Rome, as the head of the Church, though now no longer the sovereign of its States? Assuredly, the end is not yet.

It is for the word of God, in which the de-

crees of Providence were written of old, to show what the former things have been, and what the end of these things shall be, and whether when the reconstituted Napoleonic empire, and that of the dynasty which presides over it, shall have accomplished its mission, the *whirlwind*—when it comes at last—shall take away them as stubble, or as chaff before the wind, and the thistle down before the whirlwind.

“ THE NAPOLEONIC EMPIRE IN REV. XVII. 8.

Thrice is it repeated of the wild-beast that carrieth the scarlet-clothed woman, and hath the seven heads and ten horns, that it is “ the wild-beast which was, and is not.” “ And they that dwell on the earth shall wonder, whose names were not written in the book of life, when they behold the beast that was, and is not, and yet is ” (shall be present.) They behold it;—they knew and recognize it, without the shadow of a doubt. They knew, and the world knew that *it was*. Ere then had it been seen and known of all men—a wild-beast that had a *head*; a kingdom uniting long divided kingdoms, that had indeed a king; an empire at whose head was an emperor; they knew it to be more than the mere image of the wild-beast. They had seen it, mighty as it was, though but for a *hort space*. They had seen it sink, and cease; cease forever, as they might well have thought, and as their wonder at its re-ascension shows that they did. They had seen that *it was*; thereafter they knew that *it is not*. It had lived, and reigned; but it was dead, and gone; never, in human seeming, to be restored again. Such, in one word here, according to the world’s knowledge of the wild-beast, *it was*; and then, in another, as sufficing for it thereafter, *it is not*; and such was all that the world thus could know of it. But *it is written* further, “ And they that dwell on the earth shall wonder, when they behold the wild-beast *that was, and is not, and yet is* ” (or shall be present.) To their wonder they behold it again. It is not needful that their names be written in the book of life, in order to see things so notorious as these. It is enough for this, that they dwell on the earth. Such is the beast that carrieth the woman, as the judgment of the great harlot is shown; and as the mystery of the woman and of the *wild-beast that carrieth her* is shown.

But is it come to this? Are the times so changed, that the Pope who created emperors and kings, and cast them down from their thrones, and absolved their subjects from the oath of allegiance to their sovereigns; that he who shook from century to century kings and kingdoms with the thunders of the Vatican, and feared not to name

them in his anathemas; that he whose feet submissive emperors and kings did kiss, and to whom princes, traversing the Alps and Apennines, went to receive from him their imperial crown at Rome; that he whose secular sovereignty in his own dominions, for a thousand years, could put to mockery many an ephemeral dynasty; that he who, but yesterday, could boast his three millions of subjects to support his throne, and two hundred millions of children to support their father’s chair, should need a confessed *parvenu* to sustain him, a wild-beast to carry him, which, as all the world knew, so soon before was not?

If the time be come when the question may be asked, What is the wild beast that carries the woman? who is the kingly head of a restored empire, that sustains the pope, as *pope* in Rome—and sustains him there still, after his temporal kingdom has been all but reft from him? there is a living *emperor* who can answer, as no man before him could have done.

1. “ I will tell thee the mystery of the woman, and of the *wild-beast that carrieth her*.” On the opening of the French Legislature, March 1, 1860, Napoleon III. thus addressed the assembly: “ The facts speak loudly for themselves. For the last eleven years I have *sustained alone at Rome* the power of the Holy Father, without having ceased a single day to revere in him the sacred character of the *chief of our religion*.” The *Emperor’s* Speech to the French Chambers, Feb. 4, 1861;—.... “ It is enough for the grandeur of the country that it should maintain its right where it is indispensable, to defend its honor where it is attacked, to lend its assistance where it may be invoked in favor of a just cause.... It is thus that, to avenge our honor in the extreme East, our flag, united with that of Great Britain, has floated victoriously from the walls of Peking; and that the Cross—emblem of Christian civilization—again surmounts in the capital of China the temples of *our religion*, closed for more than a century..... *At Rome I have thought it necessary to augment the garrison, when the security of the HOLY FATHER appeared to be menaced.*”

2. The wild-beast that carried the scarlet-clothed woman, who sitteth on the seven hills, and is identified with the city which, in the days of the apostles, reigned over the kings of the earth, is the beast *that was, and is not; even he is the eighth*. “ The Legislative Body, Dec. 1, 1851, having terminated their operations, all the members, with their president at their head, and all the members of the Senate and all the Councillors of State, resorted to St. Cloud. The ceremony took place in the grand gallery of Apollo, in the

palace of St. Cloud. The Emperor entered the gallery, and took his place before the throne. . . . "The *new reign*," he thus spoke, "which you inaugurate to-day, has not for its origin, like so many others in history, violence, conquest, or craft. It is, you come to declare, the legal result of the will of the whole people, which consolidates in the midst of calmness what had been founded in the bosom of agitations. I am penetrated with thankfulness toward the nation which three times in four years has sustained me by its suffrages, and each time has augmented the majority only to increase my power. . . . *I take to-day, with the crown, the name of Napoleon III.*, because the logic of the people has already given it to me in their acclamations, because the Senate has alike proposed it, and because the entire nation has ratified it. Is it, however, to say that, in accepting the title, I fall into the reproachful error of a prince, who, returning from exile, declared null and of no effect all that had been done in his absence? Far from me be such frenzy. Not only do I recognize the governments which preceded me, but I inherit in some sort what they have done of good or evil; for successive governments in spite of their different origin, are responsible for their predecessors. But the more I accept all, after fifty years, that history has transmitted with its inflexible authority, the less am I permitted to pass in silence the glorious reign of the HEAD OF MY FAMILY, and the regular, though ephemeral title of his son (king of Rome). . . . My reign does not date from the year 1815: it dates from the moment you come to make known to me the suffrages of the nation. *The Napoleonic dynasty recommenced.*"

At a grand military fete, May 10, 1852, in the Champ de Mars, Napoleon III. restored the eagles to the armies of France. He thus addressed the soldiers: "The *Roman eagle*, adopted by the Emperor Napoleon at the commencement of this century, was a brilliant signal of the grandeur of France. It disappeared among our calamities. It ought to return when France, raised up from her defeats, should no more repudiate her proper glory. Soldiers! take again the eagles which have so often led our fathers to glory." In the beginning of the year 1855, as recorded in the *Moniteur*, he thus addressed, before the palace of the Tuilleries, a detachment of the Imperial Guard previous to its departure to join the army of the Crimea; "Soldiers! the *French people, in the sovereignty of their will, have set up again many things deemed forever dead, and now the empire is reconstituted.*. . . . The Imperial Guard, the heroic representative of military glory and honor, is here before me, surround-

ing the Emperor as of yore, wearing the same uniform, carrying the same flags. . . . Receive, then, those eagles, which will lead you on to victory, as they led your fathers. . . . Soon will you help to plant our eagles on the walls of Sebastopol."

Of this reconstituted empire, as of the wild-beast that ascendeth from the abyss, it can truly be said, as *it is written*, "IT WAS, AND IS NOT, AND YET IS." Deemed forever dead, the empire is reconstituted.

3. *The beast that thou sawest was, and is not, and shall ASCEND OUT OF THE ABYSS.*—"The Roman eagle," said Napoleon III., disappeared among our calamities. Take again the eagles," &c. The nation, "three times in four years, has sustained me by its suffrages, and each time only to increase my power." "After thirty-three years of exile and five of captivity, the nephew of the emperor has been chosen, by the suffrage of five millions and a half of Frenchmen, President of the French Republic." "He was proclaimed Chief of the State, Dec. 20th, 1848." "In 1852 he was elected Emperor." "It is a thing worthy of remark, that the number of suffrages always increased during four years. In 1848 it was five millions and a half; in 1851, seven millions five hundred thousand; in 1852 it is nearly eight millions. The popularity of the prince ASCENDED, ASCENDED, ascended always, and now seemed to attain a summit so elevated, that it was believed to be inaccessible to the ambition of one man, however great it was."

4th. *And they that duell on the earth shall wonder, when they behold the wild-beast, that was, and is not, and yet is, (shall be present).*—"On learning the number of affirmative suffrages, France was as it were DAZZLED. Seven millions eight hundred thousand suffrages! it seemed almost a miracle; like some of the victories of the hero of Austerlitz, it was fabulous success. In reading the journals which announced the fact, all the world believed that it read a fairy tale."

"And there are seven kings; five are fallen, and one is; the other is not yet come; and when he cometh he must continue a short space. And the wild-beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. 11.)

The other king was to be the head of the beast itself under which the Latin kingdoms were again to be united. For once, and once only, since the Cæsarean head of the empire fell, the Latin kingdoms were united from the extremity of Italy to the German Ocean. Napoleon I. was the head of an empire which

comprehended kingdoms of its own creation, —Spain, Holland, Westphalia, Naples. The Confederation of the Rhine was subject to his sway. Switzerland, Savoy, Lombardy, Tuscany, the minor dukedoms of Italy, and the States of the Church, so long divided, were portions of his empire. He was King of Italy, and his son and presumptive heir was King of Rome, which itself was "the second city of his empire."

But, as they that dwell on the earth do know, the *first* Napoleonic empire was, and is not. Of it, and of its *head*,—the *head of my family*, says Napoleon III.,—they also know, as assuredly as the angel told the apostle, that when he came, he continued but a *short space*; as now they see "the empire reconstituted," "the new reign begun;" that which seemed forever dead, alive again,—the same wild-boast that was and is not, the same *head*, the Napoleonic, but not the same king; and the kingdom now *given*, which was won by fierce conflicts before.

The end is not yet. But so soon as the *beginning* of the end, as it respects the wild-beast that ascendeth from the abyss, can be seen, there are facts respecting it which need no proof, for they are expressly and necessarily such, that men, however blinded else, must needs be cognizant of them, even facts so marvellous as to excite the wonder of the world.

"The wild-beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, AND SHALL GO INTO PERDITION."  
—*Signs of our Times.*

For the Gospel Banner.

### The Judgment—No. 5.

Having briefly noticed the judgments that are to be inflicted on the house of Israel, and then upon the heathen, both of which relate to national punishments, it will be in order to notice also the judgment of those denominated saints—those designed to reign with the Lord Jesus.

Knowing that much has been said on both sides, and knowing that many are being excited to anger, we shall approach the subject with delicacy, not designing particularly to reply to any; but to offer something original, and back it with proof, more to afford an opportunity to be corrected than to make a show of correcting others. And if the application of scripture be correct it settles the whole difficulty; and it is allowed that whatever one holds to be correct is simply because the evidence leads to that conclusion. We are not able to believe just what we desire. Nor do we wish to flatter that our views will be seen, and be the means of

reconciliation, but would be glad that the correct idea could be seen.

We allude to the doctrine of predestination, or foreordination as it is termed. But while we disallow the use made of such scriptures as relate to this subject, giving only such as relate to it to the exclusion of other testimony, we shall insist uncompromisingly that the faith once delivered to the saints depends on such testimony. To get at the point we reaffirm what is written.

When the time is up for the house of Israel, and the house of Judah to be put under the new covenant, "their sins and iniquities are to be remembered no more"—God is to be "merciful to their unrighteousness," and "turn ungodliness from Jacob," and "cast all their sins into the depths of the sea." These Scriptures and others we claim relate *only* to them; and they insure a free pardon to the mortal remnant, the seed that is to be saved of these two houses. All this is to be done, when the time is up, without repentance; for God is to make them willing in the day of visitation.

But this does not relate to the elect who are to reign with the Lord. Mark well what is said of them. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Perhaps these Roman brethren, until then, had never heard this idea; so Paul anticipating their objections continues—"Moreover, whom he did predestinate, *them* he also called; and whom he called, *them* he also justified; and whom he justified, *them* he also glorified." "What shall we say to these things?" Shall we curse such doctrine, or disregard it, or treat it with contempt? "If God be for us, *who can be against us?*" Rom. viii. 28-31. Then Paul continues; "He that spared not his own Son, but delivered him up for us all, *now shall he not with him also freely give us all things?* Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that *condemneth?*" See the next three verses. What was Paul's motive in asking and answering so many questions, but to settle them by revealing this truth to bear upon their minds? If Paul should appear among us, and use these arguments in regard to the saints, would we reject him? If not, why not cling to this as among the most sacred secrets ever revealed.

If it be said that this is all that teaches this doctrine, that does not make it untrue. But all the Bible is full of the same sentiments in regard to the purposes of God,

which are known to him from the beginning, as James said. See Acts xv. 18. It will be seen clearly that we cannot allow such to be judged as by an assize court in order to justification. Paul plainly illustrates this case, of the two classes, by referring to Jacob and Esau. God chose before they were born, and that without regard to works, making it his own business to choose, and *not according to works*, or they would boast. Now if a trial is to determine who are saints, boasters are to get the high position of acquittal. For who in that case could be thankful? Shall I stand and have all of my good works proclaimed, and that by a judge looking at books to determine, not being able without the hearing of the ear, and the sight of the eyes to judge? Could not one boast then? Why not? Paul's whole letter to the Romans is devoted to show how one is justified by favor, and not by works. As sure as the choice of one of the two brothers was made without any regard to works, so sure are those after him as the type, chosen in him from before the foundation of the ages. But if they must needs be judged in order to lay charges against the elect, where are those to be sent for by angels at the Lord's coming, when they are to be gathered together? "Who," Paul asks, "shall lay anything to the charge of God's elect?" If it is God who justifies the ungodly, surely he will not. We are not trying to refute the Christadelphian theory of judgment any more than their opponents. If we establish the position we occupy, of course no other view is attainable. We are not trying to disclaim works, for "if a man love me he will keep my commandments," said the Lord; and "if we say we love God and keep not his commandments we are liars, and the truth is not in us." This is fatal to any human test, and is the boldest assertion in John's first epistle. We will wait in vain to get an answer to Paul's question as to "who is to lay a charge?" If it be said that God will—He it is who justifies, forgives, pardons, chooses, and that from before the foundation of the world; how then can he? And the Lord Jesus, the interceder, pleads for those for whom he died.

Paul was in real earnest, and wrote to Timothy in this way—"Who hath saved us, and called us with a holy calling; not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began," 1 Tim. i. 9. Other translations convey the same idea; and therefore we quote from the King's version.

But if these things are so, "who hath resisted his will, or why doth he yet find fault." Be careful, you that reply against

God. Paul allows no reply to this theory, for a good reason, that it is against God, like the vessel saying to the potter, why have you made me thus? Then be careful. See Rom. ix. 19. Is God unrighteous then? God forbid, for he said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up," verses 14-17.

All the precepts and commandments are given to the saints to exercise them, and they are good; and we do not say that the works are not necessary, but they will follow if we keep his commandments. It is God that works in the elect to will and to do of his good pleasure. Phil. ii. 13. Then we should express ourselves thus, as did Paul—"Being confident of this very thing, that he which begun in you a good work will perform it until the day of Jesus Christ," Phil. i. 6. If one is chosen, and all offenses pardoned, it will beget in turn an affectionate thankfulness, but if one gets position on his own merits, why, or how can he be thankful? And perhaps, according to the theory standing a trial as in common courts, the saints cannot be thankful to the judge, nor to their advocate, nor to any only self. The very idea of trying chosen ones, chosen not according to works, is so far a perversion of reason as to totally confound us. We will not use one-hundredth part of such scriptures as can be brought to bear on this point, but only a few.

There is but one God, and of course providential affairs belong to him. It is admitted that God is good and sends the rain, but who allows that when the rain is mixed with hail stones, that he also sends it? Yes, all things are ruled by him, even "the powers that be are ordained of God." And he gives the kingdoms of men to whom he will, setting up over them the basest of men. "A man can receive nothing except it be given him from above," John iii. 27. "All the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out," chap. vi. 37. "No man can come to me except the Father who sent me draw him; and I will raise him up at the last day," ver. 44. One of the parables of the Lord teaches that some are to be compelled to come in to fill up his table, after the invited ones refused; but this may illustrate the conduct of men under the reign of Christ and the saints, as very many other parables do, which we are liable to confound with those chosen out to be conformed to the image of God's Son. It is confessed that God is in-

finite, his wisdom reaching throughout eternity, but with some he is not allowed to choose of his own will, and to ordain certain ones to certain purposes, to honor or dishonor. Jesus gave a test to determine who was of God—"He that is of God heareth God's words," John viii. 47. And we are not of God if we hear not God's words. If the words of the Lord are to be relied on how can we disbelieve? Jesus said in prayer "as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," John xvii. 2. He says of the disciples, "thine they were, and thou gavest them me," verse 6.

It is confessed that the chosen of God are to stand before the tribunal of the Lord Jesus; but where is the plain reading, as we have shown, that it is for judgment, in order to ascertain how the case stands, or that any charge is liable to be laid to the elect. Until a plain reading can be produced to the contrary of this doctrine, we will regard it as settled, that when the Lord comes to gather the saints, by sending his angels, that none others are to be brought, nor will that be the time when they are to stand before the tribunal of the Lord. But they are coming as associate judges to execute vengeance on the wicked. How consoling that it is by God's favor that all sins are covered, being healed by His stripes who bore the sins of many.

But if all are raised mortal, as is said, yet it is true that the elect associate judges of the Lord were appointed before the ages began, and cannot commend themselves by any good works, nor is the reward given to him that runs, or him that willeth, but it is to be counted a matter of favor. Suppose an assize court should be conducted thus, it would be no assize at all; because the judge confesses that they are pardoned, having favor given to them; so that if one is cleared the judge gets all the praise for favor. Paul's language does not look as if he believed that the saints would fall, or that it was possible; for he says to his brethren—"Now the God of peace make you perfect in every good word and work, to do his will, *working in you* that which is well pleasing in his sight," Heb. xiii. 20, 21. To talk so of persons under the care of an individual would throw the responsibility upon *him* and not upon *them*. Is such talk flattery? Why did he not plainly say to them what is now being said? Then again, after his benediction, he says—"Faithful is he that calleth you, *who also will do it*," 1 Thess. v. 23. What was it that God was faithful in? The preservation of the saints till the day of the Lord Jesus. Peter talks in the same way, praying for them as did Paul, but says, "after you have

suffered a while," 1 Pet. v. 10. "Now unto him that is able to keep you *from falling*, and to present you *faultless* before the presence of his glory with exceeding joy," Jude 24. Do we not see that it is the business of the judge to see to his sheep that they be faultless when presented before him in his glory? Shall it be said in defiance of these things that we are justified by works? If so, it is no more favor, or favor is not favor but an adjustment of accounts, having worked out, or paid for so much favor. Can any say that it is possible to deceive the very elect?

But some one will say, it is in their power to do thus or so at their own will. Then they are not spiritually-minded, nor subject to the law of God, "neither indeed can be," and therefore if such should be the case they are not of God. "By their fruits, you shall know them." It is God that keeps them from the evil, and works in them to do and will of his good pleasure. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his favor, wherein he hath made us accepted in the Beloved. . . . In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will," Eph. i. 4, 5, 11. Is this frustrating the favor of God? or is it turning the favor of God into lasciviousness? Now if God has chosen the elect from before the foundation of the world, and some of them prove unfit, does not this draw the entire blame upon God for being faulty in wisdom? Surely it does. These things never can be answered; but those who slight these passages with many others will allow the witnesses to only state so far as may be safe to their theories.

It is no argument to say that we can do as we please, and God will judge us according to what we do. This is not so with the chosen, because "a good tree cannot bring forth evil fruit, nor can an evil or corrupt tree bring forth good fruit." Reward is reckoned to the laborer for work, and not as a free gift, which is confounded by false theories. If while the elect were yet sinners, and Christ died while they were yet ungodly, and God thus commends his law, "how shall he not with him freely give us all things?" Mark, it is the ungodly, the sinner, for whom Christ died. If an assize court is to determine the amount of favor due, then God does not pardon, but puts them on probation until the sitting of court,

and the session does not convene till after a resurrection, so said. But how is it that after the doors are shut the hypocrite comes. It looks as though he is simply too late, and hence is driven away without trial. An assize court that allows no trial is to us absurd.

But suppose one has many good works, can he glory before God? Surely he could if a trial is necessary, and he has many of the good works; this is what justifies, according to every tradition, when the contrary is taught. Death has passed upon all men, for all have sinned, but not so with the free gift. The faith as defined is to be fully persuaded that what God has promised he is able to perform; though accompanied with works, it does procure remission for such, all whom are "perfected forever." And then God counts or allows the faith for righteousness. It was by the foreknowledge, and determinate counsel of God that the Lord Jesus was taken and slain, and for this end came he into the world; and thus the innocent bore the penalty due the offender. Any other man could have been sent to take account, and advertise a session of court to judge by works. But in this case the judge is influenced by an advocate, the judge himself having the sole power to make them free. The conversions to Christ were a providential affair, under his care; as when he told Paul at Corinth to speak forth the words of life, "for I have much people in this city." They were claimed as his before conversion. Therefore we understand Luke, when he says of Paul's preaching, "as many as were ordained to eternal life, believed," Acts xiii. 48, that God's purposes were contemplated before, who chose from before the foundation of the ages certain ones to be conformed to the image of his Son. This idea of self-redemption pays off a *debt* with grace.

He that comes to the Father by him, "he will in no wise cast out," and none can come except the Father draw him. "All the Father giveth me shall come to me;" "and this is the Father's will, that of all he hath given me I should lose nothing, but should raise it up at the last day." John vi. 37, 39. "A man can receive nothing except it be given him from above;" and "he that is of God heareth God's words." But why did some not believe? Because it was not given to them to know the mystery of God's kingdom; of whom John says, "therefore they could not believe." "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."

As it is the most important point to know what God has further said in reference to these things, especially by the prophets, it

will be very necessary to back-up as far as possible this theory. For if it is once established, it opens a wide field of knowledge and settles bitter disputes relative to the future of God's elect. "Blessed is the man whose sins are covered, and the man to whom God imputes not iniquity."

B. SWEET.

For the Gospel Banner.

### The Great Commission,

OR THE ORIGINAL AND ONLY TRUE GOSPEL, AS PREACHED BY OUR LORD AND HIS APOSTLES.

*A short and plain view; by W. Jones, Norfolk, Va.*

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16.

*Continued from page 148.*

We now proceed to enquire more definitely into these deeply interesting things concerning the *kingdom* and *name*, as in a cumulative and progressive manner they are revealed to us in

#### THE COVENANT MADE WITH DAVID.

This covenant is comprehended in the general terms of the Abrahamic covenant which it exhibits with greater minuteness of detail. It is recorded in 2 Sam. vii. 12-17; xxiii. 1-7. See also Psa. lxxxix. 3, 4, 34, 37. The Son of David here spoken of is not Solomon, because (1) Christ "a greater than Solomon" is expressly pointed out as the one alluded to. Isa. ix. 6; Luke i. 32, 33; Acts ii. 30; Heb. i. 5. (2) His reign is to be "forever." This word is used three times in the covenant, showing that it could not refer to a temporal reign. (3) David, even after Solomon had been made king, declared, in describing the character of his royal son, that his house was "not so" at that time. 2 Sam. xxiii. 5. (4) It is not to be supposed that a dying saint would with his last expiring breath say that the *temporal* prosperity of his children was *all* of his *salvation* and *all* of his *desire*. A "kingdom of God" once existed on this earth; and this was the throne and kingdom of David. The Lord spoke of it in so many words, as "*my kingdom*." 1 Chron. xvii. 14; xxviii. 5; xxix. 23; 2 Chron. ix. 8. But that throne, as occupied by David and his more immediate descendants, has been prostrated in the dust; and will remain so until Christ, "whose *right* it is" comes a second time; when it will be given to Him. Ezek. xxi. 27; (and marginal references,) Isa. ix. 6, 7; Luke i. 32; Acts. ii. 30; xv. 16. It is His by virtue of this covenant, and is therefore called *His throne* and "*the throne of His*



glory." Rev. iii. 21; Matt. xxv. 31. Now it is not until Christ leaves His present position on *His Father's throne*; and comes in His glory at the resurrection, to sit upon this "throne of His glory," that He rewards the saints. Luke xiv. 14; Matt. xvi. 27; xxv. 31-46. For this reason, every saint may exclaim with David, when speaking of this covenant, "This is all my salvation and all my desire." 2 Sam. xxiii. 5.

These two covenants, the one with Abraham and the other with David, contain the leading features of gospel promise; and are called "the covenants of promise;" to be a stranger from, or to have no interest in which is to have "no hope," and to be "without God in the world." Ephes. ii. 12.

The first verse of the New Testament then would seem peculiarly instructive; even as the first verse of the Old. It is a sad and singular fact, however, that very few persons understand the *first verse* of the New Testament. Short but intensely significant, it indicates with sublime brevity the whole plan of redemption; as the schoolboy sees the vast earth, in its two hemispheres, mapped on a piece of paper the size of his two hands. There were many descendants of Adam, besides Abraham and David; and these two patriarchs had many, and some royal sons. Why then are Abraham and David selected as grand headlands in the genealogical chart; and why is Christ spoken of as *the* particular and pre-eminent Son of these? Evidently on account of the covenants made with them; and to identify our Lord as the illustrious Seed or Son mentioned in those covenants; and therefore as the One who will fulfill them in all their glorious promises. Thus all of the promises to "the Son of David, the Son of Abraham," and the Seed of the woman, *unite* in Christ as the "Heir of all things." Heb. i. 2; 2 Cor. i. 20; Ephes. i. 10.

"The kingdom of God" to be established on earth, according to these covenants, with Christ Jesus at its head, was not set up at his first coming, and is not the church in its present state, because, (1) "Flesh and blood cannot inherit" that kingdom, and this is said in a context pointing to the epoch of the literal *resurrection* as the time of inheriting it. 1 Cor. xv. 50. (2) An entrance into the kingdom is a matter of *hope*, even to those who are already in the church. 2 Pet. i. 11. (3) It is a matter of *promise* and *reward*, and is to correspond, in point of time, with the second Advent and the Judgment. Matt. v. 3, 10; xix. 23; xxv. 34; Luke xii. 32; Jas. ii. 5; Acts xix. 22; 2 Thess. i. 5; 2 Tim. iv. 1; Rev. ii. 26, 27; iii. 21. (4) Its coming is yet to be *prayed for*, and

therefore future. Matt. vi. 10. (5) It is to be set up in the days of the subdivisions of the Roman, or fourth great empire of the world. Dan. ii. 40, 44; vii. 7, 9. These did not exist during the *former* presence of Christ on earth; nor during the lifetime of His apostles; they exist *now* however. (6) The Noblemen, having gone into the "far country," must *return* before commencing his reign; as the kings of Judea used to go a long journey to Rome to be invested with their royalty; and, of course, had to return to Judea before commencing the exercise of it. Compare together Luke xix. 12; Dan. vii. 13, 14; Matt. xxv. 31. The blessed Jesus came not, at the first, to reign over His enemies, but to *die for them*—when they sought to make Him king, He hid himself; but when they sought to crucify him he came forward and said "Whom seek ye?" (7) About 60 years after His ascension the Savior spoke of sitting on *His own throne* as a future event. Rev. iii. 21. Some will tell you however that the kingdom has been already set up; and that Christ is now sitting on his own throne—"the throne of his glory." But the great Teacher himself says, that "WHEN the Son of man shall *come* in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory," Matt. xxv. 31. Now which do you believe?

That this kingdom of which the Gospel speaks, will be located *on earth*,—that Christ will make this globe the scene and arena of his royalty and conquering power in the future, as it was of his sufferings and death in the past, is plain, because—

1st. He will bruise the serpent's head (Gen. iii. 15,) and neither the serpent nor his progeny, have any existence in heaven. He is to rule "in the midst" of his enemies and to possess the gate of, or power over them, and he has no enemies there. Gen. xxii. 17; Psa. lxxii. 9; ex. 2; 1 Cor. xv. 25.

2nd. It is to be "UNDER the whole heaven," and to fill "the whole EARTH." Dan. ii. 35; vii. 27.

3rd. The saints when redeemed will "reign on the EARTH." Rev. v. 10. To deny this would be scarcely less heretical than to deny that Christ is the great Redeemer of men, for this triumphal anthem affirms the one truth as plainly as the other. As this is to be sung by "The general assembly and church of the First-born," it must be most emphatically "sound doctrine," although many in the last days will not "endure" it. 2 Tim. iv. 2.

4th. It is to supercede, "break in pieces and consume" the "kingdoms of *this world*." Rev. xi. 15; Dan. ii. 35, 44.

The kingdom of men, every vestige of which will be swept away, are "all of this world;" but the kingdom of God is not of this world; even as Christians are not of this world; and as the baptism of John was not of men. John viii. 23; xvii. 14; Matt. xxi. 25. Yet Christians and the baptism of John have been just as literally and visibly in the world, and on the earth as anything possibly can be. In like manner the kingdom will be just as literally, and visibly on the earth as either of the four monarchies in Dan. ii and vii, that have preceded it. If the Medo-Persian kingdom literally overthrow and superseded the Babylonish kingdom; the Grecian the Medo-Persian; and the Roman the Grecian; then as truly, visibly and literally will Christ conquer, *by force*, the kingdoms of this world existing at his second coming, and will "put down all rule, all authority and power," opposed to him, whether in the form of monarchical or "popular sovereignty." Psa. ii. 5-9; cxlix. 7-9; Dan. ii. 44; 1 Cor. xv. 25, 26.

6th. The Savior is spoken of as *coming to earth*, and not as going to heaven, in order to sit upon his throne, and to commence his reign. Matt. xxv. 31.

"The things concerning the kingdom," may be briefly stated as follows. The land promised Abraham is to be the more immediate LOCALITY, and Jerusalem (with the rebuilt throne of David) the CAPITAL of this kingdom. Psa. xlviii. 2; Isa. ii. 2, 3; Joel iii. 16, 17, 20. 21; Micah iv. 1, 2; Matt. v. 35. (Jerusalem will remain as it is now only "until" a specified time in the future. Luke xxi. 24; Acts xv. 16.) The domain and dominion of this kingdom will increase in power and extent until they embrace the *whole earth*. Psa. lxxii. 1, 8, 9, 11; Dan. ii. 34, 35, 44; Zech. xiv. 9; Matt. xiii. 33; Rev. xi. 15; 1 Cor. xv. 25. The saints, washed from their sins in the blood of the Lamb; and in a resurrected, immortal and glorified condition; will, for a thousand years, be its PRINCES and subordinate sovereigns. Psa. cxlix. 4-9; Dan. vii. 18, 27; Matt. xix. 28; Rom. viii. 17; 1 Cor. vi. 2, 3; 2 Tim. ii. 12; Rev. ii. 26, 27; iii. 21; v. 10; xx. 3. The Jews, natural descendants of Abraham, will, during the thousand years, be the more immediate SUBJECTS of the kingdom; to be gathered out of every nation for that purpose. Isa. xi. 11, 12; xliii. 1, 7; xlix. 22, 26; Jer. xxiii. 5, 8; xxxi; Ezek. xx. 33, 38; xxxiv. 11, 16; Micah iv. 8; Rom. xi. 26. This, the first form of the kingdom, is called the "Millennium," which word means, a thousand years. Rev. xx. 4. The kingdom will not cease at the end of this

period, but when, at that time, the last great rebellion of Satan takes place, and is overthrown, the kingdom will be delivered up to God the Father, "that God may be all and in all." Rev. xx. 9; 1 Cor. xv. 24, 28. Then, when this kingdom of God has triumphed, the blessed Savior will have accomplished that promised concerning him in Gen. iii. 15—that he should bruise the serpent's head, or as we commonly say, "knock him in the head," or "destroy the works of the devil." 1 John iii. 18. The EFFECT of the kingdom will therefore be, to cause the will of God to be "done in earth as it is in heaven," that is, *perfectly, absolutely*, and by *every inhabitant* thereof. Matt. xi. 10. Then Matt. v. 5, will be fulfilled. None have been so meek as Jesus, and yet he had not where to lay his head, during his former presence on earth. Matt. xi. 29; viii. 20. Sin and sinners will all have been "*rooted out*" of the earth—taken out by the *roots*, eradicated; as the farmer would take the briars and thorns out of his garden. Prov. ii. 21; 1 Sam. xxiii. 6, 7; Mal. iv. 1; 2 Pet. iii. 13. But the rescued saints, pardoned and redeemed for the sake of Him who died on Calvary for them, will thenceforth and forever enjoy on the renewed and heaven-featured earth, all the ceaseless ecstasies of a blissful eternity.

The things concerning "the name of Jesus Christ" comprise the summary of scriptural teachings concerning the character and office of Jesus of Nazareth, the Son of God; identifying him,

1st, As the King of that kingdom. 2 Sam. vii. 12-14; Isa. ix. 6, 7; Luke i. 32, 33; Acts ii. 30; Phil. ii. 9, 10.

2nd, As the Prophet who, by his spirit and personally, has taught us the things concerning that kingdom, and how to prepare for it. 1 Pet. i. 11; Deut. xviii. 15, 17, 19; Acts iii. 22, 23, 26; vii. 37.

3rd, As the great Sacrifice and Mediator, who poured out his precious blood on Calvary; thus making the atonement by which penitent sinners may be reconciled to God, and saved when that kingdom comes. Psa. ii. 12; Isa. liii. 10, 12; John iii. 19; x. 11, 17, 18; Heb. x. 9, 14; xiii. 12; 1 Cor. v. 19, 21; Rom. viii. 1.

4th, As the One in whose "name" there is salvation. By faith and baptism, you may become *related* to this name, and take refuge *in* it as in "a strong tower." Acts iv. 12; x. 43; 1 Tim. ii. 5, 6; Acts xi. 26; Prov. xviii. 10; Gal. iii. 27, 29.

I have thus endeavoured to lay before you in a few words, "The gospel of the kingdom,—even that one and only true gospel which the Savior commanded to be preached "in all the world;" and of which

It is said, "HE THAT BELIEVETH AND IS BAPTIZED, SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED." Mark xvi. 16; Matt. xxiv. 14. Dear reader, do you believe this Gospel? If so, and you sincerely desire to break off from your sins, and to henceforth give yourself entirely to God, then you are a proper subject for

CHRISTIAN BAPTISM.

Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

PART IV.—HEBREW EVANGELISM.

*Continued.*

Again, we notice the language of the prophet Ezekiel, addressed to a profane and wicked prince of the house of David, Zedekiah; "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, HE WHO SHALL BE; 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. From this we learn that the profanity and wickedness of the sons of Belial, who were descendants from David, had reached its climax in the person of Zedekiah, and from henceforth there was to be a change; the crown was to be taken off and the diadem removed, the throne of David to be perverted and overturned, and a time to come when it should be no more, and continue so until the proper person shall come, when it shall be given to him. A portion of this prophecy has been fulfilled, and another portion of it undergoing fulfillment. The crown has been taken off, and the diadem has been removed. The kingdom of David has been three times perverted or overturned, and now the throne of David is no more; it does not exist among the nations of the earth, consequently the time is yet future, when it shall be given to him who shall come, whose right it is.

Passing over many testimonies which might be presented we will notice the language of the Spirit by the prophet Amos. "For lo, I will command, and I will sift the house of Israel, among all nations like as corn is sifted in a seive, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake or prevent us. 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," Amos ix. 9-12. The testimony here presented seems to be plain and positive that the house of David that has fallen into ruins, must be rebuilt and restored as in the days of old; is there any reason why we should reject such plain and positive testimony? We will now notice another class of testimonies upon this subject, which will serve to bring our attention more particularly to the consideration of who is to be the descendant of David, in whom these things are to be fulfilled? The first is in the Second Psalm, to an examination of which the attention of the reader is especially called. In this we are taught, that notwithstanding the kings and rulers of the nations set themselves against the Messiah, or Anointed of Yahweh, yet he will set or anoint his king upon his holy hill, Zion, the place of David's throne, that the Messiah, is declared to be the Son of God, that he will receive the nations and the uttermost parts of the earth for his inheritance, and he shall rule them with a rod of iron, like a potter's vessel shall they be broken in pieces; there is nothing in this with reference to kingdoms beyond the skies. We next call attention to the teachings of the prophets Isaiah and Micah, that in the last days the "law shall go forth from Zion, and the word of the Lord from Jerusalem." See Isa. ii. and Micah iv.

Passing over for the present other Old Testament testimonies upon this point we come down to the annunciation of the angel Gabriel to Mary; "Fear not, for behold thou hast found favor with God and 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," Luke i. 30-33. It has long been a matter of surprise to us, that among the multitudes that profess to believe in the teachings of the New Testament, and that Jesus of Nazareth is the subject of this prediction, there are so few that really believe what is here written, shall be literally and truly fulfilled. The language purports to be that of an angel sent from God, and we are told that he whom God sends, speaks the words of God, which word is truth. Now if the angel Gabriel was really sent of God he spake the truth, and consequently what is recorded must be fulfilled to the very letter, yet the teachings of almost all the modern theologians and religionists, are wholly sub-

verse of what the angel Gabriel has declared must be fulfilled in Jesus of Nazareth. The angel declares that the throne of David will be given to Jesus, and that he shall reign over the house of Jacob, (that is the twelve tribes of Israel,) forever; modern theology denies and nullifies this, when it teaches that Christ and his saints will reign forever in kingdoms beyond the skies.

Reader, which will you believe; an angel sent of God, or modern theologians? The throne of David was on Mt. Zion in Jerusalem, which is on this planet Earth. The kingdom beyond the skies, is said to be beyond the bounds of time and space, which is emphatically no where! The tribes of Jacob are scattered among the nations, and must be restored before Jesus can reign over them.

The apostle Peter, in his preaching upon the day of Pentecost, calls the attention of his hearers to what the Spirit has predicted concerning David and his descendant, the one ordained to sit upon his throne. All that we have given of his discourse, is with reference to this great, and all-absorbing theme. "He, [David,] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, one should sit upon his throne, he, seeing this before, spake of the resurrection of the Anointed One, saying, that his soul was not left in Sheol, neither did his flesh see corruption," Acts ii. 30, 31.

The burden of Peter's preaching on the day of Pentecost, was concerning the things that relate to the throne of David, and the Messiah or Anointed One, in the person of Jesus of Nazareth, to sit upon it. Three thousand, we are told, were added to the Ecclesia of God upon that day, without any such incentive held out to them as the hope of reigning in a kingdom of bliss beyond the stars. On the contrary they were told that David himself, who had been dead upwards of 900 years had not ascended into the heavens, but was both dead, and buried, and that his sepulchre was with them unto that day.

The apostle Paul in his letter to the Romans, says of Jesus, that he "was made of the seed of David, according to the flesh," Rom. i. 3; and Jesus himself, by his messenger to John on Patmos says, that he is the root and offspring of David. Rev. xxii. 15.

From the testimonies we have thus far presented under the head of "Hebrew Evangelism," we think it must be apparent to every candid reader that there is something more involved in the proclamation of the Gospel than is generally understood and acknowledged by modern theologians, and religious teachers. We see that in the words

of the testimony, the establishment of a kingdom upon the planet earth, is ever kept in view, and that kingdom is the kingdom of Israel, and the throne of David restored and built up, no other kingdom being intended. The kingdom of Israel is the kingdom of God. When we come to the New Testament, we find the term Gospel associated with kingdom, in such connections as the following; "Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom," Matt. iv. 23. "This Gospel of the kingdom must be preached in all the world, for a witness unto all nations," Matthew xxiv. 14. "After John was cast into prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God," Mark i. 15. "When they believed Philip preaching the things concerning the Kingdom of God, and name of Jesus Christ, they were immersed both men and women," Acts viii. 12. We might bring forward other passages bearing directly or indirectly upon this subject, but these are sufficient. We see by these, that that which in the New Testament, is represented as having been preached as Gospel, by Christ and his apostles, is called the Gospel, or Good News of the Kingdom of God. This being the case, no one, at any time can preach the Gospel, without preaching the Kingdom of God. From our examination of the Old Testament, under this head, we have found all the constituent elements of a kingdom brought in view. In the land covenanted to Abraham and his seed, we have the territory of that kingdom, proper; in the gates, or possessions of the enemies of Abraham's seed, which they are to possess, we have the dominion of that kingdom; in the city of Jerusalem we have the capital of that kingdom; in the throne of David, on Mt. Zion, we have the throne; in the person of the righteous branch of David, we have the king; in the people, or saints of God, those who have proved faithful in all ages and generations, we have the nobility, or rulers; and in the tribes of Jacob, and those who shall be left of the Gentiles in the future age, we shall have the subjects.

"Hebrew Evangelism," or the Gospel proclaimed to the Hebrews, is emphatically the "Gospel of the Kingdom of God." We will notice a few more points with reference to the territory of this kingdom, showing that it is upon this earth, and not beyond the stars. "As truly as I live," saith the Eternal, "All the earth shall be filled with the glory of Yahweh," Num. xiv. 21. "The earth shall be full of the knowledge of Yahweh, as the waters cover the sea," Isa. xi. 9. "The meek shall inherit

the **מַלְאָכִים**, and delight themselves in the abundance of peace." Psa. xxxvii. 11. "The upright shall dwell in the land, and the perfect shall remain in it," Prov. i. 21, 22. "All the ends of the world shall remember and turn unto Yahweh, and all the kindreds of the nations shall worship before thee, for the kingdom is Yahweh's, and he is the Governor among the nations," Psa. xxii. 27, 28. "The kingdom, and dominion, and 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. 27. These in addition to what we have presented relative to the covenant made with Abraham, are a few of the many Old Testament testimonies which might be presented, bearing upon the point that the territory of the kingdom of God, which is the subject matter of the Gospel, is terrestrial, and not celestial; on earth, and not in heaven; and not only the kingdom proper, but the dominion and greatness of the kingdom under the whole heaven. If we turn to the New Testament, we find testimony fully as positive. "Blessed are the meek for they shall inherit the earth," Matt. v. 5. "Thy kingdom come; thy will be done on earth, as it is done in heaven," Matt. vi. 10. "He hath appointed a day, in which he will judge (or rule,) the habitable, [*oikoumene*.] in righteousness, by a man, whom he hath ordained, whereof he hath given assurance to all, in that he hath raised him up from the dead," Acts xvii. 37. "Thou hast made us unto our God, kings and priests, and we shall reign on the earth," Rev. v. 10. Reader, are not these testimonies clear and positive? Why then, do you hold fast to modern Gentile superstitions? Why look for kingdoms beyond the skies, when there is not the smallest particle of testimony in the word of God to uphold such an idea? O, that the time might speedily come, when the whole earth shall be filled with the glory of Yahweh; when wickedness, injustice, and oppression shall cease; when peace shall be proclaimed throughout the habitable, and love and harmony shall reign forever.

TO BE CONTINUED.

From the Laws of Life.

### Christian Responsibility.

The Christians in the United States are in a very large degree responsible for the influenzas, coughs, consumption, dyspepsia, bronchitis, rheumatism, summer complaint, and the long category of diseases and the premature deaths which are so prevalent

everywhere, and for the consequent poverty, suffering and wretchedness. They are responsible for little children left motherless, for women made widows in early life, for the want resulting from the sickness and disability of fathers, for the pain, agony and weariness endured by scores and thousands of invalids. If Christians had their consciences enlightened as to what constitutes holy living, and were willing to separate themselves from the world, to deny themselves, take up the cross and follow Christ in the regulation of their daily habits, they would show such improvement in their own health—such freedom from the weakness and disease now so common, that the world's people would be forced to see the superiority of their ways and methods in this respect, and would be influenced greatly to their good.

But so conscienceless are Christians in regard to the use and abuse of their bodily powers that almost any one of them would be shocked at the statement that it is a *sine* to be sick. But this proposition is as true and as tenable as the one that it is wrong to be a sinner. How can a Christian man find himself suddenly set aside from his daily business, unable to perform the duties which his relations to his family, to society, to the church and to himself impose upon him, in consequence of disregard to the simplest laws of his physical organization, without feeling conscience-stricken, and that he is a sinner before God, and is disgraced before men, except on the ground that his conscience has never been awakened to the application of the principles of christianity to his practical life?

Men and women who would not lie, nor steal, nor even speak ill of their neighbors, on any account; who would have no peace of mind if they were not regular in their attendance on church services, or if they failed to say their prayers regularly every night and morning, or to read their Bibles on Sunday, will lie in bed with the utmost self-complacency, neglecting all the duties of life, because they have sick-headache, induced by the indulgence of an inordinate appetite for food, or by some wicked and foolish exposure to cold, causing sudden suppression of the external circulation.

We hear pious women say without the least compunction, "Pickles always hurt me; I cannot digest cheese; mince pie invariably makes me sick;" and still go right on eating these articles. Christian men acknowledge that the use of tobacco hurts their health very much, but they continue to use it without having their consciences hurt; and when they die of disease induced by this very habit, it is all laid to the

"Providence of God," and nobody thinks of attaching any responsibility therefore to human beings. Ministers of "the glorious Gospel of Christ" sip their tea and coffee, and admit between their sippings that these beverages derange their nervous systems and injure their general health; for not many have the hardihood of that very wicked Christian minister—Henry Ward Beecher—who, in a recent paper of the New York Ledger, affirms that "Tea and coffee are usefult stimulants—that they are not degenerating." Eminently wicked is he, because his great talents and great Christian virtues give him such a degree of influence, that a few ill-considered, false words like these from him may do more harm than some men can accomplish in a life-time.

Being in a neighboring town not long since, I was invited of an evening to a quiet, social party, where I met an old friend—a health reformer of long ago. She told me of her daughter now passing into early womanhood, and being educated at a Ladies' Seminary of high reputation. She said:—"Mary spent a recent vacation at home and I enjoyed her society very much, but I am anxious in regard to her health. She will surely fail if she continues to dress as injudiciously as she does at present. I was surprised and grieved beyond measure to find that I could not influence her in this respect, for she is getting to that age when she cannot be controlled by parental authority in such matters. I have taken great care to have her study physiology, and when she came home in her tight corsets, I doubted not that in ten minutes' talk I could convince her of the folly and wrong of lacing as she does, and induce her to wear her clothing healthfully and comfortably loose. But I found that my arguments and appeals were thrown away upon her. She is intelligent, and has excellent common sense on most subjects, but I could not get her to admit that she does lace tight, or that there is any harm in it if she does. So she has gone back as she came. I am troubled about it more than I can tell."

My sympathies were greatly enlisted, for I knew Mary well, and believed that the mother, who is a woman of exemplary Christian character, had with the utmost earnestness and devotion sought to train up her children in the nurture and admonition of the Lord. I therefore endeavored to console her by saying that her daughter is at that age when young girls desire to make a fine appearance and to do as they see others do; when they are apt to be swayed by the all-controlling influence of society and fashionable life; but that, with all her good sense, as she grew older she would almost certainly give due weight to the excellent

home-education which she has received—that she would care less for vanity and display, and manifest more of real womanliness and true dignity.

As we sat talking and chatting, at about nine o'clock in the evening, refreshments were passed—cold meats, biscuit and butter, coffee, ice cream, rich cakes, etc. To my astonishment and dismay, this Christian Health Reformer allowed herself to be served with these foods and drinks, partaking of them with much relish, pleasantly remarking meanwhile, "I suppose I ought not to eat anything. I never rest so well after eating in the evening. I am sure that this coffee will give me headache, for it always does. I scarce ever indulge in a cup at home. This ice cream is delicious; I can never let it alone when it is placed before me, though it generally gives me colic."

As she ate and drank and talked, my heart sank, and my courage and hope for the daughter vanished, and I felt that she was doomed. Brought up by a Christian mother whose precepts were so good and whose example was so pernicious, how could I hope that her conscience would ever become alive to the propriety and duty of healthful living.

MISS AUSTIN.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

May 1st, 1869.

#### Mortal or Immortal? Which?—No. 9.

Another argument which we offer against the immortality of the soul, is the Bible doctrine of a *future life*, and *how* it is to be obtained.

If man possesses inherent immortality, then the provision which God has made for mankind to obtain eternal life is of no account, and must mean something else than what the words imply. The doctrine antagonizes and nullifies many plain statements of God's Word, and tends to confuse the mind, and weaken our regard for its teachings. But when we receive its positive and direct statements regarding the complete mortality of man, we can see the beauty and harmony of the scheme of human redemption, as developed in the Gospel, in offering *life—future life—to those who wish to es-*

cape from eternal death. It is here that we see the mercy and love of the Father manifested in the highest degree.

We wish to remark that the Scriptures are consistent with themselves. When they speak of *death*, they do not mean *life* in misery; and when they speak of *life* they do not mean *happiness*, or something else. For instance, when Jehovah said by the prophet Ezekiel, "The soul that sinneth, it shall die," he meant what he said. And again, "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye," Ezek. xviii. 4, 20, 82. *Death* and *life* are placed in contrast—they are opposites; and they mean just what is cognizant to the common sense of every individual. *Life* as applied to man is conscious existence, and *death* is the extinction of that life. The theology of the day says "there is no such thing as death," and asserts that "death is the gate to endless joy;" while perdition, destruction, perish, and "the second death" are declared to be only so many terms to represent endless life in misery. And where the terms *life* and *eternal life* are promised to the righteous, the same theology represents them as only meaning a state of happiness and eternal joy—being of course all based on the erroneous doctrine of the immortality of the soul.

Now let us turn to the Scriptures of truth, and ascertain what they say on the subject of *life*. And we shall find the testimony so abundant that it will be difficult to select; we shall however present some of the plainest and most prominent passages bearing upon the subject, and commend them to the consideration of the reader.

The first intimation we have of death in the Bible is found in Gen. ii, 16, 17, as the penalty attached to the Edenic law;—"in the day that thou eatest thereof thou shalt surely die." A literal, personal death, or deprivation of life, was understood. After the transgression, and when the Lord God passed the sentence upon Adam, the very terms in which it was expressed left no room for doubt. "In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken; for

dust thou art, and unto dust shall thou return," Gen. iii. 19. And in order to prevent Adam from becoming an immortal sinner, he was cut off from the means which had been provided for perpetuating his existence; "and now, lest he put forth his hand, and take of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. Thus he drove out the man; and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 23, 24. As a consequence we read that Adam died; so also his posterity, "for death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;" and "so death passed upon all men, in whom all have sinned," Rom. v. 12, 14. Sin is the cause of death. "By one man sin entered into the world, and death by sin," Rom. v. 12. "The end of those things is death," vi. 21; and James says, "Sin, when it is finished, bringeth forth death," i. 15. And because all men, both Jew and Gentile, are under sin, all the world is subject to the judgment of God; hence it has been "appointed unto men once to die." But mercy is mingled with judgment. It was a mercy to Adam in his sinful and disobedient state to cut him off from the tree of life; and now we learn from the apostle Paul that though "the wages of sin is death, the gift of God is eternal life, through Jesus Christ our Lord," Rom. vi. 23; and as "sin reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus our Lord," v. 21. *Life* and *death* are placed in contrast, and they mean what men in general understand by the terms. *Death* is the extinction of life, not life in misery; and *life* eternal is the perpetuation of that life graciously given us by God.

1. Eternal life is said to be "the gift of God;" hence not inherent in man's nature. Jesus said to the woman of Samaria at Jacob's well—"If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked

of him, and he would have given thee living water," John iv. 10. That living water which he has to give, is everlasting life. See verse 14. God has made his Son Jesus the medium through which it is to be obtained. Hence Jesus said—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not *perish*, but have *everlasting life*," John iii. 16. "I am the way, and the truth, and the life," xiv. 6. "I am the *bread of life*;" "he that eateth of this bread shall *live for ever*;" "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, for him hath the Father sealed;" "Lord, to whom shall we go? thou hast the words of eternal life," vi. 48, 58, 27, 68. As the Good Shepherd he gave his life for the sheep, and said, "I give unto them *eternal life*; and they shall never perish, neither shall any pluck them out of my hand;" "I am come that they might have *life*, and that they might have it more abundantly," John x. 28, 10. The Father has "given him power over all flesh, that he should *give eternal life* to as many as have been given him," xvii. 2.

2. Eternal life or immortality is a matter of *promise* and *hope*, and therefore is not inherent in man. The apostle John says—"This is the *promise* that he has promised us, even eternal life," 1 John ii. 25. Paul agrees with this when he says—"In *hope* of eternal life, which God, that cannot lie, promised before the world began," or before the times of the ages; and "that being justified by his grace, we should be made heirs according to the hope of eternal life," Titus ii. 2; iii. 7. We also read that God will render eternal life "to those who by patient continuance in well-doing *seek for glory, honor, and immortality*," Rom. ii. 7; and Paul exhorted Timothy to "fight the good fight of faith, *lay hold on eternal life*, whereunto thou art also called;" and told him to charge the rich, "to lay up in store for themselves a good foundation against the time to come, that they may *lay hold on eternal life*," 1 Tim. vi. 12, 19. Godliness has the "promise of the life that now

is, and of that which is to come," 1 Tim. iv. 8; and Paul calls himself an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus," and a preacher of that Gospel which "has brought life and incorruptibility to light," 2 Tim. i. 1, 10. All of these passages show that immortality is a matter of hope, and not of possession, and must be sought after, and laid hold of, in order to be attained. Will the reader please take notice of this particularly? We never hope for a thing when we possess it; but we hope and look for what is promised; nor do we seek and earnestly contend for what we already possess. If now immortal, we should not be called "*heirs of the grace of life*," 1 Pet. iii. 7, but rather inheritors or possessors of it.

3. Eternal life is given *conditionally*, and therefore it depends on man's acceptance of the terms, whether he becomes immortal or not. It is, "*do this, and live*;" *enter in* the strait gate; *eat of the living bread*, and *drink of the waters of life*; in short, *hear, believe, and obey the gospel which contains the promise of life*. The Scriptures being the revelation of God's will to man, contain his gracious purposes with regard to a future existence. No other book is reliable on this subject, only so far as containing the same ideas. They make known to man "*the way of life*." Said Jesus to the Jews—"You search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come unto me that ye might have life," John v. 39, 40. Again he said, "The words that I speak unto you, they are spirit, and they are life;" and Peter declared that his Master had or spoke "*the words of eternal life*," John vi. 63, 68. Words contain ideas, and express the will of God concerning us. Jesus spoke God's words. He said, "*the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting*," John xii. 49, 50. That is, life will be the result of obedience to his word. Man was driven out of paradise, and cut off from the tree of life, because of unbelief and disobedience. He



hearkened to a preacher of lies, and death was the result. And now he must retrace his steps. He is called upon to hear God's preacher and messenger, even Jesus, who has brought a message of truth and favor from the Father. "The law came by Moses, but grace and truth by Jesus Christ." His message is good news—"the words of this life." God's word or command is, that we believe in him whom he has sent; but we cannot be said to believe in Jesus, if we do not receive his message. Hence when believing in Jesus, or Christ, or God's Son, is mentioned, it always includes the gospel which he was sent to proclaim. There are many at the present day who make a fatal mistake here. They talk about believing in Jesus, accepting him as their Savior, that they are washed in his blood, and rejoice in his salvation, when at the same time they are ignorant of the message which he brought or reject it altogether as unworthy of their notice. Poor deluded souls! The way then for man to obtain the promised life is to hear God's word of reconciliation, to believe and obey. "He that believeth on the Son hath (in promise) everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," John v. 24. And again, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death," viii. 51. And John tells us what was the design of writing his book—"that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name," xx. 31. And Paul declares that those who reject the gospel which he preached, "judged themselves unworthy of everlasting life," Acts xiii. 46. Jesus has become "the author of eternal salvation (or life) unto all them that obey him," Heb. v. 9; and this *life or salvation* is connected with, and offered by the gospel. "He that believeth and is baptized shall be saved," Mark xvi. 16.

4. Eternal life is to be obtained *only* through God's Son. As we have already quoted, it

is God's gift, through Jesus Christ our Lord. Paul says, when writing to the Colossians, "your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with him in glory," Col. iii. 3, 4. Jesus is "the life"—"the Word of life;"—and has manifested "that eternal life which was with the Father." And John says, "This is the record, that God has given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God, that you may know that you have eternal life," 1 John v. 11-13.

5. Eternal life is given to the saints through Jesus Christ, by a resurrection from the dead, or a translation of the living. Before immortality can be possessed a change must pass upon our flesh and blood natures. The dead must be made alive incorruptible, and the living changed from mortality to immortality. This resurrection and change is being "born of the Spirit." "That which is born of the flesh, is flesh; that which is born of the Spirit, is spirit," John iii. 6. "Flesh and blood cannot inherit the kingdom of God;" that is, mankind in their present mortal condition, cannot possess that kingdom, which is an everlasting one. In order to do it, "this mortal must put on immortality." "Neither can corruption inherit incorruption;" in such a state are all the dead. But Paul says "the dead shall be raised incorruptible," and "this corruptible must put on incorruption." When this is accomplished, then "Death will be swallowed up in victory," and "mortality swallowed up of life. And all this will be brought about by him who is "the resurrection and the life"—whose voice the dead shall hear, and live. The Father has given to the Son to have life in himself, and authority to make alive whom he will, and to execute judgment also. And "the hour is coming in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," (*krisis*), John v. 28, 29,

Future life for the righteous dead is altogether dependent on the resurrection, for "if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished," 1 Cor. xv. 16-18. But Christ was proclaimed that he rose from the dead on the third day, and the fact fully attested by truthful witnesses; therefore all those "who sleep in Jesus"—the "dead in Christ"—shall also rise. Because he has obtained the victory over death and the grave, and is in possession of the keys, as he says—"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death"—therefore he will raise up at the last day all who believe on him, deliver them from the power of death, and the dominion of the grave; and make them like the angels of God, immortal and incorruptible. See Luke xx. 34, 35. Our risen Savior "has abolished death and brought life and incorruptibility to light through the gospel," and thus has become the hope of his people—the hope of living again in a better state of existence. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away," 1 Pet. i. 3, 4. And now from his exalted position at his Father's right hand, he has sent a message through his servant John to the faithful in the churches;—"These things saith the first and last, which was dead, and is alive, . . . be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. ii. 8, 10, 7; iii. 5; xxii. 14. We lost through

Adam the right to perpetuate our existence, by being cut off from the tree of life; but through Jesus, the second Adam we gain life more abundantly. He becomes to us the "tree of life," the "bread of life," the "water of life;" and all because he is "the resurrection and the life." No other "hope of life" is held out in the Scriptures, except that which comes in this way. It is the only mode of escape from the domains of darkness and of death.

If eternal life or immortality is the "gift of God"—if it is a matter of promise and hope—if it is given conditionally—if it is obtained only through God's Son, and by a resurrection from the dead; then surely it is impossible for it to be inherent in man's nature. We think the above points have been fully substantiated by an appeal to the Word of God, and if so, then the doctrine of the immortality of the soul is only a fable, and a delusion, and dangerous to the future well-being of all who believe it.

In our next we shall bring this series of articles to a close. EDITOR.

### The Banner Rejected.

Yatton, Iowa, April 6th, 1869.

MR. B. WILSON:—You will find enclosed 75 cents for *Banner*; think this will settle up to date. I have no further use for it. Please discontinue. You call Christ's brethren, sectarian. This is nothing new; they were called so by their enemies over 1800 years ago. It is pleasant to know their enemies still exist to persecute; for to those who are reviled is left a glorious promise. You say they have separated from the "one body," of which you are a member. This point I cannot see. If the following is true, the "one body" is certainly Christadelphian.

- 1st. That the "one body" are those who have been immersed into Christ.
- 2nd. That those immersed believers are sons of God.
- 3rd. If sons of God, then Christ's brethren.
- 4th. If Christ's brethren then Christadelphian.

Quer. Where is the difference between being called the one body, Christ's brethren, and Christadelphian; or in other words what is the difference between a word and the definition of that word? Because we have assumed the name you so much hate,

does that constitute the ecclesia of (what we call) the Christadelphians one of the "names of Blasphemy," or is it the doctrine taught that places churches in that class? To become one of those names of Blasphemy it is necessary to teach a heresy, for instance, to deny the resurrection of two classes, or to give countenance to those that do; to say the saints come forth immortal, to virtually deny Judgment, &c., to go forth preaching lies in the name of the Lord. Knowing you possess the ability to conduct a good paper, I am sorry you send forth a bad one. Hoping you may learn to believe the truth, become a Christadelphian, &c., I remain yours, with respect,

F. A. DRUF.

REMARKS.

The money sent settles for *Banner* as far as gone. We will discontinue. We did not call Christ's brethren sectarian as Bro. Druf says,—but our language was, "all such as have organized under the name *Christadelphian*, we so regard." And then gave our reasons for adopting that view. Two of those reasons he says nothing about, viz., following and glorying in a human leader, and being deeply imbued with his bitter and proscriptive spirit. This we regard as sectarian in the highest degree, whatever name may be adopted. There were some in the Church at Corinth who were possessed of this sectarian spirit. They gloried in men, and this caused envying, and strife, and divisions. Paul pronounced them carnal for so doing, and said that they walked according to man. Now we ask if this is not exactly true of those who style themselves "*Christadelphians*?" They have separated themselves from those who have believed and obeyed the Gospel; adopted the name *Christadelphian*; published a *creed*, the distinctive features of which are the mortal resurrection of the saints and the non-personality of the devil, into which many have been baptized; and follow and glory in a human leader, whose writings are regarded as essential to the proper understanding of the truth. What more is requisite to make them a *sect*?

Bro. Druf misrepresents us by saying that we *hate* the name *Christadelphian*. He cannot produce any proof for his assertion. It does not follow that we *hate* the name be-

cause we think it improper, and in this case to designate a sect. The name *disciple* is claimed by some, and that of *Christian* by others; but does that claim make them such, without a belief in the things of the kingdom and name, and a proper obedience thereto? By no means. Nor will the name *Christadelphian* constitute those Christ's brethren who are organized under it, without they are found doing the will of God. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my *brother*, and *sister*, and *mother*," Matt. xii. 50. Why not adopt a name which will include both *sister* and *mother*, as well as *brother*?

We do not *hate* the name *Christadelphian*, but we do say it is of human origin, and not found in the Scriptures. True, we find the words *christos*, anointed, and *adelphos*, a brother, and by uniting the two we have *anointed brother*, and this is all that can be made of it. But this is scarcely what they claim—the anointing time not having yet come. They wish to express by the term that they are *Christ's brethren*, as Bro. Druf has it. However true the fact might be, it seems to us rather assuming. It is not following in the steps of the apostles and primitive disciples. They had not so learned Christ, as to be constantly vaunting before the world that they were the brethren of the exalted and glorified Jesus—the future King of the whole earth. They called one another brethren, but never Christ's brethren. Jesus had taught them lessons of humility. He said, "One is your *Master*, even Christ; and all ye are brethren," Matt. xxiii. 8. Again he says,—“Ye call me *Master* and *Lord*; and ye say well, for so I am,” John xiii. 13. In his love for them he calls them *disciples*, if they bear much fruit, and *friends*, if they do his commandments. John xv. 8, 14. And the apostles when they expressed their relationship to Jesus, always made use of terms which gave him the pre-eminence in all things. Hence he was the Head of the body—they the members; he the Shepherd—they the sheep; he the Master—they the servants;

he the teacher—they the taught, &c. "Paul, a *servant* of Jesus Christ;" "Paul and Timothy, the *servants* of Jesus Christ;" "Paul, an *apostle* of Jesus Christ, by the will of God, and Timothy our brother, to the saints and faithful brethren in (not of) Christ, which are at Colosse;" "Paul a *servant* of God, and an *apostle* of Jesus Christ;" "James, a *servant* of God, and of the Lord Jesus Christ;" "Simon Peter, a *servant* and an *apostle* of Jesus Christ;" "Jude, the *servant* of Jesus Christ, and brother of James;" and John prefaces the Revelation as follows—"The Revelation of Jesus Christ, which God gave unto him, to show unto his *servants* things which must shortly come to pass; and he sent and signified it by his angel unto his *servant* John." If any had a reason for claiming to be brethren, surely these distinguished worthies had; but they published themselves as *servants*, and *bond-servants* (*douloi*) at that. We recommend our "Christadelphians" to learn a lesson of humility from them, and remember that it is "knowledge which puffeth up," while "love vaunteth not itself, is not puffed up; doth not behave itself unseemly."

As to our "ability to conduct a good paper," while we "send forth a bad one," we leave for our readers to decide, whose minds are not spoiled "through philosophy and vain deceit, according to the tradition of men." We aim to do good; but if we have become so demoralized that our work is bad, the sooner we quit publishing the better. But how is it that the very same individuals who now censure, once praised? For the simple reason that they have adopted and added to "the Faith" a *crotchet*—a *tradition*—a *new doctrine*. We are publishing the same things now as the "One Faith" that we were when *their leader* said "the truth was safe in our hands," and we see no reason as yet to change. As soon as we do so, we shall promptly notify our readers.

EDITOR.

☞ The cause of truth in the hands of a caviling disputant is like a jewel of gold in a swine's snout. Who, that loves the truth, could wish it there?

Queries.

BRO. WILSON:—If it would not be out of place, permit me to ask a few questions, hoping you will give them notice if worthy. Who is spoken of in Rev. xxii. 15? Also in Luke xvi. 9? Also, if "More Anon" would prove that Lazarus was raised mortal, John xi. 43, 44. Yours, in the hope of immortality,  
L. D. LONG.

April 11th, 1869.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. xxii. 15.—The answer seems to us very plain. These various characters are mentioned, and very frequently referred to in other parts of the Bible, as wicked persons, who have no part in the holy city. They cannot enter through the gates, and consequently are cut off from the tree of life, even as Adam was when driven out of paradise. All of these characters are mentioned by the apostle Paul. We read—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9, 10. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. v. 19-21. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," Eph. v. 5. "Dogs" included in the list, as excluded from the city, probably means the same as when Paul used it in his letter to the congregation at Philippi. He says, "Beware of dogs,—beware of evil workers." They were bad characters—snappish, unclean,—and therefore unworthy to pass through the

gates into the city, and be the associates of the pure and holy.

Luke xvi. 9—"Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." This we understand to be an exhortation to so use riches, that they may be the very means of obtaining for us an abiding dwelling place. This idea we think is borne out by the parable of the unjust steward, which was spoken in connection with this statement, and also by the 11th verse—"If therefore ye have not be faithful in the unrighteous mammon, who will commit to your trust the true riches." It also agrees with the precept—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven," etc., Matt. vi. 19, 20. And Paul shows how this is to be done. To Timothy he says—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. vi. 17-10.

We leave the last query for "More Anon" to answer.

EDITOR.

### Peace or War.

Referring to the enormous armaments of the European Powers, *The Times* describes preparations for war as without parallel in the world. The preparation is for the largest and quickest destruction of the human species, and never before was it so advanced, so complete, so scientific, and so ready for immediate use. Numbers have not now the value in military questions they once had, but they still count for something; five Continental nations have five and a half millions of men either ready to march to-morrow or to follow at short intervals. These are the most warlike races, and all have their special qualities for work. Of one race we are told that they are born soldiers, and never so much at home as on the battle-field; of another, that they will endure everything, and go wherever they are

commanded; of another, that a national appeal will unite them all as one man, differ as they may in their habits of warfare; of another, that they only want organization and leaders; of another, that they are only too vivacious and difficult to restrain. These are the forces of the first-class Powers—that is, of the first-class Continental Powers, for we are not ourselves included, and, of course, not Spain, Portugal, Turkey, Greece, Belgium, Holland, or the Scandinavian nations. But what is all this for? Whom is it for? Who wishes it? Who has any purpose to be answered? Who holds this enormous avalanche suspended over our heads, waiting for the one fatal footfall or sound? There is the paradox. No nation wishes for war. Of the half-dozen Sovereigns who would have to give the word of command, not one desires war, or feels his interest to lie that way. Not one is naturally disposed to war, or now inclined to it by circumstances. Of the armies themselves, perhaps there are not five men in a hundred, if so many, who do not wish for peace, for their discharge, and for their return to some peaceful employment. The statesmen all wish for peace. All nations are heavily in debt, and disabled from prosecuting numerous works long desired, by dedication of the public money for the preparations for war. The cost of preparation, indeed, is felt to be almost as ruinous as the cost of actual war, and to be worse in having no legitimate conclusion. A war may come to an end one way or the other, but the preparations for war can only end in war. Of one Power it is said that now is the time for war, as it will never be better prepared; of another, that it would gain immensely by a respite for five years; of another, that it cannot be depended on a single day for either keeping out of war, or keeping steadily at it; of another, that it probably contemplates war at its own time, but may find its hand forced before its time; of another, that it cannot possibly wish to precipitate war, because time is wanting for it; and, of another, that since it is perishing and falling to pieces in peace, much more will it in war. The sum of this is that no one man wishes for war, no class of men wishes for war, and the public opinion of Europe would gladly see the way of pacification, disarmament, and a return to a peaceful policy. Why then is this not to be? Why is it even doubtful? The danger consists in the universal preparation. The Continent is one vast magazine which an incendiary may fire. One insignificant State, one man happening to be in power, may push the first cause that sets the mass in motion.

They who would wait may find themselves not allowed to wait. They who wish to frighten may have to fulfill their threats. They who are looking about for partners may have to enter and dance without them. When anything is more or less ready, the word of command is too easily given. It may be given even by mistake, but once given, cannot be recalled. We ought to have something more than fortunate accidents or the absence of mistake to depend upon. Europe is not safe for a day unless there be a common determination not to go to war, and a consequent determination to regard as the enemies of Europe those who would force a war upon her. Without this security we are at war already in effect, and the actual outbreak is only a question of time.—*Rock, London.*

For the Gospel Banner.

### Shall we Believe

That Matt. xxiv. 15 and Luke xxi. 21 are not parallels, and that one transaction fulfills them both? If this assumption is true. I should be glad to get the testimony that proves it. I had supposed without doubt that the former, as well as Mark xiii. 14, referred to Dan. xi. 31, for it says, "When ye shall see the abomination of desolation (not armies compassing or besieging Jerusalem) spoken of by Daniel the prophet stand in the holy place," etc. Does not this refer directly to that chapter and verse. "And arms shall stand on his part, and they shall pollute (not destroy as in Dan. ix. 26) the sanctuary of strength, and they shall place the abomination that maketh desolate." Or as Ezekiel has it, xxxviii. 9, "Thou shalt ascend and come like a storm;" he is under no necessity to stop and besiege for months the walled city as Titus was in A. D. 70; nay, verily, for he comes like a storm, that drives all before it—"with arms of a flood shall they be overflowed from before him," etc. Dan. xi. 22. But when and on whom does he come? let Ezekiel decide. "And thou shalt come up against my people Israel, as a cloud to cover the land; all of them dwelling without walls, and having neither bars nor gates; it shall be in the latter days," ver. 16. These latter days are not 1800 years ago, when Israel had both bars and walls; and surely must be the abomination that Matthew, Mark and Daniel refer to. Now the question is, whose arms are these? are they Vespasian's under Titus? No. Because he who has them comes to his end and none to help him, ver. 45, when Michael stands up; and Michael stands up at the resurrection. See next verse. We should not confound Matt. xxiv. 15; Mark xiii. 14

and Dan. xi. 31, with Luke xxi. 20 and Dan. ix. 26. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." The parallel reads, "And the people of the prince that shall come shall destroy the city and the sanctuary." All admit that the two last passages have been fulfilled. But who is this Prince? and who are his people? somebody has said that it is the Messiah; let us see. Who were Christ's people at that time, but the apostles and their immediate successors? did these people destroy the city and sanctuary? No, for it is said that all of the christians left the city at the commencement of the siege, or before. It was the people of pagan Rome, of course their Emperor was the prince.

That the destruction of Jerusalem was in the arranged plan and will of God I presume all admit; and also that of Babylon. But to tell the anxious historic inquirer that God destroyed or took these places would be unsatisfactory. I understand that it was the business of Daniel to give prophetic history and we should not confound it by giving the will of providence such a construction as would nullify the understanding of it.

ABEL LARKIN.

Mt. Sterling, Ills., April 20th, 1869.

From the Messenger of the Churches.

### Does Christ ever cease to be King, Priest, or Mediator?

Many of our contemporaries who profess to be baptized believers of the gospel, believe that there shall come a time when Christ's Mediatorship shall cease, and when he shall have descended from (or abdicated) the throne of his father David; and then his services as Priest shall no longer be required. Now, it seems to me that the scripture teaching in these matters is the very opposite of what those parties believe, *e.g.*, David is promised that his house and his kingdom shall be established for ever before him, or, as it is said in another place, his "kingdom shall have no end." He is also promised that there shall never fail a descendant of his to sit on his throne. Now, if it be the case that Christ shall have to abdicate the throne of Israel, and no other descendant of David ascend it, it is clear that God's promise to David must be a failure.

"What use," say some, "can there be for a priest, when death and sin, and all their evil effects, are eradicated from the earth, and man redeemed, and completely restored to the good graces of God again?" To this I reply, that "Secret things belong unto the Lord our God; but those things

that are revealed belong unto us and our children for ever, that we may do all the words of this law." It is written that Jesus was constituted a priest for ever, Heb. vi. 20; and that he abideth a priest continually, vii. 3; and that his priesthood is unchangeable, vii. 24. I believe these things then, just because they are written in the scriptures, which are the words of the living God.

Now, with regard to the Mediatorship of Christ. A mediator is one who intervenes between two parties—an intercessor. The words, mediator and intercessor are synonymous. Christ is the Intercessor between God and man, and we are told, too, that He ever liveth for this purpose, Heb. vii. 25. Man, by his disobedience, made a breach between himself and God; and if a greater than Moses had not arisen to stand in this breach, man would have had finally to succumb to his great enemy—death. But thanks be to God, who has raised up a Mediator for man, who will bind man into everlasting union with his Maker, and so deliver him entirely from the power of the great destroyer.

The works of the law could not effect a reconciliation between God and man, "for by the works of the law shall no flesh be justified." Man, then, can only be justified "by the faith of Jesus Christ," Gal. ii. 16. The Son of God emptied himself of the glory he had with the Father in heaven, and appeared on earth in the likeness of sinful flesh, that the work of justifying man, and reconciling him to God, might be accomplished. And when this is accomplished, then shall part of Christ's work, as Mediator, be completed. But, then, his Mediatorship does not end here, for He is not only the meeting place between God and the sinner for the present, but he will be the medium for communication between God and Man for ever. Christ, as Mediator, is the link between the Creator and the creature—the link that binds man into indissoluble union with God. So that, with the ceasing of Christ's Mediatorship would cease all union and communion between God and man. Christ is the Mediator of the New Covenant, which is the everlasting covenant; and the Mediatorship, I presume, must be as enduring as the covenant.

But an objector may say, "Does not the apostle in 1 Cor. xv. 24, say that Christ shall deliver up the kingdom to God the Father?" Now, in answer to this, I shall quote a few lines from a learned commentator, which are as follows:—"It can easily be shown that *paralidomi* does not necessarily mean, to resign or abdicate. It frequently occurs in the signification of simply present-

ing, or setting before another, for his consideration or approbation, without at all implying resignation. In this very chapter (verse 31.) we read, 'I delivered unto you first of all, that which ye also received, that Christ died for our sins,' where *paredoka* does not mean the parting with, or resigning the doctrine, but the presenting of it. In the eleventh chapter also of this Epistle (verse 2d) we have both the verb and the noun—*kathos paredoka humin tas paradosis katechete*—in which passage there can be nothing of resignation implied, but merely presentation. In like terms we read of 'the holy commandments delivered unto them,' and of 'the faith once delivered unto the saints.' The delivering up of the kingdom is not, then, the abdication of it, but the presentation or exhibition of it to the Father as a work consummated."\*

Now, with regard to verse 28 of 1 Cor. xv. This verse, if I mistake not, is understood by some to indicate that, during the thousand years' reign, Christ will not be in subjection to the Father, but will be reigning independent of God until He has put down all evil, and then He shall become subject to the Father. But the absurdity of this is at once manifest when we consider that as Priest, King, and Mediator, He must necessarily be subject to God, for He is God's King, Psa. ii. It is written, that "the head of Christ is God;" and Christ himself testifies—"My Father is greater than I." The authority to which I have already referred gives the following as the true rendering of verse 18—"When all things shall be subdued unto him (the Son,) even *tuex* shall the Son be subject unto him that put all things under him, that God may be all in all!" And we may notice that there is a change in the words. It is not said that the Father (as before,) but that God, or the Godhead, may be all in all; as if to say that, if the Son were not to continue subject to the Father as hitherto, then God would not be all in all! J. LAMB.

#### Death not a Motive.

In reading the New Testament we find little said, and we have nothing to do with death. Death is not once made a motive for hope, for joy, for peace, for progress, for holiness, for conformity to Christ. The constant hope set before us is Christ's personal advent; the constantly inspiring joy is the promise that he will come. Therefore, we have nothing to do with death, but to defy him;—that we are no more to look forward to the grave than to a sick bed;—to death than to fever, or pestilence,—or cholera;

\*Quarterly Journal of Prophecy. Vol. 1, p. 85.

they are the progeny of sin, over which we may triumph, but from which we shall look up for the glorious appearing of Him who is "the resurrection and the life," and who "shall change our vile bodies, that they may be like unto his glorious body," at that day when "He shall come to be glorified in his saints and to be admired by all them that believe." It is only by this that we can have a cheering and a bright hope in reference to the future.

Why should we be always looking to the grave, to the worm, to corruption, to death, to decay? These are the dark sepulchral things that flesh shrinks from; and we can only overcome the fear of them, and the approach of them, by looking at the rising sun, in whose rays they shall all be dissolved. Have you ever looked on a mountain chain at sunrise in the morning? If so, you will notice that sunbeams touch every mountain crag with rosy light till they shine and sparkle in his approaching rays: but that the valleys between the hills are entirely hidden. So should it be when we look into the future. Let us look at every point that is stated in a promise, gilded with the glory of the approaching sunrise;—but let death, and decay, and disease, and all that depresses and darkens, sink into the valley between; invisible as they are unwelcome to flesh and blood.—*Sel.*

For the Gospel Banner.

### Correspondence.

Bro. WILSON:—It is now ten weeks since I have been confined to my home by sickness. Am not well at present. Hope I shall be able to enter the field soon. The work of preaching the Gospel is delightful; and when I am able to do it, I am in my element.

I am republishing "The Glorious Future. The Kingdom of God! or the Reign of Christ and his Cabinet;" and "The Believer's only hope of a Future State; or Life in the Future, an Israelitish hope." Also a new work—"Jesus of Nazareth!—His offices and character, as revealed to us in the Bible." All in press, and will soon be ready to commence their labor of love.

It is some nine years since I commenced publishing. My printers' bills have amounted to some \$1,200. Have received a donation of \$20 from a Sister [a stranger to me] in N. Y., to assist me in my labor of love.

Now, Brethren, these works, (as well as others which I have on hand) should be in every family. Many will purchase. Some will not—but if given to them, they will read, and be led to form a union with Jesus, the Life-Giver.

Now if any of my brethren who have the burning love of Jesus, wish to become co-laborers with me in the work of saving men and women in the kingdom of God, I shall be glad to receive donations from you to assist me. Or, if you prefer to sell, or give these works away yourselves, I will sell them to you at a low rate. Please send on your orders. Direct to R. V. Lyon, Box 200, Suspension Bridge, N. Y.

Will the *Herald of the Coming Kingdom* please copy? R. V. LYON.

Tuckahoe, West Chester Co., N. Y.

Bro. B. WILSON:—Please change the direction of my *Banner* to the above instead of Otterville, Iowa. I am likely to make my home for awhile here, being attracted to old friends.

It pleases me much to see that your mind is taking the same direction with my own, and many others who evince love for truth—in the literal view of the times and seasons of John and Daniel. *There lies the truth.*

Blessed are those who strictly keep the sayings revealed to John, "for the time is at hand"—implies an ignorance of their meaning before the time is at hand. Otherwise, this blessing has been enjoyed by all diligent readers and professed expounders since John's day.

Things that are, and things after these, imply events following in succession; and surely the warning to the seven representative churches of Asia brings us to the coming of the Lord for his saints.

His "coming" comprises the time of his descent to meet his saints in the air—their judgment and change to the likeness of the "Life-giving spirit"—the tribulation of Judah's sons, the gathering of Israel, and the preparation of them thereby for the inheritance of the land as mortal subjects and the chief nation—the descent with all his holy messengers, the saints, in glory, to separate this sheep nation from the goats, blessing with Aion-life and inheritance of the land all who have "blessed his people Israel," as God said, "I will bless them that bless thee," &c.

The period of twice 1260 days is probably included in this time.

Israel under the figure of a woman is presented in Rev. xii.—the saints caught up are the man-child—Michael, Israel's prince—the tribulation, 1260 days.

I wish I could hear your reasonings and conclusions on the above.

I trust the work of uniting all who serve God is begun, and soon will be complete in the kingdom.

Excuse my hasty scrawl.

Yours, B. T. YOUNG.



REMARKS.—We would be pleased to have Bro. Young write out his thoughts at length on any or all of the above important topics. At the present we cannot give our "reasonings and conclusions" on them, but may do so at some future time.—Ed.

### Paul not sent to Baptize.

Please tell us why Paul said to the Corinthians that he was not sent to baptize but to preach the Gospel?  
J. M. T.

The reason given by Paul is a very plain one; not that baptism was not to be administered—for all these Corinthians to whom he wrote had been baptized (1 Cor. vi. 11); not that it was an ordinance of no consequence which could be easily dispensed with; but, "lest any should say that I had baptized in mine own name" (ver. 15). He knew the mischievous proneness to erect human leaderships, and he would not give even a semblance of excuse for placing him on the list of leaders or religion-makers. The reason assigned by Paul shows—not the non-essentiality of baptism, but its very weighty significance. *It was understood that in this ordinance obligations were assumed and avowed to follow the Leader in whose name they were baptized.* The candidate, in his baptism, renounced all other lords, and placed himself under the authority and guidance of him in whose name he was baptized. To declare that non-essential or insignificant in which life and destiny are solemnly placed under the authority and at the disposal of the Lord Jesus, is to evince a shameful ignorance of the scope and spirit of this passage. It was so well understood that baptism was the ordinance in which the subject passed over to a new dominion, that Paul, as a prudential measure avoided appearing often as a baptist, lest they should charge him with enrolling the converts under his own authority. Had it been the meaningless thing that many religionists now try to make it, Paul could have had no such fears.

The general understanding of this import of baptism is evident from another sentence in this connection. "*Was Paul crucified for you? Or were ye baptized in the name of Paul?*" If Paul had been crucified for them, then they might look to him as their savior. If they had been baptized in Paul's name, then they might properly have said, "I am of Paul." But as Christ Jesus only had been crucified for them, and they had been baptized in His name, they were solemnly bound to repudiate all other leaders and all other saviors.

In one sense, preaching the Gospel had a

superiority over baptism. None could preach the way of life but those to whom the Spirit revealed it; hence Paul was sent to preach the Gospel, as one who had received the Spirit of God; but it required no inspiration to enable any one to administer baptism. He could therefore entrust or depute the baptism of others, who could attend to it as well as he, while he confined himself to that which others could not do—the inspired preaching of the Gospel.—*Christian Standard.*

### The Second Advent.

And will he come again who once in weakness  
Upon the accursed cross resigned his breath,—  
Who patiently, in gentleness and meekness,  
'Midst scoffing foes, bowed to the stroke of death?  
Say will he come again—how strange the story!  
With trumpet blast, and power, and angel's glory?  
His life on earth was full of grief and sadness,  
Beset with falsehood, violence and guile;  
His pathway seldom was illumed by gladness:  
He wept, but he was never known to smile.  
His own received him not; with fury burning,  
They gushed their teeth, his love and mercy  
spurning.  
At his command the leprosy departed,  
The fever fled, and health returned again;  
He spake! and from the grave the dead upstarted!  
The lame were cured, the sick relieved from pain,  
While to the very poorest of the nation  
Was preached the glorious gospel of salvation.  
Toiling on foot across Judaea's mountains,  
Ranging the dusty paths of Galilee,  
Wearied and faint beside Samaria's fountains,  
Healing and blessing all the Savior see.  
And what was his reward for all this goodness?  
Hatred, ingratitude, contempt and rudeness.  
How strange! How passing wonderful! And is it  
To be believed that he, the Son of God,  
Shall e'er again this cursed earth revisit?  
And, stranger still, shall make it his abode?  
That he, the Mightiest, will be delighted  
To dwell with those by whom he has been slighted?  
Believed? Undoubtedly. The word was spoken  
Ere yet he left this world of grief and pain,  
That word which never, never can be broken,—  
"Be not dismayed, for I will come again,  
You to myself forevermore receiving,  
In glorious mansions built for the believing."  
Oh, glorious promise! He who once ascended  
From Olives' Mount up to the throne above,  
Shall come again, by angel-bands attended,  
To reign on earth in glory, peace and love.  
His faithful friends no more from him to sever,  
Shall reign with him forever and forever.  
Then pain shall be no more, sighing and sadness  
Shall flee away, and violence and wrong;  
Death shall expire, the earth shall smile with  
gladness,  
And universal nature burst in song,  
The raptured saints, with grace and love abounding  
Shall shout for joy, their shouts through Heaven  
resounding.  
Hail to the coming King, the Lord's Anointed,  
Who truth and righteousness doth eye maintain!  
Hail to the happy time, the time appointed,  
When he will take the mighty power and reign!  
Oh, watch and pray, ye saints, and nothing fearing,  
Look for his bright and glorious appearing.

# 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, 1869. [VOL. XV. No. 10.

### From the Prophetic Times. Spiritualism.

MORE OF 1 TIMOTHY IV. 3-4.

"Nay, but, Father Abraham, and signs, and lying wonders, and deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (2 Thess. ii. 9, 10.) "The two-horned beast doeth great wonders, and deceives the dwellers on the earth by the miracles which were given him to do. And was given him to give breath to the image of the beast; that the image of the beast should both speak and cause those who would not worship the image of the beast to be killed." (Rev. xiii. 11-15.)\*

How foolish it is to suppose that just because a man happens to be dead, he is endowed with superior wisdom and prescience! Yet this is generally thought to be the fact. But such is corrupt human nature, that there can be no doubt that if such a communication from the world of spirits could be clearly shown to exist, it would be welcomed, not only as supernatural, but as deeply important and valuable. Yea, and when habit had made such communications familiar, even if it came *ab infernis*; provided only that it were divested of a repulsive exterior.

That the closing scenes of the dispensation will be marked by the most astonishing miracles, both Satanic and Divine, is certain.

What is a miracle? It is a (generally surprising) deviation from the ordinary course of nature. The necessities of the final contest between light and darkness, will call for extraordinary measures; and, hence, it would not be strange if, under these circumstances, miracles should reappear. But we are not left to mere conjecture, or to reasoning from analogy. We have a sure guide in the prophetic word. There we read that great signs and wonders will be performed by false Christs and false prophets; so astonishing, that, were it possible, even the chosen saints of God would be deceived and induced to listen to the teachings connected with them. Our Lord says: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, were it possible, they shall de-

ceive the very elect. Behold, I have told you before." (Matt. xxiv. 24, 25.) "The coming of the Lawless One" (so in the Greek—*avovos*) "is after the energy of Satan; with ALL POWER, and signs, and lying wonders, and deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (2 Thess. ii. 9, 10.) "The two-horned beast doeth great wonders, and deceives the dwellers on the earth by the miracles which were given him to do. And was given him to give breath to the image of the beast; that the image of the beast should both speak and cause those who would not worship the image of the beast to be killed." (Rev. xiii. 11-15.)\*

That divine miracles will also be performed, is abundantly evident. We quote the whole book of the Revelation in proof; if any one cannot see them there, his case cannot be reached by textual evidence.

\* \* \* \* \*

Now, with regard to these latter-day miracles, the same fact holds good as of the predicted apostacy, viz., the evolution will be gradual. Not until Antichrist sits at Jerusalem, in the temple, showing himself that he is God (2 Thess. ii. 4,) will these horrors and these miracles be fully developed. By that time mankind will have become accustomed to the supernatural; and, what is more, will, like Pharaoh of old, have become so *hardened* in sin, that the Divine judgment will pass unheeded. In proof of which, see Rev. xi, especially verses 20 and 21. A plague of five months, so tormenting, that men will seek death, and yet death

\* It does not clearly appear in the Greek, which is the nominative to *poiesete*—whether *eikon*, or *theion* understood; but it would appear that in the latter case the word would have been in the infinitive, *poiein*; as just before *dounai*, following *clothee*. Hence, probably, it is the image itself; (if this view is correct) which causes the death of the non-compliants. So the authorized version gives it; but Mr. Whiting's very superior version takes the other view.

will flee from them—what could be supposed to be more effectual, and what can be more horrible? But, as in the case of the Egyptian magicians of old, blood against blood, fire against fire, miracle against miracle, will leave their wicked minds hardened, and, perhaps, under the delusion of possible, or even probable, final victory.

Let all who wish to be prepared, mark well this point—the fact of this *gradual* development. For, as a *snare* (Jesus says it) shall it come on all them that dwell on the face of the whole earth. (Luke xxi. 35.)

The proof that the modern demonism, called "spiritualism," is the beginning of these Satanic wonders, multiplies and intensifies. If it is their beginning, then, no doubt, not (as Jesus once said, Luke xi. 20) the kingdom of God is come upon us, but the kingdom of Antichrist and his energizer, Satan (2 Thess. ii. 9,) is nearing indeed. Yet, we need be in nothing terrified, if we have the Spirit of Christ. His brief reign will be supplanted by the kingdom which the God of heaven shall set up on earth. Moreover, as our Lord tells us, those who watch and pray shall be accounted worthy to escape *all* these things, and shall be accounted worthy to *stand before the Son of Man*.

We extract, for the benefit and possible instruction of our readers, part of a letter of the London correspondent of the *New York Times*, published in the semi-weekly of February 26th, 1869. He is an able writer, probably not a Christian, but one who culls facts carefully and judiciously, and presents them effectively, no matter to what subject they refer, and in such a manner as to keep in view, and reflect the popular tone and taste; that is to say, he takes care not to be religious, yet he will not scoff openly. So far as we know, this man writes the best, the most interesting, and the most reliable letters sent by any European correspondent of the American papers; hence his statements have more interest and weight than those of a mere occasional or haphazard correspondent.

The following is the extract referred to:

"At this moment, next to the Ritualistic controversy, I am inclined to think that the most exciting topic in London society is Spiritualism. It has even been brought into the new philosophical society, the Dialectical, which has several young lords among its members, if no elderly soap-boilers. Making a call in Paternoster Row, the other morning, I met a barrister of some literary and scientific, as well as legal reputation and social position, who gave me an account of some recent manifestations in the pres-

ence of *Mr. Home*,\* which have been witnessed by a hundred or more noblemen, and literary and scientific notabilities, and which are more astounding than anything which has happened, perhaps, for centuries. Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked-pianos, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man in every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. These, then, are the facts related. In several instances the body of *Mr. Home* has been elongated, by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and then shortened as much—making a carefully measured difference of a foot and a half. He has been at different times raised into the air, from the height of four feet to that of a high ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of a lord, and brought in at another room some thirty feet distant, having been carried through the air forty feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal-fire, held it in his hand, and laid it in the hands of other persons, without even the smell of fire, or the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had seen *Mr. Home* go to a large coal fire, and lay his face upon the white-hot coals, without even singeing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the *Spiritual Magazine* for this month. *Mr. Hall* is the well-known editor of the *Art Journal*; his wife, *Mrs. S. C. Hall*, is well-known as a writer, and has lately received a pension from the Queen.

"No. 15 Ashley Place, Victoria Street, S. W.

"SIR: I state facts, without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. *Mr. D. D. Home* left the

\* The world-renowned Spiritualist, who is said to be on good terms with many of the crowned heads of Europe, and to have been frequently closeted with Louis Napoleon.

table, went to a bright fire, took thence a lump of living coal, brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remaining upon my head about a minute. Mr. Home then took it and placed it in Mrs. Hall's hand, without injury to her, and he afterward placed it in the hands of our guests. The gas-light and two candles were burning in the room. I add, that the nine other persons present would depose to these facts.

"Your obedient servant,

S. C. HALL."

"The editor adds the following note: 'At the Conference at Lawson's Rooms, January 14th, Mr. H. D. Jenkin, who was present on this occasion, publicly stated the facts here given by Mr. Hall, and added several instances of the kind which he had witnessed. The fire-test, he said, had now been seen recently at different times, by more than fifty persons in the metropolis and its neighborhood.'

"I may add, that I know Mr. Jenkin, and that he is a gentleman of high scientific acquirements, as well as social position, and I should say, every way to be trusted. *If there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated; and you may judge of the perplexity and consternation of men of science, Fellows of the Royal Society, and other fellows, who think it is their duty to understand everything, to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and then sturdily denied the facts; but when a man is confronted, in every company, by men of science as distinguished as himself, and worse still, by noble lords, who declare that they have seen and tested the facts he denies, it becomes aggravating. Imagine Professor Tyndale declaring that the fire-test is an impossibility, an absurdity, a deception; calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozen equally satisfactory personages, and assures the company present that he had a live coal from the fire placed in his own hand, and held it for two minutes; that there was no mistake about it; it was seen by all his friends around him; that so and so burnt his finger trying to touch the coal, and that it would have burnt through an inch board in the time he was holding it. What is a poor Fellow of the Royal Society, and Professor in the Royal Institution to do in such a case? He must either shut up like an oyster, or take Signor Damiani's bet, and in the true En-*

glish fashion, back his opinion. However, we shall see what will be done in the *Dialectical*."


Now, we ask, what sort of demonstration do men want, that modern demonism is a reality; that "spiritualism" is the predicted demonism of 1 Tim. iv. 1-3? Do they want it proved in the same manner as the problem concerning the square of the hypothenuse? After the innumerable demonstrations by facts bearing some resemblance in manner to those concerning which our Lord said: "Believe me; but if not, believe me on account of the works themselves" (John. xiv. 11, Gr.)—that is, open to the observation and inspection of all,—seems there are still those who come, saying: "Master, we would see a sign from thee." (Matt. xii. 38.) As we remark above, with increasing wonders will come increasing difficulties and increasing unbelief; so that there will always be room for hesitancy in taking a decided stand for or against. When the facts cannot be denied, men will still walk in their own light, and refuse to turn to the inspired oracles for information. As an instance, read the remarks which the editors of the *New York Times* appended to the above extract from the letter of their English correspondent. It was in the poignant grief which this perversity caused him, that the weeping prophet cried out, "O earth, earth, earth, hear the word of the Lord." (Jer. xxii. 29.) If the crisis is indeed close upon us, the warning given by the mouth of Isaiah of old is more than ever timely: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." (Isa. i. 11.) The following is the comment of the *New York Times* editor:

"It seems that the 'spirits' did not desert the *medium*, Home, after the London jury decided against his attempts to extort money from a rich old lady who fell in love with him. His present 'spiritualist' operations (recited in our last London letter), are far more astounding than all his former doings. He can handle red-hot coals, and put them on other person's heads and hands without injury. He can pass horizontally out of a third-story window, and pass in again through a distant window, moving through the air forty feet above ground. More startling still, it is testified that his body has been elongated by measurement upon the wall, and lying on the floor, to the extent of eight or nine inches, and then

shortened as much, making a carefully measured difference of a foot and a half. All these things have been certified to by great numbers of scientific experts, not to speak of noblemen and gentlemen of high degree. If Mr. Home be not the most ingenious and successful humbug of the nineteenth century,—then what?"

Then what? Our thoughtful, praying readers could give the required information. For if we are, indeed, in the very time of the end, we have a guide-post set up, just here, in the words of our Lord: "When these things begin to come to pass, lift up your heads, for your redemption draweth nigh." (Luke xxi. 28.) Then what? The removal of the church, beginning with the thief-taking of the eagles. Then what? The coming down to the earth of Satan, having great wrath, because he knoweth he hath but a short time. That what? The stepping out on the stage of the fully-developed Man of Sin, in the person of the Wilful King.

While penning the above, the semi-weekly *New York Times* of March 9th, 1869, was brought to us. It contains an account of the great Powell will case at Newburgh, New York, in which no less amount than 2,000,000 was at stake. The will was contested, on the ground that the testatrix as a spiritualist, and had not acted of her free will. The details are very interesting, but we have no room for them, more especially as these disputed spiritualist will cases are now becoming so common. Demon working and demon teaching are compelling notice, and can no longer be sneered at. The counsel for the defence maintained that as intercourse with demons is recognized by the Bible as a reality, and has been so recognized in all ages, the mere fact of the testatrix having been a devotee did not incapacitate her from knowing the value of property, and to whom she wished to leave it; which was the only point for the jury to decide. We must content ourselves with quoting a single sentence from the lawyer's speech; it proves that what we have heretofore printed about the wide prevalence of spiritualism, is not a crotchet of a few clergyman or students of prophecy, but is now so well known that no one thinks of contradicting it. "Mr. Fancher said: 'If a believer in Spiritualism is not competent to make a will, there are millions of men and women in the United States, and in other enlightened countries, of the highest intelligence, who would come under the prohibition.'" E. E. R.

 Love not the world.

## Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

### PART V.—CHRISTOLOGY.

In our investigations under the head of "Hebrew Evangelism," we have shown that the Gospel is Glad Tidings of the Kingdom of God, and have noticed somewhat in detail the characteristics of that kingdom, showing that it is to be a real, substantial, material and earthly kingdom, and in most respects comprising the same elements that go to make up other kingdoms. In some respects however, it differs from others. In all earthly kingdoms under the present arrangements of things, the rulers and subjects are alike mortal and corruptible, but in the kingdom of God, the king and rulers will be immortal, its laws will be just and equitable, its subjects will be freed from injustice and oppression, and enjoy peace and prosperity.

In a passage to which we called attention relative to the preaching of Philip in Samaria, we are told that the subject matter presented for belief, was "the things concerning the kingdom of God, and the name of Jesus Christ." The things concerning the kingdom have received our attention in the past, we now propose to notice more particularly the things concerning the name of Jesus Christ, or in other words, the things that pertain more especially to that person called Jesus of Nazareth, the Messiah, or Christ, of the prophets.

CHRISTOLOGY, is a system of teaching concerning a Christ. Christ is not an English word, but a Greek word anglicized as follows. In the Greek it is *Christos*, in English the termination, *os*, is dropped and it is Christ. This is all the difference there is between the words, and to the mere English reader Christ is as much Greek as *Christos*. The question then presents itself; what is the meaning of the word Christ? Is it the name of a person, or has it some other signification?

When we say Jesus Christ, or that Jesus is the Christ, do we simply mean that Christ is one of the names of Jesus of Nazareth; or that it expresses some character, condition or position, which he represents or occupies?

The Greek word *Christos*, correctly translated into English, means, anointed, or an anointed one. In the Greek New Testament, the term Christ is used as a translation of the Hebrew word *Messiah*, which is used in the original of the Old Testament. Hence, the Hebrew word *Messiah*, and the Greek word *Christos*, signify the same thing, and

both in English mean anointed. The term Christian occurs three times in the New Testament, and seems to have been used as a term of reproach cast upon those who believed in Jesus of Nazareth as the Hebrew Messiah, and followed his teachings. They were first called Christians at Antioch; they were also called Nazarenes. There is no evidence in the New Testament, that the early disciples ever adopted either of these names to distinguish themselves from others. The name Christian came into general use at a later day. The early followers of Jesus were called, as individuals, either disciples, or believers, and as a collective body, the Ecclesia, or called out of God. At the present day, the term Christian is used in a very uncertain manner. With many it is used as a synonym of good. If a man is a good man, it is claimed that he is a Christian, or if he performs a benevolent act, he is said to have done a Christian duty, this is entirely wrong. The term Christian no more expresses the idea of good than does the term Mohammedan. A man may be a very good man, hospitable, kind, generous and upright, so far as the present state of things is concerned, and yet be as ignorant of Christianity as the most untutored savage. He that claimed to be the Christ, once said, "there is none good but one, that is God." He evidently had a higher conception of goodness, than have the professors of religion and morality of the present day.

The popular theology of the day whatever it may claim, is not Christianity, but it will be seen as we proceed, that it is entirely subversive of it. Neither long faces, long prayers, nor cant phrases, make men Christians, but a man must have sufficient intelligence to grasp and understand teachings when presented to the mind, and must learn and believe them.

Christianity, as we shall show, instead of being a question of abstract goodness, is a great political question, relating to a government to be established upon this planet earth, under the immediate direction and supervision of a king from heaven.

At the foundation of Christianity, is a Christ. A person, no matter how good and upright he may be, can no more be a Christian, and not believe in a Christ, than he can be a monarchist and not believe in a king, and there is something more involved in believing in Christ, than simply assenting to the fact that a certain person called Jesus Christ, appeared upon earth some upwards of 1860 years ago and died for sinners. In order for a person to believe in Christ it is absolutely necessary that he should understand the nature and character of a Christ, but if he has no higher conception of it, than

that Christ is but one of the names of the individual called Jesus Christ, he is ignorant of one of the first principles of Christianity. Again, in order to believe in Christ it is essentially necessary that we understand the purposes and mission of the Christ, and believe in them. To illustrate. It is claimed that Jesus of Nazareth is the Christ, or Messiah which the Hebrew prophets said should come. Now in order to any real belief in this, it becomes necessary to understand what prophets have predicted concerning that Messiah, what he is to be, and what he is to do.

Having informed ourselves with reference to these things, it next becomes necessary, for us to inquire if Jesus of Nazareth ever has, or ever will fulfill those things. The nature, character, and mission of the Messiah is plainly set forth in the Old Testament Scriptures; there we can inform ourselves, and obtain testimony by which to judge of the claims of Jesus, or any other to the Messiahship. The first lessons in Christianity must be learned from the Old Testament, and not the New.

If Jesus is the Christ, he must fulfill the Messiah's mission; if we deny that he will fulfill that mission, we deny that he is the Christ; if we deny that mission, we deny Christianity, whatever we may have experienced or felt to the contrary, notwithstanding. Christianity has to do with a man's faith and works, and is not a matter of sentiment, feeling or animal excitement. In order that we may become Christians in the true sense of the term, it becomes necessary that we should understand Cosmology, or the teachings concerning the Christ, as set forth in the writings of Moses and the prophets.

We have shown that the term Christ means one anointed. A question presents itself; anointed to what? The term signifies anointed to be a king, or priest, consequently if we say a person is a Christ we say that he is anointed to be a king, or a priest. If we say that Jesus is the Lord's Christ, we say that he is the Lord's king, or the Lord's anointed.

In modern times, kings have claimed to rule by divine right, as the Lord's anointed, but only those who occupied the throne of David in times past could rightfully claim such a prerogative. The first Christ, or anointed of the Lord, was Saul the son of Kish, of the tribe of Benjamin, who reigned over the Hebrew nation for a period of forty years, but the kingdom and throne was taken from him and his house, and given to David the son of Jesse, of the tribe of Judah, and to his descendents, who subsequently

sat upon the throne of Jehovah as the Anointed ones of the Lord.

In order to understand the doctrines and teachings concerning the Christ, it is necessary to study the Scriptures which contain those teachings. Show us a person that is ignorant of the teachings of Moses and the prophets, and we will show you one that is ignorant of true Christianity. The necessity of such an understanding is clearly set forth in the New Testament by Christ and his apostles, in such passages as the following. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me," John v. 39. We read also, that the apostle Paul went into the Jewish synagogue at Thessalonica, "and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered and risen again from the dead, and that Jesus whom he preached unto them was Christ," Acts xvii. 2, 3. Again, in a letter to the Corinthians, he declares, that among the first things presented in his proclamation of the gospel, were the facts, that Christ died for their sins according to the Scriptures, and that he rose from the dead the third day according to the Scriptures. See 1 Cor. xv. 3, 4. To Timothy he says, "From thy youth, thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus," 2 Tim. iii. 15. In this he claims, that the Old Testament Scriptures are able to make a man wise unto that salvation which is by means of faith in Jesus as the Christ or Messiah, concerning whom they teach.

Before proceeding to examine the prophetic teachings concerning the Christ, we will notice an error into which many have fallen, which is, that the term Christ signifies a Savior, and that Jesus is called Christ because he is a Savior. Any one who has read our explanation of the term Christ, must see at once that this is not correct. A Christ may be either a Savior or a destroyer, so far as the name is concerned, as it signifies neither the one nor the other. The name Jesus however, which was given to him of Nazareth, who was called Christ; does signify a Savior. He was called Jesus because he should save his people from their sins.

The name is not properly Jesus, but Yah-Hoshea, a Hebrew name, being a compound of *Yah*, the abbreviated form of the name of the Eternal, meaning, He Shall Be, and *Hoshea*, salvation or deliverance, meaning literally, He Shall Be Deliverance, or, that he is Yahweh's Savior or Deliverer to his people. The nearest approach to this name

in English is Joshua, Jesus is the Greek orthography of it. The prophets claim that the Messiah shall be a Deliverer to his people Israel, to save them from the consequences of their transgressions. Hence we see the appropriateness of the name Yah-Hoshea when applied to him in whom has been fulfilled many of the predictions of Israel's prophets, thus giving good ground of hope, that others of those predictions will be fulfilled.

TO BE CONTINUED.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

May 15th, 1869.

#### Mortal or Immortal? Which?—No. 10.

In drawing our subject to a close, we wish to call the reader's attention to the arguments and scriptures presented in the preceding numbers. Though we have by no means exhausted the subject, yet we think enough has been adduced to prove that man does not possess an immortal soul within him, which is capable of living separately from the body. We have not called philosophy to our aid, nor reasoned much upon the subject. Our main object has been to show that the Bible does not teach this modern dogma. Whether we have succeeded in our effort we shall leave for others to decide. In order that the whole subject may be before the mind at once, we shall recapitulate some of the main points.

But before we do this, we wish to notice an objection which has much weight with some, viz., the boastful claims of Spiritualism, as proving beyond doubt, the existence of the spirit of man after death. This system claims that man is an immortal being, and that its mediums can and do both see and converse with the spirits of deceased men and women. Now if this is true, then our position is a false one, and the Bible is not a truthful record. We have quoted many texts from both Old and New Testaments which positively assert

that man does not exist after the death of the body, till the resurrection; and that a future life is altogether dependent on him who calls himself "the resurrection and the life." Spiritualism ignores all these statements, denies the resurrection, and positively avers that man does not and cannot die. In proof of this, it refers us to its mediums who profess to be controlled by spiritual beings; and this controlling influence is said to proceed from the spirits of persons who once existed in the "earth-form." To corroborate this statement appeal is made to the works said mediums are able to perform. Some of them are called *test* mediums, giving tests of various kinds in order to convince the sceptic of the reality and truth of their system. Some of these tests are of a wonderful character, and well adapted to convince those who have not an unshaken and abiding confidence in the Bible as a revelation from God. We are far from believing all that is said or written about these spirit manifestations, but with the evidence before us we are bound to admit that many of these tests or works are above and beyond the power of any person in the normal condition. We refer the reader to an article in this number from the *Prophetic Times*, entitled Spiritualism, for some of these "great signs," performed by the medium Home in London.

But granting all this and much more to be true, it does not prove that dead men's ghosts do all this, or that they have even an existence. The communications which come to us through mediums, purporting to be from deceased relatives and friends are not always reliable, as Spiritualists themselves admit. These spirits are free to confess sometimes that they lie—that they are not the very parties represented—and that their object is to establish the immortality of the soul. Another object is very evident, viz., to invalidate the authority of the Scriptures, to pour contempt on those men of God who wrote as they were moved by the Holy Spirit, and to deny the existence of both the Father and the Son.

Many of the Spiritualists claim that the Bible is all on their side, and that the

prophets and Jesus Christ were all mediums of like character with modern ones. They say that the recorded miracles performed by them were done through the agency of the spirits and were identical with many done now by their mediums. This is all assumption. The writers of the Bible attribute their inspiration and wonderful works to the Spirit of God, and if they were truthful men, as we have every evidence to believe they were, then the statements of modern spiritualists are false. There is not one solitary proof for their assertions in all the book. One which they rely upon a great deal as positive, and often quoted also by those who believe in immortal-soulism, is Rev. xxii. 9. The revealing angel who showed to the beloved disciple the things which should be hereafter, said to John who fell at his feet to worship him, "So that thou do it not; for I am thy fellow-servant, and of thy brethren the prophets and of them which keep the sayings of the book; worship God." They say that this angel was the spirit of one of the old prophets. But the language does not imply it. It simply affirms that he was John's *fellow-servant* and a *fellow-servant* of John's brethren, the prophets, and a *fellow-servant* of those who keep the sayings of that book. Angels are the servants of God, and as the name denotes are his messengers, standing ever ready to do his will; but it is nowhere intimated that they are dead men's ghosts. Nor are they to be reckoned or compared with these modern spirits. When angels were seen by men they generally appeared in a glorious awe-inspiring form, as in this instance to John. Sometimes however like *men*, as to Abraham and Lot, who "entertained angels unawares;" and to Jacob, who wrestled with one until break of day, Gen. xviii, xix, xxxii. These were real, tangible beings, very unlike the angels of Spiritualism.

We can find nothing in the Bible that agrees better with these modern spirit-manifestations than the demoniacal possessions of the New Testament. If Spiritualists wish to appeal to the Scriptures for proof of their system, why do they not refer



to these? Jesus had full power over evil spirits, to cast them out, and he gave the same power to his apostles. When he sent them to preach the kingdom of God, he also said—"Heal the sick, and cast out demons." And when the seventy disciples returned from their mission, they said, "Lord, even the demons are subject to us through thy name. But Jesus cautioned them, saying—"in this rejoice not, that the spirits are subject to you, but rather rejoice because your names are written in heaven," Luke x. 17-20. These demons are frequently called "evil spirits" and "unclean spirits," but whatever they were, or whatever their origin, they are never said to be *human spirits*. These unclean spirits were placed under the power of the disciples of Jesus; hence very unlike modern mediums who are themselves possessed and controlled by spirits, as they say. If there is any analogy existing between modern and ancient spiritualism it is to be found in the cases of those who were possessed, rather than in Jesus and his disciples, who dispossessed them.

But we were not intending to write an essay on Spiritualism—only to show that no reliable proof whatever can be obtained from this source that man is immortal, or exists after death in spirit-form. Much more might be said, but this must suffice for the present.

We have endeavored to show in preceding articles that neither nature nor revelation affords us any proof that man is possessed of an immortal soul. The experience and observation of mankind in all ages if allowed to testify, declare that he is wholly mortal. It is a serious error, though a common and prevailing one, that man is a compound being—made up of two or more parts, each one of which can live without the other; that the body is only the animal part, and used by the spirit or soul to come into contact with the outer world; and that consequently when this body dies the soul lives, and will live on forever. This view we have shown to be contrary to God's Word. We showed

1. By the Bible account of the *creation of man* that there can be no immortality in

him. He was made of the dust of the ground; and made a living being by breathing atmospheric air—the breath of life. This is the same as that which is breathed by all animals, and which makes them all living souls. We also showed

2. That Adam, our progenitor, was not immortal, as proved by the recorded fact that after the sentence of death was pronounced upon him, he was cut off from the tree of life, thus making it impossible for him to perpetuate his existence; consequently we read, "and all the days that Adam lived were 930 years; and he died," Gen v. 5. And as it was necessary for Adam to have access to something exterior of himself, in order to live forever, it follows that he had no inherent immortality, and could not impart any nature better than his own to his offspring. Next we examined—

3. The word *spirit*, in order to ascertain whether the scriptures do not attach immortality to it. We found that the Hebrew *ru-ach* and Greek *pneuma* both mean the same; 1. Air, wind, or breath. 2. Life. 3. A personal being. 4. An influence, state, temper, or disposition of mind, and even the mind in itself. But in over 600 occurrences of the word *spirit* the term *immortal*, or *deathless* is never added; no, there is not one instance to be found in the whole Bible of such a phrase as an immortal or deathless spirit. Yet how often do we hear it used by persons who profess to be expounders of God's revealed will! In like manner we examined,

4. The word *soul*, is also found some 850 times in the Bible, with a like result. The Hebrew *emphesh*, and the Greek *psuche*, both translated *soul*, are similar in meaning. *Soul* means 1. *a creature*. 2. A person. 3. Life. 4. Desire, state of mind, or feeling. If the soul is immortal, and can exist independently of the body for endless ages, why does not God's revelation teach it? What book so likely to show it as the Bible? But it is not there. Not one solitary instance where the soul is said to be immortal. Is it not strange that the religious world should teach and believe such a doctrine with the Bible in their hands? Next we introduced,

5. The state of man in death, as taught in the Scriptures, to prove that man is wholly mortal. From many quotations we showed that *man dieth*—that the dead know not anything—that there is no remembrance in the grave—that in the day of man's death his thoughts perish—that the soul can be brought into the pit of corruption, &c. Death is also represented as a *sleep*, and the grave as man's resting place, showing that the popular theory is false, which claims that death is the gate to endless life, and that man is more alive when he is dead, than he is in the present state.

6. We then introduced some of the more important passages frequently quoted to prove that the soul lives after death, and that it is therefore immortal. We refer our readers to the article containing them. We could not find anything in these texts opposed to the plain and positive statements of other portions of the Word. Another argument was,

7. The Bible doctrine concerning the end of the wicked. We cited many proofs to show 1. That the wicked will be destroyed. 2. That they will perish. 3. That they will be consumed, devoured, or burned with fire. 4. That they will cease to exist. Now if this is the end of the wicked it is a positive proof that they are not immortal. Sin and sinners are to be rooted out of the earth—the devil and all his works are to be destroyed. In the complete restored condition of things, God's new heavens and earth will be clean—free from all impurity—consequently no immortal devil or undying sinners in it.

8. The doctrine of a future life, and how it is to be obtained, conclusively proves that immortality is not inherent but conditional. 1. We showed that eternal life is the *gift* of God, and if a gift to be hereafter received, then it is not already inherent in man's nature. 2. Immortality is a matter of *promise* and *hope*, and consequently cannot now be in possession—"for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it," Rom. viii. 24, 25. 3. This future *life* or *immortality* is given **CONDITION-**

**ALLY**, which would not be the case if man is already immortal. Man is called upon to hear the gospel, repent, believe, and obey, in order that he may be saved from death and live; and if he will not heed that gracious call, it is declared that he shall *die*, or *perish*, or be *destroyed*. 4. This eternal life is to be obtained **ONLY** through God's Son. Jesus is the *life* as well as the light of the world, and out of or apart from him there is no immortality for any human being. 5. But this immortal existence is not put on or entered into until the resurrection from the dead takes place, and then only through him who is "the resurrection and the life."

In concluding this series of articles, we invite the serious attention of those of our readers who may not have examined this subject, to what we have written. We have been writing particularly for your benefit. The subject is of vast importance. You cannot hold the true doctrine of immortality through Christ, as it is revealed in the Bible, and receive or believe that which declares that the soul is immortal. One is antagonistic to the other. That Book which you esteem as divinely inspired contains nothing in favor of inherent immortality. It positively states that in this respect "**God only** has immortality." He is the grand source of life,—present and future. "In him we live, and move, and have our being;" but since on account of sin we are doomed to die, he has graciously promised eternal life to all who love and obey his Son Jesus Christ. We read of no other means to obtain unending life. If the human race cannot die, as the serpent taught our progenitors in the garden of Eden, then God's gracious gift through Jesus Christ our Lord is without meaning; then a resurrection from the dead in order to enter upon and enjoy it is unnecessary. The doctrine of the immortality of the soul is subversive of the Gospel, and destructive to the best and highest interests of man. It robs him of his only hope of living again, by giving him a fiction instead of reality,—a shadow in place of substance. Then, reader, stop and think, lest you be found an unbeliever and perverter of God's Word, and share in the doom

of those who shall be cut off from the tree of life, and have no portion in the holy city.

EDITOR.

### What is it to be unspotted from the World?

Rome Center, Mich., Sunday,  
March 21st, 1869.

BROTHER WILSON:—The apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep unspotted from the world." I would like to know your mind you being guided by the word of knowledge, in reference to being kept unspotted from the world. Would a person of the One Faith be spotted, if he should join himself to the Free Masons, or the Good Templars, or attend their Oyster Suppers, and pay money, (\$1.50 or more or less,) and go with them heart and hand? I would ask you if you would think they would be spotted in any sense? If you should think these few ideas of any account, or worth notice, please give us your mind of what constitutes the spots of the world. There is some interest here on this subject. It seems to me with my present knowledge that such persons would be spotted; and so contend; but I would not be superstitious, you please let us have your mind.

FRANKLIN G. NORTH.

REMARKS.—It is very important that those who have been cleansed in "the bath of regeneration," and are represented as being "pure," "clean," &c., should maintain their purity, and keep themselves free from all defilement. The Scriptures, we think, speak very plainly on this point. Purity is inculcated, and absolutely necessary. Christians are not even to "touch, taste, or handle the unclean thing." God is pure—Christ is pure, and as God's Lamb is "without spot or blemish"—and those who are called by his name are required to depart from all iniquity—to "purify themselves, even as he is pure."

What is impurity or uncleanness? and what will spot or tarnish the Christian's garments? The works of the flesh are of this character. They are polluting in their nature, and will destroy those who practise them as certainly as the plague. See Gal. v. 19-21. Those guilty of these things, "shall not inherit the kingdom of God." We are to hate even the garment spotted by

the flesh, Jude 23; and "to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1. The lusts of the flesh are to be crucified or put to death, Gal. v. 24; for if we walk or live after the lusts of the flesh we shall die. Rom. viii. 13.

But the *world* is also polluting. One of the traits of "pure religion and undefiled" is to "keep unspotted from the world;" hence there must be something about it that is unclean, unholy, and displeasing to God. By the *world* we understand—not the *earth*, but the present existing arrangement of society. James says,—“the friendship of the world is enmity with God; and whosoever therefore will be a friend of the world is the enemy of God,” Jas. iv. 4. And John says—“If any man love the world, the love of the Father is not in him,” 1 John ii. 15. Now as the world is at present constituted, how does it stand related to our Heavenly Father? Is it for or against him? John says—“the whole world lieth in wickedness,” 1 John v. 19. And this is so, from whatever point we may view it. *Politically* it is adverse to the government of God, and will be to the advent and establishment of his kingdom on the earth. “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed,” Psa. ii. 1, 2. The Jewish rulers in connection with the Roman power crucified the Son of God; and the world-rulers of this present time are no better than they. Nay, in them will be filled up the cup of iniquity, when they shall lead forth their armies against the Lamb, “and the Lamb shall overcome them,” and destroy them with a great slaughter. The corruption, dishonesty, injustice, &c., which are so common even in what are called the best governments on earth, are evidences of their wickedness. Then it is an important question, as to how far a Christian can be allied politically with the governments of this age. Can he be a politician without being defiled? Can he seek after worldly honors, the emoluments of office, and the applause of men, without

being "a friend of the world?" and conniving at, or practicing some things revolting to Christian law? To such a person we would say in the language of Paul to his son Timothy in the faith—"Be not partakers of other men's sins; keep thyself pure," 1 Tim. v. 22.

*Ecclesiastically* the world is at variance with God and his word. Look at the idolatry of the heathen nations; the false claims of Mahommadanism—the pretensions of Romanism—and the erroneous doctrines of the many sects of Protestants, and we have the world as it is religiously. Taken as a whole it is without the knowledge of the true God, and his Son Jesus Christ. View the nations of Christendom, and we have only "a form of godliness," while denying, or being destitute of the power. Can those who are enlightened—who know "the truth as it is in Jesus"—affiliate with any of these world-religions, without being contaminated? Can they give countenance directly or indirectly to these false systems of religion? Help to build their temples, support their preachers, attend their meetings, partake in their worship? Would not this violate apostolic precept with reference to the doctrine of Christ? John says—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds," 2 John 10, 11. And yet have not some transgressed this precept, and thus become spotted with the world, for want of courage to profess their faith, or for the sake of popularity or worldly advantage?

*Socially* the world is corrupt. It is far from God by wicked works. Perhaps there never was a time on this side of the deluge when wickedness of every kind was so abounding as now. This state of things was very plainly foretold by Paul. He wrote to Timothy about it, as follows:—"This know also, that in the last days perilous times shall come, For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce,

despisers of those who are good, traitors, 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." For proof that the social world is in just such a condition, read the daily newspapers. How necessary it is for those who are styled "the salt of the earth" to retain their peculiar and distinctive character, as salt, in order to preserve society from putrefaction! "But if the salt lose its savor, wherewith shall it be seasoned?" If Christians are carried away with the current of fashion, and the vain and frivolous customs of society, are they not "conformed to this world?" and in danger of making "shipwreck of faith and a good conscience?" To be conformed to the world is to do as the world does—to approve, follow and practice its follies and customs, which have originated in "the lusts of the flesh, the lust of the eyes, and the pride of life." Pray what else are all these "sociables," "balls" or "social parties," "donation visits," "oyster suppers," &c.? Can a Christian attend such gatherings without being defiled? Would our Savior have mingled thus, and sanctioned them with his presence?

And as to the Secret Orders of the day, we presume that no one will dispute or contend that they are not worldly institutions. It is true that many of them claim to have benevolent objects in view, and that they have done great good to many of their members. The Free Masons, Odd Fellows, and others of that class have in times of need relieved their members; and the Sons of Temperance, Good Templars, Rechabites, &c., have been successful in reclaiming many a drunkard, and helping one another when sickness and death have overtaken their families. This is all admitted, and is good as far as it goes. But the question is, whether a person of the One Faith would not be spotted by the world if he should join himself with them? There are many degrees of good. That which may be good in a worldly man, may not be worthy that title in a Christian. A Christian is the highest style of man, and he ought to aim at the highest good. We do not think that a disciple of

the Lord Jesus has no right to associate with his fellow-men; far otherwise. While we are in the world, we have to do with the things of the world, and our duty is to make a proper use of them. But we do not believe that this would justify us in uniting with any of the Secret Orders of the day. There are objectionable features about them—chiefly in their religious rites and ceremonies. They have their chaplains, their prayers, their Bibles, their solemn obligations, &c. Then there is their pomp and display on certain occasions. How can a true believer sanction by his presence forms of worship, which he knows is but solemn mockery? We do not pretend to know the secrets of these orders, but we do know this, that the religion of the day is acknowledged and practiced in some form or other, in most if not all of their Lodges. With this we could not join or participate. However admirable or praiseworthy in other respects, this one feature alone would forever shut us out. We had rather forego all the benefits which would accrue from being a member, than to be thus spotted with the world.

We leave this subject for the consideration of our readers, and conclude with Paul's injunction to the Corinthians, and which is equally applicable now as then. "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

EDITOR.

More men are daily ruined by the excessive prosecution and use of what is lawful, than by indulging in what is unlawful and sinful.

### Queries on the Sabbath and the Law.

March 14th, 1869.

B. WILSON:—*Dear Bro.*,—A few difficulties arise in my mind in regard to the Sabbath, under the idea that it is abolished, which our Sabbatarian friends say every true follower of Christ is bound to observe. And these difficulties they throw at me, which I am not able to unravel. Christ says, "think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled;" and adds, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matt. v. 17-19. Do we not break one of the commandments when we do not observe the Sabbath? It seems to me we do. He says, "I am not come to destroy." This word is from the Greek word, *katauo*, which Greenfield defines to destroy, demolish, overthrow, &c. Webster the same. Therefore according to the standard authorities Christ did not come to demolish, to kill, to abrogate, abolish, to render null and void, to put an end to the law and the prophets. This seems to me to be the most direct proof that Christ did not come to abolish God's law. Therefore if it is not abolished, are we not duly bound to observe all of it? "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all," James ii. 10. Fulfilling is not putting aside; if so he put righteousness aside when John baptized him, for he said "thus it becometh us to fulfill all righteousness." Paul says, Gal. vi. 2, "Bear ye one another's burdens, and so fulfill the law of Christ." Query. Would they abolish the law of Christ by bearing one another's burdens? if so, then if they lived according to the divine injunction by bearing one another's burdens they abolished the law of Christ, consequently we are not under the law, which he says will never pass away—"heaven and earth shall pass away, but my words shall not pass away." There was one law abolished, says Paul, Eph. ii. 15, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Why is this distinction? There is a law not contained in ordinances—the ten commandments. Paul says again, Rom. iii. 31, "Do we make void the law through faith? God forbid; yea, we establish the law." The phrase 'make void' is from the Greek word *katargeo*, which in 2 Cor. iii. 13

Is translated abolish, and done away, which should be so rendered above. Ought it not? Is one tenth of the ten commandments abolished? I wish you would solve these difficulties.

J. R. W.

REMARKS.—Our correspondent will admit that the ten commandments as well as the whole ceremonial law was specially given to the nation of Israel. No other nation was so signally blessed. Moses said to them, "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" . . . "The Lord spoke unto you out of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice; and he declared unto you his covenant, which he commanded you to perform, even the ten commandments, and he wrote them upon two tables of stone," Deut. iv. 8, 12, 13. As this law was given to Israel, so the blessings for observing it, and the curses for disregarding it, belonged exclusively to them. We do not read of any other people participating with Israel in these things. If any other nation was either blessed or punished, it was on account of something else than the keeping or not keeping of the law of Moses. This important fact is generally lost sight of, and particularly by our Sabbath friends. Let this point then not be forgotten, for it has a close bearing on the subject. "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them," Psa. cxlvii. 19, 20.

"The law was given by Moses, but grace and truth came by Jesus Christ," John i. 17; and yet Jesus did not come "to destroy the law, or the prophets." He came to fulfill, or establish. It was the scribes and Pharisees who subverted or nullified the law by their traditions. They accused Jesus of being a Sabbath-breaker, because he disregarded Rabbinical law, and honored God's commands. In bold and uncompromising language he reproved the sins of the people, and called their attention to the law and the prophets. He told them—"Had ye believed Moses, ye would have believed me; for he wrote of me; but if ye believe not his writ-

ings, how shall ye believe my words?" John v. 46, 47. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke xvi. Jesus then regarded the law, and kept it himself. He taught that "it is easier for heaven and earth to pass, than one tittle of the law to fail," Luke xvi. 17; and that "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," &c. Matt. v. 19. But we must remember that all his words were addressed to those who were under the law—the nation of Israel. Says he, "I am not sent but to the lost sheep of the house of Israel," Matt. xv. 24; and to his disciples he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go ye rather to the lost sheep of the house of Israel," Matt. x. 5, 6. Israel was bound to keep the law according to the covenant. And we find that even after the new covenant had been ratified by the blood of the Son of God, and its life-giving terms published to the people, "granting repentance to Israel, and forgiveness of sins," that the law was observed by the nation until its subversion by the Romans. Sacrifices were offered, sabbaths and holy days kept, the temple service continued, etc., and many of the believing Jews were desirous of bringing all believing Gentiles under the same yoke of bondage. These misapprehended or did not understand that which Paul preached, viz., "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 38, 39. When the Gospel was sent out to the Gentiles, though it made those who received it, "the seed of Abraham, and heirs according to the promise," yet it did not subject them to the law of Moses in any sense. They were under law to Christ only.

Certain of these Judaizing teachers went from Judea to Antioch, and taught the Gentile brethren there, that unless they were

circumcised, they could not be saved. Paul and Barnabas discussed the matter with them, and finally were sent with other brethren to Jerusalem, to consult with the apostles and elders about the question. The result of this conference was, that they sent chosen men of their own company, with Paul and Barnabas, bearing their decision. For the benefit of some who seem to forget that this question of keeping the law has ever been discussed and authoritatively settled, we quote the whole decree. "The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *ye must be circumcised, and keep the law*; to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. *For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well.* Fare ye well," Acts xv. 23-29. This apostolic decision settles the question forever, as to whether Gentiles are required to keep the law. There can be no appeal from this decree. Jewish observances,—whether of circumcision, sacrifices, Sabbaths, feast days, etc., were not binding on Gentiles. The apostle Paul writing to the Galatians some years after this decree went out to the Gentiles, exhorted them to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the *yoke of bondage*. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." The yoke of bondage here spoken of is the law, which Peter said "neither our fathers nor we were able to bear," Acts xv. 10. A circumcised person was bound to keep the

whole law; hence Paul was in fear of the Judaizing Galatians lest he had bestowed upon them labor in vain. Says he, "after ye have known God, or rather are known of God, how turn ye back to the weak and beggarly elements, whereunto ye desire again to be in bondage? *Ye observe days, and months, and times, and years,*" Gal. iv. 9, 10.

Our correspondent asks, "Do we not break one of the commandments when we do not observe the Sabbath? It seems to me we do." Again, "Christ did not come to abolish God's law. Therefore if it is not abolished, are we not duly bound to observe all of it? 'For whosoever shall keep the whole law, and yet offend in one point he is guilty of all,'" James ii. 10. Those to whom Jesus and the apostle James addressed these words were Hebrews; and consequently were under the law. The Sabbath law was enjoined upon them as a nation, but not upon the Gentiles; and James himself at the apostolic council proposed the resolution which was adopted, and sent out as a decree to the Gentiles, refusing to fasten the law as a yoke of bondage on the necks of the Gentile disciples.

But it is said that Paul referred to *two* laws—*one* contained in ordinances which was abolished, Eph. ii. 15; and *one*, the ten commands, which was established, Rom. iii. 31. The law contained in ordinances it is admitted is abolished, therefore we shall let that pass. The law of the ten commandments is said to be established, and therefore binding,—not only on Jew but also on Gentile. But is that so? Was it this law of ten commandments that Paul said we establish through faith? Now Paul's doctrine is this, that "by Jesus all that believe are justified from all things, from which ye could not be justified by the law of Moses." What law of Moses? Moral or ceremonial? for we have it divided by some into two parts. Our friends say the ceremonial. We say the whole law which was given by Moses. Again Paul says, "we reckon that a man is justified by faith without works of law," Rom. iii. 28. Observe, this method of justification shuts out boasting. "By what law? of works? Nay; but by the law of faith."

Rom. iii. 27, 28. Then the apostle asks—“Do we then make void (or nullify) law through faith? God forbid; yea, we establish law.” But we ask, does he say we establish the law of Moses, whether moral or ceremonial? He does not; he does not say what law. There is no definite article attached in the original. The apostle preached and established a new law—the law of faith, and in chap. vi. 17 he thanks God that the Romans had obeyed from the heart that form of doctrine; and in chap. x. 4 he says, that Christ is the end of the law for righteousness to every one that believeth.”

The law of the ten commandments was engraved on stones, and is called the dispensation of death. The apostles were not made ministers of that dispensation. But they were made able ministers of the *new covenant*, of the Spirit, of righteousness. The former one killed, the latter gave life; the former one was glorious, the latter excels in glory. The former one was then passing away, (*katargoumenen*;) but the new covenant was to abide.

The sabbath law was written and engraven on stones, and formed part of that law which was called the ministration of death. It was part of that system of instruction which was to lead to Christ, who was to be the end of the law for righteousness to the believer. Paul calls it a schoolmaster. We are not under it now. The Gentile never was, and the Gospel when believed does not bring any one under the law. It would be taking a step backward. We would say with Paul, as “one man esteemeth one day above another, and another esteemeth every day alike; let every man be fully persuaded in his own mind.” EDITOR.

### The Gathering of the Nations.

*Nation*.—A body of people inhabiting the same country or united under the same sovereign or government. *Nation*, as its etymology imports, originally denoted a family, or race of men descended from a common progenitor, like tribe.—*Webster*.

This agrees with the Bible. “By these were the isles [sea-coasts] of the Gentiles divided in their lands; every one after his tongue [speech or language] after their

families in their nations,” Gen. x. 5, 20, 31, 32. “These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.”

The word nation is found in its singular and plural forms, connections, specifications and combinations, in three hundred and sixty-six passages of Scripture (perhaps more); and in every one of these, without exception, the word or its context refers to those who are alive upon the earth in a natural state; and not in a single instance, that I have been able to find or can call to memory, is it ever used for or applied to those who are dead in a literal sense, except as it refers to them as they had been, in some state, character, condition, or act, prior to their having died. Josh. xxiii. 3 affords an example: “And ye have seen all the Lord your God hath done unto all the nations;” while Deut. xxxi. 3 tells us what was (or to be) done by the Lord. “He will destroy these nations from before thee.”

Tribes, peoples, kindreds, and tongues, are spoken of as having been or as about to be “cut off” from being a nation, as in Psa. lxxxiii. 4; Jer. xlviii. 2; Deut. xii. 29; xix. 1; Isa. x. 7. Of being “plucked up,” “pulled down,” “destroyed,” as in Jer. xviii. 7; xii. 17; xlvi. 28; Zech. xii. 9. Of being “broken in pieces,” as in Jer. li. 20. Of being “turned into hell” (*sheol*—the grave or pit), as in Psa. ix. 17; and of being “consumed,” as in Dan. ii. 44. But nowhere in the Bible can we read of “the pale” or of “the sheeted nations of dead;” for when dead, they have ceased from being either as a nation or nations; and it was to this specific purpose that the enemies of God’s ancient people purposed to “cut off” Israel, that they might not be a nation, and no more be remembered. Psa. lxxxiii. 4.

Since writing the foregoing, my attention has been called to the subjoined quotation from a work entitled “Christocracy,” by Drs. Deane and Gordon, which I had not perused previously, and am well pleased to find the position taken sustained by such learned authority. These authors say,

“The phrase ‘the nations,’ is never used to designate the departed; nor is it ever employed to describe men as raised from the grave; but it always denotes men on earth, or the living population of our world, under some form of government. Take the following texts as specimens of this truth: ‘By these were the nations divided.’ Gen. x. 32. ‘Thou shalt be the father of many nations,’ Gen. xvii. 4. ‘He shall judge between the nations,’ Isa. ii. 4. ‘They shall be wanderers among the nations,’ Hos. ix. 17. ‘For all these things do the nations of the world seek after’—the



nations belong to our world. Luko xii. 30. 'Upon the earth' there shall be 'distress of the nations with perplexity;' Luke xxi, 25. 'To him will I give authority over the nations,' Rev. ii. 26. 'The leaves of the tree were for the healing of the nations,' Rev. xxii. 2."

Therefore when our Lord said (Matt. xxiii. 32) that "before him shall be gathered all nations," he was not speaking of "the dead," but of "the living;" for Paul to Timothy (2 Tim. iv. 1) says, "Christ Jesus will judge the living and the dead, and by his appearing and his kingdom."—*Revised N. T., also Diaglott Translation.* This is manifestly a correct translation, as will appear from connecting passages and correlative events. The idea contained in the apostle's declaration, fully written out in our language, to my apprehension would read thus: "He shall judge the living and the dead, and (he shall do this) by his appearing and (by) his kingdom."

The first connecting passage that we will notice is Gen. xlix. 10, "The sceptre shall not pass from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The Septuagint reads—"He whose it is, he to whom it belongs," i. e., the sceptre; like the diadem or crown in Ezek. xxi. 27.

Justin Martyr affirms that *shellu* was rendered in their original and best version, as it now stands in the Alexandrian manuscript; viz., "He for whom it [the sceptre] is reserved." According to this reading, then, the sense is this, "The sceptre shall not depart from Judah, nor a governor from between his feet, until He shall have come whose right the sceptre is, and until the nations shall obey him," i. e., have been governed by him. A prediction which Mede says our Savior himself applied and explained in those words—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," Matt. xxiv. 14.

The first correlative event to be noticed is that of swaying the sceptre. The sceptre had departed from Judah when He came eighteen hundred and more years ago; but he did not then either "gather the people unto himself" or "govern the nations;" for although he came unto his own, his own received him not, but to as many as did receive him, he gave power to become the sons of God; and then, on being rejected, he made himself a sin-offering, and "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," Rom xv. 8. And some thirty-five or forty years after, the city and sanctuary of that people to whom he came were cast down and destroyed, and them-

selves scattered, "carried away captive" among all nations, and the place of his throne remains "trodden down" unto this day. "And one of them named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this he spake not of himself; but being high priest that year, he prophesied that Jesus should die for the 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. 49-52.

Consequently "the gathering" and "the governing" (or reigning) by him to whom the sceptre belongs both by law of descent, and also by that of primogeniture, must be still future, or the prophecy proves a failure.

But Paul also says, he must reign, i. e., rule as king, or "sway the sceptre." But "all power was given unto him" when he was "raised from the dead." Matt. xxviii. 18. True, but Paul declares that "now, not yet, are all things put under him. Heb. ii. 8.—G. W. STERSON, in *Crisis*.

### The Living Word.

The Book of God for four thousand years has withstood not only the iron tooth of time, but all the physical and intellectual strength of man. Pretending friends have endeavored to corrupt and betray it; kings and princes have perseveringly sought to banish it from the world; the civil and military powers of the greatest empires of the world have been leagued for its destruction; the fires of persecution have been lighted to consume it and its friends together; and at many seasons, death, in its most horrid form, has been the almost certain consequence of affording it an asylum from the fury of its enemies. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently, than any other book; and perhaps, than all other books united; it is so far from sinking under the efforts of its enemies, that the probability of its surviving until the final consummation of all things, is much greater than ever. The rain has descended, the floods have come, the storm has arisen, and beat upon a rock. Like the burning bush, it has been in the flames, yet it is still unconsumed; a sufficient proof, were there no other, that Ho who spake from the bush is the author of the Bible.—*Sel.*

☞ 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. 16.

B. WILSON, Ed. 7

GENEVA, KANE CO., ILL., JUNE 1, 1869.

[VOL. XV. No. 11.]

For the Gospel Banner.

### The Coming of Christ.

We do not dispute that for the outside world the preaching of the gospel is of paramount importance; but for the Christian, who is no longer "a babe, but of full age, and who by reason of use has his senses exercised to discern both good and evil" doctrine, a more advanced class of themes, as well as a more advanced stage of christian character, seems appropriate, nay, absolutely necessary, in order to come off more than a conqueror. If the believer has never yet made an effort to get beyond his babyhood—if he has never yet tasted strong meat—if he has never yet exercised his senses to discern good and evil doctrines, that is no reason why he never should; nay, it is the best of all reasons why he should with a mighty spiritual effort shake off everything having a tendency to stultify or dwarf him in his growth in Christ Jesus. Christians are under obligation to preach the Gospel to the world. Preaching the Gospel among themselves to one another is not the answer of this obligation. We have seen many questions of intrinsic interest and importance stigmatized as unprofitable, because mayhap they caused a ruffle—an unpleasant feeling in the church. This is wrong—this ought not to be. The consequences of the advocacy of the doctrines of scripture should never deter us from a plain duty. This is one thing we have seen in the christian church—scripture truth, demonstrably so, ruled out because of gendering strife. We have seen another thing. We have seen doctrines the most unsound—concepts the most silly, presented over and over again, unopposed, not because they were believed, but because of two reasons: one the senses were not sufficiently exercised so as to discern on the spot good and evil doctrine, the other the fear of the consequences of presenting a hostile front. A person who has been long and much amongst money, through whose hands vast sums have

been passing for many years, attains such a familiarity with the article, that instinctively and infallibly he rejects every counterfeit. So ought it to be with the christian of ripe years; and he ought to be no more appalled at the consequences of rejecting unsound doctrines than the bank teller to throw out bad bills. There is a doctrine insidiously being introduced into the church of Christ at the present time which for silliness and absurdity is second to none. It meets with no opposition but with some favor, and is decidedly making progress. The favor it meets with is in a good measure due to the signal failure of preceding theories concerning the time and manner of Christ's second coming. Man in his weakness must have some support, and one theory failing him he must lean upon another, which in turn will prove equally fickle. There is only one foundation that will never prove fickle upon which we may place implicit reliance. "For other foundation can no man lay than that is laid, which is Christ Jesus." This maxim ought to be our guiding star, and leave consequences out of the reckoning. God will take care himself of his truth; it will not return to him void, but will accomplish that whereto it is sent, no matter what our attitude or treatment of it may be.

The doctrines we have reference to are, the very modern, very novel, and we may add very whimsical doctrines of Louis Napoleon the man of sin, his making a covenant with the Jews, and two future comings of Christ. We have no desire or intention to enter into a formal refutation of so irrational speculations. We would not lower the standard of the truth by association with such nonsense. What we propose to do is to spread before our readers the Scripture teaching on the subject of the second coming of Christ. We say, the second coming, to the exclusion of all other comings. The first passage to which we shall call attention is that in Matt. xxiv. From this passage we learn that previous to the actual

coming of Christ, "all the tribes of the earth are to mourn;" before that "the sign of the Son of man is to appear in heaven," which doubtless causes the mourning. Still before the sign appears, "the sun is to be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Before any one of these things can take place the tribulation of the 29th verse must end. That this tribulation has not yet ended is obvious, for *immediately after* the tribulation comes the phenomena of the heavens. According to our Savior's discourse, then, the following is the programme of the future.

First. The termination of the long tribulation of the Jews, which commenced with the destruction of Jerusalem under Titus, or as Luke as it, the end of "the times of the Gentiles."

Second. The phenomena in the natural heavens.

Third. The appearance of the sign of the Son of Man.

Fourth. All the tribes of the earth mourn.

Fifth. The actual coming.

This is the order of events from Christ's own lips.

The appearance of the second part of the foregoing will indicate that the first—the times of the Gentiles—have ended. Just here we come upon two stumbling-blocks that men have placed in the way of the truth. One class of expositors take the ground that the phenomena in the natural heavens have already taken place, consequently "the tribulation of those days" has ended. Any one who has the least regard for Christ and his words will pronounce this sheer nonsense. A local darkening of the sun, and showers of meteors, is surely not all that Christ contemplated in the 29th ver. Meteors are not stars. Another class of expositors undertake to contradict Christ in maintaining that no such things will ever take place in the natural heavens; the natural sun will not be darkened—the moon will not cease to give her light—the stars will not fall from heaven; having more veneration for the science of astronomy than for the words of him who spake as never man spoke. The stars they cannot fall from heaven—in the heavens there is no *up* to fall from, and no *down* to fall to. Can it be possible that these learned people have never noticed that in the Scriptures all movements and changes in the heavenly bodies are all represented as they appear to the naked eye? In the Scriptures as in the newspapers the sun rises and sets. Oh! but in some of the other Scriptures things political are represented by movements in the astronomical heavens. Does it follow that because this is true in some scriptures, it is the explana-

tion of the one under consideration? The discourse before us is couched throughout in language remarkable for its extreme simplicity and literalness, whereas in cases where things political are intended the language is full of figures of speech, and is just as obviously symbolical as this is literal. But we suppose there will always be those who will despise the plain simple language of Christ, until some day when off their guard they will have an astronomical problem of startling novelty to solve, viz., the supernatural darkening of the sun, the withholding of light on the part of the moon, and the stars dropping from the blue vault, and sinking below the horizon. Then they will be satisfied of the simplicity of Christ's discourse. "Thou shalt surely die," said God. No, said Satan, you shall not surely die. The sun shall be darkened, said Christ. No such thing, unless it be by natural causes, as an eclipse, says the astronomer. The moon shall not give her light, says Christ. The moon cannot keep her light, says the astronomer. The stars shall fall from heaven, says Christ. Absurd, says the astronomer; the stars are just as much up as down; there being no up or down in the heavens, any change of place on their part would just as much be flying up as falling down. And if the astronomer happens to be a believer, then we have the solution of the whole matter—it is the political sun, the political stars, the political heavens, the political moon. We submit that we are just as much in the dark as ever for allowing this exposition. Who is to decide what the political sun is? what the political stars are? It will be plain that one person has the same right to say the sun is England, as another has to say it is America; and so of the moon and stars. The controversy may be carried on until the words are fulfilled. Even this would not settle the question, for what one accepted as a fulfillment, another would reject; and the very things that were given as signs of Christ's coming would only prove questions for strife and controversy. Take the words as meaning what they say and how changed is the case. We shall know when the words are fulfilled. We shall know that Christ is near even at the door. We shall know to lift up our heads and rejoice for our redemption draws nigh. The harbingers are upon us. Are signs in the heavens a new thing? Has not the sun stood still? At the birth of Christ did not a star guide the wise men to the manger where he lay? At the crucifixion was not nature mute and unimpassioned? Was the sun not supernaturally darkened? Did not the earth quake? Did not the rocks rend, and the dead come out of their graves? We repeat, are signs in

the natural heavens a new thing? But it is a new thing for the world to end—it is a new thing for Christ to come a second time without sin unto salvation—it is a new thing for a dispensation, the final one, to end—it is a new thing for all the saints to be cast out of the ground immortal—it is a new thing for living saints to be changed from mortal to immortal—it is a new thing for the two classes to ascend together to meet Lord in the air—it is a new thing to set up an everlasting kingdom upon this earth. It will be the first millenary sabbath—the rest that remaineth for the people of God.

We said above that the world was to end. There are those who cavil at this. In explanation we have to say, that the world will end in the sense of perishing. Worse and worse! Be it so. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish," Heb. i. 10, 11. What is the import of perishing in this connection? Ver. 12—"They shall be changed." So that the end of the world, the perishing of the heavens and the earth, is neither more nor less than a change they pass through, which of course implies just such a physical convulsion as Christ describes in his discourse—the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven; concomitants and signs of the coming of Christ, which however much they may be misconstrued by the astronomer, will cheer the heart and lift up the head of the faithful in Christ Jesus.

It does seem to us that of all questions in the Bible the simplest is the time and manner of Christ's coming, if we would only accept the Scriptures as we find them; but there is altogether too much manufactured Bible. And not content with the manufactured Bible of the clergy, we are still manufacturing mortal resurrection Bible, Louis Napoleon Bible, and political heaven Bible. We protest against the whole thing as absurd, illogical, and worse than useless—wicked. God's plans and purposes will not be changed one iota by all the Bible we can devise. All new Bible will be treated with supreme indifference and contempt. Let us wash our hands clean of it then, and let us plant our feet upon the only foundation that will bear us up, even amidst the mighty convulsions of a changing, perishing, ending world. Do this and these fearful crashing convulsions will but cause us to lift up our heads, and rejoice, for our redemption draweth nigh.

But to return to some of the lessons of Matthew, we beg to call attention to the fact, that the discourse of Christ gives no support

to the too prevalent theory of two more comings of Christ; the first to the saints when their rapture, as it is called, takes place, and the second to the world in judgment. According to Christ his coming will happen in this wise—"all the tribes of the earth mourn," (after the sign of the coming.) They who mourn at this juncture cannot be saints. Next they see "the Son of Man coming in the clouds of heaven with power and great glory." Who sees this coming? They who mourn. What is next? "And he (Christ) shall send his angels with a great sound of a trumpet, (doubtless the trumpet of Thessalonians that wakes the sleeping saints,) and they shall gather together his elect from the four winds, from one end of heaven to the other. "Where are they to be gathered together?" "In the clouds, to meet the Lord in the air," 1 Thess. iv. 17: 2 Thess. ii. 1. Now here we are distinctly taught that before the rapture so called the saints, the world sees Christ comin. The conclusion is inevitable that when Christ comes, he comes as much to the one class as the other—the one class are as cognizant of it as the other—the one class mourn, the other rejoice. It is not two comings, neither is it one coming in two parts. If we will make two parts of it, let us at least be scriptural in the order, viz., first to the world—second to the saints.

Now let us learn a parable—it may be of more practical account for us to learn this parable than for any other generation that has preceded us, because the coming of Christ may take place in our day. Whether or not we shall be the better for learning this parable; it is very simple, very short, and easy to be understood. It is about the fig tree. When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; not ye *think* summer is nigh, but ye *know* summer is nigh. Who cannot understand this little proverb? The way-faring man, though a fool, need not err therein. Simple as this little proverb is, its application is the unlocking of the grandest mysteries of the future. Truly Christ spoke as never man spake. Is it in the wisdom of ordinary mortals to discover so much with so simple a clue? "So likewise ye, when ye shall see all these things, *know* (KNOW) that it (margin, *he*) is near, even at the doors." This beautiful parable let us preserve in its integrity, in its purity. Let us receive it in its native simplicity. Let us not shape its meaning in any other direction. Mar it not by construction. It was true when Christ uttered it. It is equally true now, and we may have to use it. When ye shall see all what things? The darkening of the sun—the moon withholding her light

—the stars falling from heaven—and the powers of the heavens shaken. When ye see these things, ye may know that Christ is at the doors. Seeing these dreadful things will only cause disciples to lift up their heads and rejoice, for their redemption draweth nigh. Suppose we change all this by *contraction*. If we will have it that Christ did not mean what he said, but he meant political sun, moon, and stars, all simplicity, naturalness and beauty is departed. Who is to decide what Christ's sun, what Christ's moon, and what Christ's stars, and heavens are? Away with such folly! Christ might better never have given us a sign at all of his coming, if this is the character of the sign. What are we to watch for? Watch for a sign, and we know not what the sign is? Not knowing what we are to watch for, the signs may all happen without our recognizing them—and who is to blame if words do not mean what they say? There might be some justification under some circumstances of speaking of events in metaphorical terms, but never of the *signs* of those events. The very term *signs* demands that the language be *literal* in the strictest sense. For Christ to give *signs* of his coming, and these *signs* to signify something else is absurd on the face of it. No, no, Christ has told us the truth ingenuously, and we will confide in him, and patiently wait for him. We hope he will not tarry, but even then though heart-sick we will still patiently wait for him. "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."

Again, we remark that Christ does not tell us to watch for such a year, such a month, or day, for this jubilee or this pass-over. If we only gathered our impressions from what was written about the scriptures, we would suppose that Christ had actually so instructed us, for the world is full of such nonsense both in books, and in men's heads. No regard whatever will be paid to jubilees. Are we to return to the beggarly elements again, and observe days and months and times and years, and are we going to place Christ in bondage to these things, as Thurman has done in his silliest of books, The Sealed book of Daniel opened? Let us turn a deaf ear to every charmer who contradicts any principle of God's word. But to return to Matthew. This generation shall not pass till all these things be fulfilled. What generation shall not pass? The generation of whom it can be said, "when ye shall see all these things," to wit, the sun darkening, the moon not giving her light, and the stars

falling from heaven, know that it is near even at the doors. The generation that sees these things shall not pass till all be fulfilled and Christ be come. The generation that sees the beginning shall see the whole programme. The same generation that witnesses the putting forth of leaves shall also see the summer. So true is this last saying, that heaven and earth shall pass away, but these words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. This was the state of the case at the time this was said. It does not however follow that this is the state of the case now. If we insist that this is still true, then Christ does not yet know the day, or the hour, nor do the angels, which would be an absurd position to assume. The next sentence gives us some light on the question of time. "As the days of Noah were, so also shall the days of the coming of the Son of Man be." The time of the flood was known to Noah, but the world did not believe it, and were busy marrying and giving in marriage. They knew not until the flood came, and took them all away. Why did they not know, but because they did not believe? They saw Noah preparing for it. Even so shall it be in regard to the coming of Christ. The saints will know not perhaps the precise time, else there would be no need of signs; but they will know approximately but the world will ridicule and jeer at the idea of knowing what angels and the Son do not know, but the Father only. 1843 will be held up to some, and perhaps 1866 to others, and the world will go on making fine marriages, making merchandise of their daughters, feasting, etc., until the last. They will not know because they will not heed, and because of theories about Christ coming at death, and Christ coming through the success of missionary enterprises—a spiritual coming of Christ. The world will not know until they are arrested in their mad career, and find that they are lost and undone. The harvest is past, the summer is ended, and they are not saved. It is the world only who will not know. The representative Noahs will know, at least approximately, and the signs will inform them positively. This parallel between the days of Noah and the coming of Christ, completely explodes the theory of the future duplicated coming of Christ—once to the saints *rap-tured* into mid-air, and once to the world at some time afterwards. The flood was one to both classes—the coming of Christ will be in correspondence; one to both righteous and wicked—saint and sinner.

Our Lord goes on to say, that two shall be in the field, the one taken, the other left.

Two shall be grinding at the mill, the one shall be taken, the other left. This is plain simple language, and let us keep it so. What does it amount to? one shall be left in the field, one at the mill, one in the smithshop, one at the bench, one in Congress, one in Parliament; but they who are taken, where will they be taken to? This was the question the disciples put to him, and Christ answered—"Wheresoever the body is, thither will the eagles be gathered together"—an answer which is made so plain in Thessalonians, that no one need stumble at it. The ones taken are likened to eagles. These taken ones are gathered together somewhere. What is the body, and where is the body? "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Christ then is the body, and the taken ones are taken to him, and so gathered together to meet the Lord in the air. And truly they that wait on the Lord shall renew their strength, (at the sound of the trumpet,) they shall mount up with wings as eagles, etc. These are very beautiful words of our Lord, and the beauty consists in their ingenuousness. Surely they are far more lovely in their obvious meaning, than in the uncouth constructions that have been put upon them; as, for example, the Jews, the body, and the Romans, the eagles; with the scene laid at the destruction of Jerusalem. Was one Roman taken to Jerusalem, and another left? Was one Roman woman taken to Jerusalem, and another left? was one Roman taken out of bed to Jerusalem, and another left in bed? In plain terms such construction is nonsense; but this is just the husks that we poor witless creatures have received for years from the learned men in whom we rested and trusted, such men as Cruden, Bishop Newton, Dr. Thomas, and a host of others.

We remark that through the whole of this 24th chapter of Matthew, the coming of Christ is spoken of as one event, whether it be to the saints, or the thoughtless worldlings who are marrying and giving in marriage. Whether to the saints watching for the thief, or to those who are off their guard. Whether to the faithful and wise servant, who gives meat in due season, or to the wicked servant who says in his heart, my lord delayeth his coming, and begins to smite his fellow-servants, and to eat and drink with the drunken. It is the same identical coming in either case. The moral of these parables is, "Therefore be ye also ready, for in such an hour (though the saints may in the time of the end know approximately the time) as ye think not, the Son of man cometh." This moral was all the parables were meant to teach, though

some pretend to see more in them. They will have the different classes of servants, and the goodman of the house, to represent particular classes of men. And so also of the parable of the ten virgins, when nothing more was meant by our Savior than to illustrate and enforce to his contemporaries, and to those who should come after, the wisdom of the admonition, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Fancy has more power over men than reason and common sense. In this parable we are taught the wisdom and necessity there is that we should be prepared and ready for the coming of Christ—come when he may—as were the five virgins who had their lamps trimmed, and were in perfect readiness to go out to meet the bridegroom. We are also instructed beforehand what will be our miserable fate, if we should be in the position of the foolish virgins. Christ will not confess our name before his Father, but on the contrary will disown us. To say that the virgins represent saints is absurd. Could Christ under any circumstances say to a saint, "I know you not?" The idea is preposterous. No; the wise virgins can only represent "the taken" ones—taken from the field, taken from grinding at the mill or from any other avocation, taken up to meet the Lord in the air. The foolish virgins on the other hand represent "the left" ones—left in the field, left grinding at the mill, left to wringing of hands and gnashing of teeth, left to remorse and despair, supplicating in vain the rocks to fall upon and hide them from the presence of the Lamb. The summer is past, the harvest is ended, and they are not saved, but lost irremediably, hopelessly. With hope life is tolerable. What is it with nothing but blank despair? Brethren, then have your lamps trimmed, so that when the shout of the descending Lord goes forth, and the voice of the archangel, and the trump of God, you will ascend to meet the Lord in the air, and so ever be with him. Such are the solemn admonitions of this parable, and when we add the thought, that the advent of the bridegroom is imminent—that the parable will soon be lost in reality, the solemnity of its admonitions is indefinitely multiplied. Some pretend to see a great deal more in this parable than we have outlined. We are of the opinion they see things that only exist in their imagination. Enough can be seen without drawing upon the fancy. If we listen to its moral we shall beyond all peradventure find ourselves in the innumerable company of wise virgins, from every country, people, kindred, and tongue.

MORE ANON.

## Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

## PART V.—CHRISTOLOGY CONTINUED.

In accordance with the principles laid down, it must be apparent to all candid minds, that, if we set forth with the assumption that Jesus of Nazareth is the Christ or Messiah of the prophets, we must expect to find in him those distinguishing marks or characteristics which the prophets have predicted should be found in that personage; failing in this, we fail to establish the claims of Jesus.

The prophets teach, that the Messiah must be rejected by his own nation; despised of men; subjected to the most humiliating conditions of life, and finally suffer death itself. It is claimed that these conditions have been fulfilled in Jesus, and it is in view of these conditions, claimed to have been fulfilled, that men at the present day are called upon to believe that Jesus is the Christ.

The same prophets that teach these humiliating circumstances concerning the Messiah, also teach that he is to be manifested in power and majesty, to redeem his people, and triumph over his enemies. The true Messiah, whoever he may be, must be manifested both as a MAN OF SORROWS, and as a MAN OF WAR. We will now proceed to notice separately the teachings of the Scriptures with reference to these two distinct and separate manifestations.

## THE MAN OF SORROWS.

In Isaiah liii. we read the following prediction with reference to the Messiah. "He is despised and rejected of men; a man of sorrows and acquainted with grief; he was oppressed and afflicted, yet he opened not his mouth; he is brought as a Lamb to the slaughter; as a sheep before her shearers is dumb, so he opened not his mouth; he was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit found in his mouth." The whole of this chapter is devoted to predictions with reference to the life and death of a personage of most singular purity and uprightness of character, who suffered, he himself being without fault, for the transgressions of others, of which we have a perfect counterpart given us, in the history of the life, sufferings, and tragical death of Jesus of Nazareth. Perhaps no

single prediction of the whole Scriptures could be found which has been so remarkably fulfilled as that which alludes to certain circumstances in connection with the death and burial of the Messiah. "And he made his grave with the wicked, and with the rich in his death." In the record of the execution of Jesus of Nazareth, we are told that he was crucified between two thieves, and that he was buried in the tomb of a rich man, named Joseph, of Arimathea.

With reference to the mission of the Anointed as "the Man of sorrows," we read in Isaiah lxi; "The Spirit of the Lord, **HE WHO SHALL BE**, is upon me, because Yahweh hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of Yahweh, and the day of vengeance of our God."

By this we find that a part of the mission of "the Man of sorrows," was "to preach good tidings to the meek." Was this fulfilled in Jesus of Nazareth? Hear him in his sermon on the mount. "Blessed are the meek, for they shall inherit the earth." Again, "Come unto me all ye that labor and are heavy laden; take my yoke upon you and learn of me, for I am meek and lowly."

The man Jesus, was anointed, or made Yahweh's Christ, at his baptism by John; the chrism used on that occasion, instead of the anointing oil of the Levitical priesthood, was the Holy Spirit, as we read:—"Lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased," Matt. iii. 15, 16.

Again, "God anointed (or made Christ) Jesus of Nazareth with holy Spirit, and with power, who went about doing good, and healing all that were oppressed with the devil, for God was with him," Acts x. 38.

The prophet in the chapter to which we have just called attention, says that he is to "bind up the broken-hearted." We find Jesus of Nazareth accomplishing this in his mission of love, as he went about doing good, healing the sick, raising the dead, expelling demons. "Blessed are they that mourn, for they shall be comforted."

We learn from the history of Jesus, that he proclaimed the good news of the kingdom of God at hand. "The acceptable year of Yahweh," when oppression shall cease, and he shall reign in all the glory of his Father. He also proclaimed the day of

vengeance to come upon those who disregard his teachings and obey not the truth.

A great number of scripture teachings concerning the first manifestation of Yahweh's anointed, have had a most minute and literal fulfillment in the person of Jesus of Nazareth.

With reference to his conception and birth. He was to be born of a woman, and of the seed of David, yet the prophet teaches us to expect something out of the ordinary course of nature, for he says: "Yahweh himself shall give you a sign; for behold, a virgin shall conceive and bring forth a son, and shall call his name Immanuel," Isa. vij. 14. When the time arrived for the accomplishment of this, we find Gabriel sent to Mary, to announce the fact that she was the one chosen to be the blessed among women.

With reference to the place of his birth, the prophet Micah says, "And thou, Bethlehem Ephratah, 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," Micah v. 2. Notwithstanding Mary, with Joseph to whom she was espoused, were residents of Nazareth, yet at the time for her to be delivered, circumstances were so ordered, that they were called to Bethlehem, where Jesus was born.

The prophet Isaiah says he should be despised of his own people, and abhorred of his own nation. Isa. xlix. 7. We find it recorded of the Jews that they cried out, "Can any good come out of Nazareth?" They denounced him as a blasphemer, a gluttonous man, a wine bibber, an associate of low characters and sinners, a Sabbath breaker, a raiser of seditions, a person unfit to live; "Away with him!" say they; "Crucify him! crucify him!" They were ready on many occasions to take up stones to rid themselves of his unwelcome presence whom they so bitterly despised, and held in such utter abhorrence. "He came to his own [domain] and his own people received him not."

In fulfillment of prophecy we find him chastened for iniquity with the rod of men, and with the stripes of the sons of Adam. 2 Sam. vii. 14.\*

In fulfillment of prophecy we find him not only despised of men but to all appearances forsaken of God. Psa. xxii. 1, 2; Isa. liii. 4; Matt. xxvii. 49.

\* See Adam Clarke's criticism on this passage. The 14th verse is rendered by him thus: "I will be his Father, and he shall be my son. Even in his suffering for iniquity I shall chasten him with the rod of men, and with the stripes of the children of Adam."

In fulfillment of prophecy we find him condemned to death, though no cause of death was found in him. Isa. liii. 9; Dan. ix. 26; Luke xxiii. 4.

In fulfillment of prophecy they pierced his hands and feet; they gaped and stared upon him, and mocked him in his agony, gave him vinegar and gall for drink." Psa. xxii. 16; lxix. 21; Matt. xxvii. 48.

In fulfillment of prophecy he was "filled with iron and the staff of a spear," 2 Sam. xxiii. 7; John xix. 34.

In fulfillment of prophecy his destroyers "parted his garments among them, and cast lots for his vesture," Psa. xxii. 18; Luke xxiii. 34.

In fulfillment of prophecy he was raised from the dead. Psa. xvi. 10. He ascended on high to sit on the right hand of the Eternal until his enemies are made his footstool. Psa. cx; Acts ii. 34.

We have presented a mass of scriptural predictions upon this point, every one of which, it is claimed, has had a literal accomplishment in the person of Jesus of Nazareth, and upon the fulfillment of these predictions are based his claims to be the Anointed of the Eternal One. Now we are about to present another class of predictions, concerning the Christ, that never have had an accomplishment in the person of Jesus of Nazareth or any other; all of which must be literally and really accomplished, or his claim fails, and we are without a Christ. *It is with realities, facts, and not with fiction, that we are to deal.* Jesus of Nazareth must fulfill the whole mission of the Anointed, or it is obvious to every sensible, reasoning person, that his claim falls to the ground. That portion of the mission of the Messiah, yet unfulfilled, of which we are about to speak, is his manifestation to the world "as a Man of War," a military chieftain, to make war, to conquer, and to prevail, against his enemies. To subdue all nations, all rulers, all authorities, and all powers unto himself, and then to reign as the "Prince of Peace."

TO BE CONTINUED.

For the Gospel Banner.

### A Few Thoughts on the Resurrection.

The resurrection, mortal or immortal, has been ably discussed in the *Banner*, and we do not propose to renew that argument, but I see in the *Marturion*, the following statement—

"Thus it will be seen that immortal emergence is cousin German to immortal soulism, and equally subversive of the hope of the resurrection"

Equally subversive is a strange assertion



to make. Does the Bible tell us that the dead in Christ will be raised mortal? I can't find it so written. Surely a book, designed to furnish unto "all good works," and make us "perfect," must enlighten us in the things of salvation. Paul declared "all the counsel of God," and yet is silent on that. Why, such an assertion is subversive of the truth, for I know that we do believe fully and sincerely in the literal resurrection of all Christ's children, and that just as the book says. "It is sown a natural (animal) body, and is raised a spiritual (born of the Spirit) body." "As we bore the likeness of the earthly one, we shall also bear the likeness of the heavenly one," 1 Cor. xv. 44-49. And the dead shall be raised incorruptible, (immortal,) in a "twinkling," and that at the sound of the last trump. Now, brother, don't be hard on us, if we can't understand that "twinkling" to last forty years. Take the figure of sowing—a natural process—the sower don't get outside the fence, and scatter the seed inside, but the seed is sown, buried in the ground. "It is sown in corruption, it is raised in incorruption;" well may Isaiah call it the "pit of corruption," Isa. xxviii. 17; and Job exclaims, "corruption, thou art my father; to the worm thou art my mother and my sister," Job xvii. 14. Man lieth down in the sleep of death, and does not awake till the heavens be no more, Job xiv. 12; and after worms "destroy this body yet in my flesh shall I see God." "Who shall change our vile body, that it may be fashioned like unto his glorious body;" and hear the sweet psalmist, "I shall be satisfied when I awake in thy likeness," Ps. xvii. 15. "Their beauty shall consume in the grave, but God will redeem my soul from the power of the grave," Ps. xlix. 15.

Now we learn from these passages that the dead in Christ are asleep in their graves—the pit of corruption, and their mother is the worm; well may the apostle exclaim, "the creature itself also shall be delivered from the bondage of corruption; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies," the redemption of soul and body from the "pit of corruption," and awake in the likeness of God. But says an objector, a dead man is not a corruptible man. Be not wise above that which is written. If the grave is not the "pit of corruption," the receptacle of the dead, then words and language have ceased to convey ideas;—for them also which sleep in Jesus—in the dark silent pit of corruption—will God bring with him. Christ the first-fruits from the dead saw "no corruption," but would, had He remained in the grave; but a glori-

ous resurrection delivered the Son of God from such a doom.

Hear the exultant, glowing faith of the patriarch Job—"I know that my Redeemer liveth, and after worms destroy this body, yet in *my* flesh (not another flesh) shall I see God; whom I shall see for *myself*, and mine eyes shall behold, and not another." Full well did the old patriarch know that he would go to the darkness of the grave—and there his father corruption, and his mother the worm, would "destroy his body;" and long ages would he sleep in his Redeemer, yet in "my flesh (says he) shall I see God," "mine eyes shall behold" him, and not another—decay, worms, corruption, may and will come, "yet in *my* flesh shall I see God." Bless God for that hope that lights up the darkness of the grave, and fills and radiates the great beyond with the deathless glow of of immortality!

Tell me that we are not corruptible in the grave—why there is the throne and dominion of corruption! He reigns there supreme. "Corruption, thou art my father!" I deny the resurrection of the dead in Christ! Never! No, never! and were all the Christadelphian brethren to drop on their knees, with hands heavenward, and swear to it, I would calmly say, brethren, you are mistaken; you are bearing false witness (unwittingly it may be) against your brethren. It is a bad sign to begin to "smite your fellow servants." Let me beg you to remember the fearful doom of whosoever loveth or maketh a falsehood. Why, love suffereth long and is kind—vaunteth not itself—is not puffed up. Love even hideth a multitude of sins. "Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love I am nothing." "He that loveth not, knoweth not God, for God is love." Christadelphian brethren, you profess to be Bible men, give us one thus saith the Lord, that the righteous dead are raised mortal; but if your proofs are inferential, and some of them buried in the dead languages, so that most of your own brethren depend on the learning of others, not their own, to unravel them, and those renderings and inferences disputed by others equally learned—why separate yourselves, and divide the household of faith? Is it not schismatical to rend the body of Christ without a direct Bible command? We only know in part. 1 Cor. xiii. 8. We may not know all the future manifestations of the kingdom of God. But the Lord will judge the world in righteousness, and the judge of all the earth will do right. He will raise the dead at the right time, and in the right

way. The word, the power, the wisdom of Deity are pledged to raise all his children, and give them an inheritance incorruptible, undefiled, and that fadeeth not away. We accept the glorious resurrection in all its length and breadth as God's free gift, and our faith, not the faith of the learned world will never change its nature or manner one iota. The Lord can steady his ark without the helping hand of any *Uzzah*. Here we have the omnipotent power of God pledged.

But if we have not the spirit of Christ, and sow to the flesh, we must reap corruption, and demonstrate the power of a mortal resurrection, that will surely come on all out of Christ, but let us show the spirit of love that would not "break the bruised reed," and love one another with a pure heart fervently.

LEWIS HICKLIN.

### Recollections of a Revivalist.

[The following is related by one of our Scotch brethren. Others can tell a similar experience. We publish because it may be of use to others who are yet connected with the sects.—Ed.]

About the year 1860, when the great Revival movement was at its height, I lived in Bankfoot, Perthshire. I heard of this Revival movement, and wondered what it was, and how people were affected by it. At length it came to our little village too. Meetings were got up by ministers and laymen, and great crowds gathered to hear, till some professed to be converted. Curiosity led me to one of those meetings, and the result was that I became anxious that I also might be converted. Opportunity was given at the close of the meeting, for those who were anxious about their souls, to have conversation with some of the leaders, who were as desirous to show them what they believed to be the way of salvation. Along with several others, I remained behind for two or three nights. I remember how the minister came to me and asked me if I was anxious for salvation, or if I had found Christ. I told him I was anxious, but that I had not found Christ. He directed me not to look to myself, but to Christ, and quoted one or two texts, such as—'God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John iii. 16). Few Scripture passages, however, were given, but the anxious were repeatedly told, 'Just believe in Christ and you will be saved.' Some professed to have found Christ at once, but it was several weeks before I experienced that peculiar peace of mind which the Revival brings. By this time some six or eight of us found ourselves in the same condition, and the question arose, how were

we to conduct ourselves? We determined to have a meeting amongst ourselves. For two weeks we met at a secluded place in a wood near the village, where we engaged in devotional exercises. Our mode of conducting these meetings was as follows:—We read a chapter or two from the New Testament, although I confess we did not concern ourselves very much about what it meant; then sung a psalm or a revival hymn; afterwards in turn every one engaged in prayer. These prayers were sometimes limited to one or two sentences, at others they were long and tedious; but every person seemed to be thoroughly in earnest, and all the utterances were characterised by great fervor. After a time our meetings came to be known by the people of the village, who ridiculed us, so they had to be given up. By this time, however, a rather notable character in the neighborhood had joined himself to the Revivalists—one who used to have a reputation like the unconverted *Saul* of Tarsus. At first, we were rather afraid to join ourselves to him; but hearing a good report of him, and that he held a Revival meeting in his own house, we all joined ourselves to him. This man, *W— E—* by name, was soon a leader amongst us. Things went on in this way for two or three months, till some of our number began to drop away, and, as we called it "walked no more with Jesus."

In January, 1861, work in my line was getting scarce, so that I had to look for employment in another quarter; and after taking farewell of my companions, I shaped my course for Dundee. This was a great change to me, from the quiet country village to the busy, bustling town. Having succeeded in getting employment, my next concern was to find out some Revival meeting, and this I was not long in doing; and I soon felt as much at home among my new associates in Dundee as I had been among those in the place I had left. Two or three of us formed a meeting in the house of a Mrs. C—, who was at that time what was called an anxious inquirer. An incident that occurred one evening, at one of our usual meetings in her house, I well remember. On this particular evening, Mrs. C— appeared to be in a very distressed state of mind, and seemed to be strongly impressed with the awful conviction that she was doomed to be lost. She appeared agitated and restless, and I noticed that she left the house before the meeting was closed. She did not remain out very long, and when she returned she had an appearance which I do not think I shall ever forget. She had a wild and almost fearful expression of countenance, her eyes rolled wildly in her head,

and she kept shouting excitedly, "I have found Christ! I have found Christ!" I was quite alarmed at this extraordinary manifestation, and thought she must have gone out of her mind altogether. With some difficulty, we succeeded in getting her a little composed, and then left her for the night. The following evening, as soon as I got home from work, and had supper, I was off to see my friend Mrs. C——. On inquiring how she had felt that day, she said that she had felt ecstatically happy—joy like that she had never experienced before. Still, there was something coming constantly into her mind, and telling her that she was not right. "But," said she, "is it not the devil?" I fancied it was, and began even to think that I could not be right myself, for I had not experienced such a marvellous change as this. I stilled my conscience, however, by the reflection that every one was not converted in the same manner. All the time I stayed in Dundee I was completely taken up with Revival meetings, but I never thought of studying the Word of God. If I listened to what I deemed a good and earnest preacher, I drank his words like milk, never calling in question whether they were in accordance with the Scriptures. In fact, I did not like to hear plain Scripture; it was not spiritualised enough for my taste.

After I had been about five months in Dundee, I removed to Edinburgh. Here I found the Revival was not so brisk, at which I was rather disappointed. There were Revival meetings, which I attended, but I could not find any congenial friends like those I had left in Dundee. Six or seven months afterwards, I learned that work was to be had in my native place. This induced me to return home, and I was glad to find that my old friend W——E——, still kept up the Revival meeting in his house. I heartily joined them, but was sorry that the number was not above half what it used to be. The rest had turned aside, and now despised Revival meetings; but this we took as a proof that we were all right, and had stood the test.

I had been fully two years at home, when I was again induced to remove to Dundee. By this time, however, I was not so earnest in the Revival cause as I had formerly been. Calling upon some of my old friends, I found that their ardor was somewhat cooled, and the enthusiasm that had formerly characterised the Revivalists appeared to be dying out. Mrs. C——, however, seemed to be as lively and animated as when I parted from her three years before. She complained of every one being in such a dead state, but she herself professed to be still very happy

in Christ. However, there was something in her manner that I did not altogether relish.

I had been some months in Dundee when I became acquainted with a young man named David Watson, a companion at work. In the course of conversation with him, I discovered that he was not a supporter of the clergy, and did not agree with a great deal of their teaching, which rather disconcerted me. He seemed to me a very strange character, and yet I found he entertained strong religious convictions, although, in my estimation he was far from being a Christian. He gave me a tract, which was entitled "the Bible." I read this tract, and when he asked me what I thought of it, I replied that it was a very good tract, but that there was nothing in it but plain Scripture; but I am afraid that I did not at that time even understand what it set forth, far less believe it, as I had fancied. This was made apparent when my friend began to question me upon some of the points in the tract. Much to my surprise, he told me that the Scriptures did not promise a heaven beyond the skies, as the reward of the righteous, but an inheritance with Christ, in this veritable earth, in a purified and renovated state! This was a staggerer to me, I confess. In subsequent conversations, he explained to me at great length, that it was the purpose of the Almighty to establish a kingdom or empire of His own upon the earth. This empire, he said, was sometimes spoken of in the Scriptures as "The Kingdom of God," "The Kingdom of Heaven," and "Kingdom of Christ," but that it was the same thing all through. It was a kingdom that was to be set up when Christ returned from the heavens, and was to last for ever. The Jews, he said, would be restored to Palestine, and Christ would be personally at Jerusalem, reigning over them and over the whole world. It would be a glorious and peaceful time, and a time of great happiness and prosperity to all the nations, for then the will of God would be done upon the earth, even as it is in heaven. My friend also told me that the reward promised to those who believed in Christ was to reign with him in his glorious and everlasting kingdom. This he called the "Gospel of the Kingdom," which, he said, was the only gospel proclaimed in the Bible, and the only gospel of salvation. He quoted no end of passages to prove all these things.

I was perfectly amazed, however, when he hinted that my faith might not be right. This was indeed a startling announcement to make in a revivalist's ears. "What! my faith not right!—I, who have been so devout, and who have attended so many

prayer meetings? It cannot be!' 'O yes, it is quite possible that it may be so,' my friend urged, 'for, if you remember, Cornelius was also a devout man, and yet he was not a saved man, because Peter had to be sent to him, to "tell him words whereby he might be saved."' This perfectly astonished me, for I considered that if I simply trusted in Christ, I should be saved. It set me to search the Scriptures, to see what my faith was built upon; but, to my disappointment, I could not reconcile my belief with them. Still, I could not bring my mind to believe that I was wrong. My friend, however, did not rest here. He added greatly to my perplexity by endeavouring to show me that the soul was not immortal, and that immortality, instead of being a thing possessed by every human being, as I had been accustomed to believe, was a gift that would be conferred only upon the children of God, and would not be enjoyed until the resurrection. This was a truly horrifying idea to me, and I thought I must now give up my friend. 'What! not believe that the soul of man is immortal! You may as well ask me to believe that the Bible is not true, because I can find proof that the soul is immortal in almost every page.' I took up my Bible to select a few passages in support of my belief, but, to my surprise, I did not find them so readily as I expected. I searched, and searched; but the more I searched, the further was I from finding the proof that I had believed to be so abundant. What was I to think? My friend had asserted that I would not find in the Scriptures such an expression as 'immortal soul,' 'never-dying soul,' 'deathless spirit,' or the like, in which I believed he was quite wrong; but I must confess that, let me search as I would, I could not find any such language, or anything like it.

I was now led to entertain serious doubts respecting my own religious standing before God. The inquiry would always present itself to my mind—'Are all my revivalist friends in error?—is every one wrong who does not hold these peculiar ideas?' I could not bring my mind to such a thought. It seemed to me impossible that so many good and zealous persons, as I knew my revivalist friends to be, could all be wrong. I cannot describe the perplexity and perturbation of mind I experienced. O how I wished that I had never seen David Watson! I should then not have heard about his strange doctrine, and would not have had my peace of mind so sadly disturbed. I was indeed almost distracted over it.

I cannot look back but with admiration and gratitude to the manner in which my friend persevered in his endeavors to en-

lighten my darkened understanding. For eighteen months he labored hard to set the truth before me, and I am sure that he found me anything but a good scholar. Many a time he must have gone home very discouraged by my inaptitude and unwillingness to learn. His patience and perseverance, however, were ultimately rewarded; for, after long and earnest study of the Scriptures, I was led to see that the Gospel of the Kingdom is the only gospel of the Bible. With this conviction, I sought to render the obedience of faith, by being baptized into the name of Christ, and, like the Thessalonians, I now wait his return from the heavens. This I find indeed a blessed hope, an intelligent hope, and a hope that maketh not ashamed.

During the time of my communication with David Watson, I had very little intercourse with the Revivalists. I had begun to see that nothing was to be learned from them. The first time I saw Mrs. C—— after my mind had become somewhat enlightened, she addressed me in her former manner, and expressed a fear that something was wrong with me, because I had stayed so long away from the meeting. When I told her some of the things I had learned from the Scriptures, she held up her hands in astonishment and ran off and left me, exclaiming, "I have done with you now!"

Well, I think that I have at any rate now done with Revivalism. I think I can say with all honesty that I have weighed it in the balances of God's Holy Word, and found it wanting; therefore I am now done with it forever. Measured by a Scriptural standard, it comes far short of what is required as a system for teaching the true plan of salvation. I say it not boastingly, but humbly and gratefully; that God, in His great mercy, has shown me a more excellent way than that in which I walked when I trod the uncertain paths of Revivalism. To His great name be all the praise. In looking back upon the few years' experience that I had as a Revivalist, I cannot say that I made much progress in the Scriptures. My knowledge of them was very scanty indeed; still, I believe that my connection with the Revival movement was a step in the right direction for me. No doubt it carried with it certain false notions and impressions, which I have found to my bitter cost are difficult to be removed; but at the same time it gave me a readiness to converse upon religious subjects, and an inclination to give my attention to them, which prepared my mind for real enlightenment. I know that there are among the Revivalists many honest hearted and zealous

people; and if this simple narrative of my experience should fall into the hands of any such, I would earnestly implore them to give heed to the Gospel of the Kingdom. Let them not accept the teachings of any man, however learned he may be, but receive only what is supported by the unerring Word Divine. Thus will they then be able to give to every one an intelligent and Scriptural reason for the hope that is in them.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

June 1st, 1869.

#### Inherent or Natural Immortality.

Since our last issue we have been called upon to attend and participate in a Debate upon the above subject, at West Northfield, Cook Co., Ill., between Bro. Phillips, who resides at that place, and a Mr. Thomas, a Methodist minister, who for some time past has been preaching to the people upon the immortality of the soul. Bro. Phillips, it appears, after having some private conversation with Mr. Thomas, challenged him to a public discussion on the point at issue, which was accepted. Our friends there, and at South Northfield, being jealous for the honor and success of the truth, and being afraid that our brother, who is not accustomed to public speaking, might not be able to cope with one who makes it his study and business, we were sent for to be on hand to render any assistance that might be needed. One reason why our friends were anxious to have us present was, that it was evident that some undue advantage would be taken, as for two weeks the appointment had been in circulation among the Methodists, while our brethren were kept uninformed, and they only accidentally learned a few days before that such a debate was to be held.

The time appointed was for Saturday eve, May 22nd, at 7 o'clock, at the School house, the usual place for holding meetings. Our friends turned out in force. A Mr. Cameron, who resides in the neighborhood, was

called to the chair. A proposition was then made, that if Mr. Thomas was willing to accept, that Mr. Wilson take the place of Mr. Phillips during the discussion. But Mr. Thomas declined; excusing himself on the ground that he was not fully prepared, and did not expect to debate with any one else than the challenger.

The following propositions were then agreed upon to regulate the disputants.

1. Resolved, That man is inherently immortal. Mr. Thomas affirms; Mr. Phillips denies.
2. That the Bible alone be referred to for proof.
3. That King James' version be used.
4. That the disputants be confined to fifteen minutes each.

Mr. Thomas opened with stating that it was evident that man had a soul, and was inherently immortal, from the fact that he was made in the image of God, and that God breathed into him the breath of life. Also argued it from the fact that man desired immortality, and that it was universally believed, &c. He left five minutes of his time unfilled up.

Bro. Phillips replied by citing the same account of the creation, and showing that man was a *living soul*, not an immortal soul, because made alive by breathing atmospheric air in common with inferior animals, also called living souls. He also called attention to the fact that man after he had sinned, was cut off from the tree of life, lest he should put forth his hand, and take its fruit, and eat, and live for ever. Being driven out of the garden of Eden, and the life-giving tree protected by cherubim and a flaming sword which turned every way, he could not eat of it, and thus being doomed to die, he could not be inherently immortal.

But we shall not attempt a report of the debate, only so far as to say that neither disputant exhausted the subject, but seemed heartily glad to quit before their allotted time was up. The last fifteen minutes not being occupied by Bro. Phillips a motion was made that we should be allowed to take his place, if Mr. Thomas was agreeable; but both he and the chairman objected. It was

then agreed upon that Sunday forenoon should be occupied by our orthodox friends in endeavoring to prove the inherent immortality of the soul, and that we occupy the afternoon for a statement of our views, or a review of the morning subject. After a vote of thanks to the chairman the meeting dispersed.

Met on the following morning at 10 o'clock when Mr. Cameron, the chairman, instead of Mr. Thomas, occupied the desk, and read a long essay on the immortality of the soul, occupying about one hour and forty minutes in the reading. The essay was an elaborate one, well written, and had cost the writer considerable thought and labor. He assumed in the first place, that man is composed of two parts—natural and spiritual, material and immaterial. This he endeavored to show from man's formation—his body made of dust, and his spirit breathed into him by God. He was made in God's similitude. This he thought could not be said of the body, because God is a spirit, and therefore without form, for "a spirit has not flesh and bones." God is without body, parts, or passions; is spiritual in his nature and everlasting in his duration; therefore man formed in his image must be also spiritual and immortal. He further argued this from the statement that man was made "a little lower than the angels." No resemblance between man and angels, unless in a spiritual sense. Said that *air* was not spirit or life—assuming that we take the position that in every passage where spirit is mentioned that we so understand it.

He then argued that the soul is immortal from the fact that both righteous and wicked will exist in the separate state before the resurrection. The world is a wilderness through which we are travelling. It is separated from the Canaan beyond by the Jordan of death, which we all must cross. Neither the Psalmist nor Job had any idea of remaining in the river of death, but of passing through to the other side. Jesus said to the thief—"To-day shalt thou be with me in paradise." Paul went to paradise. The Church is at present divided—"part have crossed the flood, and part are

crossing now." One part on earth, the other in heaven. When Christ comes, he will come with ALL his saints. Then they must be there. Paul's desire was to depart and be with Christ. The righteous would also be raised from the dead—that is, their souls would be reunited to their bodies, at the coming of Christ.

The wicked also will exist in the separate state, which proves that we have immortal souls within us. This he acknowledged was a difficult subject, on account of reconciling it with the mercy, goodness, and love of God, but it is revealed, and must be accepted. There is a place of punishment prepared for the devil and his angels, into which the wicked will be cast. The rich man of the parable went there; and in Matt. x. 28 it is asserted that God will or is able to cast both soul and body into hell. The wicked also will be raised, as both Daniel and Jesus testify, and must live endlessly in everlasting burnings.

A great many passages of scripture were quoted to support the above positions; but we need scarcely say they were taken out of their connection, distorted and perverted.

Immediately after the assembly dispersed, the brethren of both West and South Northfield, remained for Worship, and to remember Jesus in the breaking of bread.

The afternoon meeting convened at two o'clock, when we read Ezek. xviii, and spoke on Rom. vi. 23—"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." We need not recapitulate the arguments used, or the Scriptures quoted, for the information of the readers of the *Banner*, as we have had so much on this subject in the present volume. Suffice it to say, that our main object was to show that *life* and *death* are real—are words conveying definite ideas—and must be understood in their usual and common acceptation; and as eternal life or immortality is the gift of God, conditionally given, through our Lord Jesus Christ, man *cannot* already or inherently possess unending life.

Another point to which we called the attention of our Methodist friends was, that if their immortal soul doctrine was true,

then Jesus, whom they claim as their Savior, and on whose blood they rely for atonement, *did not die*. Whereas the Scriptures positively state, that "Christ died for our sins, and rose again on the third day;" and he himself says, "I am he that liveth, and was dead: and behold I am alive for evermore." According to orthodoxy, *he* did not die; it was only his body. Nay, it is claimed for Jesus, that he was both man and God, at the same time; that his man-nature suffered and died, while his Godhead could do neither. But if he was *man* as well as God, did he not possess an immortal soul, as well as other men; or is there an exception to be made in his case? Or did the Godhead in Jesus take the place of the immortal spirit in others; or if not, did Jesus possess a triune nature—a body, an immortal soul, and the Divine Spirit? It is said that Christ died. Which one of the three was the Christ? According to orthodoxy, it was only the body that died and was buried; the immortal or divine Spirit went to paradise with the thief that very day, and also descended into hell to preach to the spirits in prison. Now here is a difficulty—who will explain? Our orthodox friends say that the soul or spirit is the real man who inhabits this tabernacle or body, and that Christ left it dead on the cross, and went off to paradise. If so, how can it be said that *he* died for our sins. He could not be dead and alive at one and the same time. Those who believe this doctrine have only the dead body—the tabernacle in which Jesus dwelt—for a sacrifice. Under the Mosaic law the *life* of the animal was sacrificed as an atonement for the offerer; but in this case it is only the life of the animal body or house of Jesus that was sacrificed—his *life* was not offered at all. How inconsistent! Jesus positively affirms—"I am he that liveth, and WAS DEAD." "God raised *him* from the dead."

But our orthodox friends ask, as Mr. Cameron did, after our address on Sunday last—Was not *Jesus* immortal?—he who was God as well as man? If so, he could not die. This objection is based on the divinity of Christ—the popular belief that he is very

God. In reply we say, that Jesus was *God's Son*—not the Father. That he was his Son from birth, and yet he was the Son of Man also—born of a woman, of the seed of David and Abraham; "bone of our bone, and flesh of our flesh." During his ministry he was filled with the Divine Spirit, with which he was anointed at his immersion in the Jordan. God did not give the Spirit by measure to him, as he did to prophets and apostles; but he was filled with it. But he was God's Son before this came upon him, and after it left him. When he hung upon the cross, on that Spirit leaving him, he cried out, "My God, my God, why hast thou forsaken me?" Yet he was still the Son of God,—the man Christ Jesus. As such he died. Surely our friends will not say that the Divine Spirit which left him alive and suffering upon the cross, was the Christ. That was the divinity—the Spirit of God; without which Jesus said he could do nothing. Was Jesus the Christ after his God had forsaken him, and when he died? He was; for "Christ died for our sins." Jesus then had no immortal soul any more than other men. "His life was taken away from the earth;" "he poured out his soul unto death." Oh ye immortal-soulists, listen! *Your* Jesus did not die—his *life* was not sacrificed for you, ye yourselves being witnesses. But our Jesus—the Christ of the Bible—*died* on our behalf. He says, that he WAS DEAD, but is NOW ALIVE for evermore. Will you receive his word,—or will you reject him and perish?

EDITOR.

### Ought we to Dogmatize?

Perhaps some one may ask, what is the meaning of the word? We answer, that to *dogmatize* is to assert our opinions positively, magisterially or authoritatively. It may be well enough for the Pope and the Romish Church to assume this position, because they claim infallibility; but for those who confess themselves to be fallible, and surrounded with infirmity, to be over positive, is not well. There are some things which are plain and easily understood, and on which it is scarcely possible to have different ideas—things which are as demonstrable

as any mathematical axiom; such as, Jesus is the Christ—Jesus is the Son of God—that this Jesus died, was buried, and rose again on the third day—that he was taken up into heaven, and will come again to judge and rule the world in righteousness, &c.,—on such subjects we may and ought to be positive, but not in an arrogant, overbearing manner. Still there are topics on which brethren may differ in opinion, and honestly too, because they are not so clearly revealed as some others. The truth on any point is only on *one* side: it cannot be on both; and yet two brethren equally honest, but perhaps not equal in other respects, may differ very widely in their views on a subject. One may be right; the other wrong; or possibly both may be wrong; and a third party have it right. A great deal of this diversity of opinion arises from our educational training and the different standpoints we occupy. Hence we think it unwise for any brother to dogmatize on any subject not on or immediately connected with the One Faith; for possibly he might be in error. Besides, so far as our observation extends, and we think others will say the same, that it is not the dogmatist that is always right. His positiveness generally arises from his temperament—a positive temperament—and this sometimes will lead him astray. Having examined a subject in all its bearings, as he thinks, from his standpoint, and being satisfied that he has got the truth of the matter, he then begins to dogmatize, and maybe to denounce others, if they do not agree with his conclusions. A dogmatist is generally an egotist and a bigot. It is easy to run from one into the other. Hence we would caution both readers and writers who are of this positive temperament, against dogmatism. Do not be too ready to think and say *I* have the correct idea—*my* opinion is right, and all others are wrong. “Be courteous.”

We have repeatedly been blamed by some for admitting articles into the *Banner* contrary to our views on some subjects. In fact, we are not dogmatical enough to suit some. If we were boldly to assert so and so to be the truth, and to proscribe all those

who do not come up to our standard, we should at once gain their approbation. This, however, we cannot do. We publish many things, written by others, for the perusal of the brethren, which we can by no means endorse, with our present views. For instance, we are not prepared to receive all that *More Anon* says about “the Coming of Christ,” but are willing to read his arguments, and then to try them by the knowledge we have of the unerring standard. We hope our readers will do the same, not only by this positive article of *More Anon's*, but also by every other, so that their faith may stand not in the wisdom of men, but in the testimony of God. EDITOR.

Matt. v. 25, 26.  
Twin Grove, Green Co., Wis.  
May 7th, 1869.

BRO. WILSON:—I wish you would give an exposition of Matt. v. 25, 26—“Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” Our Universal friends here make the above passage their stronghold. J. E. CLARK.

REMARKS.—If Universalism has no better proof or stronghold than this text, it certainly cannot hold its own. The Catholics claim the same passage, and say that the doctrine of Purgatory is taught in it. But we think neither doctrine is taught. It is best to take a simple view. It seems rather be an illustration and enforcement of the doctrine of forgiveness and reconciliation taught in the context. In verses 23, 24 we read—“Therefore, if thou bring thy gift to the altar, and there rememberest, that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” The doctrine here taught is just and good. The worshipper cannot offer an acceptable sacrifice, while he remembers or is conscious that his brother has something against him—not some imaginary offence, but something real. Some word or action, spoken or done im-



properly, which has wounded the feelings or injured the character of his brother. If he is conscious that such is the case, his duty is pointed out—"first to be reconciled to thy brother, and then come and offer thy gift."

Then comes the illustration to show that it is far better to do so, however humiliating it may be to one's pride, than to let the difficulty run to its full length. The word *αντιδικος*, translated *adversary* in the common version, is a law term, and properly signifies a *prosecutor* or an *opponent at law*. How much better to agree with such an opponent before the suit is brought before the Judge, especially if on the wrong side! It would save a great deal of anxiety, time, and money. But if persisted in, and the prosecutor gains his cause, how disastrous the result—no release until the last farthing is paid! So if we have offended our brother, and are conscious of it, it is far better to endeavor to effect a reconciliation with him *now*, than to defer the matter. Delay will only make matters worse, and widen the breach; and if it should pass over to the future, will not the Righteous Judge do right? If cast into prison then, there will be no release—no means afforded to pay the last farthing. "Destruction shall be to the workers of iniquity"—"destruction from the presence of the Lord, and from the glory of his power." "The wicked shall be turned back into hell, (*sheol*—the grave, prison-house of the dead,) with all the nations that forget God."—EDITOR.

#### More Queries asked and Answered.

The following queries were requested to be answered by private letter, but as we cannot devote much time to private correspondence, we answer in *Banner*, that others also may be benefited. Our correspondent quotes John v. 28, 29—

"Marvel not at this, for the hour is coming in the which *all* that are in the graves shall hear his voice and come forth," etc. Did he mean *all* or only a portion? I take him at his word, and believe that all those that have never obeyed God will be resurrected for punishment. Am I right? Have

not all got the same privilege of examining the Word of God? When Paul said, "We must *all* stand before the judgment seat of Christ," was he talking only to Christians? I always understood that the apostles preached to sinners as well as Christians, and in his language means all.

Some claim also that infants will not be resurrected, but I cannot understand the Bible in that light. It appears to me that they will have a resurrection, from the language of Christ—"Suffer little children to come unto me, and forbid them not," etc.

In regard to mortal resurrection I am at a loss what to believe. Sometimes I think I can see it, and then again I can't. I have heard Dr. Reeves of Springfield once, and he gives pretty strong arguments. I heard him say that he did not believe there would be over 8000 to 5000 persons in the world that would be saved, which I thought was saying a great deal. By enlightening me on the above, you will greatly oblige

A SEEKER AFTER TRUTH.

We do not regard John v. 28, 29 as teaching the resurrection of every human being who may be under the dominion of death and the grave, when the Son of God shall utter his voice. We know that much stress is placed upon the little word *all* by some. The widest latitude is given to its meaning. This is very properly done in some cases, but if done so in this place, we think violence is done to other parts of the Word.

1. The word *all* does not always mean *every one*. For instance—"And there went out unto him *all* the land of Judea, and they of Jerusalem, and were *all* baptized of him (John) in the river of Jordan, confessing their sins," Mark i. 5. Will any one contend that *all* here means *every* individual in all the land of Judea and Jerusalem? If so, then what means this in another place—"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him?" Luke vii. 30. *All* evidently means in this place a great number, and not every man, woman, and child in the whole region of Judea, and city of Jerusalem. Children were not included in this *all*, though they constituted the majority of the population, for those who came and were baptized, *confessed their sins*, and were instructed what to do so as to bring forth fruits meet for repentance. Luke iii. 7-14. Take

another example. Acts xix. 10. Paul "separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that *ALL they which dwell in Asia* heard the word of the Lord Jesus, both Jews and Greeks." Does any one really suppose that *every* man, woman, and child in *all* Asia went to Ephesus and heard Paul preach? *All* evidently has a limited meaning here also. See Col. i. 6, 23. The reader can easily find many more illustrations.

2. Jesus limits the resurrection himself to "those having done good things," and "those having done evil things," consequently the "*all* in the graves who hear his voice" must be confined to these two classes. Besides, on reference to a parallel passage found in Dan. xii. 2, we find it stated 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." *Many* does not mean *all* that sleep in the dust, but it does include *all* of the two classes mentioned,—those who will hear the voice of the Son of God.

3. As this resurrection is limited to *all* having done good things, or evil things, those are not included who have done neither. This is a resurrection of individuals under law, and therefore amenable to law. But all are not under law; and Paul says of such, "as many as have sinned without law, shall also *perish* without law; and as many as have sinned in the law, shall be judged by the law," Rom. ii. 12. What is it to *perish*? It is to die without the hope of a resurrection. Those who have never heard of Jesus and the resurrection, know nothing of the way of life, and cannot walk in it. They cannot believe in Jesus, and come to him, and be saved. Nor can those who are incapable of understanding be counted among those who have sinned under law. A vast majority of the human race belong to these two classes, and therefore are not included among those having done *good or evil*.

Our correspondent says—"I take him at his word, and believe that all those that have never obeyed God will be resurrected for

punishment. Am I right?" We think this a hasty conclusion. Those who have never heard or are incapable of understanding the Gospel cannot obey God; and it would be an act of injustice to punish any one for disobedience to a law of which they were ignorant, or could not obey. Will not the Judge of all the earth do right? Why then resurrect such? Where is there a promise or statement that such will be resurrected?

Our friend thinks that when Paul said, "We must *all* stand before the judgment seat of Christ," that everybody is included. It is true that the apostles preached to the world at large, but they wrote their letters to Christians only. Let our friend particularly examine the beginning of each epistle, and he will find this to be the case. Therefore when Paul said "We must *all* stand;" etc., he only included by that language himself and those to whom he was writing, or those of a similar class. So that the word *all* does not mean everybody at large, but *all* of the class spoken of.

It would be exceedingly difficult to prove the resurrection of infants from the text quoted by our correspondent—"Suffer the little children to come unto me," &c. There is not the least allusion to it. On referring to the narrative as recorded in Mark x. 13-16, the reader will find that some brought young children to Jesus that he might touch them, probably thinking that some virtue would pass into them from such an extraordinary personage. But the disciples rebuked them for thus troubling their Master. Jesus was displeased with them, however, and said, "Suffer *the* little children to come unto me, and forbid them not; for of such is the kingdom of God." The definite article *the* which precedes "little children" defines what children were spoken of—*viz., those which were brought to him*. And although our translators have omitted it in Matthew and Luke, yet the original is the same in all the three Gospels. *Those* little children were permitted to come to him, "and he took them up in his arms, put his hands on them, and blessed them." He neither sprinkled them, baptized them, nor raised them from the dead. Why cannot

persons read understandingly? This passage is reiterated by the clergy, and by Sunday School teachers, as though Jesus was saying it now in the heavens, and they often try to console bereaved parents with repeating it, and saying that their dead infants have gone to his arms. What nonsense! Did not Jesus tell his disciples plainly before he left them, "Whither I go ye cannot come?" He had said the same to the Jews before. Then why should infants go there? Because say they, Jesus said, "Of such is the kingdom of God;" as though that kingdom was in the heavens, or to be composed of infants. We read that the kingdom is to be on the earth, under the heavens—that those who inherit it will be kings and priests unto God, and they will be rewarded according to their works. Infants can neither understand, believe, obey, or do works. They cannot labor as Paul did, and as all Christians ought to do, in order to "attain the resurrection from among the dead," Phil. iii. 11. We advise our friend to reconsider the matter, for the kingdom of heaven and the life of the coming age are not given unconditionally, or irrespective of character. Infants have no character, not having done good or evil.

As the *mortal* resurrection of the saints is nowhere plainly taught in the Scriptures, our correspondent will do well to turn his attention to other subjects which are plainly revealed. Stick closely to the Word, and it will guide aright on this topic as well as on every other. We cannot believe that Paul struggled and labored as he did to attain a *mortal* resurrection from amongst the dead. He said "it is sown a natural body, it is raised a spiritual body." The body raised must be different from the one sown. The spiritual body is not mortal. Paul was looking forward to the time when the Lord Jesus should come from the heavens, and hoped then "to know him and the power of his resurrection," who according to the energy by which he is able to subdue all things to himself, will transform the body of our humiliation into a conformity with the body of his glory. This will be the "better resurrection."

EDITOR.

Rather Severe.

\_\_\_\_\_, May, 25th, 1869.

BRO. WILSON:—Dear Sir—I write to you to know why you do not send the *Banner* to me regular; I have received but four numbers I sent for—two in January, one March 15th, and one April 15th. If you do not intend to send them, I want to pay for what I have, if you will let me know the amount due. Yours, in haste,

REMARKS.—True, we think, "in haste," and rather inconsiderate. Pray what advantage would it be for us to keep part of the *Banners* back? We assure Bro. \_\_\_\_\_, and every other subscriber, that we mail *regularly* to ALL, and if the numbers do not arrive at their destination it is the fault of "Uncle Sam," and not ours. We have sent the missing numbers, however, and hope that they may be received. We are always willing to supply any number that is wanted if we have it on hand; but please give us credit at least for honesty, and endeavoring to please.

EDITOR.

From the Messenger of the Churches.

### A Correction.

There has been widely circulated in Britain and America a printed letter of Dr. Thomas', purporting to be sent to a correspondent in or about Edinburgh; but which correspondent did not know of its existence till it was handed to him in public print, it having instead been sent to *The Ambassador of the Coming Age*, edited and published by R. Roberts of Birmingham, and by him inserted in the number for April.

Although the letter is headed "The Adoption," and is principally occupied with an argument for the use of the designation "Christadelphian" (or brethren of Christ.) yet it is also made the vehicle of certain statements and innuendos concerning the Church of Edinburgh, which I deem it my duty to correct:—

"Before I had arrived in 'Auld Reekie,' the original twelve, of which you were the ringleader, could stand the Bohemian practices of the Samaritans in Surgeon Square no longer. In the fulness of their disgust, they came out from among them, and resolved themselves into a distinct and antagonistic society."

Why the Church in Surgeon Square is called "Samaritan" I cannot determine. This was a term of reproach used by ignorant men in our Lord's days, and applied to him; but he, in his teachings, has for ever dignified and ennobled the name in the

story of the "man who fell among thieves," Luke x. Subsequently, the faith and obedience of the men of Samaria in Acts viii. quite sustains that dignity. Therefore the Church of 1862 need not feel itself disgraced by being called Samaritan, even by a scholarly M. D. But being unfamiliar with slang terms, I confess myself quite unable to discern what is meant by "Bohemian practices" of which it is guilty; unless *this* be the explanation of the term, and also of the action of the twelve who seceded:—

"The truth, superficially and smatteringly embraced, fell into the hands of the Samaritans, by whom it was traditioned, and converted into a fiddle for 'jolly companions every one.'"

"Among this ale-bibbing, tobacco burning, picnicing, and jovial company of part-singing Samaritans, you and some ten or eleven others found yourselves walking, as you rightly conceived, not after the Spirit."

What is to be said of this? Would not the "ringleader" and his associates be quite justified in leaving such a company? I think they would. With their "Bohemianism" we are told again:—

"You were so disgusted that you and the rest, of the original twelve could no longer endure to be identified with their jovial crew."

This "jovial crew," as the Church is rather inelegantly styled, is reputedly guilty of "part-singing." Is there any other person beside Dr. Thomas who has any objection to the people on that account? And "picnicing," is it a crime too? For myself, I cannot see anything morally or socially wrong in a loving brotherhood preferring to keep holiday together, and to eat their lunch together in the woods or on the greensward of the hills. But a certain *joviality* is attributed to them in such acts, for they are guilty of "tobacco-burning." This I have no hesitation in deprecating as a disagreeable and unworthy practice, from which, I suppose, about all the fearers of God who are enslaved by it desire to free themselves if they could. It is indefensible. These jovial men, however, are more beholden to "ale-bibbing," that is, in plain Scotch meaning, they frequent the public-house, or have strong drink on their tables at home; in short, they are not exactly sober men.

A strange reader might indeed conclude that there would be a basket of bottles provided for each pic-nic, when Bacchus would be worshipped in part-songs.

How stand the facts in relation to the "Samaritans" in Surgeon Square at the date in question? I was in that company, and familiar with much of the private as well as public life of every one of its members; and may state that of the sixty and odd members, I know of only two who were

smokers, and those two so remarkably quiet and unobtrusive with their "tobacco-burning," that few beyond their own families know of it. Again, I have been in the houses of every one of the brethren, and never saw ale or any other strong drink used. In fact, a large portion of the brethren were pledged teetotallers, and, so far as I know, all the rest were practically teetotal in their habits too. So that the only thing left for me to say of this charge or inuendo of Dr. Thomas' is that it is *simple untruth*.

The testimony of the correspondent to whom the letter in question should have been sent, is to the same effect:—"I cannot understand how brother Thomas has made such a statement in reference to that meeting, as all who have any means of knowing them, know them to be the very reverse of either 'ale-bibbing or tobacco-burning.' I am grieved about it for their sakes, as it is not correct; and for my own sake, as, in the relation in which it stands, the readers of the *Ambassador* are apt to conclude the information has been derived from me, which it never was; and for Dr. Thomas' sake, because it puts him in the position of slandering, which I cannot for a moment entertain, that he would willingly do such a thing, whoever his false informant may have been."

I am not now a member of this particular church, by reason of living fifty miles from their place of meeting, but I suppose none of the brethren there will object to me using my pen in the defence of their reputation. I would have written directly to the author of these mis-statements, but former experience gives me no reason to expect that he would give heed to anything I could say. I once wrote a letter to Dr. Thomas—a respectful remonstrance on his unguarded style of language in speaking of the character of other men—and that letter was indorsed by the signatures of other seven men of honest and good report; but he treated the letter with scorn and satire, and the writers were made fun of, and maligned.

Will he now show himself to be a man of truth by publicly withdrawing his present slanders?  
GEO. DOWIE.

REMARKS.—We copy the foregoing in order to help the *Messenger* to counteract the slander sent abroad by the *Ambassador*, as we know that after all many will not see the correction. The article speaks for itself. Is it not strange that men who claim to be the brethren of Christ, par excellence, should be guilty of such conduct? Even if the writer of the letter did not know the

character of the Edinburgh Church to be no better than is represented, the Editor of the *Ambassador* knows. And suppose it to be true, we look upon it no better than Satan rebuking sin. They might very justly turn round and say, "Physician, heal thyself." For we can turn to the Dr's own publication, and prove that he once said, that not having the fear of teetotalism before his eyes, he drank *whiskey* in a rebel general's tent; and it is well-known among his friends that he was at the same time a "tobacco-burner." Whether he has reformed since that time we do not know, but fear not, because he is evidently possessed by the same evil spirit of slander and detraction, and these bad spirits generally take with them others like themselves. One that is continually speaking evil of others, has not the spirit of Christ, whatever his talents may be; nor is he bringing forth fruits worthy of repentance; or living in the Spirit, and walking in the Spirit. And how is it possible that he can be in the truth, when he disregards the apostolic admonition?—"Wherefore putting away lying speak every man truth with his neighbor; for ye are members one of another;" and "let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice, and be ye kind one to another."—EDITOR.

#### Acts viii. 37.

We recommend our Campbellite friends to read the following authorities as to the genuineness of the above passage. As they rely a great deal on it, and make it their confession of faith, it might be well for them to examine it carefully, and see if it is really according to the analogy of scripture. Look at and compare it with Peter's confession in Matt. xvi. 16; John vi. 69; Nathaniel's in John i. 49; Martha's in John xi. 27; and read John xx. 31 for the object for which the apostle wrote his narrative; and what he says in 1 John ii. 22; iv. 3; v. 1. There is a vast difference between confessing that Jesus Christ is the Son of God, and Jesus is the Christ—(the King of Israel)—as we read in the passages referred to.—ED.

The verse is wanting in the following MSS., viz:

The CODEX ALEXANDRINUS, of the fifth century; the CODEX VATICANUS, of the fourth century; the CODEX EPHREM, of the fifth century; the CODEX SINAITICUS, of the fourth century; also in two uncials of the ninth century, and in more than sixty other manuscripts, mostly of inferior age; also in the Coptic, (third century,) Sahidic, (third century,) Æthiopic, (fourth century,) and Peshito Syriac, (second century,) versions. It is wanting in the Arabic, as published by Erpenius, and in the Philexenic Syriac, (sixth century,) it is marked with a star. (\*) It is not found in the *Codex Amiatinus* of Jerome's Latin Vulgate, which was written about the year 541, and is considered, by the most competent scholars, to be the best manuscript of the Vulgate. Chrysostom, (fourth century,) twice comments on the context without alluding to the words included in this verse.

The only uncial manuscript containing the verse is the CODEX LAUDIANUS, which dates from the end of the sixth century. It is, however, found in several cursive manuscripts, in the Armenian version, (fifth century,) in the Arabic of the Polyglott, in some manuscripts of the Slavonic version, (ninth century) and in the Latin Vulgate, (though not in the *Codex Amiatinus*.) It is also quoted by Irenæus, (second century,) Ecumenius, (eleventh century?) Theophylact, (eleventh century,) Cyprian, (third century,) Prædestinatus, (fifth century,) Pacian, (fourth century,) Jerome, (fourth century,) Augustine, (fourth century,) Bede, (eighth century.) Bede, however, did not find the verse in the Latin copy on which he based his commentary, but he says that "another translation, after the Greek model," has the verse.

It is clear that the manuscript evidence, as well as that of the versions, is decidedly opposed to the genuineness of the passage. At the same time, it appears that the verse was found in some manuscripts at a very early day, although at as early a day it was wanting in others; for the testimony of Irenæus, and that of the Peshito Syriac version, are of about equal antiquity and off-set each other. We can conceive of no reason for the omission of the verse if genuine, while we can, without much difficulty, account for its insertion on the supposition that it was a part of the baptismal formula of the early Church. The considerable variations of those manuscripts which have the passage also constitute one of the strongest testimonies against its genuineness.

All the best modern critics agree that the verse is not genuine. I will quote the lan-

gauge of some of the most prominent of them.

"We cannot question the spuriousness of this verse."—*Scribner*.

"The authorities against this verse are too strong to permit its insertion."—*Alford*.

"It is now very generally agreed among critics that these words are spurious. The evidence against them is, indeed, sufficient to cause their rejection."—*Davidson*.

"In discussions on baptism, we still sometimes find those who cite Acts viii. 37. This is done, apparently, in entire unconsciousness that no part of this verse is recognized in critical texts, or, indeed, (what would weigh more with some,) in the first printed edition."—*Tregelles*.

"It is, however, rejected from the sacred text by Griesbach and Scholz, and is almost beyond a doubt spurious."—*Porter*.

"It was, indeed, defended by Whitby and Wolf strenuously, but not, I think, successfully. It is surely not, as Wolf contends, necessary to the context. The external evidence against it is certainly, if not equal to that for it, at least pretty strong. And internal is decidedly against it."—*Bloomfield*.

"But the different shapes in which this clause appears are, of themselves, sufficient to raise doubts of its genuineness, which are carried to certainty by the agreement of the best codices A. C. G., and others, in omitting it."—*Olshausen*.

"Griesbach and others, have rightly rejected it; it is an interpolation."—*De Wette*.

To the same effect testify Lachmann, Tischendorf and Meyer, as well as several of the earlier critics. The external evidence has been considerably strengthened since most of these testimonies were given, especially by the discovery of the Codex Sinaiticus.

### Mortal Resurrection—No Devil.

To the Editor and readers of the Banner.

I am glad to find you do not adopt Dr. Thomas' theory of a mortal resurrection for the saints, nor the other false theory of no devil, but sin in the flesh. Both of these theories are contrary to Scripture, and subversive of the true faith. The pages of the *Marturion* are so full of these notions, that it quite spoils many other articles in that paper that would otherwise be very good; and the Editors are so baptized in these delusions, that they will not permit anything to appear in their paper, that would expose these errors. I have written to them on these things, being desirous to show how contrary they are to the scriptures, but they will not publish my articles. I suppose

that they are afraid that their theories would fall under the abundance of Bible evidence, that I produced against them. Now I wish to say through the *Banner* a few words on these subjects.

In the *Marturion*, for January, 1869, in an article headed "God's way of Life," the writer says, page 66, "the man blamed the woman, and the woman blamed the serpent, who was a mere animal and died." Now if this is true, how is it that all throughout scripture he is spoken of as if that he was, and is still alive? Again, if he died, how is it that we read of him in Rev. xii. as being in heaven, (i. e. the firmament that God made,) standing before the woman... to devour her child as soon as it was born? And in verse 9, we read, "the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world and his angels were cast out with him;" see also ver. 12, "the devil is come down unto you having great wrath," etc., etc. Now in the 9th ver. we find that the old serpent, called the Devil and Satan, and the great dragon, and known in Scripture by many other names, is a person of great power; not a mere animal that died, nor a mere principle of sin in the flesh, as the Christadelphians say. I would like to know how sin's flesh became established so strong in heaven as to require Michael and his angels to drive it out of heaven down to the earth, where we read he is to abide for a short time, and then to be shut up for a thousand years, and afterwards loosed for a little season. Rev. xx. 3. If all this and very much more only refers to flesh and blood devils, or sin's flesh, then what does Paul mean by saying, in Eph. vi. 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, (or as per margin), wicked spirits in high places." It is a pity that W. Wood, has so bedaubed his article, "God's way of Life," with his favorite phraseology about sin's flesh in so many places, as to quite spoil his article. So also on page 74, he endeavors to prop up the mortal resurrection theory, saying that "these Scriptures show that Christ is the fountain of life to man, that he will bestow it on those who are found worthy, after they have been resurrected and tried at his judgment seat," etc. On this point (not to make this article too long) I will only say, that then salvation depends, as Dr. Thomas says, on our being able to give a good account of ourselves; and if so, then he that can may boast over him that cannot; and then Paul was wrong

when he said Rom. iii. 20, *by the deeds of the law there shall no flesh be justified in his sight, and wrong also in verses 27 and 28.* Nevertheless I shall believe Paul and not Dr. Thomas. Yours, in the love of the truth.

Wm. M. Ross.

### The Coming Struggle in Europe.

That war is imminent in Europe seems to be very generally expected, while many may venture to hope that it may be averted. Forlorn and mistaken imagination! The war, we feel assured, must inevitably and quickly come. The parties to this terrible conflict are understood to be probably France and Prussia, with or without their respective allies. That these will be the principal combatants, there is hardly room for doubt. Both are first-class powers; both possess immense military resources, armies drilled and disciplined, most cunningly devised implements of destruction that modern art and enterprise can produce. Both are mutually watchful and jealous. Both are intensely ambitious of empire, and in the view of some the balance of power is delicately poised between them. Prussia is tersely said to be Bismarck, and France Napoleon. There is no doubt that this Bismarck has, in a manner crossed the Emperor's path, and that he in measure blocks his aggressive ambition and embarrasses his schemes of dominion. Nay, this German obstructs the latter-day rise of Latinism, and the empire of the Latin race, on which the French imperial heart is believed to be set. Now, as to the result of this grapple of Titans, we feel perfectly confident. Prophetically, we understand that France, and the Latin kingdoms possibly confederate with her, will check and defeat the Prussian. This is evident from Daniel ii. and x, if we do not misapply the prophecy. By the "willful king" we understand the Napoleon dynasty. And this marked prophetic character is to overflow and pass over, and enter also into the glorious land; to wit, Judea, and so rapidly prepare the way for the re-colonization of the Jews in that land, *in unbelief*, while this deceived Israel restored, with disastrous and insatuated error of faith receive him as their Messiah. If the verse quoted *does* apply to the war in hand, then the king of the north makes the onset. Railroads, steam iron-clads, and horse artillery, go to compose the "ways and means" of the assault "like a whirlwind," dictated by the fiercely impetuous Bismarck. A very cunning item of Napoleonic policy will be such a menacing manoeuvre as to draw down upon him the exasperated Prussian. Thus the *onus* of aggressive war is thrown on the northern power.

Aside from the prophetic record, we infer the success of France, from the superiority of certain concealed implements of war, understood to be, in part at least, the product of Napoleon's inventive study. If there are in his possession sundry mechanisms, in the way of artillery, that can demolish regiments and divisions, either at long or short range, then the world will find occasion for "wonder" at the prowess and achievements of Louis Napoleon. When this victory is won, the fate of Europe is linked with the will and ambition and dominion of the Bonaparte. The northern rival being demolished, Europe is prepared for a coming confederation of kingdoms—a confederation designed and adapted in great measure to dominate the world, not excepting the United States. And when the bugle sounds the march of the hostile legions, then, lo! the beginning of the end is come. The day of wonders has advanced. Mark, O christian, the meaning of this shock of arms, and the solemnity of the terrible moment that brings into collision the prophet Daniel's giants of the last days. The day of trouble, of judgment, and also of the glory of God in the kingdom of that glorified Lamb of God is at the door. And as the reverberation of the dreadful war of battle crosses the mighty deep, let us take warning of the pregnant issues of this prophetic conflict. May God in mercy arouse a dormant church, magnetized into illusive and misty dreaminess by the greatly mistaken and popular interpretation of God's word. Wake, O world! wake, O church! wake! wake! ere it is too late.—C. COLGROVE, in *World's Crisis*.

For the Gospel Banner.

### Correspondence.

Lineville, Iowa, May 8th, 1869.

BRO. WILSON:—Ever since I learned and yielded obedience to the truth, it has always been one of my most earnest desires to find some place where I could find a people willing to hear. In Wisconsin and Illinois, where I formerly resided, the people generally, with few exceptions, had become so much prejudiced, from some cause or other, that they would hardly give any brother of the One Faith a hearing. Here, however, in southern Iowa and northern Missouri the case is entirely different; and these two adjoining Counties, Wayne, Iowa, and Mercer, Mo., are continually sending invitations for me to come and preach to them. I am not able to answer half of them. Now what is to be done? Must these people perish for lack of knowledge of God's only appointed means of salvation? I know several young brethren in Illinois who are well instructed in the truth, have good education-

## From Bro. Shockey.

a good mode of delivery, courteous, and kind in their manners, and above all, are mighty in the Scriptures, and who might be the means of doing much good, if they would only "present their bodies a living sacrifice, holy, acceptable unto God," by, like Stephanas, "addicting themselves to the ministry." Those young brethren might benefit themselves and others by coming to what they may look upon as a new country. If we look at it even in a temporal sense, there is much land to be occupied—millions of acres both timber and prairie, yet lying in a state of nature, with streams of living water running through. It is true, much of it is in the hands of speculators, but then it can be bought on easy terms. Oh, how I wish something may be said or done to bring more laborers for God and humanity into this inviting field.

There is another way in which much good can be done; viz., by the distribution of tracts. Let it be borne in mind that the people generally are poor; the sad effects of the war are yet visible in many instances, but they are anxious to know the truth, and read with avidity any thing referring to it. I have given away all I had, and if we do not get a fresh supply from some source, they will have to go without. While on this subject, I wish to make one or two suggestions. Those tracts seem to do the most good, which treat on the One Faith, the Kingdom, etc., rather than those on man's nature, etc. Again, there have appeared in the *Banner* from time to time, series of articles which I humbly think would be the means of doing much good were they published in tract form. And first I would notice, those deeply interesting, and highly instructive articles from your pen in the *Banner* for 1866, entitled, "the Word of faith which we preach;" also, another series "Waiting for Jesus," by the same author. What say you to that? There may be in last year's *Banner*, other articles as interesting as them, but as I think, none more so.

I was in Bro. Callaway's neighborhood, in Missouri, last First-day, 2nd inst, and had the privilege of addressing a large and very attentive congregation; my subject was, "the Gospel of Christ." At half-past two eight brethren and sisters gathered around the table at Bro. Callaway's house, to commemorate the death of our now risen Savior. One sister was unavoidably absent. The brethren there meet every First-day for that purpose, according to the practice of the primitive churches. Yours, in hope,  
W. M. HOWELL.

\* \* \* I am under obligations of gratitude for the love that the brethren have had for us, at Aurora, Ill., through S. L. Jackson \$10,00 and \$5,00 from himself, received April 15th, directly acknowledged to him. A donation of \$10,00 from the "people for the Lord's Name," at Geneva, Ill. Also, the congregation of God at Hoboken, N. J., through F. Coghill, sent \$5,00, received May 3rd, under date of April 9th, forwarded by B. Wilson, Geneva, Ill. The \$5,00 received and acknowledged by me from Hoboken was from and through the same. I was not aware that there was a "Christadelphian" organization there. I trust this will be satisfactory to the brethren at Hoboken, as to its being accredited to them, and they will receive our gratitude.

Also, I feel such a gratefulness, that I must acknowledge \$5,00 from a brother near Council Bluffs, Iowa, yesterday, this making \$20,00 he alone has sent us since our adversity occurred. I would love to give his name, because I receive it as a Church act, he and wife being the Church; but he does not even say a word about the money, or an acknowledgement of it.

My wife is able to be about and do some business, but is bound to a crutch. I have just returned from my first trip; gone 19 days, spoke 16 times, from 30 to 60 minutes, and am rather on the gain. Hope inspires us to work for life from the dead. "The wicked shall go to the grave, and remain in the tomb." Job xxi. In love,  
Wm. P. SHOCKEY.

For the Gospel Banner.

## Sundry Matters.

BRO WILSON:—My present view is that at any moment Jesus may call for a few ready ones—before any general war among the nations. That a storm is gathering is apparent. Although it has seemed that Spain may manage Cuba, the issue will be dreadful for Spain. A war between her and the United States is not improbable. And what but ruin to Spain can result if this be? Again; it is plain that the relations between England and this Republic are far from peace-assuring. The Alabama matter is a trouble, and may turn out a serious one indeed. Here let me say; during the late civil war there was discussion among believers about taking up arms. I hope such discussion will not again disturb us. Should there be war with England, and a believer in Canada enter the British service; and a believer here enter the United States service; these brethren may face each other in hostile array, and kill each other.

Take short views, hope for the best, and trust in God.



How does the thought of this possible occurrence go down with *brethren in Christ*? I shall not argue the point. Let us hope that believers will under no circumstances consent to fight for any existing worldly government.

Not having seen anything from Doctor Field's pen for a long while, I infer he has abandoned the *field*. I hope he has become convinced he was in error on the "Jew question." The heresy of the non-resurrection of the wicked will not do much mischief among us, we hope. The "Adventists" here are infected with it. When persons lean on their own reasonings, disregarding the declarations of the Spirit, they must go backward. God's word is supreme. It must be believed, obeyed, and confessed. Human reason is always erroneous; woe betides those who resort to it, violating God's truth.

H. HEYES.

West Meridan, Conn., May, 1869.

### Conditional Prophecy.

As of old, there are some in our day who, perhaps without intention, seem to strive to make the word of God of none effect by their traditions. They would destroy and trample under foot the most sacred treasures of truth and hope by their prejudice, and long cherished theories.

Many of the promises and threatenings contained in the Bible, we know are conditional; but to confound these with the exceeding great and precious prophecies, so clearly and frequently revealed, of the coming kingdom and glory of Messiah's reign over Israel and the nations, in the future age—this is indeed to cast our frail bark of hope on the boundless ocean, without a chart, a compass, or a helm, the sport of every wind and wave. At one time, we are told that all the prophecies of Israel's restoration and future glory have been fulfilled to the letter. Finding this rather hard to believe, in the face of such evidence to the contrary, it is asserted that they never will be fulfilled; the conditions not having been complied with.

It is high time for those who have any confidence in the power and faithfulness of God, to expose, and put a period to this fearful attempt to sap the foundation of the believer's hope and confidence in Him. If prophecy is conditional, there is an end to all faith, hope, and confidence, in the future; all is deep, dark, uncertainty—confusion worse confounded. If the foundation of our hope be thus ruthlessly destroyed, what shall the righteous do? Echo answers, *what!* If the oath and promise of God, who cannot lie, may be null and void, and

the puny arm of mortals can frustrate the wise and gracious designs of the Almighty governor of the universe, his poor miserable creatures are in a pitiful plight indeed. Yet "conditional prophecy" would land us on this desolate shore, without hope of rescue.

Better blot out the sun from the planetary system, and leave the world in total darkness than rob the Christian of the hope set before him in the gospel of the kingdom. The promise to Abraham and his seed, that in him all nations should be blessed—all the rich and glorious prophecies from the inspired tongues and pens of Isaiah and all the prophets, that have been the joy and hope of the people of God for ages. Are these all contingent, uncertain, chance work? or if there is a distinction where are we to draw the line? Is there no solid foundation, no rock of ages, on which we may build surely and safely?

We are frequently reminded that "prophecy is history before hand." Those who have read the Bible to any purpose, and studied the signs of the times, know that it is so, and each succeeding year gives demonstration to the fact. Is this history to be cut short in the middle, and an extinguisher put on the shining light, before it has burned out, and just as the hope of the final glory is in near prospect? No; a thousand times *NO*. If God is able to accomplish his purposes, he will carry out and complete all he has so gloriously begun to the final consummation. Not one jot or one tittle of his word, promise, or oath shall fail. "Fear not, little flock, it is your Father's good will to give you the kingdom."—*ELD. J. PERRY, in Herald of Life.*

### Christianity.

Christianity finds no rest in the bosom of *ignorance*. Cradle her there, and she pines and dies; or rather, instead of being the bird of paradise fledged with angel's wings, and borne aloft with the eagle's strength, and plumed with seraph's beauty, she becomes the loathsome reptile of superstition without form or comeliness, without soul or spirit.

The history of the dark ages may be written in a word—it was an *intellectual thralldom*. The lamp of *intelligence* had been extinguished amidst the floods of barbarism, which swept wave after wave, over the Romish church and empire. Hence that general corruption of religion which disgraced the church and made the church disgrace the world—hence the vile brood of superstitions which overran and spoiled the fair heritage of God.

# 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, 1869.

[VOL. XV. No. 12.]

## Matthew xxiv.

[The following is extracted from a publication issued by the *American Sunday School Union*, entitled "A VOICE FROM OLIVER," and written by Richard Newton, D. D. We are glad to see such an able and common sense exposition of this chapter coming from such a source. On the whole we think it equal to any we have seen, and worthy of careful perusal.—Ed.]

Give me your earnest and candid attention, and I trust that, by God's help, we may get such a view of the leading principles which run through this chapter, and of its general outlines and bearings, as will enable us to read it intelligently, and derive instruction and edification from it.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world."

Now, you will observe there are *three* distinct questions here proposed. When shall these things be? *i. e.* when shall the destruction of Jerusalem take place? And what shall be the sign of thy coming, and of the end of the world? These questions indeed, in the differences which mark them, were not distinctly apprehended by the disciples. They evidently confused them together, and considered them as referring to one and the same event. And they did this because they had no idea that their city or temple could ever be destroyed while the world stood. And when they heard their Master speak of the total destruction of their hal- lowed and gorgeous temple, they immedi- ately but erroneously concluded that that period must be the time of His coming, and of the end of the world. In reply to their inquiries, our Savior undertook, first, to correct their mistake in confounding these events together, and then to give a distinct answer to each of their inquiries. The correction of their mistake, and the definite answering of their questions, runs through the whole of this 24th chap. This brings us down to the time of Christ's

second coming. The 25th chapter is occu- pied with impressive parabolic representa- tions of the solemn and stupendous scenes that must be enacted when that dread event takes place.

In looking carefully at the chapter be- fore us, you will notice that the first three verses are merely introductory; while from the 36th verse to the end of the chapter i application of what has been said. The main instruction of the chapter, therefore— all that relates to the answers given to the questions of the disciples,—is found be- tween the 4th and the 35th verses. And this part of the chapter consists of three divisions, each of which may be regarded as answering one of the three questions proposed by the disciples.

*The first of these divisions runs on from the 4th to the 14th verses. It reads thus:*

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. And these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be of- fended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

*Here Jesus is correcting the confusion into which the disciples had fallen, in supposing that the destruction of their city and temple, His second coming, and the end of the world, were all to transpire together. And in do- ing this he gives a general history both of the world and of the church,—a history in- cluding things which could not possibly transpire, in the few years which were to pass before some of the very disciples to whom he was then speaking would see Jerusalem*

in ruins. This epitome of the world's history you find from the 6th to the 9th verses. In the course of this history, there were to be wars between different countries, nation rising against nation, and kingdom against kingdom. Harvests were to fail, producing famines; dreadful pestilences were to follow with great tribulations. Terrible earthquakes were to take place in different parts of the world. Alarming sights were to be observed in the heavens: and all these, occurring from generation to generation, would be but the beginnings of fearful distresses, which should increase more and more, until this present state of things in the world should cease in the introduction of another.

It is supposed by some that our Lord meant to say that these things were to happen before the destruction of Jerusalem. But it is important to observe—what is an indisputable fact—that during the forty years which followed the delivery of this prophecy, until that contest between the Jews and the Romans, during which Jerusalem was destroyed, no war of any kind took place which could be regarded as nation against nation, and kingdom against kingdom. The Romans then ruled almost the entire world, and a general peace was prevailing; so that the wars and commotions here spoken of must have reference to what has since occurred in the progress of the world's development.

To this epitome of the world's history follows a similar epitome of the history of the church. It extends from verse 9th to 13th. It tells of the persecutions and trials that Christ's people should endure; the false teachers and prophets that should arise, and the iniquity that should abound, causing the love of many to wax cold. But it closes with the Savior's own assurance that through all these trying scenes, those who endured to the end should be saved.

And then, having given these warnings and encouragements,—having told them that they were not to expect His coming and the end of the world in their own day,—He gave them, in verse 14th, one broad, distinct, particular sign, by the observance of which His people would know when they might expect that coming. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This had partial fulfillment before the end of the Jewish dispensation came, in the overthrow of Jerusalem; for Paul tells us that "the gospel had been preached to every creature under heaven." It is to have a fuller accomplishment in the world as it now exists, before the end of the present dispensation. Ob-

serve, Jesus says not a word about the gospel being preached for the conversion of the nations, before He comes again. If such had been His purpose, here was the place to state it. But there is no mention of it. Here is a chart of prophecy reaching down to Christ's coming again; but it says nothing of the world's conversion before that coming. It only tells of the gospel preached for a witness, and then of the end coming.

This, then, is the first division of the chapter. Here Jesus corrects the error of His disciples in confounding His coming with the destruction of Jerusalem. He shows them, from what was to take place in the history of the world and the church, that a lengthened period must intervene between Jerusalem's overthrow and the time of His coming again.

We come now to the second division of this chapter. This extends from verse 15th to the 22nd both inclusive. It reads thus:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the housetop come not down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

Here we have our Savior's answer to the second question of the disciples, "What shall be the sign of thy coming?" They were thinking of the destruction of their city and temple. They made a mistake in speaking of that event as the coming of Christ, and confounding the two together. Jesus does not stop to correct their language. But having already corrected their thoughts, He here proceeds to give them the signs by which they might know when the time for their temple's overthrow had come. Bear in mind, then, that this second division of the chapter has particular reference to the destruction of Jerusalem. And the signs which Jesus gave them were plain palpable facts, evident to their senses, and about which they could not be mistaken. It was as Luke gives it, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh;" chap. xxi. 20. As given here, verses 15th and 16th, it is: "When ye therefore shall see the abomination of desolation, . . . . stand in the holy place, . . . . flee into the mountains.

"An abomination," in scripture lan-

guage, denotes an idol or image. An abomination that maketh desolate is an idol or image connected with war, because war desolates. The reference here is unquestionably to the standards of the Roman armies. These were images of eagles, which were worshipped as idols by the soldiers. When the peoplo of Christ should see these images or standards planted on the consecrated ground of the holy city, where no idol should ever be admitted, they were to take *this* as the sign which their Master had given them, and were at once to escape to the mountains. Those who might be in Jerusalem at that time must leave it. Those in the neighboring villages must by no means return into the city; those who might be taking their usual walks, on the flat roofs of their dwellings, must not even delay their escape by going down into the interior of their houses, but, descending at once by the outer staircase, must flee for their lives; while those at work in the fields were not to go back even for their necessary clothing, but betake themselves to instant flight. These were the directions given. Now observe how strikingly the facts of history answered to the particulars of this prediction.

When the Jews were at war with the Romans, and before they had made sufficient preparation for the defence of the city, a Roman general, whose name was Cestius Gallus, came against the city with a large army. On the 4th of October, in the year A. D. 66, he encamped his soldiers within a mile of Jerusalem. Three days after, he took possession of a great part of the city, called Bezetha, and stationed his eagles opposite the most holy part of the place. Five days after, he made an attack on the temple itself, and placed his warlike instruments against its very walls. Had he persevered in his undertaking at that time, he might have taken the city with ease. But without any apparent reason, on the night after his attack on the temple, he broke up his camp, and withdrew his army entirely from the city.

Immediately on his retreat, the Christians lost no time in making their escape from Jerusalem. They had seen the "abomination of desolation standing where it ought not; and they hastened to obey their Lord's command, and flee to the mountains. And they had but a moment to make their escape; for the insatuated Jews, on return from pursuing the retreating Roman army, closed the gates of their city, and allowed no one, on any account, to leave it. So that if the Christians had lost that opportunity to escape, they would have had no other, but must have perished with the other in-

habitants of that doomed city. The extraordinary conduct of the Roman general on this occasion can only be accounted for by the secret providential influence over him of that omnipotent Savior who had given His people these signs, and then secured for them this unexpected opportunity of profiting thereby.

And thus we see what the second division of this chapter is, viz., from the 15th to the 22nd verses; and to what it relates, viz., the signs of Jerusalem's overthrow.

*The third division of this chapter extends from the 23rd to the 35th verses, both inclusive, and relates to the signs of Christ's second coming.*

Jesus has done now with the subject of the destruction of Jerusalem. We have seen the striking clearness which marked the sign He gave them, by which to know the coming of that event. But Jerusalem's overthrow was a trifling thing compare with the solemn and stupendous event His coming again into our world. The former was *local* in its character; the latter will be *universal*. The former affected *one* nation; the latter will affect *all* the nations of the earth, with the whole company of Christ's ransomed people, both living and dead. And if our Lord instructed His people so *clearly*, concerning the sign which indicated the approach of the *lesser* event, can we suppose that He would leave them in the dark concerning that which was to herald the approach of the greater? Thus upon the very face of the subject, and from the clear and satisfactory manner in which Jesus answered the previous question of His disciples, we have reason, at the very outset, to expect an answer to this, now before us, equally clear and satisfactory. And just such an answer we have.

From the the 23rd to the 28th verses of this division of the subject, Jesus gives His poeple general warnings. Impostors were to appear from time to time, calling themselves Christ, and performing wonderful works, calculated to deceive even His own people. He warns us against these delusions, and bids us give no heed to any who should declare that Christ had come. He assures us that when His coming takes place, we shall need no testimony from others respecting it. It will bear its own testimony—a testimony which will admit of no mistake. When the sun arises, we need none to tell us of the fact: his own beaming radiance proclaims it. And when the Son of Man comes, like the lightning, that darts its sudden flash in brightness through the sky, we are assured that "every eye shall see Him," and none will be in doubt as to the certainty of His coming. It will not be

necessary for any to inquire where He is; for in whatever part of the heavens He may appear, thither will all His true people at once be drawn to Him. The dead rising from their graves at the archangel's trumpet, and the corruptible bodies of His living people, changed in a moment, in the twinkling of an eye, at the same startling summons, will be caught up to meet Him in the air. "For," says our Lord, "whosoever the carcass is, thither will the eagles be gathered together." This is a proverbial expression, referring to the instinct by which the eagle scents its prey, assuring us that when Jesus comes, by an equally mysterious, but infallible and resistless instinct, will all His chosen people be drawn to Him.

And now we come to the 29th and 30th verses of our chapter. These verses, in their relation to the important event of Christ's second coming, and as containing the clue to the great practical sign by which Jesus would have us know when His coming draws nigh, are, without comparison, the most important verses in the Bible. Thus they read:

"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 heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven."

If you take this language literally, it refers to physical commotions in the natural world. If you take it in a figurative sense, then it refers to political disturbances among the nations of the earth, which are to precede the coming of Christ. It may be taken in either, or both senses. The two most important points to settle, in interpreting this verse are: What is meant by "the tribulation" here spoken of? and when is this tribulation to end?

Some persons, supposing that "the tribulation" of which our Savior here speaks refers only to the horrors which attended and followed the destruction of Jerusalem, have looked for the fulfilment of the signs here mentioned in the calamities which then came upon the Jewish people.

That was undoubtedly the *beginning* of this tribulation, but not the *end* of it. How long that tribulation was to continue, we learn from the parallel passage in Luke xxi. 24, where we read: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the tribulation which began with Jerusalem's overthrow has run on, with the downtreading of that city and country by Gentile power, and will continue while Gentile power has sway

there. Whenever Palestine, with its glorious capitol, shall pass from under Gentile rule, and come into possession of the Jews again, then the event of which Jesus here speaks will have taken place. Then this long tribulation will have come to an end, and "immediately after this tribulation," the signs here spoken of will take place in rapid development.

Our Savior then adds the parable of the fig-tree, in the 32d and 33d verses, in order to show that as the swelling buds of the trees are an infallible harbinger of the approach of summer, so His people, when they see these things *begin* to come to pass, may know that His kingdom is nigh at hand.

And then, in verse 34th, he adds: "Verily I say unto you, *this generation* shall not pass till all these things be fulfilled." A misapprehension in regard to this verse has done more to throw confusion over all attempts to interpret this chapter than anything else. For if you take it, as many do, to mean the generation living at the time when Jesus was speaking, you are obliged to explain the whole chapter as referring to the destruction of Jerusalem. Then there is nothing in it that bears on Christ's second coming; and this grand and sublime prophecy, whose stupendous developments have been solemnly unfolding through more than eighteen centuries, has all to be compressed within the narrow limits of about forty years. This carries absurdity on the face of it.

To avoid this difficulty, some would substitute the word *nation* for generation in this verse. This would make our Savior declare that the Jews, as a distinct race or nation, should not cease to exist till the events here spoken of had taken place. The Greek word here used, *γεννα*, would undoubtedly bear this construction, and the statement so made would be a truth, but I think not *the* truth intended to be taught here. For, if the Jewish nation, after being miraculously preserved until this period, were then to cease its existence as a distinct people, there would be great force in such a statement; but if they are *never* to pass away as a distinct nation,—a peculiar people,—if through the millennial age, and the everlasting age beyond it, as Isaiah says, "their seed and their name" are to "remain," and they are to continue "an eternal excellency, a joy of many generations," then there would be, to say the least of it a feebleness about such a statement hardly in keeping with the character of the speaker, and the grandeur of the themes he is handling.

The only thoroughly satisfactory rendering of this verse I have yet seen, is one which I first met with more than twenty

years ago, in a little book written by an eminent English clergyman, the Rev. Alex. Dallas. It gave me intense delight then, because it did so much to remove the difficulty I had always before felt in attempting to interpret this chapter. And that feeling continues still. This writer states that the Greek word *αυτη*, the demonstrative pronoun in our version translated "this," may with equal propriety, be rendered *that* or *the same*, and gives examples of places in which it is so rendered in the New Testament. Thus, in Luke xvii. 34, we read: "I tell you, in that night," etc., where in the original we have the very word which is here rendered "this." And in Matt. iii. 4, when describing the way in which John the Baptist began his mission, it says: "The same John had his raiment of camel's hair," etc. Here again the demonstrative pronoun rendered "this generation," in the passage before us, is translated "the same John" in the other passage. Now just make this simple alteration in the rendering of this 34th verse; put "that generation," or "the same generation," instead of "this generation;" and consider our Savior as speaking, not of the generation that was living when He delivered this prophecy, but of the generation that shall be living when the great sign of which He is speaking shall take place, and it is all plain enough. And thus, the solemn truth here taught is, that when Jerusalem shall cease to be trodden down of the Gentiles, and Israel's great tribulation be brought to a close, the stupendous events here spoken of, with the return of Christ from heaven, the raising of His dead people from their graves, the change and translation of those living, with the overthrow of His enemies, and the setting up of his kingdom in the earth, will all transpire within the ordinary limits assigned to human life. The same generation which witnesses the first act in this drama—so rapidly will the successive scenes follow each other—will witness the closing act also.

Such, then, is the teaching of this solemn and instructive chapter.

### The Alarm Bell.

#### EXPECTATION OF THE JEWS.

It is well known that there is a great and organized enterprise on foot in Europe for the convocation and settlement of the Jews in Palestine. A society devoted to the interest of this long humbled and dispersed race, has its head rendezvous at Paris. Its movements are constantly under the direct observation of the French Emperor. And there is little ground for doubt that he is the secretly but firmly pledged patron of the attempted national reconstitution of the

Jews in the land of their fathers. That something very marked in this development is actually now at hand, we feel an unhesitating confidence; and that the process of preparation is far advanced will, no doubt, very soon become startlingly evident. Who can tell how soon the tidings will thrill almost the world's network of telegraph threads, that a call has issued from the accepted and interested imperial promoter of this migration to the scattered fragments of the Jewish people to prepare to move to the East? Who can tell how soon, how very soon, the shout will go out, awaking an indescribable enthusiasm among the masses of this race to gather back to the old home; to repopulate the old territory; to convene, to combine, to consolidate into a new national life? Rose-colored visions of a revived nationality, of private and public posterity, on the ground so long given up to comparative loneliness and desolation, will perchance dazzle and enrapture the host hitherto dispersed and depressed.

What more natural and likely, either, than that this multitude, measurably restored to the land of their old renown, and eager to revive and develop its neglected fertility and resources, and adorn with the triumphs of modern civilization its historic and endeared expanse, should in a frenzy of gladness hasten to requite the the patronage of their imperial friend, Louis Napoleon, with extraordinary honors and acknowledgments? We fully expect it; and we believe, that however preposterous or incredible the suggestion may appear, this recognition will develop into an awful idolatrous homage. It will amount in fact to a confession of this leader as a rejuvenator, a restorer, a messiah! Said our Savior to the Jews, who were already rejecting him, the Prince of Life, and the Son of God, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

It may be said this is a hypothetical or contingent reference, but that it denoted a coming eventuality, who can doubt? Else, why was the contingency mentioned at all? We are assured it was a prophecy of coming error in a deliberate choice of a false messiah, a secular prince, such as they then expected; and wished for, a man to recover, to dignify, to develop their nation, and give them a name and fame and eminence in the world. It is a fearful illusion with which they are to be overtaken, an inveiglement of the wicked one in which they are to be entrapped.

We cannot evolve or elucidate the subject at length now. It is one of interest

almost wonderful. We may add, their professed friend is afterwards to be their persecutor and enemy, and the nation of Jews smitten, stung, humbled, and shattered with reverses, will at the very last, as we understand it, accept their long lost, long neglected and rejected, but still merciful divine Friend, the Jesus their fathers slew and hung on a tree. In this connection, we simply adduce the eleventh chapter of Isaiah, which is a very singularly clear portraiture and prophecy of the coming of the millennial glory, after the advent of the true Messiah, and under his glorious personal administration. Notice: "In that day, the Lord shall set his hand again the second time to recover the remnant of his people" from various nations and territories, whither some have fled from their enraged and persecuting deceiver; and where also some have all along been abiding during the disastrous experiences of their brethren. And observe, just previous to this, in the chapter next preceding, it is said, that "in that day, the remnant of Israel, and such as are escaped of the house of Judah, shall no more again stay upon him that smote them, [the *antichrist*, the *false messiah*,] but shall stay upon the Lord, the Holy One of Israel in truth." Following on, we find it declared that "the Assyrian shall smite Israel with a rod," and "the indignation shall cease," and "his burden shall be taken away from off thy shoulder, and his yoke shall be destroyed because of the anointing." This, we conceive, is a plain fore-disclosure of a calamity and a deliverance, the period of special trial immediately to precede the kingdom and glory of the royal Son of David.

We have no prejudices on this subject. God forbid that we should have. We need an understanding of the purpose and providence of God in the events now about to transpire, and a just estimate of their true significance. Truth is the prize we are pursuing, and how solemn and significant are the preparations ripening throughout the world to their inevitable and grand development. What a responsibility, what a privilege, what a duty, what an honor to watch, to observe, to understand the meaning, [the tendency, the ultimatum of affairs now in progress in the very last extremity of this age, and on a scale of vastness sufficient to excite the keenest interest, and to inspire the profoundest awe.

Brethren, let prejudice or prepossession, or tenacity of pre-committed and oft avowed phrases, or even matter and substance of faith, not stand in the way of a just recognition of facts, or a right apprehension of truth. God's word will come to pass.

May we have wisdom to discern it, and profit by its teachings.

We close this article with the following incident: Two men on foot, a week or two since, with packs and satchels, were passing our neighborhood. One of them called at our house, while his comrade waited in the street. Having courteously declined to purchase any of his wares, we ventured to inquire,

"Are you not a Jew?"

"Yes," said he.

"What are the Jews going to do?" we questioned further.

"They are going to Jerusalem," was the instant and distinct reply.

"Ah! indeed. Is it so? That is what I expected, to be sure. And when are they going?"

"Next year!" was the equally prompt response.

"How do you know that?" I asked.

"We got a telegram to that effect last week."

"Is that possible?"

"It is true," said he.

"Yes, and I know who will be the leader or helper of your people to go to Jerusalem."

"Who is that?" he asked with a smile.

"*Louis Napoleon*," To which he said neither yes nor no, but all the time appeared pleased and animated. After he had gone, we regretted not having inquired of him further on this subject. We shall doubtless soon be able to give added and interesting information in regard to it.

Meanwhile, any who wish may derive benefit from referring to the eighteenth chapter of Isaiah, as descriptive, according to Mr. Shimeall, of the agency of America in aiding this great movement in the supposed interest of the Jews, and perusing the comments thereon of this able author, in his work entitled "The Three Napoleons."

#### NAPOLEON'S REVERSES.

Some have vigorously insisted on the impossibility or unlikelihood of such a thing as an ecclesiastico-imperialistic elevation of Napoleon, which prophecy is alleged to assign to him through the agency of Satan and wicked men, because of his various checks or mishaps for a year or two past. But let us consider a moment. Did Bismarck thwart the emperor altogether, as is alleged, in his, the latter's policy of pursuing, or striving to secure or retain the dictatorship of Europe? Bismarck fought and humbled Austria, and what was the result. Answer, twofold.

First. Venitia naturally due to Italy

From geographical location and the choice of her people, fell as a prize to the ally of Prussia, and Francis Joseph was glad to select Napoleon as the minister of the exchange, conquered really by Prussian cannon. Venice passed thus through the hands of Bonaparte, and who does not know that it was the undoubted wish of the latter to further strengthen and consolidate Italian nationality by acquisition? The addition of this Adriatic province was *not* a check to Napoleon.

Second. It was agreeable to the French emperor that Austria should not appear as a stronghold, or political prop of the Roman Papal See, or a refuge to the troubled incumbent of St. Peter's chair; but that France alone should be the grand support of the Papacy, and the power that upheld catholic Rome amid the difficulties that were environing her, and actually menacing her ruin. France desires to be the sole guardian of this Roman prize, imperilled by intestine foes. France should be the keeper in the sight of all the world of this great historic headquarters of the church; France the bearer of the apocalyptic woman, in her latest hour of glory and danger; France her benefier in her past meridian and waning period of life. And why so? Because, as it remains to be made apparent in a manner that should rouse every christian to an attitude of the keenest and most intelligent and prayerful watching; because France, that is, Napoleon, has a mighty and stupendous stake in this concern, and in pursuance of a deep laid scheme, and the fulfillment of an ambitious and persistent study, wished to have well in hand the gigantic Romish system, ready at the mature moment to be Napoleonized and made a right arm of strength.

This French, adroit Ludovicus, had his eye on the headship and control of Romanism, by the selection of the cousin Lucien to the papal succession. Thus the way is made ready for Louis to the Cæsarian pontificate. Thus in a moment, as it were, a trap is sprung on the dreaming, deceived and unwary Protestant christendom, picturing to itself the fair landscape of a world converted and millennialized by gospel preaching and missionism. Thus mistaught and mis-anticipating, the Protestant minority falls into the snare, and stands like a paralyzed young roe before the lion. Now, to have Austria detached, through the Bismarckian artillery, from its connection as a pillar of St. Peter's seat, and the whole burden rest, in the world's sight, and in the pope's sight, and in every Catholic's sight, on France alone, was a Napoleonic notion, realized without firing a gun on the

Frenchman's part. How much did Bismarck triumph over his trans-Belgic neighbor in all this? Nay, Bismarck did precisely what the Bonaparte wanted done. Now Austria by a kind of spontaneous act or force of affinity, an alternative readily recognized and chosen, passes into a partially concealed, but firm alliance with Napoleon. How much did Bismarck gain by this? Was Italy thenceforth lost to the emperor? How far from every look of reasonable probability, certainly.

But we grant there remains the unquestionable fact, that the Russian's known aggressive and aggrandizing aims are a constant source of annoyance and provocation to the Tuileries. We grant, the figure of the stout northman, with his drooping, heavy brow and massive jaw, does not delight the third Napoleon; and the needle guns that shed their leaden cones into the Austrian ranks, have no great charm to the eye, taking in Europe in perpetual busy glances solicitous study from the banks of the Seine. And what we wish especially to emphasize is this, viz; that this very Bismarck, thus menacing and busy, is in fact a real auxiliary to the progress we have anticipated towards a developed antichrist. Though an opponent, or even a rival, he is serving the purpose of an aid to the development. It is the will that wields the northern German armies, the opposing power thus intensified, that by its hostility develops the utmost caution and resources of the French government in preparation for any and every peril, for any and every eventuality of war.

It is this menace that begets nicer care, profounder study, vaster preparations, and a more thorough husbanding of resources. It is this that so spurs the mind of Bonaparte to the use of every precaution and the fortifications of every exposed point, and the studious foresight of every contingency, as to make failure far more unlikely than in a situation of remitted watchfulness resulting from uninterrupted success, or ambition for a long time unopposed. And here we will leave the subject for further and future remark, only adding that the apparent or temporary failure of the Mexican expedition has likewise undoubtedly served its purpose of sharpening the Emperor's view of affairs, and leading to a more guarded advance in future undertakings.—C. COLE-GROVE, in *Crisis*.

As readers of the Bible you do not wish one book locked up. Its contents and meaning you are bound to study—you wish to have all the light cast upon it that is possible.



## Resurrection vs. Immortal-Soulism.

It will be useful here to present a summary of the most important evidence of Scripture against the immateriality and immortality of the soul. Nothing more clearly refutes it than the doctrine of the resurrection, and the argument of Jesus concerning it with the Sadducees.—(Matt. xxii. 31, 32.) "But, as touching the resurrection from the dead, have ye not read," etc., "God is not the God of the dead, but of the living." Jesus said this only as touching the resurrection from the dead. He did not say it as touching anything else. The statement in its connection, does not prove immortality of the soul, but rather tacitly refutes it. It is only put to prove the resurrection which is so certain, that God is therefore Abraham's God in view of it. God has not done with Abraham yet; he will raise him again. Hence, in view of this, Abraham is *not*, and yet *is*. God calleth him alive though dead, *not* because he liveth as an immortal soul, but because He will raise him again; because "He quickeneth the dead," that is, in the resurrection, and therefore, now "calleth those things which *be not*," or not presently existing, "as though they were." (Rom. iv. 17.) Abraham's life, therefore, is not destroyed, but simply suspended. It is hid with Christ in God, in view of the resurrection—Jesus Christ being the resurrection and the life, or He to whom the power of both is committed. But, if there is no resurrection, then his life has perished. (1 Cor. xv. 18.) But, on the other hand, if Abraham, Isaac, and Jacob are now living, if they are living according to the Platonic idea as immaterial spirits, the words of Jesus Christ—had He not put them to the purpose he uses them for—the words "God is not the God of the dead, but of the living," would have been appropriate enough to prove it. But what happens? They cannot prove both the resurrection from the dead and the immortality of the soul. If they prove the one, they disprove the other; and hence, Jesus' use of them to prove the resurrection, is as clear a contradiction of the immortality of the soul as could be wished for. If "God is not the God of the dead but of the living," is to be taken as a proof that Abraham, Isaac, and Jacob now live, *it is of no use whatever as a proof that there will be a resurrection of them*. There is no point in it; but when we take it to prove the resurrection, it is the most potent of all the arguments that has ever been used against the immortality of souls, and the immateriality of spirits; and, coming from the mouth of Jesus it is inestimable. What! if the Sadducees had believed in the immortality of the soul—they did not, but if they had—others believed

the one and not the other, and Swedenborgians do the same still. If they had, they would have laughed to scorn the argument of Jesus for the resurrection, and turned away more obstinate than ever in their unbelief of a resurrection. "That argument," they would have said, *as is said now*, "is the one we base our belief upon that Abraham, Isaac, and Jacob now live; what need then for a resurrection? They would have resisted the authority of Jesus Christ to alter their minds on the matter. But now it is different. The authority of Jesus Christ is in a certain sense recognized; and so is the statement "God is not the God of the dead, but of the living;" having reference, by his authority, only to the resurrection, should shut the mouths of all who profess to recognize His authority (while they, nevertheless, contradict him) from taking the same words to prove the immortality of the soul.

"Man is an earthly being, and as a worm." (1 Cor. xv. 47; Job xxv. 6.) "Dust he is, and unto dust shall he return," (Gen. iii. 19.) "He dies and returns to the ground from whence he was taken." He was made a living soul, *not* an immortal soul. This living soul in sinning, therefore dies. "The soul that sinneth *it shall die*," (Ezek. xviii. 4.) Hence, "Fear Him who is able to destroy both body and soul (the life) in hell," (or the grave.) (Matt. x. 28.) Both are here destroyed, the one not less literally than the other. Man can destroy the body only, and with it necessarily the life. But then, God can raise to life again; and so man's destruction of the body can go no further than this life. It cannot put the life beyond the power of God to restore it again; but God's destruction of both implies his intention of not quickening again the life he so destroys, unless it be to destroy a second time. Some, doubtless, will be raised again not to partake of everlasting life, but of everlasting destruction. These will be raised to a second death, which amounts to much the same thing as destruction now; their eternal destruction being as inevitable as the eternal destruction of those not to be raised is complete. In these circumstances, the soul or life of man at death is either destroyed or suspended. It is destroyed if there is no resurrection to eternal life; suspended if there is. But in the condition of both before the resurrection, there is no distinction in reality between the state of suspension and that of destruction. Both are in one unconscious, or rather non-existent state. It is but the resurrection which makes the distinction, in view of what will take place with the one class of persons and not the other. They are both equally destroyed for the time being, only the one is temporarily destroyed,

the other everlastingly destroyed; but in the temporary destruction the resurrection is so certain that it can scarcely be called destruction or death, and hence, suspension or sleep. Such was the meaning Jesus applied to it in the case of the maid when he was about to restore her alive; "She is not dead but sleepeth;" and he was laughed to scorn for it, because she was indeed dead. Such also was the meaning he applied to it in the case of Lazarus, "our friend Lazarus sleepeth"—"*Howbeit, Jesus spake of his death.*" And such also again is the meaning attached to it in the case of those who die in the hope of a blessed resurrection, "they fall asleep in Jesus." Acts vi. 50; 1 Cor. xv. 6, 18; 1 Thess. iv. 12, 15; 2 Pet. iii. 1. They die natural bodies, and rise again spiritual bodies, not less material, however, than the other, but of heavenly material. As they bore the image of the earthly, so shall they bear the image of the heavenly. The first man, Adam, was made a living soul—earthly; the last Adam, a quickening spirit—heavenly. The last Adam bore the image of the earthly; he now bears the image of the heavenly. So likewise his brethren; as is the heavenly, such are they also that are heavenly, but, nevertheless, as material as ever, Jesus Christ being the example. He is a spirit, but not a bodiless one; and so shall they be spirits likewise. He was sown, or dying, died a natural body; he was raised a spiritual body. He was sown in corruption, dishonor, and weakness, and raised incorruptible, glorious, and powerful. 1 Cor. xv. 49 to the end.—*Sel.*

## The Gospel Banner

AND

MILLENNIAL ADVOCATE.

June 15th, 1869.

### "The Divinity of Christ."

BROTHER WILSON, will you devote a little time in writing for the *Banner* on the subject of Christ's divinity written by John, chap. i. 1-7, 14. He is called the Word and God, and all things made by him. He being the Son of God, how is he said to be Maker of all things, and as considered by orthodoxy, as being equal with God, and Author of all things? Comparing this with many passages in the Bible stumbles many readers in defining his identity with the Father. Christ says he looks to the Father for all strength and direction; but many do

not so understand, but consider him equal. Now will you give a plain exposition, that all may understand, both learned and unlearned? Christ says, "my Father is greater than I," John xiv. 28. "To us there is one God," 1 Cor. viii. 6. "One God and Father of us all, who is above all and in you all," Eph. iv. 5, 6. "Thou art the God, even thou alone," 2 Kings xix. 15, "Thou art God alone," Isa. xxvii. 16. "Is there a God besides me? Yea, there is no God; I know not any," Isa. xlv. 8; xlv. 22; xlv. 9; Mark xii. 32; 1 Cor. viii. 6. Many cannot harmonize John's record with these passages. I think you can open many dark minds by giving a full explanation.

Yours, in the One Faith and hope,

S. E. SMITH.

The subject to which our attention is called in the above is one that has caused much controversy in all ages of the Church, and it is a very difficult task which our correspondent assigns us, viz., to "give a plain exposition, that all may understand, both learned and unlearned," and to give "a full explanation." All that we can do will be to submit to our readers what we understand of the matter and then leave it for their consideration.

We do not propose to write a dissertation on the doctrine of the "trinity," so-called, nor even to examine all the texts usually quoted in its support. This would involve too much labor, and occupy more time and space than we can at present devote to it. But as our attention is called to John i. 1-7, and passages intimately connected with it, we shall devote a little space to its consideration.

This portion of scripture is often quoted to prove what is called the divinity of Christ, his pre-existence, and equality with the Father, but we think incorrectly. If persons could only free themselves from Trinitarian bias, which educational training has given them, the subject would present itself in a different aspect. Perhaps it would be well, in the first place to say, that the Scriptures positively teach that there is only *one* self-existent, everlasting and omnipotent Creator. This truth is spread over the whole book. Moses in the law taught it to Israel—"Hear, O Israel; the Lord our God is *one* Lord," Deut. vi. 4. And Jehovah by the prophet

Isaiah declares—"I am the Lord, and there is none else; there is no God besides me," Isa. xlv. 5, Jesus also believed and taught the same doctrine, when he repeated the above statement of Moses, as recorded in Mark xii. 29. So taught the apostles. Paul says—"To us there is but one God, the Father, of whom are all things," etc. 1 Cor. viii. 6; Eph. iv. 6. This is the "King eternal, immortal, invisible, the only wise God; whom "no man hath seen at any time;" and who will not give his glory to another. There can only be one such being.

This glorious and infinite Being has made himself known through his works and his Word—both produced by his Spirit. "The heavens declare his glory, and the firmament shows forth his handiwork." "By his Spirit he hath garnished the heavens;" and "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "He spake, and it was done; he commanded, and it stood fast." Creation in all its vastness is but the manifestation of his eternal power and Godhead—the out-spoken physical expression of his will; while Revelation, as we have it in the Scriptures of Truth, is the moral impress of the same Being, making known the great and glorious attributes of his character. This is the word of the Lord, for "holy men of God spoke as they were moved by the Holy Spirit;" and that is but the product of the word, spirit, or breath of his mouth. Still the Creator of the one, and the inspirer of the other, is but one,—the self-same Being. The Spirit, Power, or Word by which Jehovah does his works, and makes known his will, is not another God, or a personality at all, any more than the spirit or power of a man is a distinct entity from the man himself. God is but one being.

Again, man in his creation is the miniature of Deity. "God created man in his own image; in the image of God created he him." Hence, though it is said that "God is spirit," yet he is a personal being, and as such has a locality, and an habitation. That place in the heaven of heavens, where he dwells in unapproachable light, is his habitation; but the utmost bounds of the

universe are reached by the out-goings of his Spirit. By that Spirit he is everywhere present. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, (sheol,) behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me," etc. Psa. cxxxix. 7-11. His Spirit is not his person—is not an entity at all distinct from himself; but is the medium by which he works, and upholds all things in being. But we must not enlarge here, but now turn to the subject more particularly under consideration.

John commences his Gospel and Epistle in very similar language, and perhaps one will assist in understanding the other. We read in John i. 1, 2—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." 1 John i. 1-3, reads as follows—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The Word or Logos that was in the beginning is said to be the Word of life, and the eternal life which was with the Father, but was manifested to the apostles. How manifested? In the first place, by that Word becoming flesh, and dwelling amongst men, for upwards of thirty years, and then dying upon the cross. And in the second place, that Word or Eternal Life as manifested to the apostles again in living form, after his resurrection from the dead. They heard his voice, they looked upon his person, they handled his body, and

they ate and drank and conversed with him. The apostles are his witnesses to the people, that though a spiritual being, he was no phantom—no spirit in the common acceptation of the term; but a real tangible being, the very person who was crucified.

But was not "the Word" a being or person before becoming flesh and being manifested? We do not so read or understand. It is nowhere said that Jesus, or the Christ, or the Son of God, had an existence before he was born of Mary; and yet how common to say so. We have need only to refer the reader to the accounts given by Matthew and Luke of his supernatural conception and birth, in order to prove how it was that he became the Son of God, and obtained the name of Jesus. God having begotten him through the agency of the Holy Spirit, he was really God's Son, and yet being born of a woman, who was a descendant of Abraham and David, he was also properly Man, and the son of David. It is "*the Word*," and not Jesus, that is spoken of as being with God in the beginning, and by which all things were made; in which also was life or life-giving power, as shown in the innumerable races of animated existence. *Word* and *Spirit* are interchangeable terms, and so used by the sacred writers. Both words are in the neuter gender, and if our translators had so rendered them, the reader would not be so apt to attach *personality* to them. The proper reading then would be—"All things were made by *it*; and without *it* was not anything made that was made. In *it* was life," etc.

We are aware that there are a number of passages which seem to favor the orthodox idea of the Godhead and pre-existence of Jesus Christ, but these must not be made to contradict the positive statements of other portions of the Bible, with reference to the unity of Deity. "To us there is *one God*." If Jesus existed personally before his birth by Mary, and was the Creator of all things, then he was God, and one with, or the same as, the Father. If so, how could he be his Son? Jesus always spoke of God as his Father, and said, "my Father is greater than

I;" and "the Son can do nothing of himself." All the works that he did he attributed to his Father, who dwelt in him by his Holy Spirit. Even the commandments which he gave to the apostles, were given through the Holy Spirit. Acts i. 2. Said he, "the words that I speak unto you, I speak not of myself; but the Father who dwelleth in me, he doeth the works," John xiv. 10.

But it is suggested that Christ must have had a prior existence to his birth in Bethlehem, because it is said that "*he took not on him* the nature of angels, but *took on him* the seed of Abraham." The "*He*" which took on him the nature of man, and "was made flesh," it is claimed must have been a person before this took place. It ought to be recollected, however, that this is only an accommodated expression, a mere mode of speech common to the times in which it was used. The same apostle who made use of this idiomatic language, also said when speaking of wheat or some other grain, "God giveth *it* a body as it hath pleased him, and to every seed *his own body*." What is the *it* and *his* here said to get a body? Is it the seed or soul of the seed? Do not seeds have souls? and souls too which exist separate from their bodies, and have lived in a prior state, as well as the souls of men? It is the grain itself which is spoken of. So also in 2 Cor. v, Paul speaks of this tabernacle, and of being clothed and unclothed. To be *unclothed* according to modern theology is to be in a disembodied state—a naked soul. But this is opposite to Paul's meaning. In his language "to be unclothed" is to be *dead*; and to be "clothed upon" is to have "mortality swallowed up of life." One is a state of non-existence, the other of immortality. So there is no reason to say, that the *He* who took on him the nature of the seed of Abraham, once existed as a personal being prior to that event; for if he did, then all his brethren did; for it behooved him to be "made like his brethren in *all things*,"—which we believe proves too much for those who advocate this theory.

We understand "the Word" spoken of by John, to be the same as the Spirit of God

—not a person, another God or living being—but personified as wisdom, of which we read—"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." That wisdom, Logos, or Word became flesh, and tabernacled in Jesus, as the seed of Abraham. His flesh was the body prepared, according to the Word spoken by prophets ages before his birth, and in which the Spirit dwelt in all its plenitude, after he entered on his Divine mission. And now since he has been crowned with glory and honor on account of his obedience, even unto the death of the cross, he has become the Lord, the Spirit, or if we may be allowed the expression, the embodiment or focalization of the Spirit of God in a spiritual body.

"But confessedly great is the mystery of godliness, God was manifest in the flesh, justified in Spirit, seen by angels, proclaimed among nations, believed on in the world, taken up in glory;" and it becomes all to speak of it, "as the oracles of God" testify. There are difficult passages connected with the subject which would require considerable study and space to explain, but which we believe are capable of solution, in harmony with the rest of the Word. We leave this, however, for another time; or for some of our correspondents, who may have given attention to the subject. EDITOR.

#### Is Mark xvi. 9-20 Genuine?

Dr. Shedd, in an editorial note in Lange's Commentary on Mark, condenses the facts concerning the genuineness of this passage into the following brief statement:—

"The reasons for assuming that verses 9-20 are an original portion of Mark's Gospel much outweigh those to the contrary. 1. They are found in the Uncial Codd. A., C., D., X., E., G., H., K., M., U., V.; as well as in 33, 59, and the rest of the Cursive MSS., which have been collated. They are in copies of the Old Latin, in the Vulgate, Curetonian Syriac, Peshito, Jerusalem Syriac, Memphitic, Gothic, and Æthiopic. 2. Ircanæus (*Cont. Har.* iii. 19, 6) recognizes their existence; as also Hippolytus, Cyril of Jerusalem, Ambrose, Augustine, Nestorius. Scholz also claims that Clement of Rome, Justin Martyr, and Clement of Alexandria

sanction the passage; but Tregellus regards this as an error. The chief argument against the genuineness of this section is found in the fact that it was wanting in some of the early copies of Mark's Gospel. This is attested by Eusebius, Gregory Nyssa, Victor of Antioch, and Jerome. But this is certainly an insufficient reason for affirming its spuriousness in the face of the strong testimonies on the other side. See TREGELLES on the printed text of the Greek Testament, p. 246 seq. Its genuineness is affirmed by Simon, Mill, Bengel, Matthai, Eichorn, Kuinoel, Hug, Scholz, Guericke, Olshausen, Ebrard, Lochmann; is denied by Griesbach, Rosenmuller, Scholz, Fritzsche, Paulus, Wieseler, Ewald, Meyer, Tischendorf."

#### The Discovery of Jerusalem.

BRO. WILSON:—Thoughts come upon the mind in abundance as I reflect on the strange article I send you from *The Tribune* of May 7. At this time however I am in no writing mood. I am tired after a week's tug. But the interest I felt when I met with the paper in another part of the State, prompted me to send you the editorial! Some months since the same journal contained remarks tending to sicken the mind of all love for the ancient seat of God's rulership. But God's thoughts are vastly different to the thoughts of men. H. HEYES.

West Meriden, Conn.

"The operations at Jerusalem, conducted by Lieut. Warren, under the auspices of the Palestinian Fund Society, are likely to be suspended for want of means. The pious people of England who gave their money in anticipation of an easy recovery of all the Holy Places from the grasp of oblivion, have been discouraged by the arduous nature of the task. The accomplished and energetic officer furnished by the Government disconcerted the Committee first by declaring that nothing whatever could be certainly known respecting even the most important localities. The real city was blotted out. His next announcement was to the effect that the ancient town was some hundreds of feet below the surface of the ground. He had touched it with his shafts, and was confident that money and time would overcome all the difficulties of unearthing it. But the inducement was not sufficient to bring the money; interest flagged; enthusiasm died; and unless the patrons of archeological research take the enterprise up, it will be abandoned; the labor already spent will have been spent in vain; the shafts will be filled up with rubbish; and Jerusalem will be more hopelessly lost than it was before.

Our first feeling on learning that Lieut. Warren's labors were terminated, was one of regret that so famous a city should be abandoned to its fate. But that feeling was greatly softened by consideration. The loss to Art will be nothing. The loss to antiquarian knowledge will be fully compensated by gain in other directions. One person, said Dean Stanley, at the meeting of the Society last year, will be interested in the result of those explorations—our old friend Josephus—whose reputation for veracity has been wholly destroyed by the want of correspondence between the Jerusalem that is and the Jerusalem that he described. Other gentlemen, the Dean intimated, who had theories at stake, might look on with curiosity not unmixed with anxiety. But there are reasons why the Christian world should not mourn deeply the present exhaustion of the fund. If the recovery of Jerusalem were to be the occasion for a revival of the superstitions and fanaticism that have centered there; if the Jews, hailing it as the beginning of the fulfilment of prophecy, were to gather there in numbers; if the Mussulmans were to feel strong in their pride of possession; if the Christians were to be touched once more by their old shame that the haunts of Jesus should be profaned by the feet of unbelievers, the failure of Lieut. Warren's undertaking must be welcomed with congratulations. For two thousand years Jerusalem has been a bone of contention, so constant, so ferocious, so inhuman, that its burial underground seems like a decree of the Providence of history that it should be put forever out of sight. The cause of quarrel between nations and religions was wholly removed, every vestige of the Savior's temporary home was destroyed, every footprint of his was effaced. There was no Calvary to mourn over, no tomb to quarrel over. The place he taught in, and the place he wept in, were obliterated. It was as if God had said: 'Go away and come here no more. Cease your pilgrimages and your vigils, your jealousies and your hates, your frenzies and your hypocrisies. He is not here. He is risen. He has gone before you into another world. Why seek ye the living among the dead? Let the local Christ disappear; let his earthly dwelling place pass away; let his temporal accidents be forgotten. The interest in him is spiritual now, and moral. No more biographical; he is an influence, not an individual; a spirit, not a body; a power in society, not a presence in a town. Look for him where he is, in your New World, in your young civilizations. In your own streets is the Calvary where he is daily crucified; in your own houses the sepulcher where he

lies buried. Your own pleasure gardens are the Gethsemanes he weeps in; your own public assemblies the places where he meets the bigot, the infidel, and the scoffer. Recover his image at home, if you can; make real and vivid his presence among yourselves, and in place of the miserable pile of rubbish in Judea you will have the Heavenly Jerusalem come down from the clouds.' If ever history spoke plainly it speaks plainly in this matter. The time may come for disregarding her lesson; but we must venture to suggest a doubt that the time has yet come.

The unfortunate feature in this recent enterprise is the circumstance that it was initiated and supported by Christian people in the interest of religion. This, which was reckoned the most important condition of success, furnishes the chief consolation under failure. The work of recovering Jerusalem would be a noble one for science to take up. As prosecuted by piety, it is to be regarded less approvingly. Piety has already played too conspicuous and too fatal a part in the Holy Land. Piety reduced Jerusalem to its present condition; buried it beneath successive layers of ruin, and strewed salt and ashes over the spot it occupied. Piety is answerable for the miserable state of the Jews there, for the cruelty of the Mussulmans, for the wretched credulity of the Christians, for the lying of guides and the swindling of showman, for the brutal fights at the shrine, and the disgusting ribaldry at the church. Of late years these disgraceful demonstrations have been decreasing in frequency and violence. It is by this time generally known that nothing authentic is to be seen in Jerusalem, that ignorance and imposition reign supreme there, that the traveler gets little besides fatigue and disgust for his pains. As a natural consequence, the zeal for pilgrimages fell off, and interest was following other trails. Facilities for travel are now multiplying. The Turkish Government is building roads. An omnibus hobbles from Jaffa towards Jerusalem. But it will be long before the pilgrims to Zion will go by a straight or smooth path. While the Turkish Government does its poor best to attract Christian visitors, the Turkish people do their most efficient best to keep them away. And until the heads of the Greek and Roman Churches exert themselves to remove the abominations their subjects practice, to the scandal of the barbarian, we shall be constrained to hope that the people will have their way."

☞ A Christian reads the whole Bible, and from every part he derives intensity to his hope of approaching glory.

From the Rainbow.

### Entrance into the Kingdom.

What the Lord did mainly speak of was the future entrance into the kingdom at the time of its glorious advent. This, indeed, was, as well it might be, a theme of most solemn discourse. The Speaker depicted it, urged on to it, cautioned against bitter disappointment with regard to it. Let us hear him. One had been asking him whether those being saved were FEW: "And he said unto them, Be striving (ἀγωνίζεσθε) to enter through the NARROW door (θύρας, *Treg.*); because many, I say to you, will seek to enter, and will not have strength from whatsoever time the householder MAY ARISE and fasten up the door, (θύρας,) and ye may begin to be standing OUTSIDE and to be knocking at the door, saying Lord, open to us; and answering he will say, I do not know you whence ye are. Then will ye begin to be saying, We ate in thy presence and drank, and in our broadways thou didst teach. And he will say, I tell you, I do not know whence ye are; depart from me, all workers of unrighteousness. There will be the wailing and the gnashing of the teeth, whensoever ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, but yourselves being cast forth outside. And they shall arrive from east and west, and from north and south, and shall recline in the Kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last." (Luke xiii. 23-30.)

Observe, here, (1) that the narrow door is at the end of the way, immediately at the entrance of the palace. (2) That those who approach it may see the assembled guests inside. (3) That the Master himself acts as porter. (4) That he lets the door stand open till his acknowledged guests have entered. (5) That at an uncertain, unnamed point of time, he arises and fastens up the door. (6) That present continued striving and avoidance of unrighteousness are necessary to admission. And (7) That, failing these characteristics, none may count upon gaining admission—no amount of importunity will prevail on the Porter to re-open the fastened door. The whole description applies to the glorious Kingdom in which will be celebrated the blissful re-union of patriarchs, prophets, and disciples of Jesus from the four quarters of the globe. It cannot apply to the transitional state of things in existence when the words were spoken; save, indeed, as far as the *striving* enjoined is concerned. It cannot apply to the *present* interval. Abraham, Isaac, and Jacob are not now banqueting in the Church. What-

ever some of the details may teach, whatever may be their intended application, the one point of importance to our subject seems as bright as a sunbeam, as luminous as the meridian sun itself.

This point settled, we at once claim, as parallel, Matt. vii. 21-23; viii. 11, 12. These, too, speak of the same glorious Kingdom, of the same final entrance.

But let us listen again: "And if perchance thy hand BE ENSNARING THEE, cut it off: good is it for thee, maimed, to enter into life, rather than having TWO HANDS to depart into the gehenna, into the unquenched fire, [where their worm does not die and the fire is not quenched.] And if perchance thy foot be ensnaring thee, cut it off; good is it to enter life lame, rather than having TWO FEET, to be cast into the gehenna [where their worm does not die, and the fire is not quenched.] And if perchance thine eye be ensnaring thee, thrust it out; good for thee is it one-eyed to enter the Kingdom of God, rather than having TWO EYES to be cast into the gehenna, where their worm does not die and the fire is not quenched." (Matt. ix. 43-49.)

Here, the *parallelism* between verses 43, 45, and 47, rules that the entrance into the KINGDOM is identical with the entrance into LIFE. And further, the *contrast*, each time repeated, between entrance into life or the Kingdom of God, on the one hand; and entrance into everlasting fire, on the other, reveals, with unmistakable clearness, that the entrance into the Kingdom is future and final.

This settled, we claim, as parallels, the like interchange between entrance into life and entrance into the Kingdom in Matt. xviii. 3, 8, 9; xix. 17, 23, 24; Mark x. 23-24; Luke xviii. 17, 24, 25. Each of these refers to the final entrance—the decisive entrance into the glorious Kingdom at the time of the King's return from heaven.

Finally, we have Matt. v. 20: "For I say to you, that unless your righteousness ABOUND more than *that* of the Scribes and Pharisees, in no wise may ye enter into the Kingdom of the heavens." Here, again, manifest it is that the final entrance into the Kingdom is that which is meant; for no *other* entrance is abounding righteousness a pre-requisite.

This, again, brings at least its own context, in harmony with itself, into manifest reference to the yet COMING Kingdom.

In what position, then does this gain place us? In this; that, for ought that appears to the contrary, all of the seven distinct references to the Kingdom contained in the matchless Sermon on the Mount are references to the Kingdom yet coming in glory.

The burden of proof lies on him who may affirm that any one of them is not such a reference. We believe that, though the affirmation may be made, it cannot be proved. Let him who is able dislodge us from the position that the Sermon on the Mount, in so far as it treats of the Kingdom, treats of the Kingdom which is to appear whenever the King himself may come back.

Meanwhile, however, as we are treating, not of the Kingdom at large, but of entrance into it, suffice it to content ourselves with this more specific acquisition, that the principal entrance spoken of by our Lord is that entrance which lies yet in the future. This is the result we have come to. None can demur to the method by which we have arrived at it. We have simply used up the Concordance on the point in hand. We have found up the original term for entrance (*εισερχομαι*), and gone through the passages in the Four Gospels in which it occurs. We have evaded none. Those manifestly alluding to Present Entrance we have set down by themselves. Those manifestly alluding to Future Entrance we have, in like manner, set down by themselves. Following the lead of undeniable parallels, we have ascertained the FACT that, in as far as the word for entrance may be taken as representative of the thought of entrance, such is the result. We have thus exegetically demonstrated our right to hold this important position; viz., that the Lord Jesus, in his personal teaching while on earth—speaking frequently, as he did, of Entrance into the Kingdom of the heavens and of God—generally intended the yet Future Entrance into the Kingdom when revealed in glory at his own Second Advent.

I may, perhaps, be reminded of John iii. 1-5: "There was, however, a man from among the Pharisees, Nicodemus his name, a ruler of the Jews. The same came unto him by night and said, Rabbi! we know that from God hast thou come, a teacher; for no one is able THESE signs to be doing WHICH thou art doing, except perchance God BE with him. Jesus answered and said to him, Verily, verily, I say to thee, Except perchance one be born from above, he is not able to see the Kingdom of God. Nicodemus says unto him, How is a man ABLE to be born, being OLD? Is he able into the womb of his mother, a second time, to enter and be born? Jesus ANSWERED, Verily, verily, I say to thee, Except perchance one be born of water and Spirit, he is not able to enter into the Kingdom of God." These verses had not been forgotten. That they treat of entrance into the Kingdom is clear; but that they DESCRIBE entrance, though frequently assumed, is incorrect. They speak, not of

the ACT of entering, but of the POWER to enter. Without a new birth, an individual is powerless to see, powerless to enter, the Kingdom. The Lord says no more. He does not say that one who is born of water and Spirit is THEREBY born into the Kingdom. What he does affirm is, that WITHOUT that birth the entrance—whenever the time for it may arrive, as to which nothing is said—cannot be effected. Other and further steps may need to be taken to get into the Kingdom; but THIS, at all events, 'is essential. The converse of our Lord's strong negative asseverations (both are negative) is that one who is so born from above, born of water and of Spirit, has so far, power to see the Kingdom, power to enter it. Power to enter is one thing, entrance is another. Add to this consideration a remembrance of the Ruler's education under the Prophets of Israel and of our Lord's proved custom of generally speaking of Final Entrance at the glorious manifestation, and we may at once be satisfied how baseless is the conclusion that our Lord here DESCRIBES the entrance as consisting of the New Birth. As ability and accomplishment differ, so must it be held that the Lord referred to an entrance subsequent to the birth. He who has been born from above is ABLE to enter the Kingdom. Is not this the fair inference from what the Lord really says?—He who has NOT been born is NOT able; he who HAS been born is able. Of course he has still to "be striving," etc., to get into the Kingdom. Such, then, being the precise force of our Lord's words to Nicodemus, it follows that no other entrance can be thought of in this connection, than that final and decisive entrance of which our Lord generally discoursed.

It is, then, indeed so, as we have said; for we meet with nothing to require any abatement of the strength of our assertion—the Entrance into the Kingdom, made prominent by our Lord in his teaching, is the Final and Decisive Entrance into the glorious Kingdom to be effected when he returns to earth, bringing his Kingdom with him. All the solemn appeals, all the glowing promises, all the piercing warnings as to entrance into the Kingdom, have immediate regard to that Entrance, not the other. And these references engross the great majority of all the references to entrance into the Kingdom contained in the Four Gospels.

Such is the fact; its importance is immense. It goes far to reveal what was the main aspect in which the entire subject of the Kingdom of the heavens presented itself to the mind of our Teacher. And his view of the Kingdom was the right view. Certainly it was the right view from the plat-

No



form of observation on which he then stood ; and, provided only no dispensational epoch has since occurred to remove us to a different angle of vision, as regards this very subject of the Kingdom, then his view for the time then present should be dutifully accepted as our own for the time now present. The acknowledged pre-eminence of our Lord over all of his apostles is of but small practical worth if it does not furnish us with a strong pre-supposition that the germ of the whole truth lies in his words ; and that we are right in passing on to the teaching of his pupils, with the expectation of finding in their words simply an expansion of his. We may abide by our method of studying our subject, and so confine our present attention to our Lord's teaching alone ; we may, moreover, as further involved in this method of enquiry, leave our minds open to any modification of our general conclusions which a survey of *apostolic* teaching may require ; and yet, may we already rise to a strong persuasion that we have here an elevation which will remain visible from every point of New Testament teaching on the Kingdom of God. If the Lord Jesus has not yet come back in glory, bringing his Kingdom with him, then, plainly, the Entrance that was Future when he was on earth is still Future ; and, unless some surpassing privilege has since been disclosed, this privilege of Final Admission into the Kingdom, that figured so largely in our Lord's discoursing, should surely figure largely in ours.

J. B. ROTHERHAM.

### True Freedom.

True freedom, then, we say, consists in *being good and doing right*. And there is no liberty, for beings constituted as we are, aside from this. Those who want some excuse for unrighteousness, injustice, and iniquity, who seek an opiate for conscience, may prate about their freedom and right to do as they please—with a sense of absoluteness in the idea—but it is simply high-sounding nonsense. The eternal rule or law of right is the fundamental law of the moral universe, a law that cannot be violated without tending to anarchy and limitless disaster ; and, moreover, obedience to this great law secures our real welfare and highest happiness, as a mere fact of experience.

Has a human being the liberty in any just sense, to overthrow his true welfare and destroy his happiness ? True, licentious power to do these dreadful things one may indeed possess ; but what kind of right ? What sort of liberty ? Men have, truly, the ability to hang, or drown, or shoot themselves ; to steal the property of their neighbors and

kill their bodies ; but does any sane person reckon this a part of human freedom ? For moral beings liberty and right go together ; they have been solemnly wedded in the eternal counsels of God, and therefore can never be divorced or "put asunder" by man.

So long, now, as we obey this fundamental law of righteousness (which is only fulfilling the design of our original human nature) we are free. There is no restraint to him who really desires to do what is right, so long as this is his predominant desire. Within this vast and delightful domain he is everywhere at liberty.—*C. D. Helmer in Independent.*

For the Gospel Banner.

### Correspondence.

*Dear Brethren, readers of the Gospel Banner* :—We are glad to greet you with the pleasurable announcement of a reasonable return of good health. Have made two tours of three weeks each ; just returned last Wednesday from Cuming City ; and in Harrison Co., Iowa, at the benevolent instance of Bro. J. M. Smith, near Council Bluffs, Iowa. Wife was permitted to accompany me ; although confined to a crutch she is in pretty comfortable state, and does considerable work about the family. We feel thankful to God that it is as well as it is ; and that he has promised us our body ; "to every seed its own body," 1 Cor. xv. 34 ; and to make it "another body as it hath pleased him." Yes, then this mortal must put on immortality." The Christ is the first-fruits ; afterward they that are Christ's at his coming," xv. 22. It occurs to my mind that it is not in any way uncertain ; even were we raised the same identical being we shall be changed into the likeness of his "glorious body," Phil. iii. 21. And the Lord said, "Thou wilt not leave his soul—life—in grave, nor suffer his flesh to see corruption," Acts ii. 31. He says, "handle me, a phantom has not flesh and bones as ye see *me have*." It is I myself," Luke xxiv. 39. Again, after his resurrection he says, "thrust thy finger into my nail prints, and into my side," John xx. 27. Then we are assured that we must be as the first-fruits was,— "this mortal must put on immortality." Thank the blessed Lord. Pray for us. Waiting for the Lord from heaven.

WM. P. SHOCKEY.

There are two great facts in the history of human kind—first, death ; secondly, the judgment. There are two great facts in the biography of Christ—first, his atoning death once for all ; and secondly, his appearance to them that look for 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., JULY 1, 1869.

[VOL. XV. No. 13.]

From the Messenger of the Churches.

### The Assize of the Nations.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? Or when saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 31-46.

Having a conviction that the scene described in the foregoing quotation is seldom correctly apprehended; and having of late read several comments upon it, which seem to us to have missed the mark, we have sought, through these pages, to submit a statement of what we believe to be the true import of the picture. The reader will compare and judge, while we call his attention to the following observations:—

#### I. The time of the scene.

It is, *When the Son of Man shall have come in his glory.* That coming will be as

real as his coming *without* his glory was. That same Jesus who was born in Bethlehem, and died on Calvary for your sins and mine; who rose from the dead and ascended to the right hand of the Father; He who is our Great High Priest and Advocate with the Father; He, his ownself, is coming back to this world, and shall be bodily present, and visible to the eyes of men. Formerly he came a lowly, mortal man—despised, rejected, put to shame and death; but at the time of the scene before us he has come in his glory; and in the glory of the Father accompanied by all the holy angels. The times of the restitution of all things spoken of by all God's holy prophets of old has come; God has sent his only begotten Son to bless the earth with his presence and his rule. The acceptable year of the Lord has begun.

#### II. The parties introduced.

There is first, the Son of Man, seated on the throne of his glory. At present he sits on the throne of his Father; then he shall sit upon his *own* throne. Himself has taught us so. "To him that overcometh will I grant to sit with me on *my* throne, even as I overcame and am sat down with my Father upon his throne," Rev. iii. 21.

#### III. Before the throne there stand "All nations."

It is commonly thought that these parties include believers, the Christ, or members of the body of Christ; faithful and unfaithful, living and resurrected. Now there is no mention or indication in the language used by our Lord of *resurrection*; there is no hint that the parties before the throne are other than the nations who are alive, when the Son of Man shall come in his glory. And that these cannot include the saints who are in Christ Jesus is plain from the consideration that they, by the very act of becoming Christ's, have been chosen out from the nations. God is now taking out from among the nations a people for his name (Acts xv. 14).

Moreover, when the Christ sits on the throne of his glory, his Church shall reign with him, sit *with* him on his throne, and shall *with* him judge the nations. "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," Rev. ii. 26. "Know ye not," says Paul, "that the saints shall judge the world," 1 Cor. vi. 2. True, those who are in Christ must all appear before his judgment seat, to receive according to their works; but before he executes judgment upon the nations, the faithful in Christ Jesus shall have received their crowns and places of honor in the kingdom of God. The joint-heirs of his throne and inheritance shall, like the Son of God, have become possessors. The parties, then, before the throne are not the Church, they are *all nations*. Exactly translated, the words are, "All the nations." Sometimes they are rendered, "*The Gentiles*;" sometimes "*The heathen*." The terms "*The heathen*," "*The Gentiles*," and "*The nations*," are identical in the original, and always denote nations distinct from Israel. The parties, then, before the throne for judgment are not the Church, neither are they Israel; but they are all the Gentile nations (as we say) alive on the earth when the Son of Man shall come in his glory, and all the holy angels with him.

These nations before the throne are separated by the Judge into two companies; one company stands at his right hand, the other company at his left, waiting his decision. To those on his right hand—styled "*the sheep*"—he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" to those on the left hand he says, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Before remarking on the character of the reward and punishment, let us notice *the ground* on which these are awarded (see verses 35-45). It is because of the manner in which the nations had treated *his brethren*. The nations on his right hand are awarded "life eternal" because of showing kindness to his brethren. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Those nations on his left hand are sent to "everlasting punishment" because they had refused to perform acts of kindness to his brethren. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." There is not a word about *faith* on the one hand, or *unbelief* on the other. No charge of *apostasy* is

brought against the cursed ones, a circumstance which does not at all assort with the notion that these accursed ones are unfaithful Christians. The sole crime charged against them is their withholding the offices of kindness from his brethren when they were in distress.

Let us now pay some attention to the parties styled *his brethren*. Who are these? To this question we can get no positive reply, and are therefore shut up to the necessity of resorting to *inference*. There are only two classes of persons to whom we can conceive of the term *brethren* in this case being applied, namely, those who are children of God by faith in Christ Jesus, and the people Israel, of whom is Christ according to the flesh. In our judgment it is the latter. It should be noticed, however, that these brethren, whoever they be, are not the subjects of *judgment* in the scene before us. The only parties under judgment here are, "the nations" called "sheep" and "goats," from both of which the *brethren* are spoken of as being distinct. "Inasmuch as ye have done it (or did it not) to one of the least of these my brethren, ye did it (or did it not) to me." These latter words recall to our memory, and seem but the echo of the description of Jehovah's love for Israel, by the prophet Isaiah. "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old," Isa. lxiii. 9. And also that expression of peculiar love and care of God toward his chosen people in the prophecy of Zechariah, "He that toucheth you, toucheth the apple of his eye," Zech. ii. 8. The righteous nations standing on the right hand of the King on his glorious throne, in the picture before us, are those nations which have showed kindness to Israel in the days of calamity, as Moab was enjoined to do. "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler," Isa. xvi. 4. So also the inhabitants of the land of Tema brought water to him that was thirsty, and anticipated the wants of the fugitives with bread. Isa. xxi. 14. Israel's day of calamity is not yet over; a great day of trouble for Jacob is still to come; and in that dark and cloudy day when the hosts of the Assyrian come into the land "like a storm," and like a cloud covering the land, some of the nations shall stand in the way and befriend Israel—hitherto a people scattered and peeled. Isa. xviii; Ezek. xxxviii. 13. These friendly nations shall be blessed by God, but all those who spoil and ill-treat Israel shall perish, yea, be utterly wasted.

The scene before us will be better appreciated placed alongside of that one depicted in the Book of Joel, chap iii.—“In those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations (Heb. all the nations) and will bring them 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.” ver. 1, 2. “The valley of Jehoshaphat,” literally rendered into English, is “*The valley of Jehoshaphat’s judgment*,” and there are good reasons for believing that the application is not derived from Jehoshaphat, one of the kings of Israel, but that it is applied because of the transactions predicted to be done in that place at the time specified in the prophecy. The same place is called “The valley of decision,” in ver. 14. “Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley decision.” The reader is requested to open his Bible at the place we have partially quoted from, and judge whether we are right in regarding the scenes described there and in Matthew xxv. being the same. That the *Judge* is the same person in both cases will, we presume, be admitted; and that the *subjects* of the judgment in both cases bear the *same designation* cannot be denied. In both cases they are styled “*All the nations*.” On a former page we have stated that the words, “The nations,” “The Gentiles,” and “The heathen,” are only varied renderings of the same terms in the original, and that in Scripture they are used in reference to all nations distinct from God’s nation, Israel. In the third chapter of Joel we have these various translations used: Thus in verse 2, “I will also gather all the nations;” in verse 9, “Proclaim ye this among the Gentiles;” in verse 11, “Assemble yourselves and come all ye heathen;” and considering the similarity of the scene, and the common usage of the terms, we have no hesitancy in concluding that the parties on the right hand and on the left hand of the Judge, termed “All the nations” in Matthew xxv. are, as well as in Joel iii., all the nations, in distinction from Israel, living on the earth at the time specified. Manifestly, the *crime* charged against the nations assembled in the valley of Jehoshaphat’s judgment is their ill treatment of Israel, the heritage of the Lord; and the similarity of the circumstances, along with other considerations mentioned at the outset, lead us to the conclusion “the brethren avenged in Matthew xxv. are also Israel.”

To this view of the subject it may be ob-

jected that the declaration, “These shall go away to life eternal,” cannot apply to nations as such, for how can a nation have eternal life? Further reflection will, we think, show this objection to be very superficial, for if the *existence* of a nation as such be admitted, the continuance of that existence for evermore is surely conceivable. The privation of *nationality* and civil rights and privileges is no new thing in the earth; and considering that there are to be nations on the earth—subject, indeed, to Israel, but yet distinct from it—in the age to come; and considering that the restoration of *nationality* to the house of Jacob is a striking feature of its future glory, we submit that the objection entirely misses the mark.

An objection of a similar nature is brought against our view of the passage in the words, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!” This language is held to be inapplicable to nations. To those who believe that all nations are to be destroyed at the coming of the Lord—Israel and those not Israel—and that the Church is to remain sole occupant of this green earth, the objection must appear formidable enough. But it is surely for want of thought that any, whose hope is, as the associates of the Messiah, to rule over, and be blessers of the nations in the kingdom of God, can consider it to be of any weight. It is no new thing for God to prepare, or appoint nations a place in the earth. Not only did he give a land to Israel and Edom, and Moab, and Ammon; but the Apostle Paul has declared that God “hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the time before appointed, and the bounds of their habitation,” Acts xvii. 26. Since there are to be nations in the kingdom of God—and these are “the left” who have escaped the just judgments of God—and as we cannot suppose they occupy their place in the kingdom by accident, but according to the purpose of Him who sees the end from the beginning, and worketh all things according to the counsel of his will, we are shut up to acknowledge the applicability of the language to those nations who are to be the subjects of the future kingdom of God.

It is true that blessed nations are invited to “*Inherit* the kingdom prepared” for them; and that we are assured elsewhere that “Flesh and blood cannot *inherit* the kingdom of God.” In the latter case there can be no doubt that the term *inherit* is employed in the high sense of inheriting as proprietors; but it is not doing violence to the common usage of language to understand

the term *inherit* in Matthew xxv. 34 in the lower sense of inheriting as tenants or subjects. It is only in this inferior sense that the nation of Israel can inherit the land promised to Abraham, Isaac, and Jacob. As occupants of that land, they shall have a share of the kingdom of God. The great Proprietor has appointed all the land promised to Abraham for a dwelling place for Israel—to each tribe its allotted share—and while the seed of Abraham, the Christ, and those who are accounted one with him, have the rule over that and all other lands, the sons and daughters of the house of Israel shall possess that land, as its occupants by the appointment of God; and it seems but a piece of hypercriticism to object to the application of the term *inherit* in reference to their share in the kingdom of God. For them, as well as for the joint-heirs with Christ, God has prepared his kingdom. And not for these alone; beyond the land of Israel other nations shall exist, and have their "local habitation and a name" by the appointment of God. The God of Abraham announced his purpose concerning their place in his kingdom, when he said "In thee shall ALL the families of the earth be blessed;" and, in the 72nd Psalm, that preparation is declared in the hope-inspiring strain—"All nations shall call him blessed." In view of all this we find it hard to conceive how any unbiassed mind can see any impropriety in the application to "the nations of them that are saved," of the language, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The whole scene in the passage before us, thus understood, is suggestive of many important considerations; but the space we have already occupied forbids the expressing of them in this article. Leaving the reader to follow his own reflections, we humbly submit the foregoing paragraphs to his candid examination.

W. L.

For the Gospel Banner.

### The Judgment—No. 6.

With this we conclude our articles on the judgment. It is hoped that if none have realized any information, that some have been benefitted by having the mind to react in such a way as to see more light, and we hope that it will reflect the true light.

In all the law of Moses we see nothing like a judgment-seat to try the nations before they were ordered to be exterminated; nor any thing like a future judgment, after death. In reference to Pharaoh it is said, "even for this same purpose have I raised

thee up." So we conclude with other nations, both ancient and modern; they are at the disposition of God. We find in the wise man's sayings—"I know that whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men may fear before him," Eccl. iii. 14. "Consider the work of God, for who can make that straight which he hath made crooked?" chap. vii. 13. "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps," Jer. x. 23. "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper; wherefore are all they happy that deal very treacherously? Thou hast planted them, yea they have taken root. They grow, yea they bring forth fruit; thou art near in their mouth and far from their reins," xii. 1, 2. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil," xiii. 23. "And he changeth the times and the seasons; he removeth kings and setteth up kings. He giveth wisdom to the wise and knowledge to them that know understanding," Dan. ii. 21. Daniel explains, "the living may know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," iv. 17. "He keepeth the paths of judgment, and preserveth the way of his saints," Prov. ii. 8. "Whoso findeth me findeth life, and shall find favor of the Lord," viii. 35. "O Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us," Isa. xxvi. 12. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered," xxix. 10. "And there shall be a bridle in the jaws of the people causing them to err," xxx. 26. "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first and the last," xli. 4. "I will say to the north give up, and to the south keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. For I have created *him for my glory*, I have formed him, yea, I have made him," xliii. 6, 7. "And who, as I, shall call, and shall set in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them," xlv. 7. "They have not known nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand," ver. 18. "I have created the earth and created man upon it, I, even my hands, have stretched out the

heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts," xlv. 12, 13. "For do I now persuade men, or God?" Moses spoke plainly to the people, and said, "yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day," Deut. xxix. 4. Then Moses told them for the Lord, "for I know their imagination which they go about, even now, before I have brought them into the land which I swear," xxxi. 21.

Without multiplying quotations, we assume that from what is written, just cited, that all things are arranged and unalterable, and that God's purposes are both known to him, and it is impossible to change them. It will be said hereafter, as now, that "the election obtained it, and the rest were blinded," See Rom. x. 7.

There is a sense in which sins are remitted, often alluded to in Scripture, that does not put the blame on the actual transgressor, but on those unconnected with it long after; as when the blood of Abel and Zechariah, were to be required of this generation. And another kind of remission is shown to Ezekiel, and explained that he was to bear the sins of Israel. So whatever God ordains to pardon, by any means, that becomes the law. And thus we see the saints are delivered, or shall be from the wrath to come, by laying upon the Lamb of God the sins of his people, and not imputing to them their trespasses; and blotting out the hand-writing that was contrary to us.

Notwithstanding it is a fact that the saints are already chosen, exactly as was Isaac, before birth, and not for works, but for God's own purposes—God's future government is to be ruled by those all righteous, who are to occupy by ordination of God's own appointment, who of course would choose only such as suit his purposes. Why should he have any others, or what do they lose if they are not chosen? God's wisdom has dictated the whole thing. While "we were yet without strength in due time Christ died for the ungodly. . . . But God commendeth his love toward us in that while we were yet sinners Christ died for us. . . . for if while we were yet 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. 6, 8, 10. Reconciled to God by the death of his Son, and God to us before the death of his Son, which was manifested by sending him while we were yet sinners, is positive evidence of his forbear-

ance, not only now, but it delivers from the wrath to come.

We think it clear that all the prophets and apostles were of the very strictest kind of predestinarians, or they never would have written what they did. And we therefore conclude that they do not contradict themselves; nor did they use such words to convey ideas as are now being used. "How unsearchable are his judgments! and his ways past finding out!"

Notwithstanding the Christians were and are ordained to eternal life, it was not so reported by the apostles in their preaching the first lessons of the gospel, but was made known for their edification and comfort afterwards; and then in such a way as to leave no doubt. And we confess that in some of the epistles it seems that their election depended upon their own acts, from which we conclude that it was according to their own thinking, and were thus left to strive under the impression a while. That "stumbling stone" that lay in Zion was stumbled over, of whom Peter says, "whereunto also they were appointed." The deliverance of such as are found in the book of life, spoken of by Daniel, alludes to his people, the Jews, when a mortal seed is saved; and we think it likely that the enrollment is made in that generation when Elijah restores what belongs to him to do. See also Mal. iii. 16-18.

To sum up in a few words, not recapitulating;—God has ordered all things, including powers, governments, and of course whatever means by which the powers are brought about. He also has made all nations to dwell upon the face of the whole earth, and has determined the extent of their countries, making the people for just such purposes as befall them; and there is none other God but one, and therefore can be none to hinder or prevent. God was the judge of the antediluvians, condemning them without trial, as he ever after did; only under the law of Moses, judgment was put in the hands of men to a certain extent. So will it be in the age to come, in the government over all that are allowed to remain; then the saints shall judge the world, who are to receive that gift of the king. Then a burning wrath will remain upon all iniquity and continual judgment. B. SWEET.

☞ Christ is preached unto us as the Redeemer; preached unto us as the Restorer; preached unto us as having paid the price, and exhausted the penalty, and given us to hope, and to be assured that He who came to our world its Redeemer on a cross, will return to our world its Restorer wearing many crowns.

For the Gospel Banner.

### Was Lazarus Raised Mortal?

We have been invited to prove that Lazarus was raised mortal. We are not very sanguine about being able to prove anything these times, when there are so many hobbies and whitts enshrined in the minds of men, like so many golden calves, and receiving the veneration and adoration that should be exercised towards the thoughts and wisdom of God, as contained in the Scriptures of truth. Some there are who do not appear to know when a thing is proven, for the same thing is repeated over and over again, with as much complacency as if it had never been exposed.

In regard to Lazarus we would ask, in the first place, where in all the Scriptures it is ever alleged that he was raised immortal? They who believe that he was raised immortal believe it without testimony. It is with them a mere assumption, without a particle of evidence. It is time enough to believe that Lazarus was raised immortal when the Scriptures say so. As the Scriptures do not assert that he was raised immortal, it devolves upon those who believe he was so raised to give the evidence upon which their relief is based. We have no desire, however, to shirk the task imposed upon us, the more so as we think there are thoughts on the subject in the Scriptures which have been latent—lain dormant, how long we do not know. If this is so, it is time they were pointed out, and that they took their place as part of God's teaching, for it is written, "they shall be all taught of God."

In regard to Lazarus, then, we would remark in the first place, that he was not the first person raised from the dead. In reference to Elijah and Elisha it is written in Hebrews, "women received their dead raised to life again." The one woman was the widow of Zarephath, and the other the Shunamite. Whoever supposed or alleged that these two women received their dead raised to immortal life? Paul does not say so, and why should we say so, or think so. Neither does John say of Lazarus that he "came forth" to immortal life. Why should we say it? Ought we not to be content to believe what the Scriptures do say, without believing what they do not say? A great deal of the trouble and dissention that exists arises from believing and teaching and insisting upon mere figments of the imagination. Christ simply said to Lazarus, "come forth," and he that was dead came forth. In the whole narrative there is no ground for the belief that Lazarus came forth to anything but natural life.

But it may be said that the case of Lazarus is in the New Testament whilst those of

the aforementioned women is in the Old, and that it was Christ in the one case, and only Elijah and Elisha who performed the miracle in the other. It is further supposed that to make this discrimination is honoring Christ. We think it is exactly the reverse—it is pulling him down. Lazarus was asleep—and how would it sound to say, that Lazarus was the first-born of them that slept? Lazarus was dead—how would it sound to say that Lazarus was the first-begotten of the dead? Would not this be depriving Christ of the pre-eminence in this particular? How would our ears like the sound, Christ is become the second-born of them that slept?—the second-begotten from the dead? What more proof is needed that Lazarus was raised mortal, than the Scripture proposition that Christ was the first-born of them that slept?—the first-begotten from the dead? "He was the first that should rise from the dead." They who do not see in these statements regarding Christ, enough of proof that Lazarus was raised mortal, do not know when a thing is proven. We ask on the other hand for the proof that Lazarus was raised immortal. We know it is usual to explain or construct these sayings by making Christ the chief-begotten, the chief-born, the chief that should rise from the dead, but this is simply ridiculous, irrational, and worse, it is tinkering and tampering with the Scriptures to an unwarrantable degree.

Again, Christ is the forerunner into that within the veil. Paul tells us that the veil is the flesh. So Christ is the forerunner in passing through the flesh into that within, or beyond the flesh. Now if Lazarus had passed through the flesh when Christ raised him up, how could Christ be called the "forerunner?" To Lazarus would belong the title of forerunner, and Christ would be Lazarus' follower. Furthermore, on the supposition that Lazarus was raised immortal, Heb. ix. 8 would be contradicted, for then the way into the holiest of all was made known while the first tabernacle was yet standing. From all these considerations it would appear to be incontestably proven, that Lazarus was raised mortal.

We now propose to proceed a step further and to show that even Elijah is not yet immortal. Christ's claim to being the forerunner into that within the flesh must be absolute, and this claim stands in the way of Elijah's immortality, aye and of Enoch's too. This is not all the evidence there is to support this position. In Hebrews xi, we have given us a catalogue of the elders, and a recital of their works of faith. Enoch is one of those elders mentioned by name. Elijah is another, mentioned not in his case

by name, but equally certain by a work of faith which he performed, viz., "women received their dead raised to life again." This language can point to no other individuals that ever trod this earth than Elijah and Elisha. Now what did all these elders, including Enoch and Elijah obtain. They obtained a good report through faith. All of them? Yes, all of them. Did they not receive the promise? No, not one of them. Why so? Because "God having provided some better thing for us, that they (all the elders who obtained a good report through faith) without us should not be made perfect." Enoch then is not yet made perfect. Elijah is not yet made perfect. They will not be made perfect without us. What is it to be made perfect? From the case of Christ, the forerunner, we may learn. Heb. ii. 10—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." What were the sufferings which made Christ perfect? Read the 9th verse—"But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man." Thus did Christ pass through the portals of the grave into the perfect state, becoming the first-fruits of them that slept—the first-begotten from the dead, that in all things he, and not Elijah or Enoch or Lazarus, might have the pre-eminence. What was "perfect" in the case of Christ, the forerunner, the same is "perfect" in the case of his followers, Enoch, Elijah, Lazarus, and ourselves; and the doctrine of the Scripture is, that we are all to be perfected together. Again, Christ was to taste death for every man. How could Enoch, Elijah, etc., be immortal before Christ had tasted death for them? The same writer in addressing the Corinthians says, "If Christ be not risen, they are yet in their sins," so that in the absence of the resurrection of Christ, Enoch and Elijah would be yet in their sins, at least up to the resurrection of Christ. "But now is Christ risen and become the first-fruits of them that slept." Again, "by man came death." Did immortality come by Enoch or Christ Jesus? Again, "in Adam all die." Were Enoch and Elijah made alive in themselves? Certainly not, if made alive with immortal life that must be in Christ, which could not obtain prior to the resurrection of Christ. After what order is immortal life conferred? "Every man in his own order; Christ the first-fruits, afterwards they that are Christ's at his coming." Were Enoch and Elijah

Christ's? Certainly. Then they will be made immortal at the coming of Christ.

We may be told that Enoch was "translated that he should not see death." So we are taught; but in the same chapter we are informed, that these all, who had obtained a good report through faith, Enoch included, obtained not the promise, God having provided something better, that they without us should not be made perfect. And Elijah was taken up into heaven. No matter; reading on we come upon the same all-inclusive principle—"they without us should not be made perfect." And was not Moses on the mount of transfiguration? If he was really there, and not in vision, still the principle of Paul in Hebrews accurately define his state as mortal. Is Enoch and Elijah alive now? Undoubtedly. Where are they? The Scriptures do not say, but they will come with Christ from wherever they are, for he is to come with all his saints. Now, if these deductions are correct, we ought to know them, and we ought to believe them—they are in the Scriptures for the purpose of being believed.

It is furthermore stated, 1 Tim. vi. 17, that the blessed and only Potentate alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see. This again excludes Enoch, Elijah, Moses, or Lazarus, from heaven and immortality. Christ said also, that the Father hath life in himself, and He hath given to the Son to have life in himself—not to Enoch, Elijah, or Lazarus. Christ is the channel through which eternal life is conveyed to man. This life could not be conveyed prior to the resurrection of Christ, and why three or four men should obtain it even then, after living hundreds of years without it, we do not see, in face of the principle contained in Hebrews of the perfecting of all together. Many more scripture statements might be adduced against the assumed immortality of Enoch and Elijah, but these must for the present suffice.

MORE ANON.

For the Gospel Banner.

### Is the Pope the Man of Sin?

If the investigation of this subject is compatible with the progress of discovery, I for one should like to hear the result; for if he is, should we not know it? but if not, ought we not to know who he is? or who he is to be?

Paul appears to make the subject important, for he says, "Let no man deceive you by any means; for that day (the day of the Lord) shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth



and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. \* \* \* Whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish," 2 Thess. ii. 3, 4, 9. This personage, whoever he may be, "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," ver. 8.

Now if the Pope, or Papacy, is what Paul means, then St. Peter's church at Rome must be "the temple of God;" for there the Pope has only had his seat. But is it possible that Christ will come and claim that Church as his? or could Paul call it the Temple of God? By whom, I ask, was it built? only by an apostate christian power, and for the express purpose of promulgating and establishing Roman Catholicism; and nothing else in it has been taught. What attachment or respect has the true christian for it, or the doctrine its supporters teach? If Paul calls it the temple of God, surely we should; and would not this make it obligatory to accept as genuine, and of God, the doctrine that the builders and supporters advocate? for character can only give that title; and of course there must be at least something godly in the character to justify the appellation. But can we find a godly trait in the papal character of any note. The question is, what temple is it? and who is this son of perdition, who is to occupy the temple of God at the coming of Christ, and who is then to be destroyed?

We will now cite Mal. iii. 1-4;—"And the Lord whom ye seek shall suddenly come to his temple. But who may abide the day of his coming, and shall stand when he appeareth? And he shall purify the sons of Levi, and purge them as gold and silver. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years." The context plainly proves this to be the second coming, and that there will be a temple then erected. And may we not suppose that they who seek him or as Paul says, "And unto them that look for him shall he appear," etc., Heb. ix. 28,—the wise who shall understand, Dan. xii. 10, are the people who are yet to build the temple for their God and kingdom, and are to enter it with tribulation? "And serve him day and night in the temple," Rev. vii. 16. "And there was seen in his temple the ark of his testament; and there were lightnings and voices and thunderings; and an earthquake and great hail," xi. 19.

Now the temple that is here spoken of is

surely a church edifice; and the Revelation was written after the destruction of the temple at Jerusalem in A. D. 70 and that has not been rebuilt. But do not these prophecies plainly teach that there will be one at the time and place of the Advent, and of course that the erection of it is yet future? But a little further. Matt. xxiv. 15; and Mark xiii. 14, say,—“When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,” etc. Let me here stop and say, that we should not confound these two prophecies with Luke xxi. 20, “When ye shall see Jerusalem compassed with armies then know the desolation thereof is nigh.”\* This refers to the destruction it received by Titus in A. D. 70. But the two former are not fulfilled; and of course are not parallels; but refer directly to Dan xi. 31, which says, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate.”

Now the city and the sanctuary were destroyed—see Dan. ix. 26—in A. D. 70. But in this case the sanctuary is only polluted. The phrase “shall pollute the sanctuary,” supposes the temple to have been rebuilt, and of course the sanctuary. See Heb. ix. 2; Psa. lxxii. 17. But by whom is it polluted? Paul tells me, that it is (as I understand him) by the man of sin; the son of perdition, (not an official dynasty;) and who comes after “a falling away,” or as the *Emphatic Diaglott* has it, “Apostacy,” and the *Douay*, “Revolt,” when he is revealed and destroyed by the Messiah. And for what, I ask? Because he made war on the saints—took their all; and seats himself in the temple they had built for their God. See Dan. vii. 21-25; viii. 10-14; ix. 27 l. xi. 21, 31, 45;—the latter reads, “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, (Jerusalem, see ix. 16,) yet he shall come to his end, and none shall help him.”

It should be remembered that the first mention Daniel makes of this personage in chap. xi. 21, is as a vile person; and is the same that is spoken of in verse 31, and 45, when he comes to his end. And when is that says one? let Daniel decide in the next verse—“and at that time shall Michael

\* We would respectfully suggest here that the armies spoken of by Luke which desolated Jerusalem, were the “abomination of desolation” of Matthew and Mark. This is plain from the caution given in the same connection, in all the three gospels, of the necessity of fleeing to the mountains, when the disciples should see that sign take place. We think the reference to Daniel the prophet is to be found in chap. ix. 26, 27 rather than in Dan. xi. 31.—EDITORS.

stand up;" etc. "And there shall be such a time of trouble as never was." "And many of them that sleep in the dust of the earth shall awake," etc. Now Matthew and Mark speak of this abomination as being at the coming of Christ; and give reference to Daniel for particulars, who says the vile person who places the abomination that maketh desolate, comes to his end at the resurrection—at the same time that Paul's man of sin does; the son of perdition, who sitteth in the temple of God, showing himself that he is God. This is tantamount to Daniel's description of the same person who plants the tabernacles of his palace between the seas in the glorious holy mountain—Jerusalem—and comes to his end, when many awake from the dust of the earth.

Once more. The object of the Revelation is to "show things that must come to pass." Chap. i. 1; and xi. 1. 2, says, "Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot for forty and two months." Here are a few facts to notice. First, that this was written after the destruction of the temple by Titus in A. D. 70. Hence the Revelator assumes the fact that it is to be rebuilt; and of course before it can receive the aforesaid measurement. And also the measurement is before or at the time the court and city are given to the Gentiles for 42 months—1260 days. Or as Daniel says, "Until a time and times and a dividing of time," vii. 25.

Now observe that this is THE temple of God—the same temple that Paul says the son of perdition is in at the coming of Christ. Do not these testimonies prove Daniel's prophetic days to be literal? "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, (as expressed Dan. viii. 11, 12; ix. 27; xi. 31,) there shall be 1290 days," xii. 11. Here we find that the date of the days is at the setting up of the abomination, and includes the time that all things were given into the hands of the son of perdition; who manages the apostate side of the Armageddon battle; see Rev. xvi. 14, 15; Zech. xiv. 1-5. "Blessed is he that cometh to the 1835 days." "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Now if Daniel does not stand in his lot before the Advent, will not these days bring it? A. LARKIN.

*Mt. Sterling, Ill., June, 1869.*

### Signs indicative of the Advent.

"And what I say unto you, I say unto all, *Watch.*"

Such is the language of the Lord Jesus, defining for every believer in every age, his proper position with regard to the Second Advent. To each and all, it is not to be a dreamy anticipation of the far-off future, but a *present possibility*, for the realization of which we are to look and wait. Thus the exhortation entirely overturns the prevalent theory which teaches that there is to be a millennium of righteousness this side the advent. We cannot watch for an event *certain* to be over 1,000 years distant; but we are commanded to watch for the Lord's coming, and that not once only, but repeatedly—no less than six times in this very sermon by Christ upon Olivet. And to the apostles and early Christians, obedience to the command was an essential duty—their great distinguishing characteristic. The Thessalonians "turned to God from idols, to serve the living and true God, and to *wait for his Son from heaven.*" The great lesson taught was to look "for that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ;" to be "*looking for and hastening unto the coming of the day of God.*" Even the Church at Corinth, amid all its corruption, excelled the Churches of modern days in this, that they "came behind in no gift, *waiting for the coming of the Lord Jesus Christ.*" To inspired men of those early days the advent was a possibility of their own lifetime. Paul wrote of "*we who are alive, and remain until the coming of the Lord,*" and stated that "*we shall be changed,*" as though he expected to be of the number; and urged Timothy to keep the commandment "*until the appearing of Jesus Christ;*" evidently anticipating that this glorious event would be the close of Timothy's earthly life. Unfavored by the advantages of modern enlightenment, he did not know that the coming of Christ really meant the destruction of Jerusalem; that in fact he would "come" while he remained away; that his "presence" was a term used to denote his absence. He looked for an actual personal return, which should crown his life with glory. And so the faithful disciple in every age must look and hope until the hope blossom into a reality, and earth become the presence chamber of the KING; for "*what I say unto you, I say unto all, WATCH!*"

Compliance with this injunction demands not only a constant preparedness of heart and life to meet the returning Lord, but also an attentive prayerful observation of "the signs of the times," that we may know when "the coming of the Lord draweth

"nigh." Not that we are to attempt to ascertain the date of his appearing, which was unknown to the God-man himself. In stern rebuke of all such investigations, he uttered the words, "It is not for you to know the times or the seasons, which *the Father hath put in his own power.*" Acts i. 7. This statement is not limited to the present time, but is given as a general truth which would be applicable to all times; the times and seasons are not our concern, they are in the Father's power. It is and ever will be true that, "Of that day and hour knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father" (Mark xiii. 32;) that so far from this, "In such a hour as ye think *not*, the Son of man cometh." Matt. xxiv. 44. It is, therefore, by no means surprising that the uninspired predictions which were so freely hazarded respecting 1866-68 have been entirely falsified. The time of the revelation of Messiah as the sufferer, was revealed to Daniel; but the time of the revelation of Messiah the King, is a secret locked in the bosom of the Infinite.

But it is clearly revealed that, when the final hour is closing upon us, the earnest student of God's word will be aware of its near approach, though still ignorant of the exact period. We need but refer, in proof of this, to the words of our Lord in immediate connection with his warning as to the impossibility of our knowing the day and hour of his return; wherein he plainly tells us that just as the budding of the fig tree in the East indicates the approach of summer, so the fulfillment of the predictions previously uttered will indicate to us that the advent is "near, even at the doors" (Matt. xxiv. 32; 33;) or, as Luke records it (xxi. 29-31,) "that the Kingdom of God is nigh at hand;" the advent and the kingdom being in the Scriptures inseparable. Hence, manifestly, it is our duty to study the signs which are recorded, and to watch carefully the progress of events, that we may know when the coming and the kingdom of our Lord are near. We cannot know the exact time; but we may, we ought to know "what manner of time the Spirit of Christ did signify," not only in speaking of "the sufferings of Christ," but also of "the glory that should follow." 1 Peter i. 11. It is wrong to seek to be wise *above* what is written; but it is well to be wise *up to* that which is written. Otherwise Christ would come to us with the same thief-like suddenness as to the careless world; for these are his words:—"If thou shalt not watch, I will come to thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii. 3. As a voyager storm-tossed upon

the mighty ocean, with eager eye peers into the darkness, seeking the first streak of dawn; as the general, shut up in the besieged citadel, glass in hand, sweeps the horizon in search of the relieving army, and strains his ear to catch the first note of their advancing music; so we, storm-tossed by the billows of the world, enshrouded by the darkness of time, and beleagured by the hosts of sin and Satan, must watch for the first glimmer of approaching day, and listen for the first notes of heavenly music which shall sound around his chariot whose very presence shall be light and victory.

Very minute is the picture given by our Lord (Matt. xxiv. 3-28) of the days before the advent. Primarily fulfilled at the destruction of Jerusalem by the Romans, these predictions are manifestly destined, like many other prophecies, to be finally and completely realized in days yet future. For among them we find the time of unequalled tribulation, which Dan (xii. 1, 2) expressly associates with the resurrection of the dead, and which accordingly is here distinctly placed *immediately* (v. 29) before the Second Advent, the *parousia*, of the Son of man—a word which is never used figuratively, but always denotes actual personal presence.

In reply to the disciples' enquiry, our Lord first cautions us against the error which has been frequently committed, that of supposing *any* time of great national commotion to be the time of the end. "Ye shall hear wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but *the end is not yet.*" The events which will really indicate its approach are then given; and demand most careful consideration. They are 1st; Wars, *accompanied or followed by famines, pestilence, and earthquakes.* 2d; Revival of a general spirit of persecution against the people of God. 3rd; Declension and apostacy in the professing Church, which will pass into its predicted Laodicean state of lukewarmness and worldly pride, as described (Rev. iii. 14-18), the nominal servants of Christ will be guilty of all manner of sins, as described (2 Tim. ii. 1-5,) "having the form of godliness, but denying the power thereof." 4th; Abundance and success of false prophets, a prediction expressly confirmed by the Spirit to Paul (1 Tim. iv. 1-3,) when many shall give "heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy;" 5th; Iniquity abounding. The whole will culminate in a time of tribulation unequalled in the history of man. Such is the inspired description of the world before the advent—a terrible comment upon the fond dreams of the Church, and of reformers generally.

They speak only of peace and progress; God tells of nothing but war and retrogression. Among all these signs of the end, there is no mention made of that millennium of righteousness which we are so confidently assured will precede the advent. Evidently Christ knew of no such period; if he had, so prominent a sign of his coming would not have been omitted.

The events thus described will of course be fully realized only just before the Lord's return, but it is reasonable to suppose that their grim shadows will be cast upon the map of time some little while before, and gradually deepen in intensity until they issue in the darkness of the unequalled tribulation; and already those shadows appear to surround us. Europe groans beneath the tramp of armed millions, provided with the most perfect instruments of destruction, and momentarily expects the word that will plunge a continent into a sea of blood; while gaunt famine stalks through the world, the pestilence fastens on man and beast, the earthquake shock overturns cities, and depopulates whole provinces. Scepticism and infidelity are rampant. The Philadelphian spirit in the church is rapidly giving way to Laodicean coldness. Mormonism and Spiritualism count their myriads of adherents. Crimes of unsurpassed baseness and cruelty blacken the character of man. All things portend a fearful crisis in human affairs, and the boldest heart quails at the prospect, and dreads the issue. We see "upon earth distress of nations with perplexity; men's hearts failing them for fear and for looking after those things which are coming on the earth." Cheering is the promise, "When these things begin to come to pass, then look up and lift up your heads, for your REDEMPTION DRAWETH NIGH."

There is yet one other sign given us by our Lord which demands special attention, standing, as it does, apart from the others, and being a direct answer to the disciples' question. "What shall be the sign of thy coming, and of the end of the age?" is their inquiry; and this is the reply: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." We do well to give particular heed to this statement, and carefully note its meaning. A curious version of this text is abroad in the Church, which runs thus: "This gospel of the kingdom shall be preached in all the world, and then the end shall not come for over one thousand years." Only one manuscript, however, favors this reading, one which was discovered some little time ago by a distinguished post-millennarian in an obscure corner of the cathedral of the imagination. All

other copies favor the common reading, which is doubtless correct. If so, the common idea of the Church as to the ultimate effect of her proclamation of the gospel, is a fallacy. It is not designed to convert the world, but for a witness; not to bring about the reign of righteousness, but to be a sign of the end, the "good news" of a kingdom yet to be established. When in olden days Israel laid siege to Jericho, it was not the blowing of the rams' horns which hurled down the walls, neither will it be the blowing of the gospel trumpet which will hurl down the kingdom of Satan. A special interposition of divine power overthrew Jericho after Israel had done its appointed work, and so when the Church has fulfilled its mission, and preached the gospel to every creature, a special interposition of divine power shall overthrow the dominion of sin in the world, "then shall the end come.

In the apostles' days the gospel was proclaimed through the known world, and then the end came, the end of Judaism and the destruction of Jerusalem; so in after years it shall be proclaimed throughout the actual world, and then shall the end come, the end of sin and the destruction of the kingdom of darkness. "In after years," did we say? may we not identify the time with our own day? In this Philadelphian era of the Church the gospel has been proclaimed to well nigh every nation: THE END draws rapidly on.\*

Another predicted sign of the end which claims our consideration is the growth with the church of an interest in and acquaintance with, the great truths pertaining to the doctrine of the Second Advent. The bright rays of the coming day of glory will be cast over the Church, and arouse its members to a higher consciousness of its great importance; this is repeatedly intimated. Daniel records (xii. 4) that he was addressed by the heavenly instructor thus: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." These words may doubtless have a general application, and teach that the means of locomotion will be general at the "time of the end," and that knowledge will be widely diffused. So understood, the prediction has a very obvious and remarkable adaptation to these days of

\* In this we differ from the writer. The gospel preached by missionaries is not the gospel of the kingdom. We look for this universal proclamation when the angel shall fly through mid-heaven with the everlasting gospel to preach, Rev. xiv. 6, 7—an authoritative message to the nations, after the resurrection of "the first-fruits," and before the gathering in of the harvest of the earth, (ver. 15.) the fall of antichrist, and the establishment of the kingdom of God.—EMROU G. B.

the steam engine and the electric telegraph, especially if the idea of some critics be well founded, that the word "increased" has the idea of "flashed by lightning." But the context demands a particular application of the words to the subject under consideration; the prophecies given through Daniel will be little understood, will be "shut up and sealed," until "the time of the end;" then "many shall run to and fro" to expound, and "knowledge" respecting them "shall be increased." Exactly confirming this is the language of verses 9, 10, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; BUT THE WISE SHALL UNDERSTAND." It is obvious that these prophecies relating to the time of the end are destined to be more clearly understood by "the wise," the Lord's true people, as that time draws nigh.

The parable of the ten virgins (Matt. xxv. 1-13) teaches the same truths. Very apt and striking is the picture of the professing Church through the long centuries of the Lord's absence: "While the bridegroom tarried, they all slumbered and slept." But at midnight the cry was raised, "Behold the bridegroom cometh;" teaching us that just when the prospects of the world and the Church look darkest, when failure has been conclusively written upon every plan of regeneration, in the very midst of her Laodicean declension, the Church will be summoned to a consideration of the long-forgotten hope, the return of the Lord. And even now the cry is ringing in our ears, from every denomination of Christendom the Lord is raising up witnesses to this glorious truth. For our encouragement let us note the promised result: "Then all those virgins arose and trimmed their lamps." Yes, ALL! The whole Church is yet destined to be aroused to a consideration of this glorious hope, so far at any rate as to make ready to meet the Lord; but some will be aroused in vain; five of the virgins were foolish and began to prepare when too late. Many hanging on the skirts of professing Christendom will study these subjects only idly, and curiously, and so will study in vain; but "the wise shall understand." What Paul told the Thessalonians will prove true of the Lord's disciples generally: "Ye, brethren, are not in darkness that that day should overtake you as a thief." They will see the day approaching" (Heb. x. 26), and will prepare for its solemn moments. The Son of man will "not find faith on the earth" (Luke xviii. 8); the world will cry, "Where is the promise

of his coming?" (2 Pet. iii. 3, 4.) but the Church will at last be flooded with heavenly light, and again shall sing the song of early years, "The Lord is coming!" She will hear the knock of her returning Lord (Rev. iii. 20), a flash of heavenly light shall dispel her Laodicean coldness, and tune her voice to sing of his coming.—*Sol.*

---

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

---

July 1st, 1869.

#### The Second Appearing.

"Unto them that look for him (Christ) shall he appear the second time without sin unto salvation," Heb. ix. 28.

Although this is the only passage which plainly declares that our Lord shall appear the second time, yet no doctrine can be more fully substantiated. There are upwards of one hundred texts in the New Testament which speak of this Advent—not the first, but a future one. That coming will be a real one—a personal appearing. It is a delusion taught and believed by many, that Christ will not really come again, but only *spiritually*, as in the spread and success of the Gospel. For our part we cannot conceive how such infidelity can be received and encouraged as any part of the Christian religion, in view of what Jesus and his apostles have so plainly taught. For instance, in John xiv. 3 we read that Jesus said—"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." Did he personally go? then he will personally come again. The same I that went away must return, in order to fulfil his promise. But hear what the angels said to these same disciples on the very occasion of his going away. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was truly a personal separation. The disciples felt it to be such. The promise of a future coming and reunion they understood to be just as personal. If words have

any definite meaning attached to them, no one can understand this language in any different sense.

Did the apostles remember these words of the angels, and the promises of Jesus respecting his return? They did; and it is plain that they understood them in their obvious import, and as we understand them. For instance, only a few days after their Master had left them we find Peter preaching to the Jews, and saying—"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, which before was preached unto you; whom the heavens 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. 19-21. Peter understood that the same Jesus that the heavens had received, God would send again to the nation of Israel, when that glorious period arrived which is spoken of by their prophets. He also wrote to his Christian brethren about the "appearing of Jesus Christ"—"the revelation of Jesus Christ"—and that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. i. 7, 13; v. 4.

John, the beloved disciple, also understood the words of the Lord and of the angels, just as literally as Peter did. He says, "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming," 1 John ii. 28. Again, "we know that when he shall appear, we shall be like him, for we shall see him as he is," iii. 2. And while he was on the isle of Patmos, he had further visions and revelations concerning the advent of the Anointed one, all of which indicate a real, literal, and personal coming.

Paul, in his epistles, writes largely and forcibly about "the coming of our Lord Jesus Christ, and encourages his brethren "to wait for God's Son from heaven;" and prays that they may be preserved "blameless unto the coming of our Lord Jesus Christ." He also gives many particulars relative to the

manner of his coming, and events immediately connected therewith; all of which prove that he had no other idea than that of a *personal* advent.

Without enlarging on this, we think that the candid reader will concede at once that the Scriptures do teach clearly and unmistakably that Jesus of Nazareth, who once died on the cross, who rose from the dead on the third day, and who was taken up into heaven, will come again to this earth. This will become still more evident as we proceed with the subject. We may mention here, that Jesus left the Church a memorial institution to be observed during his absence which, while it serves as a remembrance of his death, it also directs the mind to his coming again. So Paul understood it; for he says—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come," 1 Cor. xi. 25. While this ordinance is attended to, the Church openly publishes to the world the death of Jesus, and its faith in his coming again, according to his promise.

But let us further inquire, to whom Christ will appear; for *what* purpose, and *when*.

1. The apostle says, "to those who look for him, shall he appear the second time." This is a peculiar class; and as such will have peculiar privileges. Christ will manifest himself to those who look for him, in a far different manner, and for a different purpose from what he will to the world. True believers are those who have received the seed of the kingdom into good and honest hearts. They have believed the glad tidings concerning the Kingdom of God and the name of Jesus Anointed. They have sought first the kingdom of God and his righteousness. This peculiar people have been begotten by the will of God with the word of truth, that they should be a kind of first-fruits of his creatures. They have been "created in Christ Jesus unto good works;" and "obeyed from the heart that form of doctrine into which they have been delivered." Hence they are called "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" and as such are represented as "*looking* for that blessed hope, and the appearing of the

great God and our Savior Jesus Christ;" and as having their citizenship in heaven, "from whence also we look for the Savior, the Lord Jesus Christ." They not only look, but wait and expect the SECOND APPEARING, for so they have been taught. The Thessalonians were of this class, and had learned "to wait for God's Son from heaven, whom he raised from the dead, even Jesus;" and so also the Corinthians were waiting for the coming of our Lord Jesus Christ." Jesus exhorted his disciples, and us through them,—"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." The apostle James also exhorted his persecuted brethren to "suffer with long patience unto the coming of the Lord," and to be like the husbandman who waiteth for the precious fruits of the earth. And so the writer to the Hebrews says to the same characters, "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." And for the encouragement of his waiting people, Jesus says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

2. For what purpose will he appear to those who look for him? For their salvation. Much is comprehended in this. Those who look and wait for Jesus expect that he will bring them something. Why so? Because he has promised to do so, and they know that "he is faithful who has promised," and that he "cannot deny himself." He says, "My reward is with me." And what is that? SALVATION WITH ETERNAL GLORY. 2 Tim. ii. 10. Salvation is the synonym of eternal life—"for if we died with him, we shall also live with him." Eternal glory is to reign with Christ—for "if we suffer we shall also reign with him." 2 Tim. ii. 11, 12. This salvation which is to be received by those who look for his second appearing is called by Peter "the salvation of the soul." "Receiving the end of your faith, even the

salvation of your souls," 1 Pet. i. 9. This is not the salvation of "immortal souls" so much preached about by orthodox clergymen, but the salvation of men and women—not their ghosts—but such souls as were saved in the ark. It is a salvation from the power and dominion of death and the grave—the "redemption of the body." Paul calls this "the adoption" for which Christians are waiting, and which will be received at the return of their Lord from the heavens, who "shall change our vile body, that it may be fashioned like unto his glorious body." Rom. viii. 23; Phil. iii. 21. "When Christ, our life, shall appear, then shall ye also appear with him in glory," Col. iii. 4. This is part of the reward which he brings, and it will be given at his appearing. John says, "we know that when he shall appear, we shall be like him; for we shall see him as he is," 1 John iii. 2. The dead saints will awake to everlasting life, and the living be changed. The dead, or unclothed saint, the tent of whose earthly dwelling has been taken down, will receive a building from God, a house not made by hands, eternal in the heavens. We read nothing about a reconstruction of his earthly dwelling, as some are teaching, but of his being invested with the heavenly one. The living, waiting, and expectant saint, still in the tent of his earthly dwelling, will not die, or be unclothed, but "clothed upon, that the mortal may be swallowed up by the life." "So when this corruptible (dead body) shall have put on incorruption, and this mortal (living body) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O Grave! where is thy victory?" 1 Cor. xv. 54, 45. This deliverance from the power and dominion of death and the grave will be brought at the revelation of Jesus Christ. He has styled himself "the resurrection and the life"—the resurrection to the sleeping dead, and the life eternal to the living waiting ones. But there is not only "the hope of life" to be brought at the apocalypse of our Lord, but also "glory and honor." It is "salvation with eternal glory." Paul writes to the

Thessalonians that they should "walk worthy of God, who has called you to his kingdom and glory;" and "whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ," 1 Thess. ii. 12; 2 Thess. ii. 14. And Peter says that God has "called us to his eternal glory by Christ Jesus." O what exalted dignity! what unbounded grace! Well might he exhort his believing brethren in another place—"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," 1 Pet. i. 13. Yes! his "reward is with him." He went away into "a far country," heaven itself, in order to receive for himself the royalty of the kingdom, and to return; and to his faithful servants, who "occupy 'till he come" by improving the talents entrusted to their care, he will give honor, power, and glory. From his exalted position at the right hand of the Majesty in the heavens, he sent a message to the churches by his servant John, in which he promises to those who are faithful unto death, and who overcome as he did, not only "a crown of life," but also to sit with him on his throne, and to exercise power over the nations. Rev. ii. 10, 26, 27; iii. 21. But we cannot enlarge here for want of space. The Scriptures are full, clear, and explicit on this point. *Our hope* is not the hope of the world at large, or even that of the religious world. They are looking for their reward at death—they are going to Jesus, they say—not looking or waiting for him to come to them. They do not believe what the Scriptures say about his return, and therefore know nothing of his kingdom and glory. It forms no portion of their hope, consequently they will never realize it. And yet this salvation which Christ will bring to those looking for him is the *only* salvation which the gospel offers to the believer.

Christ will appear for other purposes than to reward his saints, but as that is not particularly connected with our subject we leave their consideration for another time, and merely state at present that he will come to punish the wicked, to establish his king-

dom, to restrain evil and bless the nations for a thousand years, and then to destroy the devil and all his works,—redeeming the world from sin and death, thus proving that God is "the Savior of all men, but especially of them that believe."

3. The *time* when he will appear. This cannot be stated definitely and positively. We cannot give the day nor the hour when the Son of man will come, but nevertheless we believe the signs which indicate his approach are upon us. The general waking up and preparation of the nations for war—the approaching end of the times of the Gentiles—the alarming spread of iniquity—the condition of the religious world from Papacy downwards—the increase of knowledge—the advancement of science—the spread of spiritualistic infidelity—and we might add, perhaps, the physical phenomena, so frequent, disastrous, and appalling, such as, earthquakes, tidal waves, tornadoes, pestilence, famine, &c., so that "men's hearts are failing them for fear of those things which are coming upon the earth." There are many indications of a great change about to take place. The nations need a ruler with a strong sceptre. The social state of society is approaching that of Sodom and the old world, and must be broken up and remodeled by the great Restorer; and the ecclesiastical world is rapidly ripening for destruction. Thus we know that the end is near—that the Lord is at hand. We are looking with intense interest to the signs which seem to be thickening around us, and which indicate the approach of the kingdom; but we know that the Lord must come before the kingdom can be established. We read that "the Lord will come with thousands of his saints," and "with all his saints;" consequently before this public appearing of the Lord, and open "manifestation of the sons of God," they must be gathered together unto him. This necessitates a *secret* stage in his coming—"coming as a thief"—hence his people are exhorted to watch. He comes then *first* to and for his saints—"to them that look for him." He comes to *save them first*;—to take those who are prepared from the



evil to come. His promise to the Philadelphian church is—"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 upon the earth." Rev. iii. 10. "This hour of trial" from which they are to be saved, will come as "a snare" on all the dwellers on the earth—a period of time intervening between the Christ coming *for* and coming *with* his saints—and during which the vials of the wrath of God will be poured out upon the civil and ecclesiastical powers, symbolized by the wild-beast and the harlot woman which rides it. See Rev. xiii; xvi; xvii.

When Jesus left the world, it was in the presence of a chosen few, and evidently in a quiet manner; and it is said "this same Jesus shall so come in a like manner." The world knew it not; nay, when it was told them by those who had been witnesses of it, and its truth attested by wonder-working power, only a few would believe. So we read, "To those who are looking for him shall he appear the second time, without sin unto salvation." He appears to and saves his people first, and then he comes in power and great glory, attended with his saints, to establish his kingdom over Israel, to rule the nations with a strong hand, and to destroy those that corrupt the earth. Between the present time and the second appearing to the looking ones, we know of no prophetic period or sign intervening; but before the revelation of Christ in majesty and power, as "King of kings, and Lord of lords," and the establishment of his kingdom, there are many events noted in the Scriptures of truth which must transpire. That both writer and reader may be able to appropriate the language of redeemed Judah when the Savior shall appear, and say—"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"—is the sincere prayer of the

EDITOR.

For the Gospel Banner.

### Sundry Inquiries.

DEAR BRO:—I seat myself this morning to make a few inquiries. First. Was the man Adam mortal before he sinned? Does or does not mortal flesh signify sinful flesh? My understanding of the condition of the man Adam is, that he was neither mortal nor immortal. He was not mortal until he placed himself under the law of sin and death—am I correct in this? If I am not,—then what does mortal flesh or body mean? It seems to me that if Adam had been mortal by virtue of his creation, that he would have died without sinning. Is that the right view? Now as Adam sinned and died, (so all his race,) will he by a resurrection be redeemed from the law of death, (Which was the result of his sinning?) If he is simply (by a resurrection) redeemed from under that law, is he not then precisely just as he was before he sinned or was cursed? Adam was very good when created,—did he or did he not corrupt his nature by placing himself under that law? (Death.) If he did, it must have been that he became mortal.

Next, not one of our mortal resurrection friends claim that dust is mortal. All admit that Adam was formed of the dust; that nothing was added to the formed man but the spirit of life; and none claim that it is mortal. Now if the elements of which the man is composed were not mortal, how can it be that the man was mortal when created? (I mean before he sinned.) I therefore understand that Adam was incorruptible, for nothing had adulterated him as yet.

If I am correct in this, then, when death is removed it leaves man's nature just as it was before he was placed under the law. Again the saints that have returned to the dust will have to be rebuilt, come forth and awake. Will they then be just as Adam would have been if he had only eaten of the tree of life?—a fit subject to then receive the blessing, be anointed, and made equal with the angels? Now, sir, as an esteemed friend in truth, am I right?

Then there is one more question. Is there another order to be established upon this earth after the thousand years of Christ? If there is—will or will not all that God accepts, (when Christ delivers up the kingdom of God,) have to be anointed, and receive another garment suitable to their condition or that order? This I hold is typified by the tabernacle, its separate apartments, and different garments for the two orders of priests. I then conclude that to be immortalized is the royal garment; then a fit subject to enter the third order, or third heaven; that all that God accepts

As the body without the breath is dead, so faith without works is dead also.

will then be born of God; become like God; have a divine nature. I think that a being that has immortality, is divine; and I do not understand that any will become such until the end of the thousand years' reign of Christ and his sanits.

If you think these thoughts worthy, place them in the *Banner*, for the consideration of all.

JILSON PAYNE.

REPLIES.

1. Was the man Adam mortal before he sinned? Adam was a probationer. Had he not broken the Divine law under which he was placed he might have perpetuated his existence indefinitely, or just so long as he was permitted to eat of the tree of life. It was transgression that debarred him from eating of it, and caused his death. The record is plain and decisive on the point. After the man had sinned, and the sentence of death had been pronounced, means were then taken to execute the sentence. "The Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man," &c., Gen. iii. 22-24. If man had been permitted to remain in the garden, and to eat of the tree of life, he would have lived, though a sinner; but he had placed himself under the law of sin and death, and the sentence must be executed; therefore he was expelled from the garden to till the soil, and struggle with thorns and thistles and the wild beasts of the earth, in order to obtain a subsistence, until he should return to the ground from which he had been taken. Thus the sentence was executed, and God's law honored.

2. Does mortal flesh signify sinful flesh? Mortal flesh properly signifies flesh subject to death; but as sinful flesh is human flesh, and man is mortal, it may be so understood when confined to mankind. Animals have mortal flesh, and yet it cannot be called sinful flesh, because they have not sinned. Both man and beast have the same origin, and live by the same means; but man being

of a higher order of existence—made in the image of elohim—was placed in more favorable circumstances, and under law to the great Creator. He was made a probationer; his own life or death was placed in his own hands. Though in nature like the animal creation, yet being of a higher order, he was not made subject to death like them. Obedience would secure *life*—disobedience bring *death*. Hence he was not mortal until he had placed himself under the law of sin and death. Still if he had not been put under the law to his Creator, he would have died without sinning like the animal creation.

3. Will Adam be redeemed by a resurrection from the law of death? If simply redeemed from death, is he not precisely just as he was before he sinned? We do not read anything about Adam's redemption or resurrection; but if he should be *simply* redeemed from death it would place him precisely where he was before he died; but if redeemed from *sin* and *death*, it would not only place him where he was before he sinned, but bring him up to a higher state, even beyond the reach of both. This we say, of course, from what the gospel promises to his posterity.

4. Did Adam corrupt his nature by placing himself under the law of sin and death? We are not sure that we properly understand the question; but as the word *corrupt* means to spoil, to decay, we answer, that when Adam became a sinner, he was no longer "very good," either morally or physically. Transgression always brings a train of evils along with it. His nature was spoiled, and tended to decay; and when death ended his career, then corruption seized him as its lawful prey. But if it is claimed that he died because of a change in his nature from incorruptibility to corruptibility, we demur. He died because he was deprived of using the means to perpetuate his existence. He might have lived forever, though a sinner, even with a spoiled or corrupt nature, had he been privileged with continual access to the tree of life.

5. Will not the raised, saints be just as Adam would have been if he had eaten of the tree of life? &c. We do not so understand. We do not believe that *once* eating of the tree of life would have made Adam immortal. It is probable that he frequently partook of its fruit before he sinned. It seems to have had certain life-giving properties not possessed in the same measure by other trees, and which were of a preservative character. A constant use of its fruit was necessary for continued existence. In this respect man was superior to the animal kingdom. The means were given *him* of renewing his youth, as it were, while *they* had it not, but passed on to old age and death. The raised saints will be immortal and incorruptible, through their connection with Jesus, the Life-giver, who becomes to them the Tree of Life. They will have no need to eat as Adam did the fruit of a natural tree in order to live forever. Having believed on the Son they have *now* the *promise* of everlasting life, and when the Great Shepherd of the sheep shall come, he will give unto them eternal life. This he does by either raising them from the dead incorruptible and immortal, or changing the living into the same state. The righteous of the remnant of Israel, and of the nations, in the future age, will probably have access to the restored tree or trees of life, and will be in a similar state to Adam before he sinned; for there is to be then "no more an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner dying an hundred years old shall be accursed," Isa. lxx. 20. "As the days of a tree are the days of my people, and mine elect shall long enjoy (*margin*, wear out) the work of their hands." Care ought to be taken by the Scripture reader not to mix together what refers to pre-millennial saints, and those who will live during that age of blessedness.

6. Is there another order to be established upon this earth after the thousand years' reign of Christ? We are not sure that we understand the query. Another order to what? The immortal and glorified saints,

who shall reign with Christ for one thousand years? Or is it the Adamic order to which our correspondent refers? There is but little revealed as to what will be after the millennium; but from what little is made known we think that there will great changes take place both in the earth and its inhabitants. Sin and all sinners will be destroyed and rooted out of it; the millennial reign will end; death and the grave are to be no more. From which we infer, that if sin is destroyed and sinners are cut off, holiness must prevail, and consequently there will be no need of a priesthood. The Melchizedek priesthood will terminate with the *age* for which it was established. When all the world has been reconciled to God its work will be finished,—and a change necessitated. And if there is no more sin—if all are holy and obedient—death and the grave will have no more victims. Death is the wages of sin. Consequently it only remains that those who are held under the dominion of hades be delivered, and then both death and hades will be abolished. When this glorious consummation takes, will not all be immortal? As to whether this was typified by the separate apartments of the tabernacle, and different garments for the two orders of priests, we know not. We leave this for the consideration of our readers.—EDITOR.

#### The Jewish Sabbath.

We copy the following from *The Advances* of June 17th, and recommend it to the attention of our readers who may be in any measure troubled by Judaizers on the subject.

"Another correspondent complains that some of his Christian relatives and friends have been drawn away by those who insist that the seventh day of the week is the proper and only Sabbath, the only day so named in Scripture, and the one indicated in the fourth commandment. He wishes we would adduce Scripture against these views. We will, by citing and explaining Colossians ii. 16, 17. "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." We regard this as an express, inspired declara-

tion of the passing away of the Jewish Sabbath, and nothing else but the seventh day is called "the Sabbath," either in the Old or New Testament. The first day of the week is never so entitled, but was observed by Christians as "the Lord's Day." There are two distinct arguments advanced to break the force of the natural interpretation of this passage as abolishing "the Sabbath" of the Jews.

1. It is claimed that the Greek word used by Paul could not mean the seventh day rest, because it is in the plural form, "Sabbaths," and not "the Sabbath." But any one who will consult a Greek Concordance of the New Testament, or a Greek Lexicon of the same, will find that this plural form, (as in the case of other festivals) is used as the singular to denote the regular weekly day of rest. It is so used in Matthew xii. 1, 5, 10, 11; xxviii. 1; Mark i. 21; ii. 23, 24; iii. 2, 4; Luke iv. 16; vi. 2; xiii. 10; Acts xiii. 14; xvi. 13. Besides, the weekly recurrence brought the day so often as to suggest a plural idea, and to make it natural sometimes to say "the Sabbath" and sometimes "the Sabbaths."

2. It is claimed that in this passage the plural form "Sabbaths" may refer to other ceremonial rests of the Jews, such as the Sabbatical year, the ceasing of work at the passover, etc. But the evidence is clear that it did not, and we call attention to three things: (1.) Even if the general term "Sabbaths" included the other rest-times, surely that would not prove that it excluded the weekly rest, best known by that name. (2.) The New Testament nowhere else applies the word "Sabbath" or "Sabbaths" to other rests than weekly. (3.) The three-fold gradation of time in the language of Paul (especially clear in the original Greek)—"of an holy day, or of new moon, or of the Sabbath days"—points to the yearly festivals, the monthly observances, and the weekly rest-days. This, moreover, is confirmed by a clear usage of a similar kind running through Scripture, though sometimes in reverse order. Thus we read, in 1 Chron. xxiii. 31, "in the Sabbaths, in the new moons, and on set feasts;" in 2 Chron. ii. 4, "on the Sabbaths, and on new moons, and on the solemn feasts;" xxxi. 3, "for the Sabbaths, and for the new moons, and for set feasts;" Neh. x. 33, "of the Sabbaths, of the new moons, for the set feasts;" Isa. i. 13, "the new moons and Sabbaths, the calling of assemblies;" Ezek. xlv. 17, "in the feasts, and in the new moons, and in the Sabbaths;" Hosea ii. 11, "her feast days, her new moons, and her Sabbaths." The association of simply the "new moons" with the weekly "Sabbaths"

was equally common, as may be seen by consulting 2 Kings iv. 23; Isa. lxi. 23; Ezek. xlvi. 1, 3; and Amos viii. 5. The evidence is overwhelming that Paul used a well known phrase to denote the annual, the monthly, and the weekly festivals, and that by "the Sabbath days" he meant the Jewish Sabbath, which as a "shadow" had passed away.

### Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

#### PART V.—CHRISTOLOGY CONTINUED.

##### THE MAN OF WAR.

In noticing the Anointed One as a man of war, we will submit some of the reasons why he must assume that character, it being admitted that in the person of Jesus of Nazareth we have the child born and the son given, as spoken of Isaiah, and by the angel Gabriel. We likewise read of him being called the Son of the Highest; but this is all of either prediction that has yet been fulfilled. The prophet says; "Upon the throne of David shall he sit, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even forever; the zeal of Yahweh of armies, shall perform this."

The angel Gabriel said unto Mary, "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." Again, we find the prophet declaring him to be Yahweh's servant to bring Jacob again to him, and to become his salvation unto the Gentiles to the ends of the earth. Isa. xlix. 6. Again, that he will assemble and gather together the outcasts of Israel and the dispersed of Judah, from the four quarters of the earth. Isa. xi. 12. Again, that "He shall establish the earth, and cause to inherit the desolate heritages." Isa. xlix. 8. Another prophet declares that in Messiah's day, "they shall sit every man under his vine and fig-tree with none to make them afraid." Micah iv. 4. We are told, that he will restore to Zion peace as a river, and holiness as the sands of the sea: that his people shall be all righteous, and that they shall inherit the land forever. Isa. lx. 21; also, that "His dominion shall be from sea to sea, and from the river unto the ends of the earth."

How is this state of things to be brought about? Let it be remembered, that these predictions are almost all of them in close connection, and many of them a continuation of what is spoken of that "man of sorrows" we have just noticed. They are all

expressed in equally plain language, and must all have as literal a fulfillment to answer the end of the prophecy, and the expectation of the believers in Christianity. But how is this to be accomplished? He is to sit on David's throne. The throne of David was located on Mt. Zion in Jerusalem, in the land of Palestine, in Asia. The tabernacle of David has fallen down, together with the throne of David, and both are in ruins, and at the present time all that pertains to the territory of David's kingdom, is in the hands of the Turk.

How is Jesus of Nazareth to obtain possession of that which is his right, as the Anointed of Yahweh, and which his own people refused him 1800 years ago? Will some of the modern self-styled ministers of the Gospel, go to His Serene Highness the Sultan, and endeavor to persuade Abdul-Mejid, or his successor, to resign all pretensions to the holy places in favor of Jesus of Nazareth, and calmly and peaceably submit to his rule? Will the other great powers, all of which have a jealous eye upon the inheritance promised to Abraham, peaceably give up their rule and authority likewise? Will powerful Russia abandon her ambitious schemes, and submit without a struggle, under the influence of such preaching as that which for centuries in the past has failed to tame the warlike propensities of the people of a single province? Jesus of Nazareth came, and being anointed with Holy Spirit, preached the Gospel of the Kingdom of God, with the demonstration of the Spirit and with power, performing mighty wonders to confirm his word, and he failed to bring even the house of Jacob to him. Yet the throne of David by right belongs to Jesus of Nazareth, and it is in the hands of the Turk.

Jacob must be gathered again, Israel must be brought back, and they are scattered among the nations. Righteousness must fill the earth, and now we see it corrupted under its inhabitants, growing worse and worse every day. We are taught that all who are Christ's are heirs with him to his inheritance. In this inheritance is involved universal rule, and dominion over all nations, unto the uttermost parts of the earth; and how is it to be obtained? We answer by conquest, *literal conquest!* not by preaching; not by persuasion; but by fire, by sword, and other instruments of destruction. To this agrees the testimony of the prophets.

We followed Jesus of Nazareth as "the man of sorrows," until he ascended up on high and sat down upon the throne of the Majesty in the heavens; not on David's throne, for we read that he ascended to a

place which David had never visited, although he had been dead 900 years; consequently he could not have a throne in heaven for Jesus to sit upon. "For David is not ascended into the heavens; but he saith, Yahweh said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool," Acts ii. 34. This language was quoted by the apostle Peter from Psa. cx., where David says in addition, "Yahweh shall send the rod (scepter) of thy strength out of Zion." [The city of David and place of his throne.] "Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power; \* \* \* \* \* My Lord, who is at thy right hand, shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill with dead bodies; he shall wound the heads over many countries."

Here then we have the connecting link in the chain of prophecy concerning the "anointed of the God of Jacob," "The Man of Sorrows," and "The Man of War." He is sitting and is to sit upon the right hand of the Majesty in the heavens, until his foes are made his footstool. Of what is to transpire in the interim we do not purpose to speak in this place; but of what is to transpire when he is to be manifested to the world as a man of war. "For Yahweh is a man of war; Yahweh is his name." Exod. xv. 3. He is to be the king of glory. "HE WHO SHALL BE mighty in battle." Psa. xxiv. 8. "For in righteousness doth he judge and make war." Rev. xix. 11. Yahweh shall go forth as a mighty man; he shall stir up jealousy as a man of war. He shall cry, yea, roar; he shall prevail against his enemies." Isa. xliii. 14.

When he was first manifested, "kings set themselves and took counsel together against Yahweh and against his anointed, saying, let us break their bands asunder, and cast away their cords from us; but he that sitteth in the heavens shall laugh. He who shall be shall have them in derision; then shall he speak to them in his wrath, and vex them in his sore displeasure, saying, yet have I set my king (Heb. Anointed) upon my holy hill of Zion. I will declare the decree, Yahweh hath said unto me thou art my son, this day have I begotten thee; ask of me and I will give thee the heathen, (nations or gentiles,) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," Psa. ii.

When first manifested he was despised by his own nation; but when manifested in his power the Prophet says; "To him,

whom man despiseth, to him, whom the nation abhorreth, kings shall see and arise, princes shall worship before thee, because of Yahweh that is faithful, the holy one of Israel," Isa. xlix. 7. They that dwell in the wilderness shall bow before him: his enemies shall lick the dust: yea, all kings shall bow down before him: all nations shall serve him," Psa. lxxii. "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more."

These and many other predictions we might present, do as plainly teach a portion of the mission of the Anointed to be that of a military chieftain and a mighty conqueror, as do the others we have presented, set him forth as a "man of sorrows." Other scriptures show us equally clear, that he will have associated with him in this work, his saints, who like himself have suffered afflictions in this present state, that they may attain unto everlasting life—"Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths, and a two-edged sword in their hands, to execute judgments upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgments written; this honor have all his saints," Psa. cxlix. 5-9. "To him that overcometh and keepeth my works to the end will I give power over the nations; he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in shivers, even as I received of my Father," Rev. ii. 26, 27.

Thus reads the testimony of the prophets who claim to speak the words of the Eternal Spirit. Will those words be fulfilled; or are they all an array of mystical moonshine, signifying nothing? Their testimony is, that the Anointed One shall be manifested as a sufferer and a sacrifice for sin first; afterwards as a mighty chieftain and conqueror, to subdue all powers and authorities unto his rule; then having conquered a peace, and obtained possession of his inheritance, he is to reign in peace and prosperity, upon the throne of David forever—"For Yahweh shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth: then the sun shall be confounded, and the moon ashamed, when He Who SHALL BE of armies shall reign in Mt. Zion, in Jerusalem, and before his ancients gloriously," Isa. xxiv. 21.

"Peace be within thy walls, O Jerusalem, And prosperity within thy palaces."

For the Gospel Banner.

### Prayer and Singing.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also," 1 Cor. xiv. 15.

Prayer is the language of want—of desire; it is the invocation of aid from an inferior to a superior power; the expectation of the blessing sought is graduated by, and in just proportion to the amount or degree of the faith which prompts it; i. e., according to his or her faith or fancy, it will be meted out to them.

It is an established axiom that man is a religious being. The term religion is defined to be a system of worship and faith. This has reference to the term in its universal and broadest sense, and is equally applicable to Judaism, Paganism, and the creed of Mahomet, as well as the pure and unadulterated religion, styled Christianity. The word is derived from two Latin words viz, *Re-Ligio*; *Re* signifying again, or repetition; and *Ligio* is the root from which ligiment, ligature, etc., is derived, physiologically speaking, they are the chords which bind the human body together, and in an extended, or in a figurative sense they bind the body politic together in a social, civil, or ecclesiastical compact; hence the idea of *re-binding*, or binding again, or holding together of communities or nationalities; from which see the necessity of some system of religion to perform this office, viz., to serve as a cohesive power; without this anarchy would reign supreme, and "chaos come again."

In all the divisions, and subdivisions into which the religious world is divided, some system of worship is instituted, some real or imaginary Deity is supposed to preside over their deliberations—their *seances*, etc., and his aid is invoked, either mentally or orally.

The four grand divisions, like the four cardinal points of the compass, embraces all religions. The three first are nearly units, but the latter is divided into three parts, viz., the Greek Church, Catholicism and Protestantism; the two former of these are units, while the latter is divided and subdivided into almost innumeral sects and parties, until it would seem to the bystander, that the cohesive qualities inherent in them must soon be exhausted. The pure and unadulterated religion, styled Christianity, as it emanated from its founder, without alloy, is destined to supplant all other systems, and nationalities, and to stand forever. This I trust is the great beacon light to guide the way-worn pilgrim, or mariner to the desired heaven.

The model prayer which the founders of Christianity instituted for his followers, is the most comprehensive, plain, and with all the easiest understood of any written prayer extant, or even any oral one, which I have ever been permitted to hear. It is in striking contrast with both the ancient or modern pharisaic, long, and tedious prayers which are in vogue at the present day, as well as at the time when they were re-buked by Christ. At this late day, the crowning glory of the whole prayer—"THY KINGDOM COME!" seems to be entirely ignored, and "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," does not now seem to be understood. The location of the kingdom, where the prophets, Christ, and the apostles located it, viz., on the earth, is overlooked, and completely lost sight of, by Pagan and Papal dogmas, and Protestant fables, which the apostle Paul predicted should be extant in the latter time of Gentile rule. Modern Spiritualism is a second edition of the elysium fields, immortal-soulism, and all the paraphernalia of heathen mythology; very slightly modified in its transmutations through Catholicism, and Protestantism; the latter however, is as wide of the mark as the two former, and entirely out of the range of all covenanted blessings vouchsafed in answer to prayer. In order to pray intelligently, or "with the spirit and understanding" it is necessary to closely study the great charter—the bible promises, relative thereto. To go outside of this, is to rely on the uncovenanted blessings of Jehovah. What is commonly called the Lord's prayer embraces a summary, an outline of our wants, and when we studiously avoid going beyond the great landmark, here established, we may reasonably expect the promised blessings, and not otherwise.

In these days of fables, the real object for which prayer was instituted seems to be greatly overlooked or lost sight of. It is useless to pray outside of the prescribed channel of blessing. The Lord's prayer is well styled the model prayer; it is the *multum in parvo*, or in plain English, much in a small place. "OUR FATHER WHO ART IN HEAVEN; HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS DONE IN HEAVEN." Thus we see that after the reverential address, comes the great prominent petition, **THY KINGDOM COME!**

This plain, simple, at the same time comprehensive, and sublime prayer, is in harmony with all of Christ's teaching, and all of the writers of the sacred book, who were inspired with the Spirit of truth. What are styled *able prayers* in common parlance

—long and loud, with rounded periods, great gesticulations, declamations, and rhetorical flourishes, with appeals to the sympathies of the congregation instead of reason, or what is the legitimate province of prayer—are flat and insipid when contrasted with the Lord's prayer.

A few brief remarks relative to singing "with the spirit, and with the understanding also," and I will close.

1. *Negatively.* It is not in excessive refinement, attended like modern prayers with pomp and pagantry; and monopolized by a choir, where rhyme and measure are consulted at the expense of truth; no ostentatious show, no spirit of rivalry should exist to mar the solemnities which should characterize a worshipping congregation, or the family altar.

2. *Affirmatively.* Every one who is endowed with the requisite voice, should cultivate the same, as much as the one who preaches the word; be a workman who need not be ashamed, rightly dividing, [classifying] the word; select such hymns or songs as express the truth, or psalms, whose translation are in harmony with the word. It is as necessary to sing the truth, as it is to pray, or preach it. This should not for a moment be lost sight of. Without keeping this in mind, it is impossible to sing with the understanding. Singing is a very important part of worship, and gives it character,—its influence is impressive. A celebrated philosopher once very truthfully said, "let me compose your national songs, and I care not who makes your laws."

M. I. LEWIS.

Rosendale, Wis.

For the Gospel Banner.

### Instability.

"Unstable as water thou shalt not excel." Gen. xlix. 4.

Instability is but another name or form of expression for wrong-doing, or disobedience to God's law or just requirements. The metaphor used is a very striking one, and forcibly illustrates the creature called man. He was made upright, but has sought out many inventions. Reuben the first-born of Israel, by his instability lost his birthright—this truly was a great loss; take the case of Esau, Reuben's uncle, and Paul's comment in Heb. xii. 15-17, whom he calls a fornicator or profane person. Esau sold his birthright for a mess of pottage, and could find no place of repentance, though he sought it carefully with tears. A sad illustration of his folly. Esau and Reuben, the eldest sons of the patriarchs Isaac and Jacob, were by their birthright the line of descent or lineage through whom the promised seed

was to come to bruise the serpent's head, and open up a way of immortal life. We are not to suppose for a moment that the children of the patriarch were kept in ignorance of God's great plan and purpose in calling Abraham to be the father of the faithful, and with whom he made the covenants of promise. We think Esau felt this keenly when he was made sensible of his folly—"hast thou not a blessing for me, O my father." In the case of Reuben the birthright was given to the sons of Joseph. See 1 Chron. v. 1; Gen. xlviii. 15, 22; xlix. 22, 26. Reuben's loss is lamentable indeed. Joseph's gain is above estimate. How forcible the words of the Spirit in relation to the future of Joseph, and of Judah. The birthright is Joseph's but Judah prevails, and of him comes the Chief Ruler. Poor Reuben! what a sad spectacle of instability and folly! A striking example of thousands that have come after him!

How sad and lamentable is the condition of the man or woman who barter away their birthright, portion, or inheritance in the Kingdom of God. God's requirements are just. Man is the offending party. He was made upright, but has sought out many inventions. He had power to stand, but was free to fall; he yielded to the tempter, became a sinner; and can only be brought into favor again with God by testing his fidelity to him, and forming a character in harmony with his.

Numerous are the sad instances on record of the truth of our text. "Unstable as water, thou shalt not excel." King Saul was a striking illustration. Through his instability or disobedience he lost the throne of the kingdom of Israel, and his life. So with the federal head of the race, Adam; he not only lost life and dominion but involved the race in utter and hopeless ruin. What an hour of triumph for the powers of darkness! But for the promise of God that the seed of the woman shall bruise the serpent's head, all would have been irrecoverably lost. This is not only true of Adam, and many of the kings and rulers of God's chosen nation Israel, but is strikingly true of Gentile churches. They are unstable, no fixed and settled scriptures principles of faith and doctrine; all their doctrines are more or less at open variance with God's plain revealed word of truth. Alas for modern theology! what a departure from the simple truths of holy writ! what a libel on the character of the God of the Bible! who wonders that the world has become infidel, and the sects and denominations apostate? "Truly darkness covers the land, and gross darkness the people."

Happy indeed would it be for the believers

of the One Faith, the One Hope, and the One Baptism, if our text had no application to them. Already are roots of bitterness springing up—crochets are introduced, and made tests of faith and fellowship; bulls of excommunication are issued; brethren are denounced and denied fellowship for not believing their crochets. Truly the smiters of the very last times are doing their fearful and dreadful work. Does our text indeed apply to the last class we have named? Yes, most fearfully so; "Unstable as water;" not settled or satisfied in the Abrahamic faith and the Apostolic doctrines and usages in Church organization and government, they must form a sect, and have a creed, and take an unscriptural name, and all things must bend to the new name, and the dictum of the "Antipas" of the last days. Truly these are as unstable as water and cannot excel.

Dear! beloved in the Lord, if we would excel we must seek out the old paths which God's holy prophets, and Christ his well beloved Son, and his holy apostles marked out and walked in, have no crochets, no name, but that of Christian, or a believer of the One Faith, the Abrahamic faith; no tests of fellowship, but what are positively taught and plainly written in the New Testament; no creeds but the unerring Word of truth: no hope but the One Hope of seeing Jesus and being made like him at his appearing and kingdom. If we are stable or settled and grounded in the fundamental principles and doctrines of the gospel, we shall never be moved; but an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen. N. BOND.  
Cleveland, Ohio.

For the Gospel Banner.

### Is Dr. Thomas a Safe Expositor of Scripture?

It must be nearly twenty-five years since I read a discussion between Dr. Thomas, and Dr. Bailey of the *National Era*, on the question of Slavery. Dr. Thomas taking the position that American Slavery is a divine institution, sanctioned by Deity, and defending it from the Bible, and Dr. Bailey taking the position that the Bible, in its teachings and purity, utterly condemned American Slavery. A number of articles were written on both sides. In my opinion the arguments of Dr. Thomas were fairly met, and unanswerably refuted by Dr. Bailey—and truly it was a novel spectacle to hear a "manor-born Englishman" defend Slavery from the Bible, and Dr. Bailey educated in slaveholding Baltimore defend the



Bible, showing that it did not sustain a system of evil and wrong—so full of unmitigated horrors.

The bloody and thrilling events of the last few years has made sad havoc of the theological conceits of many learned M. D's and D. D's. If Slavery is divine, its divinity is now *under a bushel*, and has fared something like Dagon before the ark of God. 1 Sam. v. 4. The mocking raillery of Elijah would apply to the priests of Slavery, as well as to the priests of Baal—"cry aloud; he is a God; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awakened," 1 Kings xiii. 27. Doity did not wake up for its defence. One angel of the Lord smote the vast army of the Assyrians, and could have crushed and hurled back all the armies that overturned Slavery. Slavery a divine institution! the Lord in wisdom has permitted it to come to grief, and go down, and I will do just as my heavenly Father has done, let it go by the board without a tear—for my sympathies are with the Lord, and yet I do sincerely sympathise with many of the rebels, for they were reared in its midst, and many of them had been taught that it was right. But a learned teacher of Israel, in the middle of the 19th century, under the focal blaze of Gospel light, and when the dark storm was gathering and thickening, full of the bolts of heaven's fierce wrath, came to its rescue, but rescued it not. Now there are many good things in Elpis Israel, and other writings of Dr. Thomas, but a head so full of crotchets, as to think American Slavery an institution of the Lord, when it fills one of the darkest pages ever written in the history of the world, is not a safe teacher to follow, without watching. If he was notoriously wrong on the Slavery question, he may be wrong on the mortal emergence question. Be sure you have the Bible and follow it. Where the Dr. has the truth, and its spirit, I will love it, but where he opposes the plain teaching of the Bible I must oppose him; and if he has erred he may err again—but if he does well, we will esteem him a "fellow-laborer."

LEWIS HICKLIN.

P. S. If any think I am not correct in regard to this discussion between Dr. Thomas and Dr. Bailey they can call on Dr. Field and many others for facts. L. H.

### The Present State not Natural.

People often settle down into a conviction, which is a most unjust one, that all things are as they were meant to be, and that this world is quite natural. They say it is natural that people should be ill; natural that

there should be war; natural that people should die, and that there should be police, and jails, and soldiers, and prisoners, and battles. I maintain that none of these are in the least degree natural; they are most abnormal, most unnatural. We were never made to die; we were made and meant by God to be holy and to be happy, and to live in this once beautiful earth for ever and ever. This is our natural state. Our present state is unnatural; our condition is that of patients in a hospital, not of children in their everlasting and happy home. If we feel that such is our condition now, how must we long for that day when all that is natural shall return; when the beauty and blessedness of Eden shall not be the poet's dream, nor the dim reminiscence of humanity, but the actual enjoyment and the happy possession of all mankind; when we shall no longer be patients in an hospital, but kings and priests to our God and to his Christ for ever and ever; when the groans of creation shall cease; when the curse that lies upon it like an incubus shall be removed; when its very deserts shall rejoice, and its solitary places shall blossom like the rose; when the very winds shall all make music, and the chime of the waves shall mingle with their harmony; and there shall be no cloud and no shadow, and all traces of the grave shall be effaced, and all memorials of tears be expunged; and a rejoicing heaven shall look down and fold in its soft embrace a happy earth; and all things made new, and the former things (so far as sinful and sad) for ever shall have passed away.

*Such is the scene before us—such the blessed hope.—Sel.*

### A Good Comparison.

Henry Ward Beecher, in a sermon preached a few weeks since, remarked: "The Bible is like a telescope. If a man looks *through* his telescope, then he sees worlds beyond; but if he looks *at* his telescope, then he does not see anything but that. The Bible is a thing to be looked *through* to see that which is beyond; but most people only look *at* it, and so they see only the dead letter." It was by looking through the promises that the patriarchs and prophets saw "afar off." Let us imitate their example.

☞ One "Thus saith the Lord" is worth a cart load of philosophical arguments, and the less a Christian looks to science for his religion, and the more he looks "to the law and the testimony," the brighter will be the light that shines upon his steps, the surer and stronger will be his convictions.

# 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., JULY 15, 1859. [VOL. XV. No. 14.]

## Jesus of Nazareth—His Offices and Character.\*

BY R. V. LYON.—LECTURE I.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. i. 27, 28.

**RESPECTED FRIENDS:** Various and vague have been the opinions of men, relative to Jesus of Nazareth, who was born of Mary, and made both Lord and Christ. But I have become fully satisfied, from a thorough examination of organic and revealed law, that he is not the Eternal Father! From the fact that the Bible speaks of him as the "seed of the woman," "the seed of Abraham," "the seed of David," "the offspring of David." It also names the place of his birth, the time when he was born, and how he was cradled "in a manger!" That he was made like unto his brethren—made a little lower than the angels (Adam and Eve) for the suffering of death! (Adam and Eve were never made for the suffering of death.) It states positively, that he was "the second Adam," "the son of man," "the son of David," "the son of God." And subsequent to his being immersed by John in Jordan, and on the Mount of Transfiguration, God acknowledged him as his Son. And this saving truth, He reveals to Peter, (Matt. xvi. 16, 17.) "Thou art the Christ, the Son of the living God." And he is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." And this resurrection, was the begetting spoken of in Psalms ii. 7—"Thou art my Son, this day have I begotten thee." And this beget-

ting, Paul applies to his resurrection, Acts xiii. 33. Therefore, he is not the very Eternal God!

Again, the Bible teaches us that Jesus in all his prayers addressed God as his Father. John xvii:—"These words spake Jesus, and lifted his eyes to heaven and said, 'Father, the hour is come, glorify thy Son, that thy Son may glorify thee. \* \* \* \*

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." \* \* \* \* And "I have given unto them the words which thou gavest me, and they have received them. \* \* \* \* And they have believed that thou didst send me." \* \* \* \* And "as thou hast sent me into the world, even so [in like manner] have I also sent them into the world." \* \* \* \* And "I pray that they all may be one, even as we are one!"

—(One in purpose, doctrine and feeling.) "That the world may believe that thou hast sent me." And earnestly did he pray at the grave of Lazarus, in the garden, and upon the cross—"Father, forgive them, for they know not what they do." "O my Father, if it be possible, let this cup pass; nevertheless not my will, but thine be done." "Father, I thank thee that thou hast heard me."

And in all his private and public labors with the Jews, he sought to convince them, that he was the promised "Messiah," "The Son of Man," "The Son of God," God's Life-Giver and rightful heir to the throne of David. That he "could do nothing of himself," that "I am come not to do my own will, but the will of Him that sent me;" that the power he possessed had been given unto him by the Father. "As thou [God] hast given him [Jesus] power over all flesh, that he [Jesus] should give eternal life to as many as thou [God] hast given him," (Jesus.) "I have power to lay down my life, and I have power to take it again. This commandment [power] I received of

\* Just published in tract form, and may be had at 10 cents each, postage paid, of the author, Suspension Bridge, Niagara Co., N. Y. We print it by request for the benefit of those who wish to understand the Scripture teaching respecting the Saviour and pre-existence of Christ.—Ed.

my Father." Therefore he could not exist coeternal with the Father, from the fact that none of these statements can be harmonized with the doctrine. Hence, there must have been a time when he did not exist as a conscious being.

Neither is he the second person in the Trinity. For the Bible does not teach a *Trinity of Eternal Gods*, any more than it does a trinity of baptisms, a trinity of faiths. It is "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all, who is above all." And throughout the entire Bible, God is represented as a unit.\* And as a unit—a distinctive being, He has always existed, and will exist "for the AGES of the AGES;" according to His own instituted law, by which He governs and controls the universe.

Neither did he *pre-exist* previous to his conception and birth, as a conscious being; for this would trample underfoot organic law, and contradict the *teachings of the whole Bible*. It is true, that in the beginning was the *Logos*—the word—the promise—"The seed of the woman," "the seed of Abraham." (Gen. i. 3; iii. 15; xxii. 17, 18.) "And the *Logos*"—the word—the promise—"was with God, and the *Logos*"—the word—the promise—"was God;" because it is His language or thoughts expressed—the development of the plan of redemption—the person named who is to bruise effectually the head of the serpent, and thereby remove the effects of the fall from the universe of God! Hence it is spirit, life, light and knowledge; and all who receive it will have "authority to become the children of God." "And the *Logos* was made flesh and dwelt among us." And Luke informs us how it was done: "And the angel said unto Mary, 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. [Not something that existed prior to his conception and birth, as a conscious entity, but that holy thing!] And the Lord God shall give unto him the throne of HIS FATHER DAVID." "And when Jesus began to be about THIRTY YEARS OF AGE"—and "when the fullness of time was come, God sent forth His son to Israel: [subsequent to his immersion by John, and his temptation in the wilderness,] made of a woman, [Mary,] made under the law"—and as it is impossible, according to organic law

\* "The word or outward form by which the inward thought is expressed and made known. also the inward thought or reason itself; a saying; speaking; that which is said or spoken, *i. e.*, language; talk."—*Liddell & Scott*.

for a son to be older than his mother; therefore Mary, his mother, must have had a conscious existence before her Son.

Nevertheless it is recorded in the Bible, that he is "the beginning of the creation of God,"—Rev. iii. 14. Col. i. 14-19—"By whom we have redemption, the forgiveness of sins. He is a likeness of the *invisible* God, first-born of all creation; because in him were created *all* things, those in the *heavens*, and those on the *earth*—the *visible* and the *invisible*, whether thrones, or lordships, or governments, or authorities; all things have been created through him and for him;" literally for that place—the world to come. (*See Dr. Robinson's Greek Lexicon.*) "And he precedes all things, and in him all things have been permanently placed. He is also the HEAD of the BODY of the CONGREGATION; [church] who is the beginning, the first-born from the DEAD, that he might become preeminent among all. Because that in him it was thought good that the whole *fullness* should dwell."—*Diaglott*. That is, the whole fullness of the world to come.

In this interesting portion of Holy Writ, the Apostle testifies to the following facts:

1. That Jesus the 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 "Wonderful Counsellor, The Master of the everlasting age, [world to come,] The Almighty Hero, The Prince of Peace."\*
4. That the Church is the body, and Jesus Christ is its head.
5. That he is the first-born from the dead.
6. That he will have the preeminence in everything that pertains to a future state, or the world to come.
7. That in him there is redemption, or the whole fullness of the world to come.

CONSEQUENTLY, HE EXISTED FIRST IN THE PURPOSE OF GOD, AT THE TIME HE DEVISED THE PLAN OF REDEMPTION.

PROOF. John xvii. 5—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the *kosmos*"—world, '*einai*'—to be."—*Griesbach, Liddell & Scott*. Thus we learn, that the world spoken of in this por-

\* Israelite indeed. Vol. 12, No 2, Page 27-

tion of the Holy Writ, is "the world to be."

And Jesus of Nazareth, in his death, has laid the foundation of this "world to be." And he is "that holy thing" which was born of Mary, who had glory with the Father "before the world." For he is the seed of the woman, and was elected by God, before the foundation was laid for this world, as the person, "to put away sin by the sacrifice of himself."

And on the mount of transfiguration, we have a vision of the kingdom of God, (or the world to be.) And Jesus was seen in the vision by his disciples, with his glorified body. (Here he had glory with the Father before the world to be.)

And ultimately he will come and set up his kingdom, BRUISE THE SERPENT'S HEAD, and remove the effects of the fall from the universe of God! And thereby usher in the day when the glory of God, in fulfillment of His oath, shall in mighty waves roll over and inundate this entire earth. And when the work shall have been fully accomplished, his prayer will be fully answered.

Again in Eph. i. 3-12, we have positive testimony that Jesus, and God's chosen and elect family, existed in His immutable purpose, when the plan of redemption was devised, prior to the foundation being laid for "the world to be!"

Please listen to it! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us [the believers] in him before the foundation of the 'kosmos'—world; [that is, the world to be or come;] that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of time, [the filling up or completion of time,] he might gather together in one all things 'under Christ,' both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be

to the praise of his glory, who first trusted in Christ."

iii. 4-11—"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 the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise," which is future life, "in Christ by the gospel, whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ; even to enlighten all as to what is the ADMINISTRATION OF THAT SECRET, which has been CONCEALED FROM THE AGES," that are past, "by THAT GOD WHO CREATED ALL things, [Diaglott]—to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord."

1 Pet. i. 18-20—"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily, was foreordained before the foundation of the 'kosmos'—world to be: but was manifest in these last times for you."

Rev. xiii. 8—"And all that dwell upon the earth shall worship him, the beast, whose names are not written in the book of life of the lamb slain from the foundation of the world."—(The world to be.)

And in the DEATH and RESURRECTION of Jesus of Nazareth; the foundation for this world was laid, and the assurance given; that all who are chosen in Christ, will be brought into it. And it was this world that Jesus spoke of in his prayer, John xvii. 5, as we have already proved to you.

II. *He existed in the word of promise.*

1. *As the seed of the woman—the seed of Abraham.* Gen. iii. 15—"And I will put enmity between thee and her seed; it shall bruise thy head, and thou shalt bruise his heel." Isa. vii. 14—"Therefore the Lord shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Gen. xiii. 7—"And the Lord appeared unto Abram, and said, Unto thy seed I will give this land: and there builded he an altar unto the Lord, who ap-

peared unto him." Gen. xxii. 18—"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." And in Gal. iii. 16, we learn that Jesus of Nazareth is the seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." Therefore Abraham, and Mary his mother, must have existed as conscious beings, prior to himself; inasmuch as he is the seed of Abraham, the seed of the woman, the Son of Mary.

It is true, that Jesus said to the Jews; "Before Abraham was, I am." That is, before he was born, or named, I was chosen—elected and named in the plan of redemption; as the seed of the woman, who is to bruise the head of the serpent. And "your father Abraham rejoiced to see my day" of power and glory; in vision "he saw it, and was glad;"—because the children of promise were saved, the wicked destroyed, the effects of the fall removed from the universe of God. His glory fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plain of Eden, and the anthems of seraphs blend with its strains; the sun rolls down its brilliant flood, and shines on a world that is fair and good!

Brethren! remember that this day of glory, was in the purpose of God, when he devised the plan of redemption! And as Jesus was elected and named as the person, who is to accomplish this work; therefore he had glory in the council-chamber of the eternal Father, AGES before he existed as a conscious being.

2. *He existed in the word of promise, as a Prophet and Teacher.* Deut. xviii. 15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." And Peter applies this prophecy to Jesus of Nazareth, (Acts iii. 22,) who was born of the virgin Mary, died upon the cross; but God raised him from the dead, and exalted him at His right hand, and made him Lord and Christ. And at the time appointed he will return. Isa. lxi. 1-3—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for

the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

3. *He existed in the word of promise as the Son of God.* Psal. ii. 7—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." And Paul, by the Spirit of God, applies this begetting to the resurrection of Christ. Acts xiii. 30-34. Isa. ix. 6—"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." All who claim to predicate their faith upon the Bible, admit that the child spoken of in this portion of prophecy, was Jesus of Nazareth who was born of Mary. Hence the government and titles spoken of were given to him, and not to a being who had conscious existence prior to His birth. Therefore the text furnishes no proof of His existence prior to his conception and birth, only in the purpose and promise of God!

4. *He existed in the word of promise as a Priest.* Psal. cx. 4—"The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek," Zech. vi. 12, 13—"And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Jesus is now officiating as priest after the order of Aaron.—Heb. 8th and 9th chaps. But when he shall be seated upon his throne on Mount Zion! he will reign as king, and be a priest upon his throne, after the order of Melchizedek.

5. *He existed in the word of promise as a King.* Psal. ii. 6—"Yet have I set my king upon my holy hill of Zion." Isa. xxxiii. 1—"Behold a king shall reign in righteousness, and princes shall rule in judgment." Zech. ix. 9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." xiv. 9—"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

TO BE CONTINUED.

Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.—Solomon.

## Report of the Chicago Conference.

Pursuant to the call published in the *Banner* and *Herald*, the brethren gathered in from far and near to attend the Conference at Chicago. At half-past ten o'clock, A. M., July 4th, the assembly met for the purpose of worship, in the Hall in McCormick's block. The meeting was opened by singing and prayer, after which a few practical remarks were made by the presiding brother, upon the subject of our calling, based upon Ephesians iv. 1-6. The apostolic injunction to walk worthy of our calling was particularly dwelt upon. At the close we united in the observance of the Lord's Supper, after which several brethren spoke on subjects of a practical character.

In the afternoon, the Conference organized by electing Bro. A. W. Button, of West Northfield, Ill., President, and Bro. Thos. Wilson, of Chicago, Secretary.

Bro. B. Wilson of Geneva, Ill., then moved that the speakers be limited to fifteen minutes each unless granted longer time by the chair, or conference. *Carried.*

Bro. L. H. Chase, of Adrian, Mich., then proceeded to address the Conference upon the subject of God's promises as a means whereby men can attain to the divine nature. He claimed that the usual method of calling upon God in revival meetings for "the power" was all a farce, and that the only power of God for the salvation of men was the Gospel.

Bro. J. M. Stephenson, of Wrightstown, Wis., then followed with an address upon the subject of a unit faith, in which he endeavored to show that the multitudinous faiths of Christendom could not be of God because they were not a unit. The Bible spoke of the faith as the "one faith." This faith knew but one hope. Hence, all true Christians had but one hope. The one faith, or one Gospel, was properly defined as "Good News," or God's charm. It was a compound of two Saxon words, viz., good and spell. There was nothing but good news in the Gospel, hence it exercised a drawing influence. He said that in former years he used to seek to scare men to the anxious bench through fear. He used to uncap hell, and exhibit to them the damned soul writhing in eternal torture, and wrought upon the fears of his hearers until they almost imagined that the house in which they were was surrounded with the demons of hell. This was all wrong.

Addresses were delivered by Brethren J. F. Wilcox, E. Hoyt, A. J. Eychaner, B. Wilson, N. Bond, and others, the tenor of which was similar to those who had preceded them.

At half-past 6 o'clock the Conference adjourned to meet again at 10 o'clock next day.

## MONDAY'S SESSION.

At about half-past 9 a goodly number of the members having assembled, it was deemed expedient to hold a social meeting until the hour arrived to which the Conference adjourned. After singing and prayer, a little discussion was entered into relative to the posture that ought to be observed in prayer, some claiming that kneeling was proper, and others standing. It was conceded that kneeling in private, and standing in assembled worship, was appropriate, but that prayer might be offered to God in every posture.

Ten o'clock having arrived, it was determined to listen to reports from the congregations as to their condition, spiritually, and what prospects were for the truth hereafter.

A lack of space forbids our reporting in detail what was said by the brethren given in these reports, but we may say that it was encouraging to listen to them, and the tenor of them was to the effect that the cause was in a healthy state. Efforts had been made by various enemies to create division, but the excitement had died out, and some of those who had been affected even to the degree of espousing the false doctrines of a mortal resurrection of God's saints, were retreating from the position, and coming back to the citadel of truth.

Judging from what was said, it was however clear, that much more good could be accomplished by a concert of action. If this could be effected, "we might become a power in the land," said one of the speakers. Money was another important element needed. Bro. Chase suggested that it was an easy matter to come together and say smooth things, but the cause demanded evangelists. These men needed something more than a "God bless you;" the greenbacks were needed. It reminded him of an anecdote of a Methodist minister who had preached for a congregation, and at the end of the quarter wanted his pay. An old narrow-souled member was surprised that he urged his claims for pay, and interrogated him with the question whether he did not preach to save souls. "Certainly," said the minister, "but can I eat souls? and, if I could," he added, "it would require a hundred of the size of yours to make a meal." Bro. Chase then appealed to the assembly to act in concert on this important point.

After the oral reports were concluded the Secretary read the following communication to the assembly, which was listened to with gratifying interest.

*The Ecclesia of God near Chesterfield, Macoupin Co., Ill., to the Brethren of the Abrahamic Faith convened at Chicago, sends Christian salutation.*

VERY DEAR BRETHREN:—By the favor of God we are again permitted to send you this letter of correspondence and fraternal greeting, that you may be all refreshed, at again receiving the knowledge of our affairs, and a renewal of the assurance of our love for you. We are sorry, indeed, that none of us can be present with you, to participate in the deliberations of the assembly, and to enjoy with you, the comforting and strengthening influences, naturally flowing from a harmonious convocation of the saints of God. Remember, brethren, it is now mid-harvest with us, and it requires our presence here.

Since last we wrote you we have had two additions to our body, making our present number ten, with a fair prospect for others. We are at work battling "for the faith once delivered unto the saints," and though a feeble band numerically, we are neither discouraged nor dismayed at the hosts of the enemy. The cause is advancing slowly but surely at this point, and notwithstanding the opposition is strong, subtle, and malicious, some, from time to time, see the light, to our comfort and rejoicing, and the dismay of the adversary. Our fellowship one with another is unbroken. We are walking in love one for another, and all the members of the household of God, keeping the unity of the Spirit in the bond of peace. There are no schisms in the body. We meet from house to house on each first day for mutual comfort and instruction by searching the scriptures, and to remember Him who soon will come forth from the heavens as the conquering champion of our salvation. We have the word proclaimed from time to time by Bro. Keller, and we hope the precious seed thus sown may germinate and bring forth fruit to the honor and glory of God.

We send a cordial invitation to any of the brethren who travel, to call on us and share our hospitality, especially those who preach the Word. Let such stop at Shipman, on the C. A. & St. Louis R. P., and inquire for Thomas Hodgson, living five miles north, or S. V. Keller, living seven miles north-west. Brethren, pray for us, and join with us in praying for the speedy realization of our hope. We feel at times quite lonely, separated as we are so far from our brethren, but we take comfort in the reflection that it will not be so long. Soon we shall meet in the General Assembly, the church of the first-born, and hold sweet converse one with another as we walk amid the vine-clad hills of Judea, or linger together by the river of life listening to the voice of praise as its rippling waves break on its verdant shores.

May the great Head of the Church meet with you, inspire you with wisdom, great harmony in your council, and bestow His favor upon you. Brethren, farewell, walk in love, and the God of peace be with you all. Amen.

Another communication from Bro. Winco was received two days after the Conference closed. Not having been read, therefore, we incorporate it into our report, for the benefit of all. It is as follows:

Pierceton, Kosciusko Co., Ind., July 1, 1869.

To the Brethren of the Abrahamic Faith in Conference assembled, I would address a word. My earnest wish has been to meet with you and participate in your exercises, to form an acquaintance with brethren whose words I have often read, but whose faces I never saw, and living voice never heard. But I must forego both the pleasure and

profit of convening with you, who are gazing intently on the prophetic wonders and promised blessings of that Coming Age, the nearness of which is signaled by events both in Europe and Asia. The importance, we as a body of believers, attach to the truth, and the interests at stake involving our eternal salvation or dreadful failure, and the destiny of others who are the objects of God's mercy, demand earnest, skillful and persistent effort on our part. We want the disposition and will to labor on under the weight of discouragements resting on us, and to face the opposition of error and infidelity, consoling ourselves with the prospect of inheriting a share of the "true riches," the "enduring substance," and the royalty of the coming Kingdom.

Shall the consideration of a little worldly gain to be enjoyed in this fitful fleeting life be matched against the eternal weight of glory which awaits the overcomers by faith? Shall the pleasures of sin for a season, and a love of the world's smile and applause cheat us out of all the wealth of the Kingdom of Heaven? Never! Shall the desire to please our neighbors of sectarian churches and the fear of giving offence cause us to compromise or suppress a portion of the truth? and shall our dread of being thought intolerant and proscriptive, induce us to throw the cloak of charity over the ugly crotchets of our friend's faith when the teachings of God's Word have been fairly laid before him, and he has been kindly invited time and again to investigate? Are we uncharitable because we refuse to regard as a good Christian the man who does his hardest fighting in opposition to truth, and stubbornly clings to doctrines for which he can assign no better reason than the merest inference, against the plainest assertions of Divine Writ? There is another way of being charitable, which is not at the expense of truth and God's veracity. Treat a man kindly, bless him with good deeds, and instruct in the Gospel, but do not think he is a good Christian, because he is a moral man, while he is ignorant of the Faith, and disobedient withal. Let us, dear brethren, stand up for the truth, though we stand alone, and although it be at the cost of all that we hold dear in this life. Sacrifice all if need be,—the ties of friendship, the love and esteem of neighbors, religious associations and privileges, applause and fame, and the world's good name. Do like the man of whom the Master tells us, who sold all that he had and purchased the field containing the hidden treasure. Our danger lies not in physical martyrdom. The trial of our faith is not by faggot and flame. The test of our loyalty is not to be made by the instruments of torture of heathen magistrates. These belong not to the present. Zeal for the truth, and a faithful discharge of every known duty, in the fear and love of God, will secure our admission into the kingdom. Your brother looking for the return of the Great King,

JOHN L. WINCO.

It was then moved that a committee be appointed to report a plan of operations for the action of the Conference relative to the work of an evangelist and permanent organization. Brethren J. F. Wilcox, J. W. Booth, Jos. Wilson, D. T. Halstead, Matthew Knowles, and S. L. Jackson were appointed said committee, after which an adjournment was had until 3 o'clock p. m.

The Conference having met, pursuant to adjournment, the proceedings were opened by singing.

Bro. H. V. Reed, of Harvard, Ill., then

addressed the Convention for a short time on the oneness of God's purposes in the plan of salvation. It had always been the same. That while we found a thousand different faiths in the world, yet man alone was responsible for them. From man they originated. The world had its Wesleys, Calvins, Luthers, and others, as leaders and founders of their various schisms and faiths; but no true believer will pin his faith on any man, living or dead, but on Jesus Christ alone. He is all in all, and there is no other name given under heaven, than His, whereby man could be saved, God is now taking out a people for His name. The Bible was all sufficient for us without the man-made creeds and issues of the present day.

After the close of Bro. Reed's remarks the committee appointed in the morning reported the following resolutions, which were adopted:

*Resolved*, That the Brethren of the One Faith assembled in Chicago, July 4th and 5th, organize themselves into a permanent association, to be known as the Northwestern Christian Association; and that the object of this association shall be the advancement of the cause of truth.

*Resolved*, That the Brethren of the Unit Faith in the States of Illinois, Iowa, Wisconsin, Indiana, Michigan, and Ohio be cordially invited to co-operate with us in the good work.

*Resolved*, That this association, in its future gatherings, shall be composed of delegates who shall have been duly appointed by the respective churches co-operating in this work.

*Resolved*, That every regularly organized congregation of believers shall be entitled to three votes for the first ten members or less, and one other delegate for every ten members additional.

*Resolved*, That a financial committee of four be appointed to be located in Chicago.

*Resolved*, That an evangelist be immediately selected to labor in the field a term of one year.

After the adoption of the foregoing resolutions, the Chair appointed Brethren Matthew Knowles, P. Fahrney, E. Francis, and William Pottle, as the Financial Committee, all of whom are of Chicago.

It was then moved that Bro. J. M. Stephenson be chosen as evangelist, to act for the ensuing year. Carried.

It was also resolved that a committee of five be appointed to consult with other Conferences of the brethren, now held at stated periods, in Illinois and Wisconsin, with a view of limiting the number of meetings to four each year. This committee was named by the Chair as follows: Brethren L. Z. Baker, Joseph Wilson, C. A. Saylor, J. F. Wilcox, and H. V. Reed.

A resolution was then passed expressing a desire on the part of the Conference for the merging of the *Herald of the Coming Kingdom*, of Chicago, and the *Gospel Banner*, of Geneva, into one periodical, and that the

same be published weekly, instead of semi-monthly as at present.

After a vote of thanks to the brethren of Chicago, for the kind hospitality that had extended to all the members of the Conference, and prayer by the Chairman, the meeting adjourned *sine die*.

THOS. WILSON, Secretary.

---

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

---

July 15th, 1860.

---

#### The Second Appearing.—No. 2.

The Second Advent of Jesus occupies such an important and prominent place in the Christian system, that the event itself and its attendant circumstances and results fill a large portion of the prophetic page. We showed in our last that it is the hope of the Church—that the true believer in all ages has been looking and waiting for that glorious and thrilling scene—and principally because that will be the time for the realization of all the exceeding great and precious promises, which have been made to the Church, Israel, and the world at large.

The *Second Appearing* of Christ will not be simultaneous to the Church and the world—at least so we think the Scriptures teach. Still it is not *two* future comings, but *one* only; appearing *first* to his saints, and *then* to the world. It is something like the coming of a prince, or the visit of some monarch to a city. The visit is expected for some time previous to its taking place, and generally great preparations are made for it. At the appointed time the civil authorities, attended by the military and the principal men of the city, go out of the city to meet and welcome the illustrious visitor. They meet him and see him *before* the common people, or the crowds in the city. Yet it is only *one* coming. So of our Lord's coming. The cry is heard, "Behold, the bridegroom cometh, go ye out to meet him." The shout, the voice of the archangel, and the trump of God, will wa-



ken the sleeping saints, and they with the living will be caught away to meet the Lord—they go out to meet him. 1 Thess. iv. 16. These then necessarily see him first, or in other words he comes and appears to them before he does to those whom they leave behind. It seems very proper and reasonable that those who have been looking for his coming, and have been preparing for it, should have the first interview. When Jesus left the world it was in a very quiet and unostentatious manner, and only in the presence of his disciples. They only saw him go up from them into heaven; the world was ignorant of it. But few would believe that he had been raised from the dead, much less that he had been taken up bodily to the throne of God in the heavens. It is so even now. The testimony of the apostles is not generally credited. A great part of the religious world doubt the facts. They ignore the resurrection of the crucified Jesus. They say it could not be; neither could he be taken up into heaven. But the record affirms it, and it also says that he will come *in like manner* as he went. See Acts i. 11. The angels said that it would be the *same* Jesus whom the apostles had seen taken up who should come. Then he must appear to the awakened Peter, and James, and John, and the rest of the disciples who were familiar with his person, as the *same* Jesus, and be identified by them as such. The marks on his hands and feet and temples, and the wound in his side, in connection with the general contour of his person, will be sufficient to convince them that he is indeed their once crucified Master, but who is now alive for evermore, and in a glorified state. And if he comes also *in like manner* as he went away, then he will come quietly, and unobserved by the world, to some certain locality, where his saints will be gathered together to meet him.

Now the object of Christ's appearing first to his saints seems to be this—(1.) The salvation of those who look for him. Heb. ix. 28. And as that salvation is a deliverance from death and the grave, he will come—(2.) To raise those who sleep in

Jesus, and to change the living saints, and then to receive them to himself. 1 Thess. iv. 15-18; Phil. iii. 20; 1 John iii. 2; John xiv. 3; 2 Thess. ii. 1. (3.) He will come to reward his saints according to their works, which he will do by giving them honor and glory, position and power in the kingdom of God, which kingdom he comes to establish. Rev. xxii. 12; Matt. xvi. 27; 2 Cor. v. 10. (4.) He will come to be honored and glorified in his saints—2 Thess. i. 10—which will be done, when the whole body shall have been gathered together, and presented faultless to himself, a glorious assembly, without spot, or wrinkle, or any such thing. Eph. v. 27; Jude 24.

These are some of the purposes for which he will first appear to his people. To us it seems reasonable that it should be so. Jesus has gone into the heavens to obtain the royalty of the kingdom, and also to appear in the presence of his Father for us. Then it is right, that on his return he should call his servants around him, to whom he committed his affairs during his absence, that they may receive according to what has been done. The victor has the promise of power over the nations, and to sit down with Jesus on his throne. Rev. ii. 26, 27; iii. 21. And this glorious reward is to be given when he comes, and shared to each one as his work has been. As there is a great work before Messiah at his Second appearing, he will associate with himself to assist in that work, all those who have become one with him in character, through the glad tidings, and obedience thereto. These have been taken out of the world by the belief of the truth, for the Lord's name, and they will also be gathered from all parts of the world, whether living or dead, as "the first-fruits" to God and the Lamb, to some locality where "the King in his beauty" will be, and there receive their reward of glory and honor, be organized into the royal house of David, and admitted into the Melchizedek priesthood.

Having thus blessed and honored his saints with close fellowship with himself, and given them the glory which the Father has given him, (John xvii. 22,) then he

will come *with his saints* to the world, suddenly and unexpectedly as a thief. 1 Thess. v. 2; Rev. xvi. 15; 1 Thess. iii. 13; Jude 14; Zech. xiv. 5. He will come attended by angels, flaming fire, power and great glory. See Matt. xvi. 27; 2 Thess. i. 7, 8; Mark viii. 28; xiii. 26; Luke ix. 26. He will come to the Mount of Olives, which will then be reft asunder, Zech. xiv. 4; and to deliver oppressed Judah at Jerusalem. See Dan. xii. 1-3; Zech. xiv. 3, 4; Matt. xxiv. 29, 30; Luke xxi. 27, 28. He will then signally punish his enemies, and rid the land of its oppressors. Micah iv. 11-13; Joel iii. 9-17 Isa. xvii. 12-14; Jude 14, 15; 2 Thess. i. 8. He will destroy the antichrist, (2 Thess. ii. 8; Rev. xix. 20,) and tread the winepress of the wrath of God. Rev. xix. 11-21; Isa. lxi. 3, 4. We request the reader to refer to these references for proof of the several points, as our space is too limited to allow quotations at full length. We think that the evidence produced will be sufficient to show that the resurrection of the dead, and translation of the living saints, will and must necessarily transpire before "the coming of our Lord Jesus Christ *with all his saints*," 1 Thess. iii. 13; which coming will be in power and great glory, according to many testimonies, and for the purpose of judgment. "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all," Jude 14, 15. If then the saints are *with* the Lord Jesus when he makes his public manifestation, and in connection with him will judge the world, they must have been gathered together unto him previous to that appearing. Paul taught the Colossians that "when Christ, who is our life shall appear, ye also shall appear with him in glory," Col. iii. 4. The manifestation of the one will be the period of the manifestation of the other.

That the looking and waiting saints will be taken from the evil to come we think is plainly implied in the language addressed to the church at Philadelphia. "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 upon the earth. Behold, I come quickly; hold that fast which thou hast that no man take thy crown," Rev. iii. 10, 11. Isaiah also seems to have had a glimpse of this same period. He says—"Thy dead men shall live, together with my dead body shall thy arise. 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. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth shall also disclose her blood, and shall no more cover her slain," Isa. xxvi. 19-22. Analogy also teaches the same thing. "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith," Heb. xi. 7. One hundred and twenty years was Noah in building the ark, and preaching righteousness to an ungodly world, and when the ark was finished, and the time fulfilled, the Lord said to him—"Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. \* \* \* For yet seven days, and I will cause it to rain on the earth forty days and forty nights," &c. Gen. vii. 1-4. Then Noah and his family, with all the animals, as God had commanded, entered the ark, "and the Lord shut him in." Noah was in the ark of safety seven days before the flood came, or judgment was executed upon an ungodly world. So in the case of Lot's deliverance from Sodom. Before the Lord destroyed Sodom Abraham was informed, and messengers were sent to Lot in order to save him and his family from the impending vengeance; nor could the Lord destroy the unrighteous cities until Lot arrived at Zoar. Gen. xix. 22. Abraham when interceding with the Lord for Sodom, believed that "the Judge of all the earth would do right," and would not destroy the righteous with the wicked. And when Judah had filled up the cup of

iniquity, and wrath was about to be poured upon them to the uttermost, the disciples of Jesus took advantage of the warning given them by our Lord, and fled to the mountains, so that among the eleven hundred thousand who perished at the destruction of Jerusalem, there is no record that there was one Christian among them. Truly, "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." If Noah was delivered from the flood of waters which came in upon the ungodly, and if Lot was saved from the fiery deluge which overwhelmed the cities of the plain, so will the righteous be delivered from that hour of trial—"the great tribulation"—which is "to try them that dwell on the earth." The Christ will appear the second time for their salvation, and take them to himself, that where he is, there his servants may be also.

Let the disciple of Jesus give heed to the warning of the great Teacher, with reference to that day—the day when he shall come to judge an ungodly world. Says he—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke xxi. 34-36. We know of no way to escape from that hour of judgment, when the vials of wrath will be poured out, but by a removal or translation. This is promised to the faithful. But it is not every one "who can abide the day of his coming, or who shall stand when he appeareth." If we keep "the word of his patience" now, he promises to keep us from that hour of trial when it shall come; then this present trial of our faith will be "found unto praise, and honor, and glory, at the appearing of Jesus Christ."

We shall continue the subject in our next, and also point out some of the results of the Second Appearing.

For the Gospel Banner.

### Queries.

Atchison, Kan., June 28th, 1869.

Bro. WILSON:—As this is an age of inquiry and investigation, I desire you to file your objection to *More Anon's* positive article on the coming of Christ.

2nd. Do I understand you to say in answer to a "seeker after truth" concerning the resurrection of infants, that those that Christ blessed have the promise of life?

3rd. Is there any promise now to parents concerning their infants?

4th. Please explain why Paul said, he labored to attain a resurrection from the dead? if he was sure of it without struggling for it. I desire you to examine the original on that text, as it is the favorite hobby of the immortal resurrectionists in this part of the country.

5th. And last, but not least, I desire to know if man is raised immortal how can you believe in the annihilation of the wicked? or will there be two resurrections—one mortal, the other immortal. Please answer through the *Banner* as soon as practicable. In hope of immortality at Christ's own appointed time, yours,

WM. TIDROW.

### ANSWERS.

1. As to filing our objections to *More Anon's* article on the Coming of Christ, we are doing it in part by articles on the Second Appearing—showing that Christ will not appear simultaneously to the church and the world.

2. We said nothing about the infants whom Jesus took up in his arms and blessed as having "the promise of life;" and we cannot imagine what expression we made use of, that causes our correspondent to make the inquiry.

3. We know of no special promise which will cover or meet the inquiry of our friend, that is, if we understand him aright. We presume he refers to those who die in infancy. God never designed that one-half or even any of the human race should die in childhood. Hence he has given a promise to restored Israel, that in the times of restitution they shall enjoy long life—"as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them," Isa. lxxv. 22, 23. "There

EDITOR.

shall be no more thence *an infant of days*; \* \* \* the child shall die an hundred years old," verse 20. This is a glorious promise, but it relates to those who live in the land of Israel during the millennial age, and not to those who die now.

4. The passage our correspondent refers to is Phil. iii. 11,—“If by any means I might attain unto the resurrection of the dead.” The original gives a more definite idea. It reads—“if possible I may attain to the resurrection from among the dead.” Paul labored to have a glorious resurrection—to belong to “the first-fruits to God and the Lamb.” In order to obtain this, he says, “forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,” Phil. iii. 13, 14. It was a labor, a struggle, an anxiety, that he might “lay hold of that for which he had been laid hold of by Christ Jesus.” If the doctrine of the immortality of the soul be true, Paul was very foolish and inconsistent. But he did not believe the doctrine. He believed that “if the dead rise not, then Christ is not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they which are fallen asleep in Christ ARE PERISHED,*” 1 Cor. xv. 16-10. But if the soul is immortal this language of Paul is untrue. He knew that without a resurrection he would never live again; more than this, he knew that if he did not attain to that resurrection *from among the dead*—“the better resurrection,”—he would miss “*the mark*, the prize of his high calling.” Hence his strenuous endeavors to be approved.

5. There is no evidence that any one will be raised *immortal*, except the approved—those whose names are found in the Lamb's book of life. Such have the promise of eternal life, and they shall never perish. But there is a class who will be “hurt of the second death.” For these there is “a certain fearful looking for of judgment,” and “a sorer punishment” than those experienced who died without mercy under the Mosaic law. For such 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,” for “the latter end is worse with them than the beginning.” It may be said of them as Jesus said of Judas, “it were better for that man if he had not been born.” Such will not have a glorious resurrection to life, but to judgment, and everlasting shame and contempt. John v. 29; Dan. xii. 2.

EDITOR.

### The “Great Tribulation.”

“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 cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.” Rev. vi. 9-11.

One would suppose that the execution of the “four sore judgments of God” at the opening of the first four of the seals, might suffice to bring the nations to repentance, so that they would not “persecute Christians unto death.” Such is the dream of modern reformers and a luke warm church! But our Lord says, “these be the days of vengeance, that all things which are written may be fulfilled,” and the judgments thus far developed, though “sore,” our Lord says, (Matt. xxiv. 8,) are but “the beginning of sorrows.”

Without attempting anything like a critical exposition of the above quoted passage, I shall continue the comparison of Scripture with Scripture, to ascertain the period of the “Great Tribulation,” and its relations to the day of “vengeance written,” to fall on the wicked. Nothing is more clearly revealed than that when “The (closing) year of our redeemed has come,” it will be the “day of vengeance of our God,” on the apostate nations. A most deeply interesting and practical question is involved, just here; viz: Will *all* classes of *living* Christians be subject to this Great Tribulation? We read that “great multitudes, which no man can number,” are to “come out of great tribulation,” in this connection, and be clothed with their “white robes.” (See chap. vii. 9-14.) This great multitude are to “come out of all nations, and people, and kindreds, and tongues,” during this “great tribulation,” which must be the same with that period called, “the hour of temptation coming upon all the world to try them that dwell upon the earth,” (Rev. iii. 10.) and Christians of the stamp of the Philadel-

phians, are to "escape," or be "kept from that hour of temptation."

Our Lord, in His discourse with the disciples, recorded in Luke xxi, must have referred to the same class of exempt, for He says, when the events of the great tribulation "begin to come to pass," then "look up, for your redemption draweth near," and adds, "see that you are counted worthy to escape all these things, and to stand before the Son of Man." Many other Scriptures of a similar import might be adduced, but it is not my object to discuss the question here, only to raise it for the practical reflections of the reader. If there are qualifications, the possession of which will enable living Christians to "escape" this "great tribulation," when the preliminary events "begin to come to pass," it greatly concerns every believer in heart, as well as the faithful student of all prophecy, to see to it, that they possess those qualifications; for all others, with the luke-warm Christians, will "pass on and be punished;" or, in Christ's other words, "buy of him gold tried in the fire." Peter's language is, "be saved so as by fire."

That there should be another period of persecution for the church, is a very unwelcome doctrine to be preached at this late day. But how believers in the great Book of Prophecy can avoid the conclusion, is marvelous. It can only be done by some uncertain and mystical interpretation given to the strongest and boldest of metaphors used by the Holy Spirit, while dictating the prophetic writings of the Old and New Testaments. The apostolic epistles abound in warnings of the great apostasy of "the last days," and the consequent "great tribulation to" follow. What means the "harvest and vintage," at the "end of this age?" What is more fearfully indicative of this greatest of all persecutions, than the language of Daniel, quoted by Jesus, "a time of trouble such as never was since there was a nation, no, nor ever shall be hereafter." We find this "time of trouble," sketched, as it were, the first dark outline in this sixth chapter of Revelation. The "tribulation" which is meted out to the Christians, is located about midway in the picture, at the opening of the fifth seal. The opening of the first four seals, we find the development and execution of the four ordinarily elements of God's judgments on the wicked, which only makes them the more furious, and incites them to the persecution of the righteous. In their impotent rage and madness, they may think to avenge their own sufferings, but it only hastens the execution of more powerful judgments of God, and the pouring out of the seven

last plagues and the fullest measure of "the wrath of Almighty God." The poor, persecuted and suffering saints can only cry "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?" This cry will hasten "the great day of His wrath," as we see in the opening of the sixth seal; and then the wicked in turn cry, and utter the despairing appeal to the mountains and rocks to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

Rev. vi. 12—"And I beheld, when he had opened the sixth seal, 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 by a mighty wind." Follow out the chapter, dear reader, then turn to what our Lord said when referring to this rare event, as reported in Matt. xxiv, Mark xiii, and Luke xxi. Zechariah, also, in reference to the time our Lord will come and set His feet on the Mount of Olives, with His saints, (chap. xiv,) describes the effect of this same "earthquake so mighty and so great" by the cleaving of the mountain. In all these parallel passages, we hear of the "earthquake," and also, in Rev. xi. 13—"The same hour" of the resurrection and the ascension of the two witnesses, "there was a great earthquake." If this does not establish the position that the opening of the six seals in this chapter presents a grand and complete outline of the whole period of the war, from the first sign of the Lord's approach on the "white horse with one crown," till the close of the war of conquest, when he appears on the same "white horse with many crowns," we despair of proving anything by a comparison of Scripture with Scripture.

If then, the sixth chapter of the Apocalypse begins and ends the first outline of the war of the second advent, for the "redemption of the purchased possession," bringing us down to the "great day of the wrath of Almighty God," with the announcement that the "kingdoms of this world have become the kingdoms of our Lord and his Christ;" then all which follows in this wonderful book, is the filling up of that outline, by giving the various details of that war, until permanent peace ensues. Whenever a new character is introduced, his antecedents are traced back to the prophecies of the Old and New Testaments, without any occasion of looking for a shadowy fulfillment in the dim pages of profane history. Any other exposition will plunge us

into an ocean of uncertainty; into a chaos of allegorical and mystical interpretation of which no one can have an adequate conception who has not been at the trouble of reading the various expositions of this single portion of Scripture. I have been at that trouble.

On the other hand, we follow the well-known and certain guide, of a "more sure word of prophecy," being told that "we do well to take heed" to this. It is exceedingly invigorating to one's faith to read prophecy in this manner; for it becomes indeed a "more sure word of prophecy;" yielding a comforting "light in a dark place," and our faith becoming a "substance of things hoped for" loses all its shadowy and indefinite characteristics. Such, also, was the exposition given to all the one hundred allusions of the prophets to the acts of our Lord at His first advent. It matters not how many, or what the metaphor, for instance, "a root out of the dry ground," a "sheep dumb before her shearers," a "virgin to conceive and bear a son;" all, everything, received its literal fulfillment in the person and acts of Jesus. The learned Jew finds it easy to evade the force of all prophecy as referring to Jesus of Nazareth, by adopting the mystical exegesis of Protestant commentators in the exposition of a thousand passages referring to the acts of the same Jesus at His second coming. Let us take for illustration, one passage from the prophet Micah, which the Scribes understood as referring to the place of the birth of their Messiah. When Herod was troubled by the inquiry of the "wise men from the East, where is He that is born king of the Jews?" he "demanded of the Chief Priests and the Scribes where Christ should be born." Suppose they had replied to them in the hesitating and uncertain reliance upon the literal language of prophecy, and interposed the different opinions of students of prophecy—that there were some fifty or sixty different villages which might answer to the single allusion of one of the minor prophets. They might say the language is very obscure, and symbolical. But "they said unto him, in Bethlehem of Judea: for it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judea; for out of thee shall come a governor, that shall rule my people Israel."

Suppose we take all other parts of prophecy as sure a guide to future events as was this from Micah to the "wise men of the East," when so literally expounded. Armed with this power, go to a candid Jew and urge upon him this exposition of the Scribes, given to Herod as an evidence that

Jesus was their Messiah. How would he evade the force of the argument? Easy enough if he takes the modern rules of exegesis. He turns to his own prophets and reads, "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." Now, adds the Jew in triumph, that character you say was born in Bethlehem, was not a "ruler of my people Israel." A thorough Millenarian can meet this objection of the Jew, and no other but the most literal construction of prophetic language can meet it. Concede to that Jew that the child born in Bethlehem will be the ruler of His people Israel "in due time." He was born "King of the Jews," not to dispute the claim with Herod, as was feared, but to first fulfil all that the prophets had written of the "sufferings of Christ," and then come back and realize all the "glory which is to follow." With such an exposition of prophecy the Jew has no further occasion to stumble.—D. C. in *Memphis Baptist*.

For the Gospel Banner.

### **Incorruptible Body.**

The advocates of "Mortal Emergence" say, "It is not true that incorruption and immortality are the same." They define our caption thus, "unbroken, alive, not dissolved." Well, let us see who has committed the blunder. Webster says, "*Incorruptible*—that which cannot be corrupted; *Incorruption*—exempt from decay." Now let Paul define. "And changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. i. 23. How plain it is, that "mortal man," although "alive, unbroken, not dissolved," is not incorruptible, (or incorruptible, for it is the same,) but corruptible, while the great God is incorruptible, who Paul says is also immortal, and that defines the other term. Now which shall we believe? Why Paul of course. But let us search again. Bro. Paul, we want you to testify again, for truly your prediction about "perilous times," is being fulfilled. Hear ye:—"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible," 1 Cor. ix. 25. Now what is the incorruptible crown which Christians strive for? And when they get it how long will it last? James says it is a crown of life, which the Lord hath promised to them that love him, James i. 12; Rev. ii. 10; 2 Tim. iv. 8. Erring brethren will you let Peter settle the trouble? When speaking of our inheritance he defines it

thus—it is “incorruptible, and undefiled, and fades not away.” “Being born (or begotten) again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

Now let us sum up, and get the conclusion of the whole matter.

1. A living mortal man is subject to decay.

2. The great God is immortal and incorruptible.

3. Christians are begotten of incorruptible seed.

4. They then begin to seek and strive for an incorruptible crown.

5. Even a crown of life that fades not away, and obtain it when “every seed gets his own body.” This incorruptible seed which abides forever, will bring forth (or cause to) an incorruptible body, not subject to decay. “It is sown a natural body; it is raised a spiritual body.” “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 (then, not subsequently made so,) equal unto the angels; and are the children of God being the children of the resurrection.”

“As for me I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.” And John says, “When he appears, we shall be like him for we shall see him as he is.” Glorious hope! happy day! when God’s people shall all be free from sin’s corrupting bands, possess incorruptible bodies like the Lord, who is the sample and first-fruits of them that slept. He lives to die no more; death has no more dominion over him. So will the harvest be all glorious, spiritual, and powerful.—yes, immortal; neither can they die any more. Amen.

Tuos. E. ADAMS.

### One Argument for the Immortality of the Soul Considered.

One of the main arguments which is relied upon to prove the soul is immortal, is the asserted universal belief of all nations, in all ages, in this doctrine. Those who have written in defence of the immortality of the soul, assert that this doctrine has been universally believed. Hence, they argue that it must be true, or else why so generally believed? So argues Dr. Dick, Dr. Clark, Luther Lee, and others. Now suppose what they say were true, how much would it prove for the immortality of the soul? Have not other doctrines, which we know to be false, been almost, if not quite, universally believed? Idolatry, with the exception of a small class, has been prac-

ticed by all nations. Does this prove that to be the true religion? This rule of proving a thing by the majority, or even by the mass, of the human race would prove idolatry, and many other errors, to be truths. On this ground, the minority, “the little flock,” must always be in the wrong!

But I will take another false doctrine and show that it has been as widely believed as it is claimed that the immortality of the soul has been. The doctrine of the *transmigration of souls* is manifestly a false doctrine; yet a large majority of the human race has always believed it. It teaches that the soul lived before it came into this world, and that when this body dies, the soul will pass into another body, and then into another, till it is finally re-absorbed into God from whom it came.

We all readily agree that this is an error; yet it has obtained a general belief among mankind. Of this fact there is abundant proof, though my limits will allow me to offer but little. Says the New American Cyclopaedia, Art. Metempsychosis: “This idea [of the transmigration of souls] belongs to the oldest religions of India and Egypt, and is one of the earliest forms in which the doctrine of immortality appears. . . . It is a prominent feature in the system of Brahmanism and Buddhism. . . . The idea appears in the tenets of the Gnostics and the Manicheans, and of some other heretical sects. It was also a part of the doctrine of the Druids, and is still believed by the Druses and various other tribes in western Asia and Africa.” Says Dr. Horne: “The Tartars and American Indians believe in the transmigration of human souls into the bodies of beasts.” Of the Chinese he says: “The absurd notion of the transmigration of souls is universal.”

The above-named nations alone constitute a majority of the human race. They have held, and still hold, this absurd doctrine. Adam Clarke says: “Most of the Asiatic nations have believed in the doctrine of transmigration.” “It was pretty general both among Greeks and Asiatics.” “The Mexicans believed also in the transmigration of souls.” Bishop Warburton makes this broad statement in regard to the belief of the ancients, and the facts justify the statement: “The doctrine of the metempsychosis as it signified a moral designation of Providence, came originally from Egypt, and was, as we have said, believed by all mankind.”

Dr. Alger says: “No doctrine has exerted so extensive, controlling and permanent an influence upon mankind as that of metempsychosis. . . . Such a theory, well matured, bore unresisted sway through the

Eastern World long before Moses slept in his little ark of bulrushes on the shores of the Egyptian river; Alexander the Great gazed with amazement on the self-immolation of fire to which it inspired the Gymnosophists; Caesar found its tenets propagated by the Gauls beyond the Rubicon; and at this hour it reigns despotic, as a learned professor of Sanscrit at Oxford tells us, without any sign of decrepitude or decay, over the Burman, Chinese Tartar, Tibetan, and Indian nations, including at least six hundred and fifty millions of mankind." This alone includes nearly two-thirds of the human race.

All the heathens and many Christians who have argued for the immortality of the soul have with it believed in the transmigration of souls. Thus writes an eminent author: "Certain it is that those philosophers who argued for the soul's immortality universally held its pre-existence before it animated the human body, and laid the stress of the argument for its eternal existence after its departure from the body, upon its existence from times immemorial, or even from everlasting before its entrance into it."

What will our friends say to these facts? If universal belief would prove the immortality of the soul, it will as clearly prove the transmigration of souls! for the latter has been generally believed, as I have shown above. Why stop half way? Why not be consistent and believe both? Let them answer these facts or cease to use this argument.—D. M. CANRIGHT, in *Advent Review*.

### The Best Book.

The best of all books is the "Book of Nature," is an affirmation frequently made, and as frequently is there a falsehood told. Before entering upon the discussion of this proposition, it will be proper for us to inquire, what is to be understood by the Book of Nature?

Looking about us, we see on the right, mountains, hills, rivers, brooks and valleys; on the left, we behold the outstretched plain, covered with farmers busily employed in their daily pursuits, and the lazy cattle grazing upon the green foliage; while beyond is the lofty growth of timber, which by the genius of man is made useful to humanity.

The heathen man has these before him as resplendent as has the enlightened and Christian man. Now if the Book of Nature is the best of all books, why is the heathen man still a heathen? Why does he not become a Christian? And why does he still revel in all sorts of wickedness and barbarity?

The infidels and skeptics study the Book of Nature, and declare their unbelief in everything which cannot be demonstrated by a course of philosophical reasoning from it. If we want to make infidels and skeptics, let us concede that this affirmation is a true one. But the best book is the plainest book, with the plainest teachings, directing erring humanity to the goodness of an All-wise Creator, and giving instructions in the way in which the sinner may be enabled to enter into the favor and share the grace and mercy of the Great God. Does the Book of Nature teach this?

Again: Blot from our memories all revealed knowledge, leaving us with Nature's book alone, can we prove that there still exists a God? We know that some powerful agency has given existence to that which we behold around us, but can we positively affirm that that agency still exists? We answer, No.

To illustrate: A man, for so much money, proposes to build and place on the United States Capitol, a clock, which being wound and regulated on the 4th day of March, the presidential inauguration day, should run for four years. The clock might have been constructed, given its proposed prominent place, wound and regulated, where it would have given the correct time to the passers by. It might have run for one, or two, or three years, with no attention whatever from the maker. But viewing the structure only, could any person affirm that the inventor still lives? Assuredly not. But at this juncture, revelation interposes, and the inquirer learns the fate of the clock-maker.

The same is true in regard to the universe. It was created and put in motion. Conforming to a certain law it still runs. Viewing the handiwork alone, can we affirm that the Creator still lives? Again, we are compelled to answer in the negative.

Can we know that now He rules supremely this universe, and that his throne is surrounded by the glory which will be enjoyed by those who do the bidding of the blessed Master? Still we answer, No. Not without revelation. From a mature consideration of this matter, we conclude that the Book of Nature is not the best of all books, but that it only acts as an auxiliary in the understanding of the one greater Book—that of revelation.—F. M. HAWKINS, in *Christian Standard*.

☞ Truth has never need of error, and shades add nothing to light.

☞ We do not want precepts so much as patterns.

☞ It is joy to the just to do judgment.



For the Gospel Banner.

### Correspondence.

Troy, Kansas, June 30th, 1869.

**BRO. WILSON:**—I have many times thought of dropping a few lines to the *Banner*, but am now at my first, and this should have been earlier. Two weeks ago I returned from a trip to Nebraska, whither I went by invitation of Bro. W. P. Shockey, to assist him in a series of meetings. The people seemed willing to hear, judging from the numbers that attended, and their good behavior, unless I should except the city of Brownville, where we held one meeting and but few came out to hear. There was one intelligent believer immersed at St. Deroin, and another about four miles below at Zimmerman's Mill. The latter had been ready for about six months, but for some cause had not been immersed. She had her confession of faith intelligently written out by her own hand. She had formerly been a Baptist, but being convinced from the reading of the Scriptures that she did not understand "the things concerning the Kingdom of God, and the name of Jesus Christ," she desired to be immersed in the name of the Lord. We had a hail storm Saturday afternoon, before the second Sunday in June, that prevented our attending one appointment; but Bro. Lot Clover was there, and preached the next day (Sunday.) Our appointment came in conflict with a Campbellite, but he very gentlemanly gave way for the 11 o'clock service. Bro. Shockey being unable to speak that duty devolved on me, (by arrangement of Bro. Shockey.) A large portion of the audience being Campbellites I made them an argument upon the setting up of the Kingdom, from Daniel ii. 44; after which we took some refreshments which were prepared by the brethren, or I should say sisters, and then after some remarks by Bros Shockey and Clover, we attended to the taking of the Lord's Supper, and then adjourned the meeting.

Bro. Shockey's health is much impaired, on account, I think, of too much labor before he had gained his strength after his illness last Spring, and perhaps increasing ago too. The brethren of the West with and for whom Bro. S. labored so incessantly for the last few years, by which he has shattered his health, should not forget him in his affliction. He is giving all his time when well to preaching the word of life.

The Annual Meeting will be held as advertised in *Banner*; any Brethren coming from a distance can come by R. R. to Troy, and take the stage from there to Walnut Grove P. O., where they will be met on Friday and Saturday, (before the third Sun-

day in August,) with a team to convey them to the Meeting. Those coming from the North or West can come by the same stage line to the same place, and meet the teams. Hope many brethren will come. No more at present. Hoping that if by any means we may attain unto the resurrection from among the dead, I am yours,

W. J. OREM.

N. B. Any Brethren wishing to locate in Kansas can find good locations in this vicinity.

W. J. O.

### Sundry Thoughts.

**BRO. WILSON:**—I express gratification at seeing the article on Matt. xxiv. in *Banner* of June 15. I think discussion about the "abomination" may cease. I view the point settled by the writer. Concerning the "generation," ver. 34, I say the same. While we view the "Adventists" in error in holding the phenomena of 1780 and 1833 to be the especial signs of "this generation," I here state my agreement with the writer of the "Voice from Olivet" in believing that the existing generation of men who see the true signs shall not die off before all be fulfilled: Amen!

Altogether I consider Mr. Newton's the best exposition of Matt. xxiv. I have seen—it is brief, pointed, and able.

Perhaps never was the Popedom in so interesting a situation to the waiting disciple of Christ, as now. A while ago, fears were rife lest Pius IX would have to vacate his seat. How different is the appearance now! Think of the wealth in the Pope's possession. If one estimate be correct, the gifts received by him at his "jubilee" amounted in value to \$400,000. The Queen of England (sad do I feel when I say this of her whom I have regarded as the most virtuous and amiable of all existing sovereigns) and the King of Prussia have both complimented the man blasphemously styled His Holiness with presents. The Protestant rulers may think they only exhibited courtesy:—Alas for them and the nations they rule when such homage is paid to the Roman Pontiff. I would that Victoria had kept her hands from such defilement. Alas for her! Alas for Britain!

The call for the Œumenical Council—the invitation to both Oriental and Protestant Bishops, &c., to attend—is a matter of too much interest for me to dwell on now. God grant us increasing light on the prophecies concerning this time! Popery is putting forth her strength, and anti-christian blasphemy is becoming more manifest. Are we clean?

H. HEYES.

West Meriden, Conn.,  
July 4th, 1869.

# 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, 1869. | VOL. XV. No. 15.

From the Rainbow.

## Missionary Theology,

*Considered in its two doctrines of endless misery; and a Post-Millennial advent of Christ.*

BY EDWARD WHITE.

The Rev Dr. Mullens, Secretary to the London Missionary Society, in a recent work entitled *London and Calcutta*, designed to trace the outlines of Protestant Missions in India and to stimulate the flagging zeal of their supporters, asks—"Why have Missionary Meetings failed so greatly to attract young men?" "Why are the very churches which once supported them best now giving to them only half of what they gave thirty years ago?" "Where are the crowded meetings which welcomed Williams, and Moffat, and Knibb, and listened to their stories?" "Were a DEEP, SETTLED INTEREST, felt by Christian men at large in mission work abroad, these things could not be."—Dr. Mullens answers these searching questions by an argument designed to prove that the causes of the comparative apathy are ignorance of the encouraging results already attained, and, above all, too exclusive devotion to the prosecution of the Home Missions of Christianity—an exclusiveness which robs foreign missions of their due share of attention and support. The larger part of Dr. Mullens' work is expended in setting forth the general social effects of Christianity in the East, and in presenting a brilliant picture of the results to be expected in the future from the gradual undermining of heathenism. The chief practical object of his book is, apparently, to persuade the churches to make larger pecuniary contributions to the funds of the missionary societies, under the idea that a few hundreds of additional missionaries will hasten the conversion to Asia of the belief of the gospel.

For Dr. Mullens, as a laborious missionary and able director of mission work, it is impossible not to entertain warm regard and very sincere reverence. It is not, however,

inconsistent with that regard to offer a few suggestions in the way of further answer to the questions proposed by him, as to the causes of that decline of interest in missions which he confesses and laments.

It is not necessary to deny the force of the allegation that the churches at home devote a disproportionate measure of attention to English objects. Men are naturally interested in the visible more than in the invisible, in England, which is seen, more than in India, which is unseen. The spiritual force which is required to sustain a deep and settled interest in the missions of the gospel is far greater than is usually supposed. They make a larger demand upon the spiritual nature of man than any other form of human endeavor. To feel compassion for the souls of nations whom we have never beheld, from whom we are divided by the diameter of the globe, who are physically and morally our antipodes, with whose natural character we have the faintest sympathy—to expend thought, effort, and considerable property in furthering the interest of those unknown nations in a world which is still more completely invisible and unknown, requires a depth of conviction, a strength of principle, an elevation of spirit, wholly foreign to ordinary human nature, and neither to be produced nor sustained except by the direct action of the Spirit of God.

The same power which alone can "thrust forth" a true laborer into the harvest, can alone create or uphold a corresponding spirit of zeal, faith, and self-sacrifice in the churches which send him forth. The missionary agency abroad is the hand at the end of a long arm, extended by the Church at home. If that arm is paralysed at the shoulder, whence shall come the force by which blows shall be struck at the ends of the earth? A decline in the spiritual life, therefore, in England, a decay of faith in things unseen, a loss of spiritual power through the advance of habits of luxurious living, would necessarily take the form of a loss of

interest in the unseen field of foreign missions—a decline of interest soon to be followed by a similar decay in the work of God at home.

It is not my intention, however, to prosecute this line of enquiry. We shall proceed on the more agreeable hypothesis that the concern for the salvation of the heathen nations is just as earnest and real as ever it was; and suggest a few considerations tending to explain the nature of those influences which have so greatly repressed of late years the exhibitions of interest in missionary societies in nearly all Christian communities.

I. And in the first place, I venture to assign as one cause of the indisputable decline of interest in the existing foreign missions of the gospel, *a growing scepticism as to the theory on which they are established.*

In the apostolic age the doctrinal spirit and the missionary spirit were evolved by the Spirit of God in the church with equal power, and they ought never to be separated. Each requires combination with the other.

It has unhappily happened several times since that each has been developed alone. In some ages a spirit of missions has been developed apart from the spirit of doctrinal study, as in the second and third, the twelfth and thirteenth centuries. In other cases, the doctrinal spirit has been evolved without a corresponding activity of the spirit which leads to the diffusion of the gospel. At the close of the last century, when the existing Protestant missionary societies arose amidst the hurricanes of the French Revolution, the spirit of theological study, of careful, bold, devout, biblical criticism, on which the faith ought to be founded, was as nearly as possible defunct in England. Perhaps we may say that just at the very time when it becomes of more importance than ever that the church should take care what was to be taught as Christianity among the nations of the world, the work of evangelising was commenced, as it had been in several similar preceding ages of activity in Christendom; in a spirit of unquestioning submission to the forms of thought and expression stereotyped by previous generations. Never was any great enterprise begun with more simplicity of purpose, with more heroic faith, with more devoted piety, than the enterprise of the founders of the Baptist and Independent, and Episcopal Missions, at the close of the last century; and also, it must be added, never was any great enterprise begun with more unquestioning adhesion to the traditions of the fathers. There was scarcely a man among the whole company of persons engaged in that glorious undertaking who ever dreamed of doubting any of the doctrines stamped with the im-

primatur of the sixteenth century Reformation. The powers of action awoke, as often before, in isolation, and the power of thought and truth-seeking still for the most part slumbered.

What has been the result of this phenomenon? Is it not this, that inasmuch as the theological spirit has since recovered its energy in the churches, and attention has been devoted once more to biblical criticism and doctrine, there is now a certain separation between the missions of Protestantism and the deeper home convictions of religious Englishmen. The Missionary Societies represent the thinking of seventy years ago, when the church accepted without question the traditions of Protestant theology handed down by the Reformers. But they are surrounded by a generation which has lifted the anchors of its theology, and which has drifted or sailed into other waters. In some of the most important particulars of Christian faith, indeed, there is no change. The faith in a divine Christ, in an atonement for sin, in the person and work of the Holy Spirit, in a gratuitous justification, is the same now as it was of old. But these doctrines were considered by the founders of missions as but a superstructure built on a deeper foundation. That foundation was an antecedent belief in the natural immortality of mankind, and their consequent destiny either to endless misery or endless joy. In the opinion of Dr. Carey, and those who first went with him to India, as well as of the churches in Britain, every human being was an immortal, was possessed of a soul as eternal in the future as the nature of God. Every inhabitant of India was thus regarded as an immortal. Every unregenerate soul, descended from Adam, was born under the curse of endless woe, and was, by its own sins, confirmed in that direful destiny. Salvation could be effected only by the distinguishing grace of God in regeneration. All the unregenerate of all ages were unsaved, and the unsaved of India, as well as of all lands, were destined to be delivered over, as Dr. Carey says in one of his letters, to "endless misery." To endless misery had gone all the numberless unregenerate inhabitants of Asia during the ages of darkness preceding the advent of Dr. Carey to India. To "endless misery" were going all the millions who rejected his message, or refused to abandon their ancestral creeds. This is still the foundation of missionary theology. This is still what may be called the state-creed of all the missionary societies. No one is considered at liberty to deny it in a missionary speech or sermon. It is the platform creed of Exeter-hall. The missionary students at the colleges are supposed

to believe it. The directors are supposed to believe it. The missionaries abroad are supposed to believe it. No one who openly assailed it would be asked to assist at a missionary assembly, or to plead the cause of missions before the people.

And yet—it is disbelieved in the churches throughout the length and breadth of the country. It is doubted and denied with varying degrees of confidence. But it is doubted and denied almost universally, and most of all by persons of accurate knowledge and spiritual intelligence. The doubt and denial is not confined to sceptics, to mockers, to adversaries; but it is professed with more or less of openness by men whose knowledge gives the utmost weight to their judgment, and whose hardworking piety challenges comparison with that of any of the advocates of the older creed. One meets with a few earnest, and able, and unquestionably sincere, controversial supporters of that elder belief. The names of Dr. Pusey, of Dr. Salmon, of Dublin, and of the Hon. and Rev. Baptist Noel, will occur to all readers. But one who intimately knows English religious society will venture to deny there has been an immense revolution in opinion as to the probable destiny of the ignorant idolatrous nations of the earth, and that it is the rarest thing to find even a secretary of a missionary society, or the tutor of a missionary college, who will, *when firmly pressed*, declare his unfeigned assent and consent to the opinions on this question of the founders of our missionary societies. Men, nowadays, have their doubts, their special theories of relief, their hopes, or their positive doctrines. Either they hold, as I am informed that some heads of colleges hold, that Scripture gives room for several opposite theories; or they lean to Universalism, with Mr. Jukes, and teach men to trust in future purgatories; or they wholly repudiate and openly denounce and assail the old missionary doctrine, and believe with us that they who have “sinned without law,” and led impenitent lives under heathen darkness, shall “perish without law” and “die” with “few stripes;” but it is simply a fact that opinion has changed and is changing here, and that the churches at home, acted upon by the revived spirit of doctrinal study, are silent where our fathers would have spoken, or doubt where they would have unhesitatingly followed the doctrine of the dark ages, or boldly deny where they would have awfully anathematised opposition. No one seems moved by the argument that such good men as our fathers were must have been right in all their doctrines. We know, as a matter of fact, that they were wholly mistaken in many things

which they firmly believed. The truth is that Nature, and Scripture, and human life, are better understood than they were seventy years ago, and the conviction is widely spread that the ancient notion of the consignment to everlasting torment of the countless multitudes of the heathen who have been born in error, bred up in superstition, and who were abandoned to die either in total ignorance of the true gospel, or in rejection of a gospel message only partly revealed to them, *cannot possibly be true* under the government of Infinite Justice, Boundless Wisdom, and Eternal Love.

The general result is, that the religious public feel that the unchanged missionary theology does not, in some important respects, represent their present thoughts, and thence follows a decline of interest in the propagation of ideas no longer believed. Few men of the first class in either honesty or ability, offer themselves for missionary work. It is understood that the studies of college life are not likely to lead always to the faith of our forefathers: hence, since open denial, or opposition, or avowed scepticism is forbidden, strong men shrink from a vocation in which integrity of thought and speech will become penal; and the missionary work is delivered over to persons of a more compliant and docile constitution—men also will continue to utter in the ears of the heathen the monstrous unrealised propositions of a former day, or worse, who will keep silence about Hell altogether.

I attribute, therefore, the decline of interest in missionary societies to an unconfessed partial destruction of the faith on which they were founded, and for the propagation of which they are maintained. Men feel coldly towards a system which sends out missionaries, whose training at home consists very much in persuading them *not to think* conclusively of the questions of human retribution and destiny: and which discourages the expression of belief, whether at home or abroad, in a sense accordant with the maturest thought of the English churches. The persuasion is universal that the missions of the gospel ought to represent the results of England's most earnest studies. It is felt that they do not represent them. It is felt that this state of things ought to be altered—that there ought to be more space allowed both at college, and in the mission field, certainly for doubt, for undecided opinion, and even for open variation from the ancient creed—that there ought to be liberty for missionaries to express abroad, especially in their dealings with the educated men of India and China, ideas which are gaining ascendancy over the best minds at home. It is felt that the gov-

erning power of missions ought not to be exclusively in the hands of men who think on all subjects as our fathers did seventy years ago—or worse still, in the hands of men who only *pretend* to think as they did. It is felt that Jesuitism among Protestants is just as demoralising as among Romanists; that what is needed in missionary work above all things, is, not concealment of opinion, not hidden doubt, not a weak compliance with the articles insisted on by ignorant multitudes, but earnest, overwhelming faith, a faith which believes, and therefore speaks, a faith which can blow beside the walls of Jericho a “dolorous and jarring blast,” before which the defences of heathenism will crumble to the ground. And until the realities of the future world occupy a far larger space in the thoughts of missionary Secretaries, and missionary Directors, the feeling of English churches towards them is not likely to improve. Meanwhile it may be noted as a symptom of the disorder complained of, that even Dr. Mullens’ own book on missions, admirable man as he is, does not contain a single reference to Heaven or Hell; and that for aught that explicitly appears on his pages, replete with statistical information, the work of missions might almost be taken to refer to some movement for men’s temporal salvation. A state of thought, which takes Heaven and Hell for granted, when treating on missions to the heathen, requires some reform.

2. Another reason for the decline of interest in missionary societies, will I think be found in the *failure of spiritual results*. This failure has sunk deeply into the heart of England. Public opinion has begun to form itself under other influences than missionary reports and missionary speeches. These tell but a portion of the truth. That which is favorable is generally published. That which is unfavorable is withheld. We are beginning to learn not only who are converted, but who are unconverted; not only what the missionaries think of the learned and able men of India and China, but what the learned men of China and India think of some things taught by the missionaries. We are learning to compare resources and results. We are learning to exercise imagination upon the missionary enterprise, and to understand how it must appear to the “natives” whose religion it assails.

For example, we now comprehend that the presence of our handful of European missionaries in the ports of China, bringing with them a “gospel,” of which the fundamental doctrine is that all former inhabitants of China, who have been atheists or idolaters, that is the larger proportion of that stupendous population, during many ages,

and who have died in an unregenerate condition, have gone to endless misery—strikes the educated men of China precisely as a similar message would strike the learned men of our Universities, if brought to England after ages of heathenism, by a handful of Chinese missionaries, landing in the ports of London and Liverpool. We can now understand that it would be highly improbable that our literati would listen to so horrible a proclamation, or recognize in it the voice of a just and benevolent Deity, so it is equally improbable that it will appear Divine when taught by our missionaries at Peking or Ningpo. And thus we come to comprehend at least some of the reasons, which, after seventy years of labor, the learned and educated classes of both India and China are as far as ever from embracing Christianity. Chinese clergymen, with a similar doctrine at London and Liverpool, could scarcely hope for greater success among ourselves.

Further, the public, after fully believing and appreciating the cheering declarations of our missionary writers as to the social revolution which is gradually advancing throughout the earth, the civilising process which is supposed to augur a favorable future for Christianity—nevertheless have learned to study the reports of *known and actual conversion* with profound disquietude, and have settled into the opinion that there must be “some awful mistake somewhere,” as Mrs. Stowe expresses it, in the ideas presented for acceptance to the multitudinous Orient. In India there are 180,000,000 of people. In China there are 400,000,000 more. Now all the confessed living converts to Christianity in India, after seventy years of labor, by thirty-one missionary societies, are at this moment not much over 30,000, the far larger proportion of these being persons of the lowest rank in intelligence. Around these professed converts there is a *Christianised* population of a quarter of a million. We thank God for even such results. But it is impossible to forget what the figures mean. They mean that if you cause to pass before you all the inhabitants of India in ranks of thirty, abreast, and marching a yard apart, you would have a column extending from the Land’s End in Cornwall to the edge of the Caspian Sea, while the converts to Christianity would be represented by one thousand of these ranks of thirty. If the whole population passed in single file before the eye, and three seconds were allowed to gaze with awful interest as to his eternal destiny upon each dusky countenance, it would require thirty years, of days of twelve hours each, to survey the whole. But the living nominal

converts to Christianity from over the whole of India would pass, at the same rate of movement, in twenty-five hours. In China the known results of missionary action are even more appallingly small. You may, indeed, hope that there are thousands of Nicodemuses in both India and China, a hope at once reasonable and encouraging, and thousands more of men saved by the Spirit in their own twilights, but surely there is some apparent deficiency in the power of modern Christianity. Where is the arm that smote Rahab? Where is the power of truth and grace that smote the philosophies and idolatries of the Mediterranean in the apostolic age, and shook the whole of Europe and Asia in a single generation? Let it not be said, it was the force of miracles that then availed. Miracles exerted an inconsiderable influence in comparison with a truth which commended itself to all consciences, a grace that commended itself to all affections, and a terror which struck like a thunder-bolt from the uplifted hand of the Almighty.

Is it not that we are propagating a Christianity which is half paralyzed in its two chief forces of hope and fear through the perversions of a corrupted theology? We fail in thoroughly presenting God's love to the nations, a love strong enough to melt even Chinese arrogance, and to develop the belief of a personal God even among Chinese atheists, because we have enumerated Christianity with a doctrine of hell, so unjust, so indiscriminate, so hardening in its frightful propositions, that men's consciences refuse to receive it. Missionary theology cannot "commend itself to every man's conscience," because every man's conscience, whether in Europe or Asia, in proportion as it is enlightened, rejects it with horror. This is doubtless one principal reason for the general rejection of the gospel by the Brahmins, Buddhists, and Confucianists of the East, God's love is hidden from them, and they "turn away sorrowful" from so direful a Christianity. Sir John Bowring says, in his work on Siam, that he never yet met with a learned Buddhist who could speak with patience of the doctrine of the missionaries on the hell of England and America. Now whatever the better sort of thinking men of any nation generally reject, will not be widely received by the uneducated.

But the prevailing system of teaching among missionaries fails also in another department—fails through withholding the influence of a truth favorable to the production alike of hope and of fear. Not only does the hell preached by the missionaries fail by its unscriptural representations to

awaken terror in the educated classes, since whatever you exaggerate you weaken, but it is nearly everywhere the custom with missionary societies to send out men opposed to the belief of Christ's advent to judge the nations at the destruction of the Apostacy. The plain doctrine of St. Paul, in the second letter to the Thessalonians, that the personal advent of Christ will occur for the purpose of destroying "the man of sin;" the plain doctrine of the prophets that the "Son of man comes in the clouds of heaven" for the destruction of the "fourth" empire, and of the "horn that has eyes, and a mouth speaking marvellous things;" the plain doctrine that Christ will come to punish "with flaming fire" a church that has perverted Christianity until men will no longer believe in it, and to judge nations that persist in idolatry after due summons to repentance—this doctrine of Christ's "pre-millennial" advent, under the influence and expectation of which the gospel was indisputably spread in the first century, is systematically exploded and denied by the missionary societies, and the generality of missionaries. And here is a loss of power which may be readily appreciated. Let the gospel be preached in India and China as the message of life to the dead, as the promise of immortality in body and soul to a race sitting in darkness and death shade; let it be preached as the message of a God who is intelligibly loving, and intelligibly and justly severe; let it be preached that the "times of ignorance a gracious God winked at," *overlooked*, "but now commands all men everywhere to repent;" let the words of the angel of the everlasting gospel, in the Apocalypse, become the text for missionary preaching, "Fear God, and give glory to him, for the hour of his judgment is come;" and one cannot but believe that a new power will attend in the East the proclamation of Christianity. There is something so striking, so fitted to compel attention, in the warning of Christ's speedy advent to "judge the nations," to destroy obstinate worshippers of idols, to avenge the rejection of the truth, to raise the dead saints, and to establish "God's kingdom" on earth, that even languid India must lift its head to listen, and haughty philosophic China must listen awe-struck to the trumpet-blast. Christianity is a power which is designed to operate on man from before as well as from behind, through the expectation of events which shortly "shall come to pass," in the future, as well as through the study of facts accomplished in a remote past. It is emphatically a prophecy as well as a history. But, under the prevalent system of missionary teaching, it is a gospel without that Advent of Christ, the

prospect of which filled and reddened like a dawn of glory at the beginning all the eastern sky. The whole body of prophecy is supposed now to prove only that "the Lord delayeth his coming," that wisdom consists in proclaiming the doctrine of the "evil servant," and in relegating all concern for the Lord's return in the clouds of heaven to a generation that shall live at the end of the Millennium. Vain, then, are all such warnings as, "Behold, he cometh in clouds, and every eye shall see him!" for it is well understood that such an expectation of the Lord is peculiar to the "weaker brethren," and to spirits in which fancy takes the place of faith. Thus it happens that Christ's advent is banished from the thoughts of nearly the whole body of missionaries. "Far off his coming shines" to them, indeed, as a remote, dim nebula in the firmament of the future. Who can wonder that a Christianity so destitute of forces to win, to convince, or to appal, maintains a doubtful fight with the stiff-necked pagans of Asia! What is wanted is a doctrine that commends itself to the reason and to the conscience of men—a love so real as to win all hearts capable of love, a terror so real, so near, and so appreciably equitable, as to shake, if it cannot vanquish, the stoutest resistance of the heathen. What is needed, is a hope of speedy victory to the church sufficient to restore the energies of the first century, and a courage founded on conviction which would engage in close conflict with the wretched positivism of Confucius. That "throneless king," as the Chinese call him, would soon, I reckon, lose such of his remaining power, before a CHRIST preached as if he were the very Jesus of the gospels—"coming again," to be the "life" of the world.

With all reverence and affection therefore, but with an earnestness which neutralizes the remembrance of personal insignificance, I implore my fellow Christians at home to reconsider in the light of Scripture the doctrinal basis and method of missionary enterprise. I adjure, before Christ our Lord, the Secretaries and Directors of the Missionary Societies, not to continue the ban now disingenuously placed upon those who openly deny what so few in secret perfectly believe. I solemnly call upon all the Ministers of Christ who are persuaded of the untruth of the common doctrine of immortality and retribution, publicly to say so, and to confess their real convictions to the people. I earnestly invite all missionary Students in the colleges to study these questions in earnest, and not to add to the number of those who carry out to the heathen a creed which they dare not proclaim

to the cultured and intelligent people of India and China.

And finally, if my voice could, by a divine providence, reach so far, I would call, with profound respect, but equal boldness, upon every honored Missionary of the Cross around the world, to cast aside the fear of brethren abroad, or churches or directors at home, and apply his mind, if he have failed so to do up to this present hour, to the consideration of that doctrine of LIFE IN CHRIST which is the plain and natural reading of St. John's Gospel, and St. Paul's Epistles; and next, to that doctrine of CHRIST'S ADVENT TO JUDGMENT, which has won the conviction in modern times, of a Bengel, a Stier, and an Alford, and a thousand more, and was unquestionably the belief of the apostles and their followers in the first age of the Christian revelation.

### Jesus of Nazareth—His Offices and Character.\*

BY R. V. LYON.—LECTURE I CONTINUED.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. i. 27, 28.

#### III. These promises must have a Literal fulfillment.

1. *As the seed of the woman, the seed of Abraham, He must be the literal offspring of Abraham—of Mary—a Jew in the full sense of the term; in order to fulfill the word of promise. "The seed of the woman." And this woman must be a Jewish lady. For "in Abraham's seed shall all the nations of the earth be blessed." "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."*

2. *All the facts in the case require that the "Logos," the word of promise, should be made flesh. And Luke informs us how the "Logos," the word of promise, was made flesh.*

Luke i. 26-28—"And in the sixth month the angel Gabriel was sent from God unto a city in Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel

\* Just published in tract form, and may be had at 10 cents each, postage paid, of the author, Suspension Bridge, Niagara Co., N. Y. We print it by request for the benefit of those who wish to understand the Scripture teaching respecting the Soudship and pre-existence of Christ.—Ed.

came in unto her and said, Hail, thou art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God, 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 him the throne of his father David: And he shall reign over the house of Jacob forever; and his kingdom shall have no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore the holy thing which shall be born of thee shall be called the Son of God. And Mary said, behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

As the seed of Abraham, he ate as we eat; slept as we sleep; sorrowed over the death of friends as we sorrow, when our friends die. And in view of the doom that was shortly to come over the Jewish nation and their city, the briny tear was seen to start from his eye, and roll down his furrowed cheek! as it often starts from our eyes, in view of the storm of divine vengeance, which is soon to burst upon the apostacy! View him weeping at the grave of Lazarus! Behold him! as he came near to Jerusalem "and weep over it, saying, if thou hadst known, even thou, at least in thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

As the seed of Abraham he SUFFERED and DIED. Behold him in the garden sweating as it were great drops of blood! View him as he is standing before Pilate's judgment seat; yonder see him as he is nailed to the cross, bleeding, groaning and dying! then remember that the sins of his people were the cause of all this! Yes, Jesus DIED long time ago, on Calvary's rugged mountain. And salvation's rolling fountain, now freely flows! Jesus DIED, yet lives forever; no more to die. Dying Jesus, loving Savior, now sits on high.

3. His genealogy proves his literal descent from Abraham, as presented in Matt. i. 1-16; Luke iii. 23-38. Matthew traces it down from Abraham, through the lineage to David, to Mary his mother. Luke commences with Mary, his mother, and traces his lineage back through the loins of

David and Abraham to Adam, who was the Son of God.

The testimony of Paul confirms the testimony of the Evangelists. Rom. i. 3; Gal. iii. 16; Heb. xi. 17-19. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" of Jesus of Nazareth, who was born of Mary. And the type must exist before the antitype therefore, Isaac existed as a conscious being before the Christ of the Bible.

As the seed of Abraham, Jesus was mortal, but holy, for he was sinless. Yet he DIED, as the Prophets had predicted, on account of the sins of his people. He laid down his life for his sheep. He died that they might have life.

As Teacher and Prophet, these offices were filled by Jesus during his natural life, while he sustained the nature of Abraham's seed: this is, during his mortal pilgrimage. For these offices he was anointed with the Holy Spirit, subsequent to his being immersed by John the Immerser, in Jordan.

Isa. xli. 1; Luke iv. 16-19; Acts iii. 22. —"And he came 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. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall you hear in all things, whatsoever he shall say unto you." Under this character he was the appointed Prophet and Teacher: but not Priest nor King *de facto*, though he was King *de jure*.

4. He is the Son of God by a resurrection from the DEAD. John xx. 31; Rom. i.

4—"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." "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." A son partakes of the nature of his Father. God is IMMORTAL, hence, to obtain the nature of God, he had to be born of the Spirit, or raised from the DEAD, IMMORTAL. And as the SON OF GOD, he now possesses HIS NATURE. But as the SEED OF ABRAHAM, he possesses his NATURE. But he possessed the nature of Abraham prior to his resurrection. And the nature of God, subsequent to it.

The Jews understood if Jesus was the Son of God, He possessed HIS NATURE, and would be delivered of Him. John x. 32-36; Matt. xxvii. 39-43; Psa. xxii. 8—"Jesus answered them, Many good works have I showed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?" "And they that passed by reviled him, wagging their heads." "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." "He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." And we have the testimony of some five hundred and fifteen witnesses, that God did deliver him out of *hades*—"the empire of DEATH," by raising him from the dead, incorruptible.

In a word, HE WAS MADE PERFECT through suffering, and therefore was a *perfect example* for fallen or sinful mortals to imitate. O, what an example for young men and women! Whilst under the parental care of his mother, and Joseph his reputed father, we find him laboring with him at the carpenter's trade, and yielding implicit obedience to all their commands, so far as they were in keeping with his duty to God. View him as he stands on the banks of the Jordan, requesting immersion at the hands of the Baptist. Follow him as he was led into the wilderness to be tempted. Behold him as he wandered over Judah's mountains, crossing his plains, to preach the Gospel, heal the sick, feed the hungry, cast out devils, open the eyes of the blind, seeking to do the will of God in all things, and not his own!—leading a life of self-denial and

love!—turning his back upon the titles of honor and robes of royalty, that the powers of the earth would have given him, if he would have accepted of them!—and thereby "became poor that we through his poverty might be made rich."—2 Cor. viii. 9. Teaching the lessons of self-denial and peace!—when reviled, he reviled not, but committed himself to him who judgeth righteously. The midnight hour witnessed his fervent prayers, until his locks were wet with the dew of heaven. Hark! Listen to that prayer which he offered in the last moments of his mortal career, while the request of his murderers was ringing in his ear—he, with uplifted eyes toward his Father's throne, earnestly prays, "Father, forgive them, for they know not what they do!" Brethren, what an example! O, remember he is our pattern to imitate!

From this view of the subject, it is clear to the children of God, who are well instructed, how a righteous character is formed under the *Gentile* dispensation.

1. It is not by the observance of the law of Moses, for that made nothing "perfect." Neither "could it give life." Therefore, "righteousness could not come by it." But it has served its AGE and is DEAD.

2. It is not by the *moral and benevolent institutions* of these times, such as Sunday-schools, Socialism, Tract and Educational societies, Odd Fellows, Sons of Temperance, Masonic and Anti-Masonic institutions, Bible and Missionary societies. These only *change the condition* of an individual, and not his *character*. The heart or mind remains as it was before he formed a union with any or all of them, from the fact that no union has been formed with THE CHRIST OF THE BIBLE. Therefore they have not taken his name or character upon them: hence they retain the character of the first Adam.

3. It is not by the doctrines and ordinances of men, for they only beget their own likeness. Roman Catholicism, Methodism, Presbyterianism, Thomasism, Adventism, Mormonism, Spiritualism, Campbellism, and all the *isms* whose creeds are opposed as a whole or in part, to God's revealed plan of redemption, beget their own likeness! But they do not subdue the *will and passions of the flesh*.

4. It is not by a correctness of knowledge and faith in either, or in part, or all of the Gospel. 1 Cor. xiii. 1—"Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could re-

move mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." "God is love." And he who has formed a union with Jesus the Life-Giver, dwells in God, inasmuch as his life is hid with Christ in God: hence, he dwells in love, walks in love, all his acts are performed in love, and by this divine principle, he is led to be God-like.

5. It is not by a formal observance of the ordinances of the Gospel, baptism and the Lord's Supper, and deeds of charity, and acts of suffering. 1 Cor. i. 11-19—"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanus: besides, I know not whether I baptized any other. For it hath been declared unto me of you, by them which are of the house of Chloë, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." But it is by a hearty faith in, and obedience to Christ. Not, however, in any one of his abstract attributes or offices, but as THE MAN CHRIST JESUS, who has CONDEMNED SIN IN THE FLESH, by walking in the path of life, which is the path of faith and obedience. Faith in what God has promised, and threatened; and obedience to his requirements. And thereby has become His pattern of righteousness, for us to imitate.

To effect this, the sinner must be taught—

1. That he is sinful—unholy—guilty of the blood of Jesus, inasmuch as he has been walking in the steps of the first Adam; therefore justly condemned to die; that Jesus is "the way" out of the grave into the world to come—"the truth, and the life;" that in him there is forgiveness for all his sins, and a resurrection to life, and a title to earth in its renovated state, where it can be enjoyed. He must see that he is mortal, and liable to perish—that he is unrighteous, and a slave to fashion—the lusts of the flesh. (Gal. v. 19-21;) that his conduct towards Jesus of Nazareth, the Life-Giver, has been evil, and only evil. All must be subdued—crucified to the world, and the world to him.

2. He must understand these things, in or-

der to believe them. Hence, he must give heed to what he hears—hear critically; compare the principles advanced with the teachings of the prophets and apostles, and he will learn that the sin of the world consists in giving heed to the Serpent's LIE, THOU SHALT NOT SURELY DIE; for you have immortal souls that shall live as long as God lives; that death does not mean what God says it does; but, that the immortal soul only changes its residence, for one in heaven, or one in hell, where it is to dwell with devils damned, "and with them strong concord hold!" when God has said "YE SHALL SURELY DIE." "THE SOUL THAT SINNETH, IT SHALL DIE."

3. He must believe them with all his heart, which is tantamount to FAITH IN GOD, JESUS OF NAZARETH—THE LIFE-GIVER—THE GOSPEL—THE GOOD NEWS—THE WORD OF RECONCILIATION—LIFE FROM THE DEAD TO INHERIT THE KINGDOM—THE EARTH PURIFIED, THROUGH JESUS OF NAZARETH, WHO WAS BORN OF MARY.

4. He must repent, which is a change of one's course of conduct from wrong to right—a thorough reform—*dying to sin*—ceasing to relish that which is displeasing to God, and taking Jesus for his pattern.

5. He must be immersed by a burial in water, into Christ—his death—name—character, for the remission of sins.—Acts ii. 38; Gal. iii. 27; Rom. vi. 3-5.

6. He must "continue steadfastly in the Apostles' teaching, fellowship, the breaking of the loaf"—the Lord's Supper, "and prayers." He must add to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," which is love to God and man. And all such will be made immortal at the coming of Jesus by a resurrection out from among the dead ones; or, if alive, they will be changed from mortality to immortality, and thereby become inheritors of the kingdom, or earth in its renovated state—

When the glory of God, like a boundless sea,  
Will bathe the immortal company:  
And pure love's banner, and friendship's wand,  
Shall wave above that princely band,  
When the conqueror's song as it sounds afar,  
Is wafted on the ambrosial air;  
Through endless years we then shall prove,  
The depth of our Savior's matchless love.

Are there any here who believe these glorious truths, and wish to be immersed into Christ for the remission of sins, that you may in the day of his coming, be presented perfect in him, before the throne of God? Please come forward and give us your hand! Amen, and amen.

From the Messenger of the Churches.

### The Jubilee.

Lev. xxv. 8-17, 39-41, 54; xxvii. 17-24; Luke iv. 18, 19.

Great weight is always allowed to the testimony of practical men—"experts"—in law courts. So we, when examining the law of Moses, should attach the fullest importance to the words of such qualified witnesses as Jesus and Paul. The former said that he came not to destroy, but to fulfil that law; and he laid down his axiom that "Whosoever shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven," &c. And his great pupil, the scholar also of famed Gamaliel, affirms "the law is holy, just and good." With such a warranty, then, would we enter on the study of this section of it.

And wonderfully does this law of the Jubilee answer to all three descriptions. It was "holy," doubly holy, for it revealed the thought of the holy Sovereign of the earth, and its influence upon the obedient Israelite was sanctifying. It was "just," for it was founded upon the most equitable principles, and tended to foster actions of justice in the widest social range. And it was "good"—oh, how good!—in promoting and developing those principles of brotherhood of which the Psalmist sings so beautifully—that love which is the fulfilling of all law.

Every part of the law shows its divine origin, and proves it to be as the Apostle says—"A pattern of things in the heavens." Its very calendar shows the Lord's construction. Six days of labor, and one day for rest, constitute His week. Seven days measured His holiday terms, at intervals of seven weeks. Six years of tillage, and one of rest, made a week of years for the land and for the servant. And seven of these year-weeks constituted his cycle, the fiftieth bringing the recurring sabbatism of the Jubilee.

The institution of these time-marks must have had great effect on Israelitish society. In my native town is held, every five years, a great musical gathering of Sabbath schools called the "Sunday School Jubilee." And how eagerly the recurring festival is looked forward to by every young heart as a golden day, only those can tell who have experienced it. Its principal effect is seen in musical education, making the district the most musical in the kingdom. I instance this to show the influence of any great social time-mark, and to point out the effect of only one day in five years. What, then, must have been the power of the sabbatical and Jubilee years on the social and political condition of the people, the interests being

so much greater? Its provisions permeated all society, and affected most of the people; hence it would be anxiously looked for by all classes and all ages. For in that year every mortgaged estate returned to its original owners, and every servant became free again.

Every Israelite had a landed interest; every man was a land-owner. Or rather, no man was a land-owner, in our modern acceptance; but each (*i. e.*, each head of a family,) was a land-holder. Jehovah was the land-owner, and they were His tenants. "The land shall not be sold for ever, for the land is Mine; for ye are strangers and sojourners with Me," is the Lord's claim in this very jubilee chapter. The families of Israel were lease-holders thereof, and the men life-renters, without power of sale. They had these holdings simply during good behavior (with tithings as rent,) hence, when they had completed their rebellion against their land's Lord, he expelled them. But as he has promised this land to Abraham, and to his seed, the Christ, we have an assurance that He will gather them again to this, their fatherland; after which, because they will no more rebel, they will have an everlasting possession of it.

But to return to the past. We see that, as every family had an unalienable title to their lands, they could only be mortgaged to a definite term. Social vicissitudes are, however, so constant that we may safely assume that the majority of the landholders would be affected either as borrowers or lenders; so that the re-adjustments of this great year would be a virtual renewal of their leases from God, and would be so felt by the loyal-hearted.

The Lord God who made the land "careth for it." Hence, when His tenants wronged the land he punished them. "I will scatter you among the heathen. . . . and your land shall be desolate. . . . Then shall the land enjoy her sabbaths as long as ye are in your enemies' land; even then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest because it did not rest in your sabbaths where ye dwelt upon it," Lev. xxvi. 33-35. But because men are "His offspring," he is still more jealous of wrong done to them. This accounts for the direness of the threatenings in Jer. xxxiv. 12-17, which read.

The "holy, just, and good" spirit of the law is shown in the provisions concerning servitude. The Hebrew servant had nothing in common with horrible modern slavery; but was fenced round with statutes of benevolence and protection. The law so taught kindness, that the master was more the protecting friend than the executor. See

Lev. xxv. 35-43. How golden are these precepts, and the social duties taught in Deut. xv. 12-15! "If thy brother a Hebrew man, or a Hebrew woman, be sold to thee, and serve thee six years, then in the seventh year shalt thou let him go free from thee. And when thou sendest him out from thee thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy herd, and out of thy winepress; of that wherewith the Lord thy God hath blessed thee thou shalt give to him. And thou shalt remember that thou wert a bondman in the land of Egypt, and the Lord thy God redeemed thee; therefore I command thee this day. . . . It shall not seem hard to thee when thou sendest him away free from thee, for he hath been worth a double hired servant to thee for six years; and the Lord thy God shall bless thee in all which thou doest." The provision for a servant refusing his or her freedom which accompanies this, (verses 16, 17,) illustrates the gentleness of this bond and the power of love. And I presume we are indebted to this holy, good trait of the law for the apostolic expression—"The bond-servant of Jesus Christ."

Unhappily the law had to deal with weak and sinful flesh, hence there would be comparatively few men who would so obey the law of love as to win these life-services. To most the year of Jubilee would be indeed a year of freedom from bonds—a time to be longed for. What a glad sound the trumpet of Jubilee would be to the poor of the land!

The better to realize the force of law, let us, in imagination, go back to one such day in Israel's palmy age of David or Solomon. The 10th day of the 7th month has opened. The silver trumpets call a solemn assembly of the people. It is a great day of days. By thousands of men, women, and children, in all the cities and plains of the land, this day has been longed for, hoped for, with a consuming desire. And now it has come. But the trumpets call a solemn assembly: they wait out, as it were, a command to the people to sanctify themselves and to afflict their souls: for this is the great day of Atonement. It is the day of humiliation before God, and of confession of sins. The High Priest enters the Holy of Holies with the atoning blood, whilst the people pray without. But at last the offering is completed, and the High Priest comes forth bringing the blessing. Listen to it—

"The Lord bless thee, and keep thee;  
The Lord make his face to shine upon thee,  
And be gracious unto thee:  
The Lord lift up his countenance upon thee,  
And give thee peace."

The people are reconciled to their God,

their transgressions are hidden. Now the trumpets again peal forth, but it is a glorious strain, for they proclaim that the year of liberty has come. And then such a scene of joy! The cornets and harps, the timbrels and psalteries, take up the theme, and the voices of the singers sing "the Song of the Lord," 2 Chron. xxix. 25-30.

O, how the heart of the poor servant bounds for joy! How gratefully he lifts his heart and voice to God who ordained this day of freedom! How he blesses the law of the Lord! He remembers how, years ago, when he was a child, his father parted with the homestead to his rich neighbor Abiah. Since then he has known only a life of struggling poverty, till at last, six years ago, he and his family were sold to Nabal, the son of Meshullam, the great farmer. The man is not a cruel master, but he is greedy, unsympathetic, harsh, thinking more of his cattle than of their keepers. Oft has the poor serf thought of the time when he shall recover his freedom again. And now the day has come. The anthem being ended, how swiftly he wends his way to his house, knowing that now it, with the land pertaining, is his own and his children's without let or hindrance. A freeman and a citizen once more, he feels a new spirit within him: a power to labor, and a heart to praise Jehovah, such as he has not felt for long, long days.

The spirituality of any portion of scripture is not some metaphysical meaning which we may imagine it to have, but its practical influence upon the heart and mind. Thus the spirituality of the law of the Jubilee was great, because of the gratitude toward God it would produce in the poor, and the benevolence it would foster in the rich. And the rest given to the land must have greatly induced *faith* in God in all classes, as the omission of farming work could mean nothing else than casting themselves upon the Lord's providence.

All these things have lessons for us. The law is not "a tale that is told." In most things it is more future than past. "The law was a shadow of *good things to come*." We all know that to produce a shadow there must be a solid substance. Hence the body which cast the Mosaic shadow is Christ and the day of Christ. We all know from the form of the shadow, or photograph, what the body is like. So by the law we see the form of "the things pertaining to the kingdom of God and the name of Jesus." And this section of the blessed Jubilee is an illustration of the freedom which is and will be in Christ Jesus. All parts of this law speak of freedom! freedom for man, freedom for the land, freedom for Nature itself!

'Christ steps in to complete the picture, and proclaims his mission of the Deliverer, with freedom not only to Israel, but also to all the world, Luke iv. 18, 19.

The law is one grand prophecy "of good things to come." But the good thing of which the Jubilee speaks is not yet come. When Jesus was on earth his life answered to the morning of the Atonement. And whilst he is in the heavens he is our High Priest within the veil, continuing the work of reconciliation, as yet incomplete. But blessed be God, he will shortly send Jesus again with his benison of salvation and peace. Then will the archangel's trumpet proclaim freedom to death's captives, and announce the inauguration of the Jubilee.

If the day of freedom to Israel's bondmen was a day of glory, how excellent shall be the day of Christ? The gospel preaches that "the meek shall inherit the earth forever," that "the poor in spirit shall then be the kings of the earth." Hence there will be no more the tyranny of military, civil, or ecclesiastical despots, the pride of patrician or monetary lords. The mourners will then be all comforted, for "the inhabitants of the land shall no more say, I am sick," and the people shall be forgiven their iniquity. The slaves of men shall lose their chains when the Deliverer shall come to Zion. The captives of sin, disease, and the devil shall be snatched from him, and he himself shut up in the abyss. Israel shall return to their fatherland, each man to his own possession; and what a grand freedom that will be—a national resurrection, or, as Paul calls it, "life from the dead!"

The law of the Jubilee naturally divides into two parts—the release of the bond-servants, and the release of the land. The prophetic antitype follows the same lines. Its two great features are, the restoration of Israel to their own land, and the redemption of the land itself. Concerning the first we have abounding testimony. We have time only to quote portions of one or two passages. Jer. xxxiii. 7-16: "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first: and I will cleanse them from their iniquity. . . . Thus saith the Lord, 'Again there shall be heard in this place, which ye say shall be desolate, without man and without beast, even in the cities of Judah, . . . the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them who say—

"Praise the Lord of hosts,  
For the Lord is good;  
For his mercy is for ever;"

and of them who shall bring the sacrifice of praise into the house of the Lord. For I

will cause to return the captivity of the land as at first,' saith the Lord."

Isa. li. 11-15: "Therefore the redeemed of the Lord shall return, and come with singing to Zion; and everlasting joy shall be upon their heads. They shall obtain gladness and joy—sorrow and mourning shall flee away. . . . The captive exile hasteneth that he may be loosed." That release of Israel is not merely for themselves. They are God's people, but the mercy of the Lord intends, by their freedom, to bless all other nations. Isa. lvi. 6-8: "The sons of the stranger, who shall join themselves to the Lord, to serve him, and to love the name of the Lord, . . . even them will I bring to my holy mountain, . . . for my house shall be called a house of prayer for all nations." Thus Christ's Jubilee extends to the Gentiles, and hereby we see the force of Paul's argument. Rom. xv. 8-12: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers; and that the Gentiles might glorify God for his mercy, as it is written, . . . 'Rejoice, ye Gentiles, with his people!' . . . And again, . . . 'There shall be a root of Jesse, and he who shall rise to reign over the Gentiles: in him shall the Gentiles trust.'"

The second prophetic line—the redemption of the land—is as plainly taught. If, as we have seen, the Lord cared for and avenged the land, we may be sure that he will delight to bless it. Isa. xxxv. 1, 2:—"The desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing," &c., &c. "There shall be a handful of corn in the top of the mountains—the fruit thereof shall shake like Lebanon." The interests of man cannot be separated in God's plan of salvation from those of the earth he inhabits. They were cursed together; together shall they be blessed. This is the principle of Paul's beautiful reasoning in Rom. viii. 16-23: "The Spirit itself beareth witness. . . . that we are the children of God. . . . The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together till now; and not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—the redemption of our body." "Whatsoever things were written afore-

time were written for our learning, that we, through patience, and comfort of the Scriptures, might have hope." Our learning, our comfort, from the law of the Jubilee, we being Gentiles, comes from this, that the children of Abraham, *by faith*, are partakers of the benefit. So if we have believed into, and been baptized into the Christ, and so become members of the commonwealth of Israel, fellow-citizens with the saints, and of the household of God, then we can safely hope to share in Christ's Jubilee. The first part of the predicted great redemption of Israel, is the forgiveness of their sins. After they are thus atoned, they are settled in the everlasting and joyful inheritance. Those who now have received the atonement through Christ, those who are the "called" in him, those who bear his name, are in anticipatory enjoyment of this initiatory blessing of the New Covenant. If we individually are of this class, then we are already forgiven—our sins are washed away by the blood of Christ. So we shall as certainly enjoy the promised blessings: if redeemed from sin, we shall have an inheritance of the kingdom of Christ among them who are sanctified. Our father, Adam, sold himself and his posterity to the slavery of sin, and lost us the possession of Eden. But Christ redeemeth us from the dominion of sin and of death, so that those who are in Christ receive more than Adam lost, even "glory, honor, and immortality." And the Jubilee of Creation will give us back again the lost Eden, and more, even the paradise of God. "I saw a new heaven and a new earth.... And I saw the holy city, new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband.... He who overcometh shall inherit all (these) things." J. W.

#### There shall be no Curse.

This earth which has so long been the seat of the curse—shall be the scene of the blessing—that where sin has triumphed, there grace shall erect its trophies—that the very scene of Satan's momentary success shall be the very field of Satan's entire and total disaster—that this earth in other words, transformed, regenerated, will be the sweetest nook of heaven, the most delightful spot in God's restored universe, the place where you and I shall dwell, on which there shall be no graves, whose air shall vibrate with no crying, whose sods shall neither be moistened by tears nor broken for the dead, and where there shall be no separation for those to whom now there is no condemnation.

☞ Behold, I make all things new.

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

August 1st, 1869.

### The Second Appearing.—No. 3.

The *object* and *results* of the second appearing of Jesus Christ are such as not only relate to the Church—those looking for him—but also to his brethren according to the flesh, the seed of Abraham, and the world at large. When at his *first* advent he "came to his own, his own received him not," but he was "despised and rejected of men." Though he was of the family of David, and of the tribe of Judah, yet he was esteemed "as a root out of dry ground." He did not come according to the expectation of the nation. There was no pomp nor royal splendor—no worldly wealth, to surround his pathway, and by which to make him friends. He was of humble parentage and birth; his reputed father a carpenter, and despised Nazareth, the city where he was brought up. Hence his exterior circumstances had nothing in them to attract or command attention. "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him," Isa. liii. 2, 3. And when he entered on his mission of mercy to the lost sheep of the house of Israel—"preaching the glad tidings of the kingdom of God" to the poor, healing the sick, and relieving the distressed—he met with much hard-hearted unbelief and opposition, especially from the teachers of the people, so that they finally turned the hearts of the people from him, and prevailed upon them to assist in having him put to death. He came to save and deliver his people—"thou shalt call his name Jesus," said the angel to Mary before his birth, "for he shall save his people from their sins;" but they would not hear. Jesus lamented over their stubbornness, and said—"Ye will not come unto me that ye might have life." And again he said, when from

Mount Olivet he looked down upon the city of prophecy—"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, even as a hen gathereth her chickens under her wings, *and ye would not!* Behold, your house is left desolate, For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord;" Matt. xxiii. 37-39. This language implies that they might have been gathered and blessed *then*, if they would. But they "know not the time of their visitation." The "key of knowledge" had been taken away from them by the Jewish rabbins, even as it is now taken from the Gentiles by the professed ministers of the gospel. Hence their "house was left unto them desolate," and Jerusalem was been "trodden down of the Gentiles," as Jesus said, and will be until they shall see all his re-appearing among them as their deliverer. We learn then from this,

1. *That Christ will appear to save the house of Judah.* As we have said, Jesus is of the tribe of Judah, and as they, like Joseph's brethren, conspired against him, to take his life, he will reveal himself to them very graciously, when they acknowledge their sins, and "seek after the Lord their God and David their king." In that day when "Jerusalem shall be a cup of trembling unto all people round about," and "a burdensome stone for all people," and "all nations shall come up against Jerusalem," the Lord will "pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born," Zech. xii 10. But before they can see him and mourn for him, he must appear unto them. To this fact Zechariah plainly testifies. "The Lord my God shall come, and all the saints with thee," xiv. 5. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord,"

ii. 10-13; ix. 9-17. Then "the Lord will save the tents of Judah first," ver. 8; and he "will seek to destroy all the nations that come against Jerusalem," ver 8, and chap. xiv. 3-5. For "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord," Isa. lix. 19, 20. Daniel was one of the children of Judah, and it was revealed to him that "at the time of the end," when there shall be a time of unparalleled trouble, "Michael shall stand up, the great prince which standeth for the children of thy people, \* \* \* and at that time thy people shall be delivered, every one that is found written in the book," that is, all the worthy. Daniel's people are the children of Judah or the Jews. Joel also speaks of the Lord bringing back again the captivity of Judah and Jerusalem and of all nations being gathered together in the valley of decision, a great company of men of war; but just then the Lord's mighty ones will come down; and the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; (the earthquake at Olivet, Zech. xiv. 4,) but the Lord will be the hope of his people, and the strength of his people Israel." "In Mount Zion and in Jerusalem shall be deliverance." Joel ii. 32; iii. 1-16. Micah also states that the daughter of Zion and Jerusalem, which was Judah, shall be made a strong nation; and that to her shall come "the first dominion; the kingdom shall come to the daughter of Jerusalem," Micah iv. 6-8. Other prophets predict similar things of Judah. The Jews then will return from their dispersion, and Jesus whom they once rejected will be received as their Messiah. He must appear to them; then they will recognize him as the one that their fathers had pierced, and will acknowledge him as the Blessed One who cometh in the name of the Lord. He will deliver them from their oppressors, and raise their fallen nationality to glory and renown, and give it the first place among the kingdoms of the earth.

2. *He will restore Israel, or the ten tribes, and unite them to restored Judah already in the land.* "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land," Isa. xiv. 1. "The days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it," Jer. xxx. 3. "I will bring again the captivity of my people Israel, and they shall build the waste cities, and shall inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them on their own land, and they shall no more be pulled up out of their own land which I have given them, saith the Lord God," Amos ix. 14, 15. And Ezekiel, under the figure of the union of two sticks shows the future union of the two nations and kingdoms of Judah and Israel. "This saith the Lord God; Behold, I will take the children of Israel from the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them *one nation* in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more *two nations*, neither shall they be divided into *two kingdoms* any more at all," Ezek. xxxvii. 21, 22. Without quoting any more proofs, these will be sufficient to show that there is a great work for Messiah to do. Israel is not yet gathered—Judah is still in dispersion—the land promised to the fathers is still under Turkish rule—Jerusalem is yet trodden down of the Gentiles. These facts loudly proclaim the great need of a Deliverer. Well, there is one provided—he is even now ready to enter on his great work. The time has come for his enemies to be made a footstool for his feet. He is the man Christ Jesus—to whom all power has been given. Let us pray with the Psalmist—"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself," Psa. lxxx. 17, so that he may arise, and "have mercy upon Zion;

for the time to favor her, yea, the set time is come." See Isa. xi. 10-13; xlix. 13-26; Jer. xxx; xxxi; xxxii. 37-44; xxxiii; Ezek. xx. 34-44; xxxiv. 20-31; xxxvi; xxxvii; xxxix. 25-29; Hosea iv. 4, 5; Amos ix. 11-16; Micah vii. 14-20; Zeph. iii. 14-20; Zech. xii. 6-12.

3. *His coming will be for the good of the world at large.* Hear the following important testimony given through the prophet Isaiah:—"And now, saith the Lord that formed me from the womb to be his servant to bring Israel again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," xlix. 5, 6. Messiah's work will be more than to save Israel, it is to include all nations. All nations are to be blessed in him as the seed of Abraham. After he has gathered and restored Israel to their fatherland, and settled them in their old estates, as at the first, "the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Micah iv. 2, 3. It will be a great work to bring the nations into such a condition as this. The rebellious will have to be subdued, and the oppressor destroyed. The judgments of the Lord will be made manifest in the earth, and then the people will learn righteousness. When Messiah rides forth as the conquering hero—"the Lord of lords, and the King of kings"—"in righteousness to judge and make war," all the stubborn and disobedient will fall before his power. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," Psa. ii. 9. And when he returns from the conquest of the nations, with many diadems on his brow



in reply to the interrogatory—"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" he will reply—"I have trodden the winepress alone; and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. \* \* \*

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth," Isa. lxiii. 3, 6. No power shall be able to stand against him. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." He shall have universal dominion, "from sea to sea, and from the river to the ends of the earth." When the rebellious are put down, and the oppressors broken in pieces, "all kings shall fall down before him, all nations shall serve him," "from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts," Mal. i. 11.

But there is so much in the prophetic word on this subject, that we shall have to leave many things untouched. The *objects* and *results* of the *second appearing* of our Lord are so great, grand, and extensive, that they occupy the chief place in the Bible, and indeed are the pith and marrow of the Gospel. When realized, the nations will be blessed according to the promise made to Abraham; and the announcement made to the shepherds at the birth of Jesus will be fulfilled—"I bring you good tidings of great joy, which shall be to all people;" and also the song of "the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Let us all heartily, earnestly, and perseveringly pray—"Let thy kingdom come, thy will be done on earth, as it is in heaven."—EDITH.

 Behold, he cometh with clouds.

### "A Review."

The present number contains what is called "*a Review*" of Bro. Coghill's article on the "Days of Vengeance," by Bro. Sweet. Both are earnest writers, and we believe are "looking for that blessed hope, the glorious appearing of the great God, even our Savior Jesus Christ," but they are not agreed upon the time, or the events which are to serve as signs of that great event. As the subject is important and interesting, we give room for both sides to present their arguments and scripture proofs. Let the reader weigh the evidence and judge for himself. We have read both but cannot exactly agree with either so far. Still we are open to conviction.

The "Days of vengeance" and the "Tribulation," about which our brethren have been writing, are understood by both as preceding the Coming of Christ. Here we think is an error. We understand that the "*great tribulation*," or the "time of trouble, such as never was since there was a nation even to that same time," will follow the advent, but precede "the day of the Lord." These are not necessarily one and the same. We read of "the coming of the Lord," and "the coming of the day of God." We know that they are intimately connected, but one must precede the other in our judgment. The coming and appearing of Jesus to his saints, and his appearing on the mountains of Israel for the deliverance of oppressed Judah, cannot be *one* and the *same* event, but must be separated by an interval of time—how long we do not know. One must precede the other, for when he comes to Olivet we read that the saints are *with him*. See Zech. xiv. 5. Before they can come with him, the living and dead must be gathered together to meet him, or for a meeting with him, as the original literally reads. Let us read understandingly, and endeavor to distinguish things that differ. Jesus will come most assuredly, and "the day of the Lord" will also come; but his advent, and the resurrection and translation of his redeemed Church, must precede that great and dreadful day.—EDITH.

**"Missionary Theology."**

We trust that our readers will not forget to read an excellent article under this caption, to be found in the first part of this number. It is copied from the "*Rainbow*," a monthly magazine published in London, Eng., and devoted principally to the revealed future of the Church and World. Our brethren will be pleased to find that the writer of aforesaid article takes an enlightened and scriptural view of the comparative failure of Missionary efforts for the conversion of the world at large. The truth is spreading, and all demominations are now beginning to see and feel that the popular theology of the day is very defective, and needs revision."—EDITOR.

**Christadelphianism.**

The organ of this sect in England,—*The Ambassador of the Coming Age*—has recently changed its name to that of *Christadelphian*, as one that is "better," and more fitting its character. This may be all true enough, and may suit its readers—but what next? This is a significant sign to us. It tells us that those who have adopted it, and can agree with it, are intensely sectarian, and have been "corrupted from the simplicity that is in Christ." But what a name for a paper, we exclaimed, when we heard of it!—"a brother in Christ"—as the name is understood to mean. How can such a title be properly given to a magazine? But what right have we, or any one, to demur or question the propriety of such a name? Dr. Thomas, gave it in the first place to his followers, and now he suggests it as a proper title for the paper which expresses and publishes his sentiments. That is enough, or ought to be reason sufficient for any one.

EDITOR.

**A Money Notice.**

We desire to remind those of our subscribers who have not paid up for the current year, or who may be owing on last volume, that we should esteem it a great favor, if each one so indebted would make a little extra exertion to raise the amount and send it forthwith, as we are very much in want of money at the present time. It is

but little that you owe, but when a number of those small sums are added together, they become a large sum to us, and would help us materially just now. Please bear this in mind. There are also some who have been owing us for books for a long time, who would oblige us much by an *immediate settlement*.—EDITOR.

For the Gospel Banner.

**A Review.**

We propose to review Bro. Coghill's "day of vengeance," because first, we think his premises are unfounded, and second because his position leads to the immediate advent of the Lord. "It is both good to hope, and patiently wait for the Lord;" but Bro. C. and others are ready at this time, and on "tiptoe," as he says, waiting for the Lord, because the signs of it are seen by them. We would that it was even so, but to us it is clear that that day is at some indefinite period in the future. Bro. C. was the proper one to try to defend that point so that no complaint of ability can be made. His failure to array plenty of testimony only confirms our view that his testimony is misapplied. We must be more literal, and so far as possible let our views be the reading of scripture, and then weigh the conclusion by that rule. Of all the subjects ever controverted, the Lord's coming, and events that are to follow and precede that event are the most interesting.

We begin with Bro. C's own words. In the *Banner* of March 15, page 107, he says, "It is plain from the above that the days of vengeance are current now." If this is so, and the signs are to be immediately after the tribulation, we see no cause yet to allow the Lord's day to be near; for we understand Bro. C. to regard the darkening of the sun, moon, and stars to be literal, and that it occurs after the tribulation.

Then again on the same page he says—"Dull and unskillful must be he who cannot see before him the last installment of vengeance, nationally and politically, that is written against the Jews." If it is yet on them, they are not able to realize it any more than other people. Indeed that people seems to be favored more than others.

Again he says, "If God's decrees are reliable they can never encounter another dark day." But we are at a loss to comprehend his meaning, that the "days of vengeance are yet on them," and then that they "cannot encounter another dark day."

Then in *Banner*, April 1st, page 141, he says—"They were never dispersed and sifted through all nations, until the destruc-

tion of Jerusalem by the Romans." Now this lacks proof. Indeed the contrary seems certain; for "Jews, devout men from every nation under heaven," were at Jerusalem at Pentecost, with many other allusions by the prophets; as when it is said by Ezekiel, that He will bring them from all nations where he has driven them.

Again, on same page, he says, "has not the Lord brought a nation against them from far?" Yes, but sixty thousand troops under Titus fail to be that *innumerable* company whom the Lord is to muster against his land and his people, whose carcasses are to fall on the open field. "Are not the curses and the vengeance the same?" last sentence on same page. We say no. The curses reach to Israel under every circumstance, but the "vengeance," as Moses taught—"If I whet my glittering sword, and mine hand take hold on judgment, I will *render vengeance to mine enemies*, and will reward them that hate me," Deut. xxxii. 41. The next verse is emphatic upon whom this is to fall—"I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives from the beginning of revenges upon the ENEMY." . . . "For He will *avenge* the blood of his servants, and will *render vengeance to his adversaries*, and will be *merciful to his land, and to his people*." See next verse. Titus escaped all this, and so have all tyrants who have oppressed Israel: and that day of "vengeance" is yet future as we will abundantly prove. "These be the days of vengeance, that all that is written may be fulfilled." The incidents of the war of the Romans against the Jews were common to all revolters against the government; the intent being to conquer rebellion and punish rebels. But in that war great lenity was shown, as when Josephus was saved, though the most obstinate rebel. And to say that then was the greatest tribulation ever known, and that it cannot be repeated, is guessing at it. As safety to deserters, and all such as could escape to the Romans was offered, we see no propriety in ordering them to flee to the mountains," when they saw the army encompassing the city; but as it would have been safe to get to the army, the Lord would have so directed, and not seem to encourage revolt by escape to the mountains. And if, as Bro. C. says, then was that tribulation, why did Michael fail to stand up for Daniel's people? "Distress in the land," and tribulation, are to be associated with the Lord's coming, at which time Michael is to stand up. See Dan. xii. 1. In the very lifetime of the vile person with whom Michael is to come in contact, with the very one also that pollutes the sanctuary, and takes away the

daily sacrifice, and to place the abomination that maketh desolate, and also by this same personage is the people to fall by captivity, flame, and spoil. Dan. xi. 21, 31, 33.

Bro. C. thinks christianity a mere sham if we are not on "tip-toe" expecting Christ. But when a train is behind time and we tip-toe till it wearies us, we should diligently inquire if the repeater has not the wrong time, for time-pieces differ. Now this is what we are not able to see that the time is up. According to the old Hebrew time-keeper the time is yet at some indefinite distance. We see the Lord is yet absent, and that God yet delays his coming, and will till he that hinders be taken out of the way. "But you, brethren, are not in darkness that that day should overtake you;" but Paul insists that they perfectly understood that the day of the Lord so comes as a thief, that they were "of the day," and not "of the night." See 1 Thess v. 1-11. Then he refers to the same thing, the "day of the Lord," in his second letter, urging that a belief propagated from any source that it was at hand, or near by, was an error, and that by no means must they be deceived. For to urge it near, or to come, not being associated with other events that he simply alludes to, would be most fatal, and would prove that the prophets were not believed. The "man of sin," and "son of perdition," is simply a personage that is to be destroyed when the Lord comes, and consequently does not yet exist, if the Lord's day is far future.

Suppose we admit that the Jews suffered that great tribulation by the Romans, nothing is gained by it, for we intend to prove that they are yet to suffer, and that to such a degree that pity is to move the Father to save them, and be jealous for his land. Mark, it is related in Dan. xi., what shall occur in the life of one man, the "vile person," who is to perform just what Bro. C. says Titus did. But we have more to the same point. In Ezekiel xxxviii. and xxxix. the leader of the multitude upon God's mountains, who are to fall in the open field, are to come up against the Jews, and their land. See xxxviii. 10. But the time-keeper of Bro. C. allows no Israel to be there, nor goods, nor riches, nor unwall'd villages, all brought back from the sword. For he and others are on "tip-toe," as he says, expecting him now. We read let all the inhabitants of the land tremble for the day of the Lord is at hand; then it is described as being a day of darkness and of gloominess. See Joel ii. 1, 2. Such is the time that a nation strong and without number is to come up "upon my land." Is sixty thousand troops under Titus without number?

And it is said of that day that as a destruction from the Almighty shall it come. See i. 5, 6.

It is necessary now to state a few well known facts before proceeding further. The law is not to pass, nor one jot or tittle fail till all be fulfilled. And so the apostles reasoned, and they kept the law at Jerusalem, the same as before the Lord came. Nor did they say that it was fulfilled and ended, nor that a new age had come in. All that Paul has said about it, was because some who did not keep it were urging it to be kept. Paul proved that he walked "orderly," and kept the law, approved by James. What Paul has said about the law must be taken in the same light that Isaiah and Amos taught. The order to discontinue the law was because they did not keep it, only as they pleased. Stephen was not accused of changing, or saying that the law was changed, but that it *should be*, and that that place should be destroyed by this Jesus, and then the customs to be changed. He denied not the charge. Now with these well known facts we will examine Joel further. But first we are taught by Malachi that in reference to that great and notable day, the law of Moses with all the statutes and judgments are to be remembered, and Elijah is to be sent to restore. See Mal. iv. 4, 5. Now it is said in reference to that great salvation. "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 breast. 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. . . . Then will the Lord be jealous for his land, and pity his people," Joel ii. 15-19. is positive, and shows under what circumstances the great salvation is to occur. Then the law may pass and we look for a change of the customs. Mark, all this takes place when that gathering of the nations takes place, which is to cover the mountains as a cloud the sea, and when the Lord utters his voice. This same army is to destroy the land, and leave it behind them as a desolate wilderness, but before them it is as the garden of Eden. Read the whole book. It is under such circumstances as Moses describes. "when he seeth their power is gone," he will save them; or as Daniel says, when "the power of the holy people is scattered, all these things are to be accomplished."

But let us turn to the second and seventh chapters of Daniel, and there we shall see that when the God of heaven sets up the

kingdom under the whole heaven, there will be a beast power, first with ten horns, then one of the ten subdues three, and this leaves seven, and he is of the seven, and is the eighth. It is "in the days of these kings that the God of heaven shall set up a kingdom;" that is, while they exist. Read Dan. ii. 41-45. Thus while they are in a divided state, while these kings exist, the kingdom is to be set up. And this last king that comes up, before whom three fall, is to make war with the saints, and to prevail against them until the Ancient of Days come. See chap. vii. 20, 21. Then see the same power shall wear out the saints of the Most High, and that until three years and a half, which reaches to the judgment. Verses 25, 26. "And he shall destroy the mighty and the holy people"—*he*, the very one that stands up against the Lord. See chap. viii. 24, 25. Then again, as before stated, the very one, the same individual, is to take away the daily sacrifice, and set up the abomination that maketh desolate; and *he* is to be indignant against the holy covenant. But we are told that Titus did that, or it is so insinuated.

Bro. C. thinks that the Jews will never encounter "another dark day." For what was the city destroyed by Titus? And where is the proof that the Jews were lead into captivity among all nations by the Romans? Or where is there any plain proof that any prophecy related to that event? We read that they were to go into captivity among all nations for the sins of Manasseh. See Jer. xv. 4. A future captivity necessitates a future gathering first, and for the land to be destroyed, and made a desolate wilderness, it must first be as the garden of Eden. And for the priests to assemble at the altar necessitates first their being in the holy land. It is clear to us that Jerusalem will receive two onsets by the enemy; one with a partial captivity, and have the spoil taken and divided in the city, as related in Zech. xiv. This first onset is to take place, perhaps, as described in Dan. xi. 16, which is by a distinct individual who comes to his end, (ver. 19,) then his successor also comes to his end, (ver. 20.) But the next is unmistakably "the man of sin," who is to tread down the holy city forty-two months. These successions are quick, though it is the third king before the vile person that is to first spoil the land. Now we understand the measurement of the whole time is 2300 days for all three of these kings to usurp dominion over the country; but it is the last of them that treads down the city 1260 days, —and 1040 days before this, in all making 2300. This is emphatically the length of transgression and desolation, to give both

the sanctuary and the host to be trodden under foot. See chap. viii. 13, 14. And allowing the holy city to be trodden under foot 1260 days, and the time of the setting in of the taking away of the daily sacrifice 1290, this would be 30 days before the setting up of the abomination. See Dan. xii. 7, 11, 12.

"Behold the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire," Isaiah xxx. 27. Then the Lord comes in a flame of fire, and will lead the enemy to Tophet, the place ordained from of old to bury the enemy. Why it is that Bro. C. thinks that "the days of vengeance" are upon the Jews, and not upon the heathen is unaccountable. There is no proof that it is upon Jews, but many that prove it to be upon the heathen, as we shall see.

It was intended to only write one article, but we are compelled to write two, so as to do justice.

B. SWEET.

For the Gospel Banner.

### The Coming of Christ.

In our last paper on this subject we submitted our views of the 24th chapter of Matthew. On the present occasion we propose to consider 2 Thess. ii. The first epistle to the church at Thessalonica seems to have troubled the church considerably, and rendered necessary the second, so as to restore their shaken minds to their proper balance. What would appear to have disconcerted them in the first epistle are the words of chap. iv. 15, "We which are alive and remain unto the coming of the Lord." They jumped to the conclusion that the Lord would come in their lifetime—no saying how soon. Why this should agitate them we do not stop to consider. We are content to mention and note the facts. Evidently neither Paul nor those to whom he wrote understood the time chronologically of the coming of Christ. Evidently also the church did not know the course of events that would precede and lead to the coming of Christ. This which the Thessalonian church did not know, quite obviously Paul knew, and proceeds to unfold, for the purpose of settling their shaken minds. Eighteen centuries having passed, and Paul and his contemporaries having gone to sleep, prove that when Paul wrote about "we who are alive and remain unto the coming of the Lord," he did so hypothetically. These words have come down to us. They take hold of us by inheritance. God in his infinite wisdom has seen fit to set in the Scriptures the doctrine of the second coming of

Christ, as though it might take place in the lifetime of any generation since the days of the apostles. Thus the Christian duties of all generations are alike—all must be on the watch—all should be on the tiptoe of expectancy. Thus at all times it is unscriptural to hold, believe, or advocate any theory which results in putting off the day of the Lord—practically it is just saying, "my Lord delayeth his coming." They who imbibed such views will assuredly do the rest, eat and drink with the drunken, and smite their fellow-servants.

To this it might be objected that Paul actually did put off the coming of the Lord. This must be admitted; but did he put it off into another generation? Certainly not; he only mentioned two events which he saw from Daniel must precede the coming of Christ; but from his standpoint he could not see that more than a very limited period would be required for their fulfilment. Hence he could write consistently "we who are alive." The mystery of iniquity he saw already working which was to reveal "the man of sin."

But suppose that in our day, not only has the apostacy taken place, but the man of sin has also been revealed, how will it answer on any pretence whatever to put off the coming of Christ? Again, should they happen to be wrong who deny that the apostacy has taken place, and that the man of sin has been revealed, for such there are, what ground do they occupy? Very dangerous ground. "The Lord will come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with the hypocrites; there shall be weeping and gnashing of teeth." Verily, they occupy the safest ground who contend that the way is all clear for the return of Christ. We could mention a number of obstacles to the coming of Christ which men have erected, like so many breastworks, which must be removed before he comes. They are one and all but fancies, which Christ will not deign to notice. We mention a few of the hindrances.

The restoration, partial or entire, of the Jews.

The rebuilding of the temple in Jerusalem.

The colonization and settlement of the Jews.

The coming of Elijah before Christ.

The pre-millennial forty years.

The standing of the image of Nebuchadnezzar on its feet.

The appearance of the ten horns, and the eleventh horn of the fourth beast.

The apostacy under consideration.

## The Man of Sin.

The Covenant with the Jews, &c., &c.

In opposition to the above we prefer the apostle's scheme. When the apostle undertakes to settle the minds of the Thessalonians, he does it by mentioning certain things which must be accomplished before Christ can possibly come. In undertaking to specify the things that must be accomplished before Christ comes, he mentions *all* the intervening events. We have then a right to expect that when those intervening things have been accomplished, Christ will come. Relying with implicit confidence upon the programme of the apostle, we firmly believe that precisely then he will come. We believe that they who will have the foregoing string of events to transpire this side the coming will be woefully disappointed. The apostle has distinctly intimated that nothing else is in order after the appearance of the man of sin, but the appearance of the Son of man, *for* the Lord is to consume him with the spirit of his mouth, and destroy him with the brightness of his coming. If the man of sin exists now all the combined power of the world is futile to put him down. He is the son of perdition devoted to destruction, and has a charmed existence.

But before proceeding with our investigations into the character of the apostasy, and the man of sin, it is proper that we should mention what is generally overlooked, viz., that Paul is not giving the Thessalonians a new prophecy, but is simply mentioning certain things which he learned from Daniel must precede the Coming. Nay, he does not even interpret the prophecy, but simply transfers it from Daniel into his epistle. So exact is the correspondence in words, and even whole sentences, that no one can fail to perceive the perfect identity that there is in the two scriptures. This being the state of the case it will lead to confusion and error to interpret Paul without reference to Daniel. Paul has not interpreted Daniel. The interpretation is given in Daniel with the prophecy, and there was no need for Paul to again interpret. They to whom he wrote had only to turn to the place to which he referred, and they could read the interpretation. This we can do also—this is our only proper course. Theological expositors have almost always wrote upon St. Paul's prophecy of the man of sin, when the truth is that it is Daniel's prophecy of the man of sin.

But we proceed to notice in order the two intervening events. Before the coming of Christ there must come "*a falling away*." A falling away from what? Some will have it a falling away on the part of the Jews, and that from the law of Moses. In order

for this to take place the Jews must first be restored; Jerusalem, rebuilt and reinhabited; the temple rebuilt; and the law of Moses revived—then the apostasy. How much of this does the apostle say. Absolutely nothing at all. This is all outside scripture—manufactured Bible. He writes to a Gentile church. The "*falling away*" had reference to what he and they in common believed and taught. But how absurd it is to say or believe, for one moment, that the apostasy was after the pattern outlined above, when the apostle himself says lower down, that "*the mystery of iniquity doth already work*." Eighteen centuries ago the mystery of iniquity was already working, and that without the Jews or the Law. Eighteen centuries ago the mystery of iniquity was working, and has not yet produced the man of sin. Who can believe it? Who does believe it? But there was something that hindered his revelation. Has that hindered for eighteen centuries? Who can believe it? Who does believe it? The Thessalonian Christians knew what this obstruction was? We can but guess; but by the help of the sure prophetic word we can make a pretty safe guess. Looking into Daniel we find that his (the man of sin's) time would not be until the fourth beast dominion had assumed its divided phase. When the apostle wrote the Roman Empire was intact. So long as this state of things continued, just so long would be the hindrance—that which then hindered would still continue to hinder, until the subdivision of the Roman Empire, when the revelation of the man of sin would be in order. Though Paul is not to be credited with the prophecy of the man of sin, he is entitled to the credit of prophecying the features and characteristics of the apostasy. Not however in the letter to the Thessalonians need we look for the character of this apostasy. In his epistle to Timothy he gives us a full portraiture of it, in its full-blown state, and for the benefit of those who cannot see the apostasy in the past, though it was working in the apostle's time, we will note a few of its marks. Paul says to Timothy, "*some shall depart from the faith*" Has this not been fulfilled? Have none departed from the faith? "*Giving heed to seducing spirits and doctrines of devils*." Now read a clause in Thessalonians—"then shall that Wicked one be revealed, whose coming is after the *working of Satan*." "*Seducing spirits—doctrines of devils—working of Satan*. Read here another suggestive scripture, and then if you will have the apostasy—the seducing spirits, the doctrines of devils, and the workings of Satan—removed into the yet future, have it so.

2 Cor. xi. 2. "I am jealous over you with godly jealousy, for I have espoused you unto one husband, that I may present you as a chaste virgin unto Christ. But I fear lest by any means, as the serpent beguiled (seduced) Eve, (the manner Satan works,) so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh (the seducer) *preacheth* another Jesus, whom we have not preached, or if ye receive another Spirit which ye have not received, or another gospel which ye have not accepted," &c. Some there are who affirm that no one (wicked one) has yet come "after the working of Satan," and yet the apostle saw the mystery of iniquity working before his eyes. He saw the temptation re-enacted, with the church for Eve, preachers with doctrines of devils seducing her for the serpent, and we see the sad result. Just as completely as in the case of Eve the seduction of the church planted by the apostles has been accomplished. We see the ruin and wreck reaching down through eighteen centuries. And yet with some there has been no apostasy yet—no seducing preachers with their devilish doctrines—the nations have not yet been deceived by sorceries—no working of Satan—no strong delusion has fascinated the church and the world—no lie has been believed yet, as for example, the ignorant Papist whose sins are pardoned by a fellow-creature. This which they cannot even yet see Paul saw in his day. He saw seducers deceiving themselves and others. He saw the elements at work after the manner of Satan. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." This which Paul saw, John also saw. Just as in the case of the man of sin, there are those who do not believe that antichrist has yet come, but John knew better, just as Paul saw the mystery of iniquity already working, so John saw the spirit of antichrist, (the seducing preachers with doctrines of devils, deceiving and being deceived,) already in the world. *One* antichrist is the subject of prophecy, but John saw many antichrists. He saw the working going on, but he did not see the revelation of the man of sin—the one antichrist. A proof this that the man of sin, the antichrist, is not one person, but a system composed of the gathered elements that John and Paul saw in existence. It is a development.

But to return to the features of the apostasy as portrayed in Timothy, we remark, that though Paul and John saw the workings going on, some of the marks of the apostasy were prophecies on the part of Paul. These seducing spirits "speak lies

in hypocrisy." We will put words into their mouth. "Lord, Lord, have we not prophesied in thy name, (the hypocrites,) and in thy name have cast out devils, and in thy name done many wonderful works." Of such our Lord says, "Beware of false prophets, which come to you in sheep's clothing, (preachers seducing,) but inwardly they are ravening wolves." Their consciences being seared as with a hot iron, they can do all this mischief, this work of Satan, without compunction. We put it—have not lies been spoken in hypocrisy? Then the seducing spirits have come with their doctrines of devils.

The next mark of the apostasy is "*forbidding to marry*." The seducer had not got this length in Paul's day. Is this a fulfilled prophecy? Need we ask the question, Does not the mind flit instinctively from Paul to the doctrine of the Catholic church—so called—and find there a sure resting place? It is "not good for man to be alone" is the fiat of God. Satan-like the Catholic church flings the lie at God, and proclaims, in her doctrine and practice, that it is best for man to be alone, and peremptorily under the pains of damnation prohibits marriage.

One other mark of identification, and only one other does the apostle give, full of fatal meaning to the same Catholic church, so called, "*commanding to abstain from meats*." Is this a fulfilled prophecy? Need we ask the question? Go where we will—travel from one end of God's fair creation to the other, and these two marks of the apostasy obtrude themselves upon our notice. Did we say marks of the apostasy? But the beast has been developed, and they are marks of the beast. There is no attempted concealment. With characteristic brazen effrontery these two doctrines are placed foremost by the aforementioned church. So prominent and conspicuous are they that all the world are cognizant of them. Merchants are cognizant of at least one of them, and that the world over, affecting as it does, the prices of articles of consumption in which they deal. And yet there are people who affect to deny that the apostasy has yet taken place. In face of all the theories that are afloat, we are bound to accept as the apostasy, that religious system which bears the two marks—*forbidding to marry*, and *commanding to abstain from meats*. To suppose that there should be a counterfeit apostasy cannot be entertained. To counterfeit the genuine is allowable, to counterfeit the spurious is not. Therefore, the apostasy has taken place. It remains to be seen whether from the apostasy the man of sin has been revealed. If he has,

then according to Paul nothing else is to occur this side the coming of Christ. In a future article we shall give what the scriptures have taught us concerning the man of sin.

MORE ANON.

### Eden.

There seems to be a reasonable expectation of the discovery of the site of the Garden of Eden, if we may credit Sir Henry Rawlinson, the distinguished Assyrian explorer, President of the Royal Asiatic Society. At a meeting of the society, held in London, on the 31st of May, at which he was inaugurated, he made a speech, in which he expressed his conviction that the Babylonian writings and monuments now in possession of the British Museum would turn out to be intimately connected with the earliest Biblical writings, and that before long, the whole of early history given in the book of Genesis, from the time of Abraham downwards, would be found existing in its original form among these primitive stone records. He also announced that in a short time he should submit to the society evidence that the name "Garden of Eden" was the old and natural name of Babylon. He stated there were Babylonian documents which gave an exact geographical description of that Paradise in which the opening scene of human history is laid, answering precisely to the topography and the geodesical particulars of Holy Writ. In them he has found the four rivers, or rather the four branches of "the river which went out of Eden to water the garden," mentioned by the very same names, Pison, Gihon, Hiddekel, and Euphrates. He has also met with accounts of the flood, and the building of the Tower of Babel, which bear with singular directness and value upon the Biblical narrative of those events. If he should realize all that he anticipates, he will have given to the world one of the most interesting archaeological and antiquarian discoveries ever made among Biblical critics. It has long been a matter of discussion whence came the two different accounts of the creation of the world, of man, and of his history from his emanation from the hands of his Creator down to his destruction by the deluge, which form the first nine chapters of Genesis. These two narratives have been distinguished respectively as the Jehovah and the Elohim records, because in the one Deity is spoken of as Jehovah, and in the other in the plural form as Elohim. Probably Sir Henry Rawlinson's discoveries will throw light on the subject, and thus clear up the obscurity which hangs over that portion of the sacred text. If this should be the case, he will be a benefactor to theology

and Biblical lore, as well as to history and archæology. There is nothing amazing in the fact that the sculptured archives of Babylonia, necessarily the chief memorial of tradition and belief among the Chaldeans, should be reflected in the annals of a race which came from Chaldea; still, the prospect of comparing the originals with the derived reports, and of finding the authentic sources from which Elohist and Jehovist drew their statements, is one which will naturally excite vivid expectations among Biblical scholars, and cannot fail to arouse very general curiosity. The cause of religion has always been advanced by discoveries in science, notwithstanding the outcries made against them by well-meaning but rather shortsighted persons. Truth can never gain truth, nor can we go back to the practice, whether political or religious, which said to have laid hands on Galileo for asserting that the earth moved. "Nevertheless it moves," is true of everything as well as of the planet we live on; and if these new discoveries, or any others, interpret to us, in a positive and simple sense, legends which have been lost in the sacred mist of tradition, the Biblical account cannot but gain in clearness, while the intent which dictated the record must be carried out with increased directness and force. The character of all such investigations has ever been in the highest sense Scriptural and Christian. It may turn out that the Chaldeans had traditions of Eden, of the Flood, and of Babel, and that Abraham brought them with him from "Ur of the Chaldees," to Canaan, and handed them down to his posterity, and these traditions may also have found their way into other lands long before Abraham's time, which would partly account for their universality. Let us, at any rate, know what the Babylonian records can tell about the Garden of Eden. If Hiddekel, Pison, and Gihon can be identified without geographical bewilderment, let it, by all means, be done. We have our doubts about the probability of this. Euphrates remains, but it seems strange that the three other rivers disappeared so completely in a country where no natural convulsions have taken place within recorded history. Neither the heat nor the sand have been able to obliterate the Euphrates, and it is difficult to imagine that they could have obliterated the others, unless that they were insignificant streams. But the turn which Sir Henry Rawlinson has given to the meaning of the term "Garden of Eden," throws light on that passage in Isaiah (xxxvii. 12,) "Have the gods of the nations delivered them which my fathers have destroyed, as Gozan and Haram and Rezaph, and the children of Eden which were



in Telassar?" And on that in Ezek. xxviii. 13—"Thou hast been in Eden the garden of God."—*Philadelphian Ledger*.

For the Gospel Banner.

### Consecration to God.

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord, whether we live, or die, we are the Lord's." Rom. xiv. 8.

Here is entire consecration. Selfishness is thrown into the shade. The will of the Lord is our law and delight; time, talent, property, everything, consecrated—even our bodies presented a "living sacrifice, holy, acceptable unto God," Rom. xii. 1; so that "they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." 2 Cor. v. 15. "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me," Gal. ii. 20. Such was the apostle's consecration, that Christ who loved him was seen in all his actions. This consecration was demanded of the noble, rich young man; for the Savior loved him; but said he, "go, sell all that thou hast, and give to the poor, and come and follow me, and thou shalt have treasure in heaven" but he had a large property, and left sad and sorrowful, to plod his way along the broad frequented road to destruction; and to-day many turn from Christ sad and sorrowful, not willing to give a tithe to Christ and his loving truths that belong to the last days, and perhaps it will be said of them, "Your riches are corrupted," "ye have heaped treasure together for the last days." Paul recommends systematic weekly collections—"as God hath prospered." None of course ought to give more than the poor widow, who gave all her "living," but this to-day would be called insanity.

The whole Jewish system was one of giving tithes and offerings to the Lord—and their father in the flesh, Abraham, made a princely gift to Melchizedek, the priestly king of Salem. And the young man Jacob, leaving his father's house to set up business for himself, (and yet perhaps in our age of fast living he would not be called young, for he was then upwards of forty,) lighted upon a certain place, "and behold a ladder set up on the earth, and the top of it reached unto heaven," the angels of God ascending and descending on it; and the Lord stood above it, and promised, the "Land whereon thou liest, to thee will I give it." And then we have Jacob's vow of consecration to the Lord—"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and

and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee." A noble vow! and the Lord's blessing rested upon that young man. How much better such a course than to dry up and wither the soul in saying, "depart in peace; be ye warmed and filled, notwithstanding ye give not those things that are needful to the body." Brethren, is it not better to do good with what the Lord gives us, and not leave hoarded wealth to curse and ruin our children, as it often does? Yours, hoping for eternal life,

LEWIS HICKLIN.

For the Gospel Banner.

### An Exposition Wanted.

BRO. WILSON:—A lucid exposition of 2 Pet. iii. 7-13 is needed. That there are among the "Adventists" those who honestly view this Scripture an insuperable one against the idea of the "Age to Come," we are bound to admit. The Scripture is there, and they confidently present it. I have thoughts about these verses which I don't think best to express now. Glad should I be to see an article from your own pen on them. But whether from yourself or some one else, I hope to see an able exposition of this part of Peter's writing soon.

H. HEYES.

### Prophecy.

Is it not remarkable, that the nearer the flood came the more specific and definite appeared the time when it should come? First a hundred and twenty years; then God tells Noah, "in seven days the flood shall come." Now may it not be that just as the light grew brighter the nearer that the judgment came then—the light will grow clearer the nearer the event comes now.

It is so with prophecy. As one prophecy is fulfilled, and then another, and then another, not only does light become brighter on the past; but the dark and unfulfilled future that remains, becomes more illuminated also; and we have a clearer idea of the approximate time when all these things shall be fulfilled.

In answer to the question, where is the kingdom of God to be established? First, Daniel says, that the kingdom will be a kingdom "under the whole heaven." When we speak of a kingdom under heaven, we mean and imply by it, a kingdom on earth. Where were the first four kingdoms? On earth. Where is the next kingdom to be? also according to every rule of interpretation on earth.

# 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. 1 GENEVA, KANE CO., ILL., AUGUST 15, 1869. [VOL. XV. No. 16.]

### Jesus of Nazareth—His Offices and Character.\*

BY B. V. LYON.—LECTURE II.

*Concluding Remarks.—Objections met, etc.*

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. 1. 27, 28.

1. The doctrine of the Trinity cannot be true, because it denies the Father and the Son! therefore, Anti-Christian.—1 John ii. 22, 23. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.]"

2. It also contradicts sixty texts, containing the words of Jesus. John vi. 38; iii. 16, 17; iv. 34; v. 19, 23, 26, 30; vii. 16, 17, 28, 33; viii. 28, 38, 40, 42, 50, 54; x. 18, 36; xii. 49, 50; Luke ii. 49; xi. 20; Matt. x. 32, 33; xxiv. 86; xxviii. 18; Mark xiii. 32; John xiv. 16; N. 1-3; xxi. 17; v. 17, 20-22, 24, 25, 27, 36, 37; vi. 27, 39, 40, 44, 45; viii. 29; ix. 4, 35-37; x. 24-29; xi. 41, 42; Matt. xx. 23; xxvi. 53.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in 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. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "Jesus saith unto them, My meat is to do

the will of him that sent me, and to finish his work." "But Jesus answered them, My Father worketh hitherto, and I work." "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto his Son: that all men shall honor the Son, as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also because he is the Son of man." "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. 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 hath sent me." "And 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 which seeth the Son, and believeth on him,

\* Just published in tract form, and may be had at 10 cents each, postage paid, of the author, Suspension Bridge, Niagara Co., N. Y. We print it by request for the benefit of those who wish to understand the Scripture teaching respecting the Sonship and pre-existence of Christ.—Ed.

may have everlasting life: and I will raise him up at the last day." "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." "Jesus said unto them, If God were your Father, ye would love me: or I proceeded forth and came from God; neither came I of myself, but he sent me." "Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God." "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." "Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly." "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give them eternal life; and they shall never perish, nei-

ther shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" "And Jesus lifted up his eyes and said, Father, I thank thee, that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." "For I have not spoken of myself; but the Father which sent me: he gave a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

3. It contradicts the teachings of the Apostles. Acts ii. 22-24, 30-32, 36; iii. 13-15; iv. 10; v. 29-31; x. 38-40; xiii. 22, 23, 26-34; 2 Cor. i. 1-3; Eph. iv. 4-6; Col. i. 3; 1 Thess. i. 1; 2 Tim. i. 1, 2; Titus i. 1; John vii. 41, 32; Acts xvii. 23, 31; 1 Cor. i. 1, 2; xv. 45; Heb. iv. 14; 1

John iv. 16—"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 know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." "Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the 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. This Jesus hath God raised up, whereof we all are witnesses." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; and whereof we are witnesses." "Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem: 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." "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause for death in him, yet desired they Pilate that he should slay him. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sep-

ulcher. 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 as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he had given assurance unto all men, in that he hath raised him from the dead." "Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with 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." "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Achaia: grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." "Paul, an apostle of Jesus Christ, by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give

thanks to God and the Father of our Lord Jesus Christ, praying alway for you." "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." "And so it is written, The first Adam was made a living soul, the last Adam was made a quickening spirit."

1 Cor. xv. 18-35—"For he [God] must reign, till he hath put all enemies under his [Christ's] feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here we have immutable testimony, that after the great work of redemption is finished—the effects of the fall removed from the universe of God—that Christ, the Son, is subjected unto God, who has put all things under Christ's feet, that God may be all in all. Hence, they will exist as two distinctive beings—the Father holding a superiority over Jesus, the Christ, and the saved family, throughout the countless ages of eternity!

4. It contradicts Moses and the Prophets. Exod. xx. 1-5, 11; iii. 14; vi. 3; 2 Kings xix. 15; Psa. lxxxvi. 10; Isa. xxxvii. 16; xlv. 5-7, 11, 22, 18, 22; Gen. i. 1-5; Isa. xlv. 6-8, 23, 24; xliii. 10; Psa. lxxxiii. 18; lxxxvi. 10; Dan. v. 13; 1 Tim. i. 17—"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." \* \* \* "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." "For in six days the Lord made heaven and earth, the sea, and all that in them is." "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." "And God said unto Moses, I am that I am; and he said, This shall thou say unto the children of Israel, I Am hath sent me unto you." "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." "For thou art great, and doest wondrous things: thou art God alone." "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." "I am the Lord, and there is none else, there is no God besides

me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else. I form the light and create darkness: I make peace, and create evil: I the Lord do all these things."

"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands have stretched out the heavens, and all their host have I commanded." "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." "In the beginning God created the heaven and the earth. \* \* \* And the Spirit of God moved upon the face of the waters. And God said, Let there be light. \* \* \* And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "I the Lord; and there is no God else beside me."

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."

Israel to-day, are truthful witnesses among the nations, whither they have been scattered, that there is but one Eternal God!

"Sing, O ye heavens; for the Lord hath done this: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." "For thou art great, and doest won-

drous things: thou art God." "That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor." "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

In view of all this testimony we are compelled to assert that the doctrine of the TRINITY is PAGANISM in its embryo state—PAPACY in its childhood—PROTESTANTISM in its manhood!—therefore ANTI-CHRISTIAN!! and as such, it should be treated by all who love the truth as it is in Jesus.

CONCLUDED IN OUR NEXT.

For the Gospel Banner.

### A Review Continued.

The Scriptures that we will now examine prove positively that the "days of vengeance" are at the time the Lord is to come, and that they are upon the heathen, and not upon Jews, as Bro. C. seems to think. The saints are to be overcome when war is made against them, and it is to be given unto the enemies to overcome until the Ancient of Days comes, as we have shown. But now read what the Lord has said. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire," Isa. lxvi. 15. "For I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment," lxiii. 3, 4. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God," lxi. i. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries, gird yourselves and ye shall be broken in pieces," viii. 9. "For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a rod, and shall lift up a staff against thee after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb, and as his rod was upon the sea, so shall he lift it up after the manner of Egypt," x. 23-27. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against His enemies," xlii. 13. "Who gave Jacob for a spoil and Israel to the rob-

bers? Did not the Lord, He against whom we have sinned?" verse 24. "But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered—for I will contend with him that contendeth with thee, and I will save thy children, (not believing saints.) And I will feed them that oppress thee with their own dung, and they shall be drunken with their own blood, as with sweet wine," xlix. 25, 26. "And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth," xxiv. 21. "In that day shalt thou make thy plant to grow, and in the morning thou shalt make thy seed to flourish; but the harvest shall be a heap in the day of grief and desperate sorrow. Woo to the multitude of many people that make: noise like the noise of the seas; and the rushing of nations that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before a whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us," xvii. 11-14. "For the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain," xxxvi. 21. "Moreover the multitude of the strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be in an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise; with storm and tempest, and the flame of devouring fire. And the multitude of all nations that fight against Ariel, (Jerusalem) even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision," xxxix. 5, 6. "Behold the name of the Lord from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire," xxx. 29. "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 will punish the world for their evil," xliii. 9-11. "As birds flying, so shall the Lord of hosts defend Jerusalem; defending he will also deliver it, and passing over, he

will preserve it," xxxi. 5. "For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them—he hath delivered them to the slaughter, . . . and the mountains shall be melted with their blood," xxxiv. 2. "Say to them that are of a faint heart, be strong, fear not, behold your God will come with vengeance; even with a recompense; he will come and save you," xxxv. 4.

This alone is a part of what one prophet has said in reference to the coming of the Lord in flaming fire to devour the adversary, and to execute what was said by the Lord, "these be the days of vengeance, that all that is written may be fulfilled." See Luke xxi. 22. What other prophets have said is but a repetition of the same. But lest it be doubted, we will quote some of what several have said; and then re-examine what the Lord said in answer to the question about his coming, the destruction of the city, and the end of the *Gentile age*—for that is the sense in which they asked it. But Bro. C. cannot see the necessity of their passing through another dark age. But we see the necessity of even the saints to be given over to trial, and some of them to fall; and that both the Lord and his saints may be chafed with fury and vengeance. For he cannot come till God's fury comes up in his face, nor till the press is full, and wickedness is great. Then the saints being taken to meet the Lord can with pleasure see the first onset of vengeance; having their recollection recalled, it will be very fitting, as they are now to be judges of the world, to break the nations to pieces, as a potter breaks a vessel.

These are the things that are to come to Israel and Judah. "Ask ye now, and see, whether a man doth travail with child? Wherefore do I see every man with his hand upon his loins, as a woman in travail, and all faces are turned into paleness. 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 thy neck, and I will break thy bonds, and strangers shall no more serve themselves of him," Jer. xxx. 6-8. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he," xxxi. 11. "Behold the whirlwind of the Lord goeth forth with fury, a continual whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return till he has done it, and until he have performed the intents of his heart; in the latter days ye shall consider it," xxx. 23, 24. "Behold, I will undo all that afflict thee, and I will save her that halteth, and

gather her that was driven out," Zeph. iii. 19.

Now we will see if what the Lord said to his disciples is in harmony with the prophets. The three disciples, with all Israel, looked for the consolation of Israel, and the end of the Gentile age to follow, when God's Anointed should come. And as they thought their hopes were now going to be realized, and yet this same king continued to speak of his coming, and what should befall the city, land and people. This caused inquiry to be made in reference to all these events, for they supposed that then was the time that Israel should be restored. Under such circumstances as then existed they were on the "tiptoe," to make use of Bro. C.'s language. No wonder they said, "did not our hearts burn within us while he talked with us." He must have told them plainly from Moses and the prophets that the restoration they were looking for was long in the future, and that it was to be associated with great distress. Read from Matt. xxi. 1 to the end of the 24th chapter, and we have the long sermon, and then the explanation, and then they demanded *when these things should be*, and what the sign of his coming, and the end of the age. The answer is to be harmonized with the prophets. But he first cautioned them lest they be deceived by adjusting the various advent theories; for it is by them that false theories are to be propagated, by which many are to be deceived. These all are to occur in a generation, but it is to be preceded by wars and reports of war, all of which are necessary, but are not signs of his coming, nor of the end of the (*Gentile*) age, as they understood. Famine, pestilence, and earthquakes should attend these things, and sorrow, affliction, and death should attend them. Many are to be tortured before kings and rulers, and in the synagogues. But the end is not yet, nor is it a sign of the end of the age. Under such circumstances this gospel of the kingdom must be preached to all the world for a witness to them; for now is the time of running to and fro, and knowledge being increased, by reading and understanding what Daniel said. Then when Jerusalem is seen to be desolated, or fallen away, and the abomination of desolation established as told in Dan. xi. 31, it is said "let him that readeth understand" Daniel. Read Matt. xxiv. 3-15. Then read from the same verse, as another parallel account of what is just related to the 29th. Here we see the several advent theories refuted in advance. One of them is that he is in the secret chamber, and one that he is in the desert. Even now are there theories that lead to that conclusion, by preaching a forty years' judgment. But as

soon, or *immediately* after this distress is over, then is the "day of clouds and thick darkness," and of "gloominess," at which time that great army that desolates the land and causes distress, before whom the heavens will tremble, and the earth quake, will then be caught in their deeds of murder, "and the sun and moon shall be darkened, and the stars shall withdraw their shining, and the Lord shall utter his voice before his army." See Joel ii. 2, 10, 11. Then see Matt. xxiv. 29-31. Same as Joel. "And then shall appear the sign of the Son of man in heaven," verse 31. That is after the tribulation is over. No token or sign of the coming, or any means to know till that time; then they may be on "tiptoe," for the kingdom of God is near. See Luke xxi. 29, 30. Also we must notice particularly that one of the events is to see Jerusalem encompassed with armies, then to know that its desolation is nigh, which are the "days of vengeance, that all that is written may be fulfilled;" and the captivity of the people and the treading down of the holy city "till he be taken out of the way." See Luke xxi. 20, 22, 24.

But the sun must be turned into darkness, and the moon into blood before the great and terrible day of the Lord come," Joel ii. 31; iii. 15. These are literal things to occur literally between the time of the days of tribulation and the setting in of that great and terrible day of the Lord come, which is a day of clouds and gloominess, and of thick darkness, as before stated.

Then that great salvation as the Lord hath said, is to be in Mount Zion and Jerusalem, as he swore unto the fathers that he would grant a deliverance from the enemy. Then it follows of course that the enemy is to be there oppressing his people. And we say boldly that no salvation is to be effected without they do as the Lord directs the priests and people to do, and say in their prayer. See Joel ii. 15-20. Though the number of the children be as the sand of the sea for multitude, only a remnant is to be saved. Then the law will pass, and a change of the customs be made. All this necessitates—1st, a revolution among the nations, warring to change the present attitude of powers; and 2nd, to assist the Jew to go and prepare the way, that facilities may work to the accomplishment of all. It is perfectly satisfactory to see what the nations are now doing, that is to result in their gathering to the judgment to oppose the holy people. So with the Jews; opportunity is constantly being afforded to them to be free, to act almost as they please in the Holy Land. They must get the land brought

back from the sword, and make the land as the garden of Eden.

It is impossible that Bro. O.'s view is correct, for the time of trouble is when Michael stands up for his people, which makes it positive proof in our view that the trouble the Lord referred to in Matt. xxiv. 21 and Mark xiii. 19 is the same as in Dan. xii. 1. But against all the evidence, Bro. O. thinks the time of trouble such as was not since there was a nation, happened when Titus took the city. But I cannot tell why Michael did not stand up for Daniel's people. At the destruction of the city the western wall and three large towers were left, and the fate of that city and people were only common to nations who rebel and become obstinate; and is to be compared with the fate that has followed them, even from the wilderness when the law was given.

Did Titus look like the vile person that obtained the kingdom by flatteries? Or did the ships of Chittim come against him, and grieve him? Did he come in peaceably and obtain the kingdom by flatteries? Did he become a strong people from a weak one, and do what his fathers never did in the best districts? Did he return into his land with great riches, and have indignation against the holy covenant? Did he then return back into the land? Did Titus corrupt by flatteries those that forsook the holy covenant? Did those that knew their God do exploits? Did Titus exalt and magnify himself above every god, not even regarding the god of his fathers? Did the king of the south push at him at the time of the end? Did Titus' army go with ships against the king of the south, and did tidings out of the east trouble him, so that he went forth with great fury to destroy and to utterly make away many? If not, why claim that no captivity is to take place yet, when this vile person is to stand up, as is recorded of him in Dan. xi. 33? This same one is to set the abomination in operation by the desolation, and falling away, or captivity, and take away the daily sacrifice. And it is the same personage, without any mistake, that Michael stands up against, as we have already cited. The very same person is shown in chap. viii. 24; who is to destroy the mighty and holy people," who is to be broken without hand, but is to practise and prosper till the indignation be past, ver. 25.

These nations are to make a tumultuous noise in the tops of the mountains, being the assemblage of the kingdoms of the nations gathered as the sheaves into the floor, who are the same all nations that are to be gathered before the Son of man, when he comes in his glory to thoroughly purge the



floor and gather the wheat into the granery. And we are confident that it is upon them that "vengeance" is to be taken, but not till the power of his people (Israel) is gone, and there is none shut up or left, according to Moses, and according to Daniel. The Lord is not slack concerning his promises, nor are his promises couched behind words so mystified that it is a secret.

We absolutely see nothing indicating the Lord's soon coming, and consequently are blind according to Bro. C.'s theory. But let him and others prove up so far as they can, make the oracles of God speak it, or show some sure sign that the time is up, and that it is time to "tiptoe" to look after it.

We submit it to the candid seeker after truth to determine in what age we now are.  
Tuscola, Ill. B. SWEET.

---

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

---

August 15th, 1869.

---

#### The Second Appearing.—No. 4.

No one will be able to fully appreciate all the blessed and glorious results of the Second Appearing of the Lord Jesus, until it becomes a realized fact. As we have before said, the Lord is coming to bless the Church, the nation of Israel, and the world at large. This is the work that is yet before him, and for which the Father has fully qualified him. He is the "Seed of the woman," who shall bruise the serpent's head—"the Seed of Abraham," in whom all nations shall be blessed—"the Seed of David," who shall sit upon his throne, to order his kingdom, and establish it, with judgment and justice, even forever. As "the seed of David according to the flesh," but the Son of God according to the Spirit of holiness, by the resurrection from the dead," he will after his advent, "build up the tabernacle of David, which is fallen down, \* \* \* \* that the residue of men may seek after the Lord; or in other words, "that the blessing of Abraham may come upon the Gentiles." The nations are to be blessed through the re-establishment

of the throne and kingdom of David over the restored tribes of Israel. "From Zion shall go forth the law, and the word of the Lord from Jerusalem," for the government of the nations. The restored kingdom of Israel, in the land of Palestine, with Christ and the glorified saints for rulers, is to become the center of blessing for the whole world; and to be the means by which the whole earth is to be filled with the glory of the Lord. Thus will the Seed of the woman, crush the serpent's head, and mankind finally be delivered from the dominion of sin and Satan into the glorious freedom of the sons of God.

The Father "has committed all judgment unto the Son," and has given him "all authority in heaven and in earth," and there must be opportunity given to exercise that power. It has been conferred for the good of the human race, and for the glory of God, hence there is a necessity for the re-appearance of the Savior on the earth, that he may fulfill his mission. He will appear then as "the Judge of the living and the dead," and take possession of the kingdom and throne of his father David, to which he is the legal heir, and reign over the house of Jacob forever. "He must reign until he has put all enemies under his feet."

In order to be able to understand some of the results of the Second Appearing of the Lord Jesus, we shall have to consider what is revealed concerning the kingdom which he is coming to establish. That kingdom or empire is to be the *fifth* universal one, and will absorb and include all other kingdoms. It is scarcely necessary to give proof for this, it is so fully and plainly foretold, and so frequently stated. However, we will give two or three passages. "The Lord shall be King over all the earth; in that day there shall be one Lord, and his name one," Zech. xiv. 9. In the days of the ten kings, symbolized by the ten toes of Nebuchadnezzar's image, and the ten horns of Daniel's fourth beast, will "the God of heaven set up a kingdom, which 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," Dan. ii. 44; vii. 14,

27. And the Psalmist, looking forward into the age of ages, when his Son and Lord should sit upon his throne, sang prophetically concerning him,—“He shall have dominion from sea to sea, and from the river to the ends of the earth. \* \* \* \* All kings shall fall down before him, all nations shall serve him. \* \* \* His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed,” *Psa. lxxii. 8, 11, 17.* And again John in vision sees the glorious time has come, and hears great voices in heaven saying, “The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever,” *Rev. xi. 15.*

Now any one may see that if the kingdom of God is to be universal, and that there is to be only *one* king over all the earth, that great and mighty changes must take place. The political world will be convulsed from center to circumference before this is accomplished. There will be a general upheaval of society, an overturning of existing institutions, and a remodeling upon a better basis. Righteousness will be the order of the day, for God's kingdom and throne will be established in righteousness; hence there will be no favor shown to anything which may be unfavorable to it. The King will be “the Lord our Righteousness; and “with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,” *Isa. xi. 4, 5.* Pray what chance will the present rulers of the earth have in his presence? They as a class are unrighteous, and will have to vacate their thrones for others, who have proved themselves to be of like character with the Great King. And as every thing pertaining to the government will be righteous, the people must be blessed. “The Lord God will cause righteousness and praise to spring forth before all the nations,” *Isa. lxi. 11.* We leave

the reader to imagine what a scene of consternation and time of trouble there will be among the politicians and office-holders of the various kingdoms, empires, and republics of the earth. Truly, their occupation, like Othello's, will be gone. But happy will it be for those who heed the advice of the Savior, “seek first the kingdom of God, and his righteousness,” for they will “obtain joy and gladness, and sorrow will flee away.”

Another important result of the Second Appearing, and closely connected with the kingdom of God is, the establishment of one pure State religion. There will be no room for Catholicism or Protestantism, Mohammedanism or Idolatry. The priesthood of world will come to naught. Jesus and the glorified saints will be the Mechizedek priesthood for the age; while under them some of the nation of Israel “shall be named the Priests of the Lord, and men shall call them the Ministers of our God.” This will be the only recognized ecclesiastical hierarchy then existing. They will minister in holy things, and teach the people the fear of the Lord. The nations will repair to Jerusalem at stated times to learn the will of the Lord. They will say, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” He will teach them by his own appointed priesthood; for then “the lips of the priest will teach knowledge.” Jehovah says—“then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent,” *Zeph. iii. 9.* All nations shall go up to Jerusalem “from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles,” *Zech. xiv. 10.* Jerusalem will be the ecclesiastical as well as the governmental center for the whole earth, and must be honored as such by all nations, or the severest judgments will fall upon them. There will be no danger of the people being led astray by false teachers, for Satan will be chained. They will be truly blessed, and have the very best opportunities to learn true knowledge, and practice truth and righteousness.

But before this happy state of things obtains, what a commotion and change must transpire! That great system of error and superstition, which has held the majority of the human race in its grasp for thousands of years, viz., *idolatry*, must fall and come to utter ruin. There is to be only *one* Lord in that day. "And the idols he shall utterly abolish," Isa. ii. 18. "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered." The true shall take the place of the false gods of the heathen. The name of the Lord will be made known to all nations; and they will be called upon to "Fear God, and give glory to him; because the hour of his judgment is come; and to worship him that made heaven, and the earth, and the sea, and the fountains of waters," Rev. xiv. 7. This proclamation will be made by authority, and not as now attempted by sectarian missionaries. And it is recorded that the result of this message and of the judgments of the Lord, will be, that the name of the Lord will "be great among the nations; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts." Mal. i. 11.

Nor will there be any favor shown to other false systems of religion, though not strictly idolatrous. The Turkish power and its State religion is doomed to a complete overthrow; for it is already tottering to its fall. Its empire will soon be absorbed by other powers, and its religion unsupported by the State will soon come to ruin. And the Greek and the Roman superstitions are also destined to the same fate. The temporal power has already been removed from one, leaving it in a very precarious state, and the other (the Greek) cannot long survive the setting up of the kingdom of God. These antichristian systems are doomed to a dire overthrow, and all the nations who favor and support them. The apocalyptic vials of wrath will be poured out upon them until they are completely desolated, and their unrighteous system of religion de-

stroyed. Nor will the offshoots or offspring of this apostacy escape, viz., Protestantism in all its various phases. Many of the same fundamental errors held, taught, and propagated by mother church, are also believed by the daughters. These will not escape, but sudden destruction will come upon them. Sectarianism will find no place under the reign of Messiah, any more than Catholicism or Idolatry. The State religion of Palestine under the new covenant, will be the only true religion, and the only one permitted to be taught to the people. As the government will be one which will seek the good of the public at large, it will not allow them to be deceived by imposters, or false prophets, who speak lies in the name of the Lord; for if any presume to do so, he shall suffer death. Zech. xiii. 3, 4.

As the result of this state of things the earth shall be filled with the knowledge of the glory of the Lord, and universal peace, and happiness, and prosperity shall prevail. So that "he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth," Isa. lxxv. 16. They shall then swear—"The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory," Jer. iv. 2.

We look and wait for the Second Appearing of Christ as the best and greatest event that can bless our world. In our review of this subject we have seen that it is the plain and positive declaration of both prophets and apostles, of angels and of the Son of God himself, that he will come again in power and great glory. That when "the Lord himself shall descend from heaven," he will call for the dead and living saints to meet him, and then from the place of meeting, wherever that may be, "the Lord my God shall come, and all the saints with thee;" and "the Lord shall come with thousands of his saints, to execute judgment," &c. He comes to reward the righteous, and to punish the wicked; and being glorified in his saints, and united to them,

judgment then will fall upon antichrist, and vengeance upon all rejectors of the gospel, and the wicked nations will be trodden in the winepress of the wrath of God. The Lord will come to save his people Israel from the power of the oppressor; "he will save the tents of Judah first," and then gather the tribes of Israel and bring them into their own land. He will come as the Lord's Anointed—the heir to the throne of David—to reign over the house of Jacob for ever. He will turn away ungodliness from Jacob, and all the people will be righteous. He will bless the land for their sake, and cause the seasons to be propitious, and even the desert to rejoice and blossom as the rose. Fertility, prosperity, happiness, joy, peace, safety, and long life, are guaranteed to Israel in the new and everlasting covenant, which he will make with them in those days.

But the Lord will come as the Seed of Abraham, "in whom *all nations* are to be blessed. He will make Israel a blessing in the midst of the land or earth, and from them shall proceed streams of blessing for the benefit of all nations. From Zion shall go forth righteous laws and rulers—a pure and holy religion with qualified teachers—a true and correct knowledge of God and his ways. Power also will be attendant upon him when he appears in glory. The laws of the kingdom will be enforced—none of them will be a dead letter. Hence he will conquer a peace; oppression and misrule will be put down; the poor and needy will find in him a friend, and in his days shall the righteous flourish. He will put down all evil, whether in the social, political, or religious world, and cause wars to cease to the ends of the earth. The arts of peace will be encouraged, and the blessings of good government everywhere enjoyed.

In conclusion, dear reader, do you not long for "that blessed hope, even the glorious appearing of the great God, and our Savior Jesus Christ?" Such mighty and blessed results hang upon it, both to those looking for it, and to Israel, and the nations at large, that we cannot but earnestly pray in view of the advent, and the last words of

the revelation of Jesus to John—"Surely I come quickly;—AMEN. EVEN SO, COME, LORD JESUS."—EDITOR.

More Words to Faithful Watchers.

Ours is a reading age. Never, in all time, has there been such a wonderful testimony borne, in all parts of Christendom, to the near advent of the Lord. Never before have able and pious writers brought to light so many hidden treasures in the word of God. We have diligently perused such as were providentially placed within our reach; we have rejoiced at each new discovery of ancient or buried truths, and have rejoiced as one that findeth great spoil. The intense searching of the prophetic word amid the increasing lukewarmness of the Church, is unprecedented and wonderful. The Gospel (if not yet the Gospel of the kingdom,) is preached in all the world, for a witness. The world cries aloud for reform; and the demand for a remodelling of society points at the near coming of one who shall "think to change times and laws" (Dan. vii. 25;) which prerogative belongs to God alone. The nations are beginning to beat their plowshares into swords, and their pruning-hooks into spears; to wake up the mighty men; to prepare war; to let the weak say, "I am strong." (Joel iii. 10, 9.) The nerves of pulsating lightning by which the fulfillment of Rev. xi. 10 (at the literality of which "spiritualizers" were wont to scoff) becomes possible, are extending, in all directions, through the deep profound. Catholic Europe in the South filling the old Roman earth, and just about to confederate and carry the whole (Rev. xvii. 3,) prepares for the onslaught on Protestantism, and is about to throw new light on verse 6. The four ancient Greek kingdoms, as predicted by Daniel (viii. 8, 9, 17, and especially verses 22 and 23,) are evidently about to arise out of the ruins of the Turkish empire—Greco and Egypt being already in existence. Late news reports that even Count Bismarck, in a projected new map of Europe, gives the Rhenish provinces to France. The ancient Roman empire was bounded by the Rhine and the Danube. Ritualism has been strangely galvanized into life. Democracy is everywhere seething, and nothing will satisfy it but revolution in all things; if it cannot reign, it will divide and dictate. Russia (Gog) is fast and surprisingly gathering to herself the nations spoken of in Ezekiel xxxviii. and xxxix. Everything indicates despatch, shortness, concentration. Wars last only a few weeks, and can be multiplied.

And what of Lo-Ruhamah and Lo-Ammi? (Hosca i.) Are there not signs of the com-

ing Hephzi-bah? (Isa. lxii.) Israel, though *not yet* circumcised, is nearing Gilgal. Though yet without a prince, kings do honor his mighty ones; like him who recently left behind him—so they say that know—200 millions of gold. Fertility is returning to Canaan. All that is needed (report says) is colonists and security. The bed of the ancient Kidron is discovered, 90 feet below the rubbish of ages; and the diligent explorers burrowing in Moriah are but anticipating the predicted time when the servants of Zion shall take pleasure in her stones, and favor the dust thereof, and when the Lord shall arise, shall appear in His glory, and shall build up Zion. (Psa. cii.) Solomon's masons contributed to the garnishing of our metropolitan memorial churches, wherein the great ones of this world are allured to bestow the favor of their presence. The "Universal Israelitish Alliance" is gathering round its standard the orthodox Jews, to whom nine-tenths of that people belong. Such is the antiquarian activity at Jerusalem, that it is as though men were making preliminary search for the tower of Hananeel, and the gate of the corner, in preparation for the going forth of the measuring-line over against it upon the hill Gareb, to compass about to Goath. (Jer. xxxi.) Not discerning the time, a colony has settled at Jassa, and failed. The whole East is reviving; the ancient systems of idolatry are tottering—to give place for what? The Orient is coming into the brotherhood of commercial nations, and trade seeks its ancient channels.

The future of Europe is clearly outlined before our eyes, as the prophets of Jehovah have led us to anticipate. The restoration of the Jews to Palestine, in unbelief, under powerful patronage, is close at hand. Any ordinary observer can perceive these coming events. Therefore the end of the Times of the Gentiles is here, and Jesus will soon return to the earth. Nothing but shutting the eyes, or dreaming, can hinder it from being seen.

According to the best of our approximate insights into chronology—for God, in His wisdom, has not yet suffered us to attain to precision in it. else we would fix the day and hour—the Jubilee of Jubilees is at hand, and the 6000 years are about to expire. The year-day fulfillment of the Revelation seals, trumpets, and vials, seems to be before our eyes—all but that of the last vial.

In view of all this, will you, O ye beloved watching ones! become weary, faint in your minds, and slumber on the enchanted ground? No; a thousand times no! Lest, coming suddenly, the Master finds you sleeping.

What He says unto all, He says unto you: "Watch!"

The vision is for a fixed time; it will surely come; it will not tarry. (Hab. ii. 3.) Though it seem to tarry, wait for it. Let us wait for the Son of God from heaven! (1 Thess. i. 10.) Let us be waiting for the coming of our Lord Jesus Christ. (1 Cor. i. 7.) May our hearts be directed into the patient waiting for Christ. (2 Thess. iii. 5.) Say: "I wait for the Lord: my soul doth wait; and in His word do I hope." (Psa. cxxx. 5.) Remember, those *that wait for the Lord* shall change strength; they shall mount up with wings as eagles. (Isa. xl. 31.)

And, O ye faithful ones! who amid obloquy are giving "the meat in due season," read Luke xii. again, and remember the Master's special encouragement, and the great and special promise He gives you there.

How can we doubt that the next thing may be the call, "Come up hither!" Doubt it not; the *parousia* of Jesus, unless all signs and all prayerful study fail, and all judgment be at fault, is *imminent*.

Though we are not to know, and cannot yet know, the day, we do know that His coming is nigh, even at the doors. Any one of these days or nights His ready ones may vanish from their places. For our part, we confess that we watch the phases of the politics of the day with intense interest, trying to catch, through them, the sound of the footsteps of our glorious KING.

But, beloved, if our *politics* are in heaven, our *life* must also be hid, with Christ, in God, and we must mortify our affections which are upon the earth. Else we may hold the ancient orthodox faith, and we may speak with the tongues of men and of angels, and it will profit us nothing.

When our thoughts would compass the mighty event, it is too wonderful for us. It is high. We cannot attain unto it.

"We shall not all sleep." (1 Cor. xv. 51.) "He who is living, and believing in me, shall never die." (John xi. 26.) O solemn, humbling, joyful, exultant, rapturous thought! To-morrow, in my flesh, yet no longer corruptible, I may see God! What, O my soul, doth this imply! O how comforting the thought, that we are complete in Jesus; in Him who was made sin for us, that we might be made the righteousness of God in Him.

A recent contributor, who wrote of "The By-ways of the Bible," and whose pieces we read with interest and profit, has pointed out how Elijah's servant went to look from the top of Carmel, and went six times in vain. Now if the expectation in *this* year

should prove to be the seventh time, the type would be completed.

But suppose that she who is travelling will not yet bring forth? (Micah v. 3; Rev. xii. 5.) Then let us in nothing be terrified by our adversaries, or by the quiet satisfaction, or the "I told you so" of brethren beloved in the Lord, whose eyes (as were once ours) are holden respecting the pre-millennial advent of our Lord. We are in the way of duty; we are obedient to our Lord's special command. If we are faithful, we shall reap the reward in a closer walk with God; and a greater reward hereafter. Though we should even *fall asleep before He comes*, as did our fathers, we shall share the lot of the apostles, and of him who hoped to attain to "the out-resurrection from amongst the dead." (Phil. iii. 11.) It cannot be that the larger company who have fallen asleep in this hope should *lose* thereby, though, indeed, God, in his sovereignty, may do what he will with His own, even if He should say that the last shall be first. We shall not lose by that, even by falling asleep, so long as we are obeying His express commands. So long as we are sober, and watch unto prayer, we need not be distressed by the cry of "fanaticism," or the fact that Satan sows grievous tares among advent wheat likewise. Our duty is to die praying, "Come, Lord Jesus;" and the hope this prayer embodies is, most certainly, the hope of the sleeping saints, and this prayer their prayer; even if, when on pilgrimage, they understood not their true calling as *the sons of God*. "What is the chaff to the wheat?" saith the Lord.

May we and our readers be conformed to the image of the Son of God, and grow in grace and in His knowledge! He that testified these things to John, said: "Surely, I come quickly." Our hearts reply: "Even so. Amen. Come, Lord Jesus!"—E. E. R. in *Prophetic Times*.

For the Gospel Banner.

### Meeting in an Universalist Church.

*Incidents and observations connected with a meeting held at the Universalist Church at Ladoga, Wis., July 18th, 1869.*

I would observe in the first place, that there is in this locality a Congregational, Methodist, and Universalist society, or as they are generally termed churches, each with its house of worship. These churches or congregations are perhaps composed of as respectable and intelligent people as can be found in almost any locality. Each society is small, as they generally are outside of any city or village.

The Universalist members here, as elsewhere, (without wishing to speak disparag-

ingly of other sects) are the most liberal and catholic in their views "towards those who are without," of course less bigoted (as I think) than the self-styled orthodox sects. They are not afraid that the *sacred desk* will be desecrated or polluted by the unhallowed tread of those who do not particularly chime in with their theological tenets. It has been my practice for the last two or three years past to attend the meetings held at the Universalist house occasionally, being about five miles distant from where I reside. The preacher Mr. McNeil, (a Scotchman I believe) is very intelligent, well-educated, a good linguist, a fine speaker, and every way agreeable, and from his standpoint, the best exponent of the Bible which I have ever heard. Although the system of morals which he enforced were good in the abstract, it did not seem to radiate from the glorious gospel, the great central sun; something seemed to be lacking, especially as he styles himself a preacher of the gospel; through which gospel, Paul has said, Christ hath "abolished death, and brought life and immortality to light," 2 Tim. i. 9, 10. We may well institute the inquiry then, if life and immortality were brought to light through this medium, do we not give the lie direct to the apostle's testimony? If this expression grates too harsh on the sensitive ear, I would modify it as much as the truth will permit and say, do we not ignore this plain testimony of the apostle by insisting on inherent immortality, or immortality out of Christ, the life-giver?

I would observe here, that I never heard the preacher say any thing directly in advocacy of the claims which modern Spiritualists have set up, but this doctrine of inherent immortality which he professedly endorses, is to my mind at least inseparable, when carried out legitimately to its ultimate goal or destiny, from the wild fanatical dogmas of those who unblushingly assert that the gospel, which was enunciated by the prophets, Christ, and his apostles, is too lean and meager for the development of man as a progressive being, especially in this *fast age*, when electricity and steam locomotion are leaving the gospel advocates and Bible sticklers behind, and in the shade. *Progression* is the Spiritualist's talismanic word, and they not only think they are outrunning their fellows, but they actually soar so far above their own sphere, that they are obliged to take the back track, and not unfrequently find themselves ensconced in a lunatic asylum, and after they have returned to consciousness, they often find to their cost, that they have progressed like the *craw-fish* [backwards.]

But to return from this digression. After hearing the preacher's discourses, occasion-

ally as before remarked, I made a proposition to him, and to one or two of the leading members, to give out an appointment for me to give a lecture on the gospel, from Mark xvi. 15, 16. The points which very naturally suggested themselves were the following, viz.: the conditionality of salvation on the belief and obedience to the gospel;—the gospel and the great salvation one;—the condemnation or the punishment as the result of the rejection of this glorious gospel, but showing conclusively from the Word that the punishment of the rejector was not endless torture, but was of a negative kind, as in the following testimony, "know ye not that the unrighteous shall not inherit the kingdom of God." Those "who obey not the gospel shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power" The gospel has respect to nations primarily but includes individuals, as the greater always includes the less. Those who believe and obey the gospel have the promise of joint-rulership in the kingdom with Christ, the elder brother. The gospel of the kingdom is the great *motive power*, or in scripture language, "the *power of God* unto salvation to every one that believeth." See Rom. i. 6, 17. It is the great incentive for the qualification on the part of the believer for the office to which he is assigned in the age to come, as everything relative to the gospel centers or gravitates to that point of time.

I briefly touched on the obedience of the gospel, which includes baptism or immersion for the remission of sins, showing the great significance of this initiative rite. It unmistakably calls to the mind of the believer the glorious doctrine of the resurrection from among the dead, as the apostle has very graphically set forth in 1 Cor. xv. Ignoring, or not fully comprehending the doctrine of the resurrection in all its length and breadth, its height and depth, has given rise to the heathen dogma of inherent immortality, or immortality out of Christ, the life-giver, which permeates not only the Catholic church, but also to a very great extent the Protestant world; which to my mind, when once carried out legitimately to its logical conclusion, utterly subverts the gospel hope, as is fully exemplified in modern Spiritualism, which is the culminating point of the doctrine of inherent immortality.

The members of the Universalist church at Ladoga, are no more Spiritualists proper, than the members of the orthodox churches are, but all who embrace the doctrine of inherent immortality, or immortality otherwise than by a resurrection from among the dead, are virtually Spiritualists even in spite of themselves.

After the lecture was concluded, a few of the members betrayed a little sensitiveness, (although they are proverbial for their coolness,) when I preached the conditionality of salvation on the belief and obedience of the gospel of the kingdom, and that future life was contingent on the resurrection. I adduced plain, pointed, and positive proof from the Word, and insisted on a literal instead of a mystical or spiritual interpretation. The preacher said that as in Adam *all die*, so in Christ shall all be *mado alive*, was unconditional; to which I replied that the whole sentence not only implied conditionality, but even expressed it.

M. I. LEWIS.

Rosendale, Wis.

For the Gospel Banner.

**Eureka! Eureka!**

Labette co., Kansas, July 21st, 1869.

DEAR BRO. WILSON:—I have promised so many brethren to write to them, if I found a good country—now it will save ink and paper to say *Eureka!* (I have found it,) and staked out a claim of 160 acres in Labette co., Kansas—on a prairie—near a town called Ellston, named after Father Ellston, a dear good brother in the faith. This county is on the southern border of Kansas—it joins Indian Territory,—with one county, Cherokee, lying between us and the State of Missouri. We have a beautiful rolling prairie—perhaps not quite so rich as the best parts of Illinois and Iowa. Timber is not very plenty, but in most neighborhoods coal is abundant, and makes cheap fuel. The climate is mild and fine, and so far as tried very good for fruit. Father Shoemaker of the Catholic Mission, we are told, says, this is the first year for eighteen years that peaches are not a good crop. We are in the same latitude of one of the best fruit growing districts of America—northern Arkansas and southern Missouri. Apples, pears, peaches, plums, grapes, all kinds of fruit do flourish there and will undoubtedly here. It is also a very fine stock-growing country; grasses are abundant and the winters mild. And we are promised a concentration of railroads that must rapidly develop this part of the country, and make lands very valuable. We have a good society of believers in the truth, and they are good faithful brethren, and more are coming, and we would like to see a strong colony of those who love the Lord, and love his coming and kingdom and glorious reign on the earth; and as I don't know of a better place for the weary emigrant, I can cheerfully say, come, and make your home among us; come with love in your hearts, and a deter-

mination to do good, and help along the great cause of truth—and come soon, for this country is filling very rapidly. But make up your minds to endure hardships, and suffer privations that necessarily belong to the settlement of new countries; for though this is a beautiful and lovely country—it is not faultless. Were it faultless we could not look and hope and long and pray for a better inheritance, one that will not fade or corrupt, and a new earth wherein dwelleth righteousness, and will be peaceful, for then they shall “learn war no more.” I would say that Ellston is the geographical center of Labette county, and it is thought will become the county-seat. Also there is a settlement of believers in the north-west of the county, near what is called Timber Hill, and a good country to settle in. I pen these lines in the fear of the Lord. Why scatter over the world, when you can get a good home, and form a good brotherhood; and help each other to get into the kingdom?

LEWIS HICKLIN.

For the Gospel Banner.

### Correspondence.

BRO. WILSON:—Having been a reader of the *Gospel Banner* now about a year, from which I have received much light and truth, and also having made your acquaintance by the means of two conferences held at Chicago, and also of many others of the brethren and sisters of the One Faith, (and I believe the only true faith, having embodied in it, God's plan of redeeming man, and blessing the nations of the earth,) I thought I would write a few lines. I was very sorry that I could not remain with the brethren during the whole of the last Conference, but was richly paid on seeing so many of the brethren and sisters, and of forming their acquaintance, and trust that it may not be the last time that we shall meet or see each other. But should it be my lot, or yours, brethren and sisters, to fall victims to the enemy death, before another Conference should convene, let me say, let us so live and so conduct our steps and lives, that we may be found worthy, (whether sleeping or waking,) when Jesus our Lord and King shall come, that we may hear and receive his welcome invitation, “come ye blessed of my Father, inherit the kingdom, (not a church,) prepared for you from the foundation of the world.” Yes, if we have become heirs of God and joint-heirs with Christ, in obeying his laws, and believing the Gospel, and suffer with, for, or on account of him, then shall we be also glorified together. Then and there will be

a meeting of brethren and sisters that will know no end—there to reign with our Lord and King. These and many others are the cheering promises held out to mortal men and women as inducements to them that they may be saved from the death to come. “O that they may realize them, and lay hold of the promises of God! In them is life and salvation; “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” John iii. 16. We on our pilgrimage through life meet with many perils, and trials, and afflictions, and also we have to meet and contend with many scisms and isms. And if we have not got on the whole armor of God as Christian warriors should have, see *Epl vi. 10-18*, there is danger of our being deceived by the doctrines and isms of men.

I have written more than I intended, but let me say, as one that loves you, and the cause of truth, wake up, “For God hath not called us unto uncleanness, but unto holiness,” *1 Thess. vi. 7-9*; “For he that soweth to his flesh shall of the flesh reap corruption (death;) but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” Therefore brethren and sisters, “let us not be weary in well-doing,” and let our lights shine; do all that we can to induce our friends and neighbors to see the glorious light of God's truth, “for in due season we shall reap, (life and an inheritance in the kingdom,) if we faint not,”—that is, become cold and indifferent. *Gal. vi. 8-10*.

La Porte, Ind.

L. CLEM.

### Immortal Soulism.

The scriptural doctrine of a Future Life is eternal for the righteous. “The doctrine of the ‘immortality of the soul’ and the name are alike unknown to the entire Bible.” This supposed fundamental truth is treated with profound silence in the Scriptures, while the Divine Existence, with which it is often compared, is named continually. The phrase “everlasting punishment,” put in contrast with “eternal life,” does not imply immortal life in suffering. This is shown from the terms used, from Jewish opinions, and from the concession of modern divines that eternal extinction would be eternal punishment. The phrase “their worm dieth not, etc.” (*Isa. lxvi. 24*; *Mark ix. 44*), as much proves the immortality of carcasses as of souls. The phrase “unquenchable fire” was used by Eusebius in speaking of the martyrdom of Christians. These and other like expressions properly denote a complete and utter destruction of that to which they are applied.



### The Professor of Signs, or two ways of telling a Story.

The following amusing story will serve to illustrate, that there are two ways of understanding a thing.

When James VI. removed to London he was waited on by the Spanish Ambassador who had a *crotchet* in his head that there should be a Professor of Signs in every kingdom. He lamented to the king one day that no country in Europe had such a Professor, and that even for himself he was thus deprived of the pleasure of communicating his ideas in that manner. The king replied: "Why I have a Professor of Signs in the northernmost college of my dominion, at Aberdeen, but it is a great way off, perhaps six hundred miles."

"Were it ten thousand leagues off, I shall see him, and am determined to set out in two or three days." The king saw he had committed himself, and wrote to the University of Aberdeen stating the case, and asking the Professor to put him off in some way, or make the best of him. The Ambassador arrived—was received with great solemnity, and soon inquired which of them had the honor to be Professor of Signs. He was told the Professor was absent in the Highlands and would return nobody could tell when.

"I will await his return though it be a year."

Seeing that this would not do, as they had to entertain him at great expense, they contrived a stratagem. There was one Sandy, a butcher, blind in one eye, a droll fellow, with some wit and roguery. They told him the story and instructed him to be a Professor of Signs; but not to speak a word under pain of losing the promised five pounds for his success. To the great joy of the Ambassador, he was informed the Professor would be at home the next day. Sandy was dressed in a wig and gown, and placed in a chair of state in one of the College halls. The Ambassador was conducted to Sandy's door and shown in, while all the Professors waited in another room in suspense and with anxiety for the success of their scheme.

The Ambassador approached Sandy and held up one finger, Sandy held up two; the Ambassador held up three, Sandy clenched his fist and looked stern. The Ambassador then took an orange from his pocket and held it up; Sandy took a barley-cake from his pocket and held that. The Ambassador then bowed and returned to the other Professors, who anxiously inquired the result.

"He is a wonderful man, a perfect miracle of knowledge, he is worth all the wealth of the Indies."

"Well," inquired the Professors, "tell us the particulars." "Why," the Ambassador replied, "I held up one finger, denoting there is one God; he held up two signifying that there are Father and Son. I held up three to indicate the Holy Trinity; he clenched his fist to show that these three are one. I then showed him an orange to illustrate the goodness of God in giving to His creatures the luxuries as well as the necessities of life; and this most wonderful philosopher presented a piece of bread to show that the staff of life is preferable to every luxury."

The Professors were, of course highly delighted, and the Ambassador departed for London to thank the King for the honor of knowing a Professor of Signs.

The Professors then called upon Sandy to give his version of the interview.

"The rascal!" said Sandy, "What do you think he did first? He held up one finger, as much as to say, you have only one eye. Then I held up two, to show that I could see as much with one eye as he could with two. And then the fellow held up three fingers, to say that we had three eyes between us. That made me mad, and I doubled up my fist to give him a whack for his impudence, and I would have done it but for my promise to you not to offend him. Yet that was not the end of his provocations, but he showed me an orange, as much, as to say, your poor, rocky, beggarly, cold country cannot produce that. I showed him an oat-meal bannock that I had in my pocket to let him know that I did not care a farthing for all his trash, and signs neither, so long as I hae this. And, by all that's guid, I'm angry yet that I did not thrash the hide of the scoundrel."

So much for two ways of understanding a thing.—*Sel.*

### Prophecy, a Source of Joy.

Whenever you stand in need of joy, remember where the fountain is on which you may draw; whenever you want to be happy, open the page of prophecy,—those bright predictions of futurity. If the disciples journeying to Emmaus had their hearts warmed while Jesus told them of the prophecies and their fulfillment,—will not our hearts glow with gratitude and thrill with ecstasy, when we by taking heed to the sure word of prophecy, learn what God has revealed concerning this world's future, the glory that is to cover the face of the whole earth? the blessing that is to come upon every family in connection with the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.—*Sel.*

# 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 1, 1869. [VOL. XV. No. 17.]

## Jesus of Nazareth—His Offices and Character.\*

BY R. V. LYON.—LECTURE II CONCLUDED.

*Concluding Remarks.—Objections met, etc.*

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus," Col. i. 27, 28.

II. The doctrine of Pre-existence is no better than the doctrine of the Trinity, because it *ignores* the promises of God, which pertain to Jesus of Nazareth, who was born of the Virgin, and whose soul was made a sin-offering. It tramples under foot *Organic and Revealed Law!* It makes their Christ older than Mary, of whom Jesus of Nazareth was born. It contradicts the teachings of the Apostles, and thereby rejects the only name or being in whom there is salvation for sinful man! Proof. Acts iv. 10, 12—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him does this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Gen. iii. 15; xii. 7; xxii. 17, 18; Gal. iii. 16; Heb. xi. 18, 19; Psa. ii. 6-8; lxxxix. 3, 4, 20-37; cxxxii. 11; Acts ii. 30, 31; Isa. vii. 14; liii. 4-12; Luke i. 30-35; iii. 21-38; Matt. i. 1-25; ii. 2, 11-15; John xix. 19-30; Luke ii. 4-34; Rom. i. 3, 4; 1 Cor. xv. 3, 20, 21, 45, 57; John vi. 53-57; Acts v. 29-31; xiii. 22, 23; 2 Tim. i. 1; 1 John v. 10-12; Rom. iii. 24; v. 1; vi. 23—"I have made a cove-

nant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." "Also I will make him my first-born, higher than all the kings of the earth." "My covenant will I not break, nor alter the thing that is 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." "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the 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." "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Saying, Where is he that was born king of the Jews? for we have seen his star in the east, and are come to worship him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take

\* Just published in tract form, and may be had at 10 cents each, postage paid, of the author, Suspension Bridge, Niagara Co., N. Y. We print it by request for the benefit of those who wish to understand the Scripture teaching respecting the Sonship and pre-existence of Christ.—Ed.

the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn." "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. 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." "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Therefore being justified by faith, we have peace through our Lord Jesus Christ." "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." "And when he had removed him, he raised up unto them David to be their king: to

whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus." "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." "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 believeth not the record that God gave of his Son. And this is the record, that God has given us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life." "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

Gal. iv. 4—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." Here we have positive testimony that Jesus of Nazareth, whom God owns as His Son, was made of a woman—made under the law for the suffering of death, in order that he might redeem those under the law. Therefore the doctrine of Pre-existence is Anti-Christian! because it is the offspring of the doctrine of the Trinity.

However, it is asserted that Gen. i. 26, teaches the pre-existence of Christ. But upon examination of the text, we shall find proof wanting. 1. Christ is not named in the text. 2. He is not referred to or included in the personal pronoun "us;" from the fact that he is the seed of the woman, the son of Mary. But we have a noun in the plural number, instead of the singular, which is quite a common mode of expression. Let us do this; instead of saying, I will do this. And this view of the text is sustained by the context, and the entire Bible. "So God created man in His own image." "And the Lord God formed man of the dust of the ground." "And the Lord God planted a garden. . . . . and there He put the man." Read the first and second chapters of Genesis.

Micah v. 2 is supposed to teach the pre-existence of Jesus of Nazareth. But upon an examination of the text, we shall find the proof is wanting, inasmuch as the words were written, says a learned divine of Lon-

don, "to indicate beforehand the place of the Messiah's birth." And this statement is in harmony with the record of his birth as given by Matthew, chap. ii. 4-3—"And when" Herod "had gathered all the chief priests and scribes of the people together, he demanded of them where CHRIST SHOULD BE BORN. And they said unto him, in Bethlehem of Judea: for thus it is written by the Prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Luke's record of his birth concurs with Matthew's, chap. ii. 10, 11—"And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." And the so-called religious world acknowledge in all their legal transactions, that Jesus of Nazareth, the only being in God's universe who has power to save man, was born of the Virgin Mary, about 1869 years ago. Therefore he could not exist, themselves being judges, prior to A. D. 1, only in the purpose, plan, and promise of God. See *Prof. Ripley's Notes*; *Smith's Bible Dictionary*, and *Encyclopædia of Religious Knowledge*.

Heb. i. 2, is always resorted to as proof of this ANTI-CHRISTIAN doctrine. I give the text as it reads in the *Emphatic Diaglott*—"In the last of these days spoke to us by a Son, whom he appointed heir of all things, on account of whom also He constituted the AGES."

We will now notice John vi. 38, 51—"For I came down from heaven. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." That is, I give my life—myself for the world—the sheep.

Now it must be obvious to all that he who gave himself—his life for the sheep, was born of the Virgin Mary. And if Jesus of Nazareth did in fact come down from heaven, it is reasonable to infer that he could not have done so *before* he was born; hence he must have been "caught up to God and his throne" *after* his birth, and then came down from there. This inference is as plausible as the one which those draw, who hold to the doctrine of pre-existence. But both are unlawful. The truth as we conceive, is: all that pertains to Christ Jesus, who was born of Mary, in whom all promises center, which pertain to the salvation of his people, came down from heaven in the sense of which Matthew and Luke describe in their genealogies of Christ; and

he is the beginning of the new or second creation, by being "the first-born from the dead," as we have previously shown from the word of God.

It is thought by some that Phil. ii. 6-8, teaches the pre-existence of Christ. But the proof is wanting, inasmuch as a prominent object of the apostle in this chapter is to teach the lesson of humility. Verse 5—"Let this mind be in you, which was also in Christ Jesus." That is, be of the same humble disposition which he possessed. Verse 6—"Who, being in the form of God," he was God's son, and as a matter of course, would be in His form, or "the express image of his" Father's "person," as Paul declares in his epistle to the Hebrews, notwithstanding he was thus in the likeness of his God, he "thought it not robbery to be equal with God."

This translation must be defective, as the following testimony clearly proves: "Who, though he was in the form of God, did not affect to appear in divine majesty."—*A. Campbell's Trans.* "Who being in the form of God, judged not this equality a thing to be eagerly claimed."—*Whiting's Trans.* "Who, though being in God's form, yet did not meditate a usurpation to be like God."—*Diaglott.* This evidence is sufficient to show, that the true sentiment of the text is, though "Christ Jesus" was in the form of God, he did not aspire to things equal to God. His whole life of prayer, and acknowledged dependence on his Father, clearly demonstrates this; and in thus living he has set an example of humility, worthy of imitation by the great minds and most exalted potentates of the earth. Though he was the son of the Eternal God, and legal heir to the throne of David, he was not inflated with pride, neither did he make the haughty potentates of the world his associates, "But divested himself."—*Diaglott.* Though he was born King, instead of entering at once upon the high and glorious work of his regal office, he did not assume this right, but denied himself during the time of his humiliation, of all the honors of his promised glorious reign upon the throne of David, in Mt. Zion,—or *emptied, separated, or totally excluded himself*, (which sense we believe the Greek justifies,) from this exaltation and glory. Mark! it was not the pre-existent spirit-son, who emptied himself of a *part* of himself, but it was "CHRIST JESUS," who was born of Mary, that emptied or totally excluded the whole of "HIMSELF," from the honor and glory of his promised kingly reign, during his mortal career. When his followers would have made him king of the Jews, and the Tempter would have giv-

him the diadem of the Cæsars, he refused to comply with their wishes. Hence, "he became poor, that his people might be rich."—2 Cor. viii. 9.

"The form of a servant," *Morpheon*, "form, shape, that is, appearing in a humble and despised condition."—*Dr. Robinson*. This term, says *Dr. Clark*, as "here used, signifies a person's shape or appearance, and not his nature or essence." It "evidently denoted the appearance and behavior of a servant or bondsman, and not the essence of such a person."—*Whitby and McKnight*. Then it does not teach, as some suppose, a change from the "nature or essence," of a duplicate personage, compounded of two natures, the one *spirit* and the other *flesh*. It denotes the appearance or behavior of "Christ Jesus," which he assumed during the days of his humiliation. It was not the behavior of a king, though he was born king of the Jews, but of a servant; hence, we see him washing the feet of his apostles, and saying to them, "I am among you as he that serveth."—*John xiii. Luke xxii. 27*. "And was made in the likeness, [or habit—margin] of men." [In the likeness, habit, or appearance or behavior, not of a king, but of a man in the common walks of life, whose call was to serve.] "He humbled himself. [Not a pre-existent spirit-son, but the man Christ Jesus, who was born of Mary.] And became obedient unto death, even the death of the cross." This was the most painful and degrading death that could be inflicted, yet "Christ Jesus" who was born of Mary, willingly and meekly suffered it. Oh how worthy of imitation is this wonderful act of humiliation of the King of Glory! Verse 9—"Wherefore God hath highly exalted him," ["Christ Jesus" who was born of Mary,] at his own right hand, and will soon established him ["Christ Jesus" who was born of Mary,] on the throne of David on Mount Zion, to sway his righteous scepter over the world.

*John iii. 13*, is supposed to favor the doctrine of pre-existence. "And no one has ascended into heaven, except the son of man, who *katabas*, shall descend from heaven." I understand from *Dr. Robinson* and others, that this is the literal reading of the Greek. But admit the King's translation to be correct, *Jesus of Nazareth* could not have come down from heaven before he was born; hence, he must have been "caught up to God and His throne" after his birth, and then come down from there. Consequently the doctrine has no support from this text.

*Prov. viii. 1*, is the Fort Sumter of the doctrine of pre-existence, into which its be-

lievers always enter, amid the raging storms of heaven's artillery! But if you will take the time to enter this Fort in your sober moments, you will learn that Solomon is talking about the Wisdom of God, which is an attribute of His, by which He knoweth all things, and has made known to His prophets the end from the beginning. *Amos iii. 7*; *1 Pet. i. 11*; *Luke xi. 49*. Says *Matthew Henry*, "Divine revelation is the Word and Wisdom of God, so is that pure religion and undefiled, which is built upon it; and of that Solomon here speaks. God, by it, instructs, governs and blesses the children of men." *Dr. A. Clark*, says "that an attribute of the Almighty is referred to in this chapter, and that alone!" The Greek word translated Wisdom, is σοφία, and is thus defined by *Liddell and Scott*:—"Skill in handicraft and art, as in carpentry, in music and singing, in poetry, skill in driving, knowledge of, acquaintance with a thing. 2. Skill in matters of common life, sound judgment, intelligence, prudence, practical and political wisdom—such as was attributed to the seven sages. 3. Knowledge of a higher kind, as of the sciences, learning, wisdom, philosophy." And in the New Testament it is used as an attribute of God or men. However, by men it is acquired, and sometimes they assume to possess this attribute, when they are totally destitute of it.—*Col. ii. 23*. I will cite a few passages where the word is used: *Matt. xii. 42*—"To hear the wisdom of Solomon."—*Luke ii. 52*—"Jesus increased in wisdom and stature."—*1 Cor. i. 17*—"The Greeks seek after wisdom." Verse 24—"The power of God and the wisdom of God."—Verse 30—"Jesus of God is made unto the believer wisdom."—*Eph. iii. 10*—"Might be known by the Church the manifold wisdom of God."—*Rom. xi. 33*—"O the depth of the riches both of the wisdom and knowledge of God!" Is it not strange that men professing to be Christians, will quote this chapter to prove a doctrine that is directly opposed to the teachings of the Bible? No marvel, that the Jew rejects the teachings of the Gentiles!

*Eph. iii. 9*, is the Gibraltar of the doctrine, but the *Diaglott* places this text in its true light; "Even to enlighten all as to what is the administration of that secret, which has been concealed from the ages, by that God who created all things."

Reader, search the Scriptures, as for hidden treasure, that you may be "taught of God," without which you cannot come to the Christ.—*John vi. 43-45*. And by doing this, you will learn that every thing which pertains to man's salvation or a future state of existence, centers in Jesus of

Nazareth, who was born of the Virgin Mary. Consequently, those who believe in a pre-existent Christ as their Savior, reject Jesus of Nazareth as the Savior of men.

For the Gospel Banner.

### The Coming of Christ.

In our last paper on this subject we undertook to show that the falling away, or apostacy, has taken place, and need not be looked for in the future. We also, it will be remembered, pointed out the kindred character of the apostolic apostacy, and the full-blown man of sin, in the terms used with reference to both. In doing this, we referred to other epistles of Paul, as also to John, putting in juxtaposition the seducing spirits with doctrines of devils, with the working of Satan of the man of sin—deceiving and being deceived, with the deceivableness of unrighteousness, and strong delusion of Thessalonians,—the Antichrist of John, with the man of sin, who opposeth and exalteth himself above all that is called God. There is a perfect identity between the two, the only difference being that the one is the growth, the development of the other. Having settled the question, has the apostacy taken place? we next propose to consider whether the man of sin has been revealed. If he has, then the next thing in order is the coming of the Son of Man. Some may insist upon the coming of Elijah—the restoration of the Jews—the rebuilding of the temple, and revival of the temple service, but we feel an abiding confidence in believing the scheme of the apostle Paul, which is first, the *apostacy*; second, *the man of sin*; third, *the Coming*.

Has then the man of sin been revealed? The question is half answered in the consideration, could the "working" be going on eighteen centuries without producing any result? Before pursuing our investigations further, we must notice the fact, that the apostle does not write about a man of sin, but about *that* man of sin. We ask, what man of sin? In the first place, we have the answer, the son of perdition, resembling in this respect Judas, the betrayer of his master. Again, it is *that* man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshipped, showing plainly that it is the man spoken of in Dan. xi. 36. Paul then has not been delivering a prophecy, but merely quoting and applying a prophecy of Dan. xi. 36. Daniel's king exalted himself and magnified himself above every God; Paul's man of sin opposed and exalted himself above all that is called God. Who does not see that Daniel's king and Paul's man of sin are

identical. But again Daniel's king of chap. xi, is identical with the little horn of the fourth beast of chap. vii. 25; for the king of chap xi. speaks marvelous things against the God of gods, whilst the little horn speaks great words against the Most High. Thus have we three distinct scriptures treating on the same subject; two in the Old, and one the New Testament, to help us to an elucidation of our question. No interpretation can be correct which will not fit with each one of these scriptures. That man of sin then is the little horn of Dan. vii. The little horn had to do with the fourth beast, which represented the fourth kingdom upon the earth. The prophet Daniel had the whole intervening period between himself and the Kingdom of God portioned out between four consecutive universal dominions. These four occupied every hour of time. When one ended another began, so that to talk of not being under some one of these four, at any given period since their commencement, is absurd. This little horn had to do with the fourth of these kingdoms. It had to do with the fourth in its present or subdivided phase. This little horn was to subdue three of the subdivisions of the said fourth kingdom. It so happens that it is a historical fact, that the Papacy did subdue three of the subdivisions, viz., the Principality of Rome, the Exarchate of Ravenna, and Kingdom of Lombardy. It so happens, and it is a notorious fact, that the Pope wears to this day three crowns, to wit, of the above three defunct kingdoms; one of said crowns being iron—the iron crown of the Kingdom of Lombardy. But we have shown that the little horn is the man of sin of Thessalonians; therefore, the Pope is the man of sin. It is no use shutting our eyes to the notorious facts of history, which facts are the exact counterpart of prophecy. The apostacy was rife, antichrists were plenty, in the undivided state of the fourth or Roman Kingdom. Paul saw from Daniel that the man of sin had to do with a subdivided Roman Kingdom. The united or Roman Empire in its integrity hindered the revelation of the man of sin, and would continue to hinder until the united fourth dominion passed away, and gave place to the divided. This having come the hindrance is removed, and soon is revealed that wicked one—the Pope—who is to withstand all the assaults from whatever quarter, and by whomsoever made, and who will enjoy his lease of power until Christ comes.

We have also shown the king of the eleventh of Daniel to be the man of sin: said "king" is also, therefore, the Pope. We are well aware that of late years there

have sprung up, like mushrooms, a class of expositors who will have it that the man of sin is one man; the eleventh horn one king—that king, he of the eleventh of Daniel; all being yet in the future—the apostacy, the making of the covenant, the figure head of their caprice being Louis Napalcon. Volumes are written on the subject, enough to turn the great man's head. Time alone will emancipate people from such folly. We do not pretend to refute such theories. Of course, the espousers have objections against the standard mode of interpretation. But where they have one objection, a number can be produced against them. We will not undertake to notice all the objections, but to notice some of them will strengthen the true interpretation. Though the language of the 4th verse is objected to as not finding its counterpart in the Papacy, we do not see the justice of it. Has not the Pope opposed and exalted himself above, not only gods and lords upon the earth? for "there be gods many and lords many," but take it in its extreme sense, and has he not opposed and exalted himself above the God of heaven? Has he not pardoned sins, that were not pardoned? Has he not permitted the commission of sins? Has he not contradicted all the laws of God, and made hosts of new ones—worshipped and commanded the worship of images, paintings, dead men's bones, and old rags? Has he not appropriated all the titles of God to be found in the Bible, and concocted more extravagant ones? Has he not deliberately set himself to blot out God's truth from the world, and spread a pall of ignorance over his votaries? Has he not arrogated to himself all power in heaven by his influence with the virgin, the apostles, and canonized saints innumerable? On earth has he not arrogated to himself all power, so that all the world run after him—kings with their crowns, sycophants and slaves with their lives; has he not traded off kingdoms and territories? has he not vulgarly kicked off crowns from monarch's heads?—released kingdoms from the dominion of their lawful rulers? Yes, surely, if the terms of the 4th verse can be applicable to Babylon, in Isa. xiv. 13, with how much more force may they be applied to the Papacy; if such or similar thoughts can be applicable to Capernaum, how much more so to the Papacy; and if Babylon and Capernaum are to be sunk down into hell, should there not be a lower hell for the Papacy? Yet we have people who never found out that the terms used with reference to Babylon and Capernaum were not applicable—who insist that the Pope has never answered the portrait drawn by the apostle!

But another objection. Why does the apostle say, "that man of sin," "son of perdition," "he," "himself," if a whole succession of rulers be meant? This is easily answered. Because he is only borrowing Daniel's ideas and modes of expression. Why then did Daniel use these terms? This will set the matter in its true light. The eleventh horn of Daniel was one of a succession of kingdoms, and he applies the pronouns *he* and *himself* to the eleventh horn, for the same reason and on the same principle as he so speaks of the first, second, third, and fourth beasts, and also the other ten horns. They are all spoken of as *he, him, his*. Now nobody takes the ground, not even they who raise these objections, that the four beasts represent four individual rulers. Suppose when Daniel came down to the eleventh or little horn, he had changed his expressions, and used *they, their, them*, the question then would be—Why does Daniel after speaking of the four beasts, as *he, his, &c.*, when he comes to the little horn, use the terms *they, their, them*? Is not consistency, harmony, and unity obvious in Daniel? If it would not be allowable for Daniel to use plural pronouns why would it be allowable for Paul?

But one more objection. Can it be said of the Pope that he sits or has ever sat in the temple of God? They who raise this objection espouse a more fallible theory. They will have it that the Jews are to be restored—the temple at Jerusalem rebuilt, with Louis Napoleon sitting in it. Taking no notice of the ludicrous in this scheme, it is the easiest thing in the world to prove that no restoration of the Jews—no rebuilding of the temple will take place this side the coming of Christ. The time was, when "in Jerusalem men ought to worship," but that time has gone by; now "the true worshippers worship the Father in spirit and in truth." Now we ask, who is to change the character of these times in the absence of Christ, and before he returns? for to be of any avail it must be before the second coming. Again, of Jerusalem and the Jews, temple included, Christ says, "Behold, your house is left unto you desolate." How long? "For I say unto you ye shall not see me till ye shall say, blessed is he that cometh in the name of the Lord." How long? "Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles are fulfilled." No, we in these times "are not come to the mount that might be touched, and that burned with fire," &c., &c., but we "are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c., &c. And the things that we have not come to are

things that have been shaken and removed, but the things which we have come to, the temple of God, for example, that Christ speaks of, and Paul speaks of, "cannot be shaken," and consequently they remain. Now who is going to move them? to answer any purpose they must be moved before Christ comes. They then who propose to remove the temple from the living stones to a literal stone temple in Jerusalem have undertaken to move a thing that is immovable as the throne of God, and there we will leave them to meet the question—What then is the temple of God of 2 Thess. ii. 42? In answer we say, and we have a right to say, that Paul means in Thessalonians by the temple of God just exactly what he explains it to be when writing to the Church at Corinth, and we would really like to see a reason why not adduced. It is the only temple the book of God allows us to entertain. We are shut out from all others. The temple at Jerusalem, with all its ceremonial institutions and officiating priesthood, could be shaken, and is therefore removed. If ever another material temple will be built at Jerusalem it will be built after Christ returns, and under his supervision. If the Jews or Napoleon were to build a temple in Jerusalem now, pray whose would it be? Would it be, could it be, the temple of God? Call it whose you please, Napoleon's or Garibaldi's, but in the absence of the orders from the Head over all, do not call it God's temple. But can it be possible that the Pope has at any time sat in the temple of God? Never mind consequences, God will take care of them, as he took care of Isaac when his father was about plunging the knife into him. But after all there is nothing to be alarmed at in the admission of Paul's definition of the temple. We beg those who wish to have a correct view of Paul's temple of God, to read and consent to all that he says about it, and then we apprehend there will be no consequences to scare us. He distinctly says in 1 Cor. iii. 10, that he had laid the foundation, Christ Jesus. He distinctly intimates that on this foundation, as well as gold, silver, precious stones, there may also be built wood, hay, stubble. A day is coming when fire (everlasting) shall reveal the character of the materials used in the edifice, burning up the wood, hay and stubble. This may be more or less illustrative, but what it amounts to is stated in verses 16 and 17. "Know ye not that ye are the temple (although there was fornication among them) 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." This is the temple that is to be defiled—this is the temple that Paul lived to see defiled by the working in it of the mystery of iniquity—in this temple the seducing spirits with the doctrines of devils performed the part of Satan, seducing from allegiance to the husband to which Paul had espoused them. In the temple of God sprung up antichrists. In the temple of God the enemy sowed tares. In the apostles' days every preliminary for the revelation of the man of sin was present. It is nowhere said the man of sin was to fall away or apostatize. The apostacy in the church or temple produces the man of sin, who defiling the temple God will destroy. This statement is just as easy understood, whether one man was intended or a race of men. Away back in the apostles' days lay the roots of the Catholic Church, claimed the oldest church, for it was planted by the apostles—built upon the foundation Christ Jesus, seduced, it apostatized, and we see the fruits. So corrupt is it in doctrine and practice, seduced, it has become a harlot church, mother of harlots and abominations of the earth. Hundreds of years ago the apostates outnumbered the faithful, and persecuted by fire and sword the saints, not satisfied until they were worn out, and now we see the once espoused church, a harlot, a drunken harlot at that, and that with the blood of the saints; so that now the Spirit cries, "come out of her my people, and be not partaker of her sins."

This is in brief a history of the Catholic and Protestant churches of the present time. The wheat and the tares grew together—the tares wore out the wheat—and now "when the Son of man cometh shall he find faith on the earth?" Why does Paul speak of it as one man? He gives it to us as he got it from Daniel, where a beast covers many generations. John also after Paul gives us the man of sin as a woman riding a beast, which image covers many generations. Why cannot we with an effort of our mind put ourselves in harmony with the scriptures, by condensing and gathering together in one the history of the Papacy? Are we not friends of the Bible?—we are not free thinkers or atheists who desire to overturn it. We should not then endeavor to make Paul contradict himself by making him say in one place that the temple of God is and can only be in Jerusalem; and in another place, that the temple of God is neither more nor less than men and women, and that it can be at Corinth and Ephesus as much as at Jerusalem.

According to some it is a very simple thing to find a temple of God. Just let un-



believing Jews go to Jerusalem and built a synagogue for worship and sacrifice, and we have a temple of God. We apprehend that more than this is necessary to constitute a temple. God must have some say in the matter. He has said through Paul, that the church, even if it have wood, hay, and stubble in its composition, is the temple of God. In saying that any certain thing is the temple, he excludes everything else at least for the time being. No one has any right to say, yes, but the temple of God is a stone edifice in Jerusalem as well. If God says so and so is his temple that is final, until nullified by a new order. We would as soon say that the Vatican at Rome is the temple of God, as that it can be in Jerusalem in the absence of further orders.

We have endeavored to show that the apostasy has taken place: secondly, that the man of sin has been revealed. The next event then is the Coming of Christ. Nothing that the Spirit thought worthy of special mention will happen between now and then save and except always the incidents connected with his coming, as for instance, the darkening of the sun and moon, &c., for which we watch and wait. MORE ANON.

---

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

---

September 1st, 1869.

---

#### "The Faith" defined.

In endeavoring to define "the Faith" we shall not attempt to transcribe the doctrines of either Greek or Roman Catholic, Lutheran, Episcopal, or Dissenting "Evangelical" churches. The dogmas held by them as *the faith*, and essential to be received and held in order to salvation, are principally composed of "the doctrines and commandments of men," and "the traditions of the elders." From these we shall turn to the Word of Truth, and read from those Divine pages what they unfold as the "One Faith." The "Scriptures are able to make men wise unto salvation through the faith which is in the Anointed Jesus;" and Jesus said to the Jews respecting them—"Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me."

The Psalmist also says, that "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple," *Psa. xix. 7.* Such being the character of the sacred writings, then let us heed the advice of the prophet—"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.*

There are many terms made use of in the New Testament with reference to the Faith which are synonymous, or designed to express the same thing. For instance, we have not only the expression "the Faith," but we have also the "One Faith," "the Word of Faith which we preach," "the Faith once delivered to the saints," "the Faith of the Gospel," "the Faith of Christ," "the Faith of the Son of God," "the Mystery of the Faith," &c. The apostle Paul says—"Now faith is the substance (or basis) of things hoped for, the evidence (or conviction) of things unseen," *Heb. xi. 1.* The substance, basis, or foundation of things hoped for, and the demonstration of the unseen things, can only be found in the word or promise of God. Without this testimony there can be no faith. And as it is declared that "without faith it is impossible to please God," that is, without giving credit, or the assent of the mind to what God has revealed, the word *faith* is frequently used, being transferred to the doctrines propounded for faith. Hence, "the Faith" is only another term for "the Gospel," "the word of the Lord," "the word of truth," "the gospel of the kingdom," &c. It is very necessary for the reader to bear this in mind, and have a clear understanding of it, or he may be perplexed.

Sometimes the word *faith* is used simply for belief, assent, or credence given to the word preached. In this sense we understand the commission—"He that *believeth* (the gospel, or the word of faith,) and is baptized, shall be saved; but he that *believeth* not, shall be condemned," *Mark xvi. 16.* So also the expression, "with the heart man *believeth* unto righteousness;" and many others. The belief of a thing, or to have faith in a thing or person, is altogether dif-

ferent from that which is believed, or given to exercise faith upon.

If the common version of the Scriptures were more faithful to the original Greek, the reader would find in nearly every instance, the definite article would be placed before the word *faith*. In many passages it reads "the faith" now, and correctly so; but in some places the article is omitted where it occurs in the Greek, and in others it is inserted where there is none in the original. Hence it requires more care in reading. In most cases, however, the sense will determine where "the faith," that is, the things to be believed, is intended, although the definite article may be omitted; and when *belief* or simply *faith* is only meant although the word may be preceded by the article.

Having made these preliminary remarks, we will endeavor to ascertain what "the Faith" was understood to be in apostolic times. If we can find that out, and then teach, preach, and believe the same things that Jesus and his apostles proclaimed as necessary to salvation, we shall look upon all creeds, confessions of faith, and doctrines enunciated from the pulpits of the present age, which differ from that, or which may be subversive of it, as *heterodox*, however *orthodox* or "evangelical" they may claim to be.

There is but "One Faith," according to Paul in Eph. iv. 5—that is, there was only *one* in his day. The apostles were the divinely appointed teachers and guardians of that "one faith," and while they lived they would not allow of, or give their sanction to any other. That faith was what Paul calls in another place, "the word of faith, *which we preach*." That system of doctrine which the apostles were commissioned to preach, and which they did preach for the salvation of men, was the *gospel*. They all received their commission from the same Lord Jesus—they all preached the same word of faith. There was a unity in their testimony. They were also under the guidance and direction of the Holy Spirit. As faithful witnesses they could not—they dared not change the truth of God. Says Paul, the last though not least of the apostles, "though *we*, or an

*angel* from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. i. 8. They guarded it from being corrupted by their presence, by their vigilance, by their anathemas—the power given them by the Lord for the punishment of the refractory.

The gospel preached by Paul to the Gentiles, and preached by Peter and the other apostles to the Jews, was one and the same. It was called the "gospel of salvation," and "the word of faith." Paul, writing to the Romans, says—"I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. i. 15, 16. And we only need turn to the history of his acts when he arrived as an ambassador in bonds at Rome, to know what he preached as the *gospel*, or the *faith*. See Acts xxviii. 23, 30, 31. "And when they had appointed him a day, there came many to him unto his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. . . . And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him." Now Paul was consistent with himself, and to the charge committed to his trust. He delivered the same message wherever he went. He might vary his phraseology and mode of address, according to circumstances, but the subject matter of his preaching was the same. At Ephesus, "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." And after he had separated the disciples, he "disputed daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks," Acts xix. 8-10. At Corinth, he testified to the Jews, that Jesus

was the Christ;" and "continued there a year and six months, teaching the word of God among them," xviii. 5-11. At Athens, he preached of Jesus and the resurrection, and of a day in which the world will be judged in righteousness, by that man whom God has ordained, whereof he has given assurance unto all men, in that he hath raised him from the dead.

But why need we enlarge on this? If we read Paul's epistles we shall find that they are full of allusions to the great and glorious things of "the faith," or "the gospel of the kingdom of God. Writing to the church at Ephesus, after referring to the Jewish believers as first trusting in Christ, he says, "in whom ye also trusted, after that ye heard the word of truth, *the gospel of your salvation.*" That word or gospel was what he preached about the kingdom of God, in the synagogue of the Jews, in the city of Ephesus, as we have already seen; and by which word he gathered a company of disciples, called in this letter, "saints," and "the faithful in Christ Jesus." These he exhorts to "walk worthy of the vocation wherewith ye are called," and warns them that unholy and unrighteous characters can have no "inheritance in the kingdom of Christ and of God." He states the same to the Corinthians and Galatians. Eph. v. 5; Gal. v. 21; 1 Cor. vi. 9, 10.

As it is important that we should fully establish the point that the faith or the gospel which Paul preached at Rome, at Ephesus, and other places, was identical with that preached by others, we will go back a little, some years nearer to the time when Jesus gave his disciples their commission. Turn to Acts viii. Here we find an account of a persecution which arose after the martyrdom of Stephen, about one year from the date of the commission. In this persecution Saul of Tarsus took an active part. By it the congregation at Jerusalem were scattered; and those who were thus scattered "went everywhere preaching the word." We presume all will admit that the word which they preached was the same at that which they had heard and believed. One of those driven out of Jerusalem, named

Philip, and probably one of the "seven," "went down to the city of Samaria, and preached Christ unto them," verse 5. It is stated above that they "went everywhere preaching *the word.*" Philip was one of these, and therefore when he preached Christ he must have preached the word. His proclamation was attended with the demonstration of the Spirit and with power, and many were convinced, and "gave heed unto *those things* which Philip spake." What were those things? See verse 12—"But when they believed Philip, preaching *the things concerning the kingdom of God, and the name of Jesus Christ,* they were baptized both men and women." The things which the Samaritans heard and believed are identical with what Paul preached at Rome, and called by him "*the gospel,* which is the power of God unto salvation;" and the same as he boldly proclaimed in the synagogue at Ephesus, and which he says in Eph. i. 13, was "the word of truth, the gospel of your salvation."

But further, the historian Luke in Acts viii. 14 still varies the language for the same things. He says, "Now when the apostles which were at Jerusalem heard that Samaria had received *the Word of God,* they sent unto them Peter and John." The "Word of God" which the Samaritans received was neither more nor less than those things which Philip preached unto them, and on believing which they were baptized. Then after Peter and John had fulfilled their mission, by giving the Holy Spirit to the baptized believers in the city of Samaria, we read, that "when they had testified and preached *the word of the Lord,* they returned to Jerusalem, and preached *the gospel* in many villages of the Samaritans," verse 25. Here we have two more phrases used to denote the same thing. This gospel which they preached was identical with Paul's, it was three years after though he had been called to preach it before he saw any of the apostles; and then only Peter. Then fourteen years after that he went up to Jerusalem, and communicated unto the apostles stationed there the faith which he had preached among the Gentiles, and

they approved it. James and Peter and John gave him the right hand of fellowship. And as a proof of this we also read what Paul says,—“For he who wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles,” Gal. ii. 1-9.

As we have already said, the faith or gospel was *one*, whether proclaimed by Peter, or Paul, or John, or Philip. It was “the word of the Lord,” or “the word of the Lord Jesus,”—that word which he himself proclaimed, and commissioned his apostles to preach to every creature. It was “the word of God,” because it was “the word which God sent to the children of Israel, preaching peace by Jesus Christ;” and it was called the gospel, because that was glad tidings concerning the establishment of the long promised kingdom of God, and that it had come near in the person of God’s Anointed Son, Jesus of Nazareth.

Another point before we close. The apostle Paul was called to the apostleship while he was a persecutor and blasphemer. He did not learn the gospel of any man. Hence he could say, “I certify, brethren, that the gospel which was preached of me, was not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ,” Gal. i. 11, 12. If the reader will turn to Acts xxvi. 15-18, he will find this statement confirmed. Now, so far as we have examined, we can find no difference between Paul’s gospel, and that of other apostles and evangelists. It shows then that they fully understood the matter, and were not mistaken. Besides, the same wonder-working Spirit attended the ministrations of all of them alike, “confirming the word with signs following;” approving, endorsing, and sustaining the truth of the gospel which they preached.

What we have written now is merely introductory to what remains to be said concerning *the faith*. We wish to make the matter clear so that all may understand. Of course, we are not writing for those readers who know the gospel, but for the inquirers after the truth. These we wish to

instruct, and we trust that they will read the foregoing remarks attentively, and then they will be prepared for what is to follow in our next.—Editor.

“Are Christadelphians Consistent.”

The above is the title of a tract which issues from the *Herald* office, Chicago, Ill., containing 16pp, price 10 cents, single; 5 copies for 35 cents; 10 for 50 cents. The tract is a good one, and ought to be in the hands of every Christadelphian, or those who are in any way under their influence. We can supply orders from this office.

The History and Mystery of Thomasism

A copy of a tract of 32pp bearing the above title has been received from England. It is compiled by David King, editor of the *British Millennial Harbinger*, and published by the British “Campbellites,” to offset Dr. Thomas in his present preaching tour in Great Britain. There is enough in it, published from the Drs. own writings, to make both him and his followers to blush for very shame, if it were possible they could do so. Of course, we do not agree with all the conclusions arrived at by the writer, but we must admit that he is correct in his relation of facts, and we cannot but feel sorry that there should have been cause for such severe criticism and remarks, upon the errors, inconsistencies, and foul slanders of one who is looked up to and blindly followed by many, who claim to be the only true church.

For the Gospel Banner.

Interesting Letter.

Sunday morning, Aug. 8, 1869.  
Elizabeth, New Jersey.

DEAR BRO. WILSON:—Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

I ought to have written before this and sent you the balance due on the *Banner*, but business has rather pressed me; but now I am getting more leisure. One year ago this morning, you and your beloved wife, were at our house, and I at the same time

was out West: (how time flies!) When I look back on the past my heart is filled with gratitude for God's goodness—for His kind care, and for all His providential dealings in leading me in the path of truth and righteousness. While darkness covers the earth and gross darkness the people, how comforting the assurance that the time is not far distant when "God's glory will be revealed, and all flesh see it together." "The whole earth shall be filled with His glory." God has promised it; His very existence is pledged on the fulfillment of the same. What strong consolation is contained in this promise! Through the light of truth we know something of what it is to rejoice in hope of the glory of God.

With regard to the Truth in Elizabeth, we make no conquests whatever; our number remains the same. We are not in possession of that zeal for the cause that appears to be manifested in many other places. I love to hear of the truth's progress, however small. We cannot expect great things in the present age—the experience of the past teaches us this. The veil that is spread over all nations has to be removed. Israel has to arise and shine. The Psalmist says—"God be merciful unto us (Israel) and bless us; and cause His face to shine upon us; *that thy way may be known upon earth, and thy saving health among all nations;*" (and then the song of universal praise,) "Let the people praise thee O God, let all the people praise thee." "O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth." Restored Israel is an important link in bringing about the grand crowning consummation of all prophetic declarations—the blessing of the world.

"Have they stumbled that they should fall," (for ever?) says Paul, God forbid. Individually we are receiving the benefits of their fall. Their fullness will yet enrich the world. All hope of establishing enduring peace and blessedness in the earth, depends on the lifting up of the Jews into their true place. While they are outcasts, the world will ever be tempest-tossed. It is in Abraham's Seed that all the nations of the earth are to be blessed, and every scheme of the millennium, which does not include them as the metropolitan nation is an utter chimerical. It is still true that "salvation is of the Jews." Are they not still beloved for the fathers' sake? In view of God's purpose in the future concerning them, ought not we as adopted children also to love them? The standing which they are to have in the age to come, having the precedence of all nations, and honored to convey to all His statutes

and His judgments; while the Church, as the wife of the Lamb, shall have the precedence of them, as of all creatures, being in her Husband's right, the mistress throughout the wide range of His dominions. A type of this was given in the reign of Solomon, which was a foreshadowing of the future Kingdom of Christ. In him there was an incipient and shadowy fulfillment of the promise to David of a Son, who should build a house for the name of the Lord, and whose kingdom should be established for ever. In his penetrating wisdom and boundless knowledge, he was a personal type of our King, whose name is wisdom, while the extent of his dominion, the supremacy of his power, the magnificence of his court, the unbroken peace of his reign, was an image of what Christ shall more gloriously bring in at His coming.

The nation of Israel had honor above all nations, and kings and queens came up to Jerusalem with their gifts and their homage; but Solomon took for his wife the daughter of Pharaoh, a gentile woman, who is spoken of in the song as "his dove, his undefiled," who is one whom the daughters of Jerusalem follow. Now what supremacy the Jews had under Solomon over all adjoining countries shall they have on a far grander scale, throughout the whole earth; while the Church gathered from the Gentiles, shall be over them as the Queen at her husband's side. She shall be joint-heir with Him who is the Heir of all things, and as the Queen participates in the regal dominion and glory of her Lord, so shall the wife of the Lamb share with Him in that authority and power which are to be exercised through the range of the whole creation.

Through Christ God will govern and bless all the works of His hands, and it is the high, the transcendent prerogative of the Church, shared in by no other creature, to sit in His throne. What wonder, then, if when He comes the second time to gather His ancient people, and fulfill every promise, they should find to their amazement and sorrow, that for their blindness they have lost forever the first place in the kingdom. *The antitypical Solomon comes to reign over them with His Gentile bride.*

The work which God has been doing for the past eighteen centuries, has not been designed for the immediate blessing of all the families of the earth, nor for the fulfillment of the especial promises to the Jewish people, but for the preparing of a company of kings and priests, by whom these purposes of His mercy shall be accomplished in the age to come. In the strictest sense He has been taking an election out of all nations, one of a city, and two of a family, for the

fashioning of the body of His Son, to be, with Christ, the head, the Godhead's organ of blessing and rule throughout the world.

The present is not the time for the church to have dominion, even as Christ could not in the days of His flesh; but her experience now is one of sorrow and shame and anguish, as of a travailing woman, for with bitter pains must she bring forth her children, and with painful toil nurture them at her breast. Her time to triumph and rejoice is at the coming of the Bridegroom, when she shall be changed into the likeness of His glory, and be exalted to the fellowship of His throne.

The Church will not cease to be a feeble and despised remnant, a little flock environed by the wolves of the world, a wayfarer in the desert, a combatant on the battle field, until the marriage of the Lamb shall come, which cannot be until the dead shall have been raised and the living changed. Not a word does the New Testament say of any deliverance; before, not one hope does it encourage of a millennial rest, while the Lord is separated from His church; but the sorrowful assurance is given that "they that live godly in Christ Jesus shall suffer persecution;" and the promise of reigning is to those that suffer, and the battle cry ever is, Behold, He cometh quickly. "Amen, even so, Come, Lord Jesus." Yours, looking for that blessed hope,

JOHN O. WOODRUFF.

### The Ten-horned and Two-horned Beasts.

In Revelations, thirteenth chapter, is pictured the prophetic rise and career of the beasts, commonly supposed to denote the *Papacy* and the *Roman empire*. The apocalyptic picture is impressive, and the allied operations of these characters or powers are on a scale of vastness calculate to strike awe into the mind of the God-fearing reader of God's word. Now on what principle of interpretation are we to understand these stupendous evolutions? Simply this, so we think; that the *general* development extends through ages of bad and bloody dominion, now nearly past; but the *particular* development applies to the period expressly of the *end*, which is very brief indeed, and now nearly begun. Thus the Roman empire has continued from the Revelator John until now, and the Roman empire in league with the Papacy from Justinian until now; but the empire and the Papacy have a *special* and *intensified* development at the critical time just anterior to the revelation of Jesus in glory to dash the Satanic kingdoms and systems of men to pieces.

The latter day development, then, is the photographic and exact correspondence of events to the record. It is about and after the period of the beast in his *wounded* and *healed* headship. That wounded headship we believe to be Napoleon I. vanquished at Waterloo, and the healed headship, Napoleon III., finally slain at Armageddon. And the two-horned beast is not only the Pope of 1260 years' career of pride and power, but specially the Pope of the *last period* of Romish prophetic elevation, and the last period of this age of tempest and trouble. The ten-horned beast is specially in that phase and period of the Roman empire when imperial Bonapartism is dominant, and the two-horned beast also; when *ecclesiastical* Bonapartism is revealed. Thus and then we have the mightiest and closest union and co-operation of offices and forces of all the ages; to wit, *when a Bonaparte is Emperor*, and *when a Bonaparte is Pope*. By the relation is peculiar. For the *imperial* Bonaparte is an aspirant for august and vine honors, and the *Papal* Bonaparte is official agent for procuring and converging, with miraculous and astonishing prodigie, the homage of the world apostatized upon the apostate Caesar, messiah-pontiff. Is it unaccountable, or irrational, that this series of startling phenomena, or allied operations are to find fulfillment at the *end*? We think not. It is at the coming of Christ, as we all know, that *all* the glorious hope of christians, dead or alive, is to be realized. *There and then* are located the *entire aggregate* of blissful wonders, and immortal satisfactions and triumphs promised in the gospel. It is the world's crisis, and the world's climax; the climax of all jubilee and peace ever longed for in any age, or looked for by any believer. What a period of crisis and climax indeed. Is it any wonder, then, this stupendous eventuality should be eyed with exasperated dread by the enemy, reading in the clouds of that coming kingdom his own forlorn destiny of damnation and ruin? Is it any wonder that he should seek out an elect recipient of the usurped and false glories which the Savior rejected in the wilderness? Ah! it is the hand writing of doom flames against Beelzebub in the sky, that he riots and rages with inflamed apprehension and wrath, and stirs up every resource in all the cavernous depth of his craft, to rear barriers against the Son of God, and fortresses of stubborn stuff to foil or resist the thunderbolts of justice.

It is true the functions of the Pope are modified. The two-horned beast wields enormous power, and how does he wield it? *Expressly*, to "cause the earth, and them which dwell therein to worship the first

beast whose deadly wound was healed." Here is the official and amazing function of this last day apostate ecclesiastic stirring up of the world to greet its foul man-god with acclamations, and confirming his infernal mission with demoniac pyrotechnics. If we are brought to understand that the *therionic* head, wounded and healed, is *Napoleonic*, and that the very last phase of imperial pride in the apocalyptic panorama, is at the concluding decade or semi-decade of this very Napoleon third, as a man and a prince, *then we may know* that the awful spectacle of blasphemy, and compact, and a Satanic hierarchy, and a supernaturally assisted and apostate administration, described in this chapter, *is in our day*—nay, is at the very door, and will soon come like a monsoon, burning, poisonous, and overwhelming. How untenable then is the interpretation that fondly retired all this villainy of demonism *into the past*. How mistaken an idea that illustrates and exhausts this imagery, by citations of papal arrogance in other ages, when the Pope's studious were to elevate himself, and concentrate homage of mankind upon himself. When every art, and craft, and thundrous fulmination, and affrighting menace, was used so as to glorify St. Peter's chair, and the incumbent who sat in it. The very mightiest princes of the Roman empire were strengthened and confirmed by the Pope, *in order that they might subject* with the secular arm all grades and ages and populations of men to the dominion of the harlot, the homage of the Papal See.

How different is this from the prophecy that makes the Pope, or the two-horned beast, an *ordained instrument* to glorify the beast that had a wounded head! A *secular* power is worshipped after all. A secular power, aspiring to deification, consecrates his chosen agent with invested mastery of the elements, even through the contrivance of the prince of the *power of the air*. No Pope was ever worshipped with such a sentiment or such a behavior of obeisance as this secular beast exacts, at least *receives*; and the dissident or heretic is killed by some electric stream of infernal lightning issuing from "an image that can speak." We care not to continue now. Let us be candid, and may the Lord enlighten.—C. COLGROVE, *in the World's Crisis*.

#### What the Scriptures Teach.

1. They teach that men can only be saved by an intelligent belief of the Gospel. Mark xvi. 15, 16; Matt. xiii. 23; Rom. i. 16.

2. This Gospel consists of the good news of the Kingdom of God, and the NAME of

Jesus Christ. Matt. iv. 23; Acts viii. 12; Acts xxviii. 23.

3. The Kingdom of God will be a literal Kingdom, established on earth. 2 Sam. vii. 16; Jer. iii. 17, 18; Dan. ii. 44.

4. The Kingdom proper will consist of the twelve tribes of Israel, who will be gathered from all nations, and after the rebels have been purged out, will be planted in the land of Palestine. Ezek. xx. 38; Amos ix. 15.

5. The dominion pertaining to this kingdom will embrace all Gentile nations on the earth. Dan. vii. 27; Rev. xi. 15.

6. Jerusalem will be rebuilt in splendor, and will be "The City of the Great King," the Capital of the world. Matt. v. 35; Isa. lxii. 7; Isa. lxvi. 13; Jer. xxxi. 38, 39.

7. The nations then in existence will consist of mortal men and women, as at present. They will go up representatively from year to year to worship the Lord, the King, at Jerusalem. Isa. lxxv. 17-25; Zech. xiv. 16.

8. When the Kingdom has been established the nations will learn war no more, but live in peace "one thousand years." Micah iv. 1-4; Rev. xx. 1-5.

9. The rulers of the Kingdom and dominions will all be IMMORTAL, yet tangible persons, and will consist of Jesus and his brethren. These kings will be those who have been redeemed by the blood of Jesus out of every nation. Rev. v. 9, 10; Matt. xix. 28; Rev. ii. 26, 27; Zech. xiv. 9.

10. Before the twelve tribes can be fully restored, and before the Gentile nations can be subdued and blessed, Jesus must return to JERUSALEM to sit on David's throne. Luke i. 32, 33; Rom. xi. 25, 26; Acts iii. 20-26; Psal. lxxii.; Ezek. xxxvii.

11. Deity will be manifested in each approved saint, as He now is in Jesus, which multitude of saints, with Jesus as the Chief, will constitute the ONE NAME, which is to rule the Kingdom and dominions for one thousand years. Exod. iii. 13-15; Exod. vi. 3; 1 John iii. 2; John xvii. 20-26; John iii. 5, 6; Psal. lxxviii. 4; Zech. xiv. 9.

12. The glorious reign of Jesus and His BRETHREN will continue one thousand years over mortal nations. At the end of that time all sinners will be rooted out of the earth, and from that period forward the earth will be inhabited by a race of IMMORTAL beings. Rev. xx. 4; Prov. ii. 22; Psal. xxxvii. 20, 34; Matt. v. 5; Rev. xxi. 4.

13. Men and women, who from the heart believe the things of the Kingdom of God, and NAME of Jesus, if they desire in all honesty the inheritance, are proper subjects for an immersion in water into the ONE NAME. This will give the remission of all past sins, adoption into the family of God, and also a title or heirship to eternal life in the king-

dom of God. Then a patient and consistent course of conduct, bringing forth the fruits of the Spirit, will secure an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Mark xvi. 15, 16; Acts viii. 12; ii. 38; Gal. iii. 25, 27; 1 John iii. 1, 2; Gal. vi. 8; 2 Pet. i. 5-11.

14. The Scriptures do not teach the Gentile dogmas regarding an immortal soul, an immortal devil, unending hell, eternal torments, eternal existence of the wicked, kingdoms in the skies for saints, a triune God, Holy Ghost or experimental religion, etc. Gen. ii. 7; Ezek. xviii. 20; Heb. ii. 14; Rev. xx. 14; Psa. xxxvii. 20; Isa. xliii. 17; Dan. vii. 27; 1 Cor. viii. 4-6; Eph. iv. 6; Jas. i. 27.—SEL.

For the Gospel Banner.

### Co-operation.

To the Members of the household of Faith scattered through the States of Illinois and Wisconsin.

DEAR BRETHREN:—

As a member of the committee chosen at the Chicago Conference, to consider the matter of the union of the two Conferences now in Northern Illinois and Wisconsin, I thought the best way to reach your minds, and accomplish the end in view, would be through the *Herald* and *Banner*. I have carefully considered the matter, and consulted with some others of the committee, and am confident that the union would be for the advancement of the Gospel. We all well know the truth of the old adage, "In union there is strength." There are but few of us at most, and we should concentrate our efforts as much as possible.

The cause of Truth has suffered immensely for want of a judicious *system* or *plan* of labor, and a united effort on the part of the brethren, to carry out the plan with vigor. Great labor and much money have been expended in this field to spread the gospel, and but little *permanent* good has resulted therefrom. Why? First. For want of a system and a union of the forces engaged in the work few men have been kept in the field. Second. The labor has been injudiciously applied. The only plan of operation seems to have been to get over as much territory with as little permanent result for good as possible. At least, one would judge thus from the result. To what purpose should time and money and labor be spent in sowing the seeds of truth, if the tender plants are to be left to be choked by the noxious weeds of error, or trampled under foot of wild beasts? Yet this has

been the sad result all over the land. The truth has been proclaimed by powerful men, an intense interest has been awakened, many have been baptized, and the field deserted, in many cases, without an attempt at an organization, and never afterwards revisited. Who can wonder then that mournful fragments of broken lamps strew the soil where there ought to be, and *might have been*, at this hour, many burning and shining lights, dispersing the Egyptian darkness of Gentile superstition and folly. Paul would have done differently. Paul would have gone to Ephesus, or Antioch, or Dixon, and having got an interest excited, would stay there till a goodly number were brought into Christ, and then instead of leaving them, as I regret to say we have been in the habit of doing, he would still remain till he developed at least a bishop, overseer, or pastor, among them, and they were not only in working order, but able willing, and ready to work for the common cause. And he never would imagine the duty called him elsewhere until the flock were safe from the enemy, and well able care for and defend themselves. But if he was ever called away, he always had Silas, or Timothy, or Mark, or Titus, ready to leave in his place.

Had this course been followed ten or fifteen years ago. I trust the cause we love so dearly would have been as vigorous as now it is faint. And instead of wandering and fainting in the desert, we should be rejoicing in the faithful vineyard of the Lord.

But now brethren, let the time past suffice us for this course of conduct. We are too few in this field to think of maintaining two separate organizations. Let us combine our forces, put our means and energies into a common fund, and having adopted a well-defined plan, let us adhere to it, and charge the foe. As to the plan itself let the brethren make it a matter of study till the Plum River Conference, and let all the churches be represented there, and come prepared to act intelligently and vigorously.

To aid the matter let me make a few suggestions.

The work to be done is, first, putting in order the things that are wanting, and strengthening those that are ready to die. A great deal of *this* work is needed. We have many feeble congregations who need to be put into Gospel order, and in localities where a little faithful labor would return a rich harvest. And secondly, *Evangelization*. This is the great work of the Church. The enemy will not lift one finger to aid in pulling down his own castle. You have it to do; Evangelists are your weapons; they are your canons, *but you have to load and fire*



them. Books and tracts are your small arms. Again, the field of labor. There is room enough and work enough for all the evangelists you can afford to support within the boundaries of Illinois and Wisconsin. Your organization ought to be distinct from the North-Western Christian Association formed at Chicago. As also the Indiana, Michigan, and Iowa Conferences. Let these Conferences or Associations maintain their organization, and work diligently in their respective localities. Let them meet as many times in a year as they choose, or the welfare of the cause demands. Four times a year would be about right in my judgment. And once a year (but not the 4th of July,) let there be a general convocation of all the churches at Chicago, or some central point. And let the Evangelist or Evangelists selected by this body be supported by the entire Church, and labor anywhere from Maine to Oregon, strengthening the weak churches, opening new fields, debating, &c. But enough.

May God grant success to his truth. Amen.

J. F. WILLCOX.

For the Gospel Banner.

### Correspondence.

**BRO. WILSON** :—Knowing that the readers of the *Banner* are pleased to hear of the success of their pilgrim-brother therefore I write.

Dear Brethren :—Since my sickness of eleven weeks' duration, I have spent three first days with the church at Gainsboro, C. W. Large congregations were out who gave good attention to my message.

Have spent three first days, and the intervening time with the lovers of truth in Darlington, Clark, and its vicinity, C. W. Our social interviews were short and pleasant. Public services, refreshing and reviving.

Have spent two first days, and a number of evenings, with the church at Hamilton, C. W.,—preaching a part of the time in the open air at the Gore, to large congregations, who listened with profound attention to my message. I immersed three into the Christ for the remission of sins. And there is a prospect that others will obey, if this age does not close too soon for them.

Have visited St. Mary's, C. W., and preached the Word to the people in Bro. Hogarth's neighborhood.

Have held four Grove Meetings in C. W., congregations numbering from 500 to 3000. Good attention given to my message. Quite a number, who occupy a prominent position among their fellow-men acknow-

ledged that we were preaching the Gospel. And the like they never heard before. All classes turned out to hear—but none of the Goliaths of the modern Philistines were willing to meet us with Bible in hand, and test the truthfulness of the doctrine we preached. I immersed five mortal souls into Christ for the remission of sins. Have sold about \$115.00 worth of my works, which is an evidence, that truth is making greater progress than some suppose. But to God shall all the glory be given, through Jesus Christ our Divine Redeemer. Amen.

The Lord will, I am to hold a Grove Meeting near Norwichville, (where I held one this year) on the fourth Sunday in June, 1870; also one at Sweaburg, on the first Sunday in July, 1870; and one two miles West of Aylmir, Township of Malla-hide, on the second Sunday in July, 1870—all in C. W.

R. V. LYON.

### Immortal Soulism.

The phrase "immortal soul" is not found in a Christian document until A. D. 135; nor such phrases as "eternal misery" until a later period. Such expressions resulted from the combination of Christian doctrine with Platonic opinions. This combination is apparent in the earlier writings of Justin Martyr, of the year A. D. 140; but his later writings warrant the statement of Gieseler, that he "appeared to regard it as possible that the souls of the ungodly will at some time be wholly annihilated." Irenæus, (A. D. 178,) opposing the Rationalism of his day, speaks very plainly of "continuance for ever of those who are saved;" and of others as "depriving themselves of the gift of duration to all eternity." It would be easier to show that even Athanasius, the "Father of Orthodoxy," held this, than that he held the now orthodox view. The results of the above-named combination were, Manichæan difficulty on the one hand, and Restoration on the other. The latter, unknown before, soon prevailed extensively, produced the doctrine of Purgatory, and continues to this day.

The practical tendency of the view here offered is suggested by the last statement. A punishment too fearful—is unfared. This is illustrated in the history of the English criminal code, ere its reform by the efforts of Romilly and his co-adjutors. And the history of the Church goes to show that the new—rather, old and forgotten, and nearly lost—doctrine of Eternal Life in Christ only, would give the Gospel new energy and power.—*From Eld. J. L. Hopkins' Pamphlets for the People.*

# 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, 1869. [VOL. XV. No. 18.

### Latter-Day Manifestations.—No. 2.

1 TIM. iv. 1, 2; 2 TIM. iii.

In continuation of my remarks on this subject, (the last article of which appeared in *Banner* for Dec. 1st, 1868,) I propose to show some of the teachings and the tendency of modern Spiritualism, as being a latter-day manifestation predicted in the word.

Says the apostle Paul, "some will depart from the faith, giving heed to seducing spirits, and doctrines of demons, speaking lies in hypocrisy, forbidding to marry," etc.

It is well known that a first principle and fundamental doctrine of Spiritualism is, that there is in man an intelligent, thinking, reasoning, rational entity, called the soul, and that it is deathless, or immortal; in fact, that it is a part of God, and therefore partakes of his attribute of immortality. And further, that the body is but the casket in which for a time it is confined—and that when it dies, the soul is released from its prison, and enters the world of spirits. Thus far Spiritualism and Sectarianism are agreed.

But Spiritualism goes further than this, and professes its ability to prove by incontrovertible facts, the before-mentioned claims; for this purpose it brings into the arena what it claims to be the spirits of dead persons, and causes them to testify, not indeed visibly, and tangibly, but through mediums, who claim that they are possessed by the spirits of certain dead persons, whose names, ages, places of abode, &c., while living, they give, and certain communications which they wish to be conveyed to their former friends and relatives; and in various other ways they attempt to prove that the soul is capable of a separate existence, and that in that separate state, it is an intelligent, thinking, reasoning, being. That many of these mediums are frequently in a condition which is evidently not a normal one, and that they appear to be un-

der the control of a supernatural power, it is no use to deny; and also that while under such influence they often do things which do not seem capable of being accounted for on natural principles; but that they prove these allegations concerning the human soul, is what I am not ready to admit. Taking it for granted that these various phenomena are evidences of spirit-possesion, and though they say that they are spirits of dead persons, yet it by no means follows that they speak the truth, for it is a notorious fact testified to by the most noted and prominent Spiritualists, that those spirits are frequently found to be lying spirits, whose object seems to be to deceive those who listen to their statements; and that it requires a good deal of discrimination to ascertain whether their communications are true or false. Let the reader bear it in mind, that even by the confession of Spiritualists many of these spirit-communicators are lying spirits and deceivers.

Seeing then that it is upon the testimony of these *unreliable* spirits, who say that they are the disembodied souls of Thomas Jones, William Harris, &c., &c., that Spiritualists have to rely for their demonstration of the immortality of the soul; how do they know that all these communications are not mere pretence; deceptions practiced on them by evil spirits, demons, who are luring them by their lying communications and lying wonders, to "believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness?" 2 Tim. ii. 11, 12.

Spiritualism, as in modern times it is called, is no new thing in the world; it has existed almost coeval with the existence of man; and the very first spirit-communication which was given to man by the author of this system, was a lying communication; and because he foolishly hearkened to it, it led him into unbelief and disobedience, and wrought his ruin. And the history of the system in all ages shows that it is con-

sistent with its first development; that it is a lie and a cheat in all its course, and will effect the utter and irretrievable ruin of all its adherents; and the system indeed will perish in obloquy and infamy.

THE TEACHINGS OF SPIRITUALISM.

Here I will quote a demon-communication, given through high authority, as reported in a work entitled "Epitome of Spirit Intercourse," page 95. "The grand aim and tendency of Spiritualism is to unite mankind in harmony. Hence spirit intercourse operates—

1. Negatively; by removing obstacles to practical reform, arising from undue concentration of mind on future interests to neglect of present duties.

People are so intent on saving themselves from a supposed external and distant danger, that they ruin themselves internally by neglecting the culture of their higher and inner nature. Expecting to be saved by something external, they become selfish and degraded, so as to be incapable of realizing anything but a low phase of being here or elsewhere. A belief in spiritual intercourse stimulates to self-culture and social reform.

2. Positively; by spreading a knowledge of the laws of life and health, physical and spiritual; by energizing principles of love and wisdom, causing a desire for a true physical, and a higher form of social life, measurably free from the selfish element, gratifying the social faculties by association with congenial minds; by developing our own spiritual nature, so that we can more readily perceive affinities, matrimonial and otherwise. Those in communion with a class of spirits above them, run no risk of uncongenial matrimonial relations, as a spirit out of the form can perceive affinities more readily, than a person in the natural body, consequently, marriages formed by them (the spirits) will be happy ones, and the offspring of such, gentle and loving, harmonizing the future."

Now what are the plain deductions from the above communication? Why obviously:—

1. That a fixedness of mind upon the great interests of salvation, and our future eternal destiny, is an obstacle to practical social reform in society.

2. That our salvation and future life, depend upon the culture and development of our inner nature, and upon a knowledge of the laws of life; and not upon Christ who is our life.

3. That the higher form of social life is freedom from that "selfish element" which says, "let every man have his own wife, and let every woman have her own husband."

Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband," 1 Cor. vii. 2, 3.. The free love system with Spiritualists is the "beau ideal" of social bliss.

4. That Christianity, which teaches that the salvation of man is by something external or apart from himself, viz., by and through the means provided and appointed by Christ Jesus the Lord, degrades human nature and makes it selfish.

SPIRITUALISTIC TEACHING CONCERNING GOD.

Some Spiritualists teach that there is a God who is supreme and over all. Others say, "There is no supreme spirit—each spirit is a God."

Question. "What is God?" A lady medium answers, "The sun which you behold is the God of heaven and earth; spirits know no other; and God has never been seen in any other form."

Others teach, that "God is a spirit, and the world is his body." Again, others say, that "God is only a man who has attained his present glorious eminence in the seventh sphere, by persistently following the true course of life, and that all may attain to the same eminence and excellence if they will."

In the *Banner of Light*, Aug. 8, 1868, is the following: Question. "Do you recognize God as distinct and separate from human beings?" Answer. "No, certainly not. I recognize him as one with them."

Another medium says, "Man can never be thoroughly reformed, till God is divested of his artificial attributes. So long as he is held up to man clothed in these false characters man can never see him in his true light."

CONCERNING CHRIST.

The uniform teachings of the spirits are that Jesus Christ is a mere man, like other men; that he did not die for sinners, nor make an atonement for sin; that he did not come to destroy the works of the devil, because there is no personal devil; and that he did not rise from the dead.

They also teach concerning man, that he was not created perfect—but that he is progressing toward perfection, and that now he is physically, mentally, and spiritually, greatly superior to what he was at first.

They also utterly deny that there will be a resurrection of the dead, and that there is hereafter either a reward for the righteous, or punishment for the wicked.

With respect to the Bible, for a time they were willing to admit that it was in the main a good book, and its teachings well adapted to the condition of the people in past ages, but that its teachings are wholly unsuited to this enlightened age, and hence

God, through the agency of spirits is giving new revelations, better suited to the advanced condition of man, and the enlightenment of the age. And for the purpose of establishing the teaching, as in the days of old, it is accompanied with miraculous gifts, and demonstrations of spirit and power.

Now that they have become strong, they openly and boldly blaspheme both the Bible, and the God of the Bible, and in their publications, their lectures, their seances, and spirit circles, they lose no opportunity to denounce it, and to inveigh against its credibility, genuineness, authenticity, and inspiration; thus exhibiting all the worst features of the most glaring infidelity.

Such are some of the most prominent teachings of this blasphemous, and most unphilosophical philosophy.

Here it may be asked, What is the natural tendency of these teachings? Ans. A state of doubt—scepticism and general infidelity. It degrades God to the level of humanity, robs him of his attributes and perfections, and Jesus of his Divine Sonship and glorious exaltation. It further tends to degrade the Bible below the level of ordinary books, and represents it as utterly unworthy of credence and regard—that the doctrines, precepts, promises, predictions, and glorious hope it unfolds, are only fictitious. It also tends to lawlessness, and social disorder, and to the breaking down of healthful restraints of law, and to open wide the flood-gates of vice and immorality.

And what does it offer in lieu of all this? It offers a crude, undigested, ill-arranged, incoherent, and unphilosophical system, made up of Atheism, Modern Pantheism, Platonism, and other infidel and heathenish dogmas, together with ravings and mutterings of demoniacs, and “doctrines of demons.” It is also aiming by uniting its scattered forces, and combining them, to gain strength with a view to political effect, aiming to bring its combined influence to bear upon the governments, with a view to the abolition of the marriage laws, and Sunday laws, &c., &c. For with respect to the institution of marriage they teach free-loveism, and promiscuous intercourse, urging that “nature is the true teacher,” and that every woman has a right to choose who shall be the father of her children.” Such are some of the teachings, and such the tendency of this system of iniquity.

Oh! all ye who love the Bible, and believe its teachings to be authoritative and divine, are you prepared to make this exchange, and receive the “doctrines of demons” in place of God and his word? can you look with indifference, and see the elements, which portend the coming storm,

gather blackness in the moral heavens? Be aware, or the storm like a rushing tornado with irresistible power will lay you prostrate, or sweep you into its vortex.

The *Spiritualist*, published at Cleveland, O., calls Spiritualism the “Holy Ghost Dispensation,” and in the leading editorial, the editor speaks of it as the “Incoming Dispensation, which is to take the place of a departing and enslaving Christianity.” And in the same paper for Oct. 24th, 1868, is the following:—

“Let us give ourselves no uneasiness about the ‘respectability’ of this child of the skies, which already claims notoriety in its youth, whether popularity or not. Some of its friends seem to be uncomfortably anxious about it, and think it devolves on them to give it rank and position; begild, bejewel, and bedizen it, in order to make it presentable to its associate seniors, the religions of the day. ‘It must,’ say they, ‘not fear to appear a little like Orthodox, although its heart may be vastly different its garb must be something after the old style, or else people will be frightened away from all connection with it, and thus be shut out from the benefits it might give them.’ They would pray verbally at the beginning of every lecture to an imaginary God, and hang on all the oratorical flourishes about him and his Son, that any Catholic could, and be sure and conjure up a double meaning; one for the conservative portion of the audience, and one for the reformers, provided they are well enough versed in allegory to make any sense out of it. They would make frequent reference to the Holy Bible, as if they really deemed it infallible, when they know well enough that a truth uttered by Tom Thumb is just as good as one found in the Bible.”

For a time they sought to hide the deformity of this system of iniquity, under the garb of a hypocritical pretention of regard for the Bible, and a religious exterior. Hence in their meetings they would offer prayers and invocations, but addressed to no particular being or object—and sing popular and devotional hymns, such as, “Nearer my God to thee;” but now they are dropping the mask, and unblushingly stand forth as the champions of a system which calls virtue vice, and vice virtue; evil good, and good evil; darkness light, and light darkness; and asks men and women to forsake God, and Christ, and holiness, and heaven, and happiness, that they may revel for a time in sensuality.

Now hear what the Spirit of God has revealed through the apostle Paul. 1 Tim iv. 1-3. “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 the conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," &c. And again in 2 Tim. iii. 1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived," verse 13. "Then if any man shall say, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect," Matt. xxiv. 23, 24. And in Rev. xiii. John saw a beast coming up out of the earth having two horns like a lamb, but speaking as a dragon. This beast which in Rev. xix. 20 is called "the false prophet which worked miracles before the seven headed and ten horned beast," is said to do wonders, "so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on earth by means of those miracles which he had power to do in the sight of the beast." From these quotations it appears plainly revealed by the Spirit of God that in the closing period of the present dispensation wonder-working powers of an extraordinary character would be manifested through the agency of wicked spirits, (demons,) who would also assume the office of teachers, and promulgate new doctrines—by means of which, and the accompanying demonstrations, many would be "seduced," "deceived," and "wonder." "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Now the very condition of things predicted are being manifested, both at home and abroad, thus demonstrating beyond all peradventure that we are now living in the last days of "Gentile times," and that it behoves every one who is of the truth to "beware," and "watch," for "the coming of the Lord draweth nigh."

I now wish to call your attention very briefly to some recent manifestations of wonder-working power, as related by the London correspondent of the *New York Times*, and published in the *Semi-Weekly* of Feb. 26, 1869. Here I will introduce a let-

ter from Mr. S. C. Hall, a well known writer and editor of the "London Art Journal."

No. 15, Ashley Place,  
Victoria St., S. W. London.

SIR:—I will state facts without explanation or comment. On the 27th of December, I was sitting with nine other persons in my drawing room. Mr. D. D. Home left the table, went to a bright fire, took thence a lump of living coal, brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr. Home then took it and placed it in Mrs. Hall's hand, without injury to her, and he afterwards placed it in the hands of two of our guests. The gas-light and two candles were burning in the room. I add that the nine other persons present would depose to the facts.

Your obedient servant,

S. C. HALL.

It is also stated Mr. Home has performed his astonishing wonders before more than a hundred noblemen, and literary, and scientific notabilities, or rather the wonders have been performed upon him, by some supernatural power. For instance, it is testified that the body of Mr. Home has been elongated, by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and shortened as much, making a difference of a foot and a half. He has been at different times raised into the air from the height of four feet to that of a high ceiling, and carried round the room in the clear view of all present. He was carried horizontally out a third story window of a nobleman's mansion, some forty feet from the ground, and brought in at another window some thirty distant. The relator of these things also says, he has seen Mr. Home go to a large coal fire, and lay his face upon the white hot coals without singeing his hair or beard, or receiving any injury whatever.

Such are some of the strange and startling manifestations which are being exhibited by this one Spiritualist medium. Startling indeed they are, and have created a profound sensation amongst the nobility, literati, and scientific men of the world's metropolis. Notwithstanding these and other things which are transpiring are calculated to arrest attention and create wonder, yet Spiritualists are confidently looking forward to the exhibition of stranger developments than these, when the "coming man," whom they say will be shortly developed, appears.

I propose closing this series in one more article, calling attention to some other lat-

ter-day manifestations of evil, and point out the probable future of this system of iniquity, and awful doom which awaits it.

Z.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

September 15th, 1860.

#### "The Faith" defined.

CONTINUED.

"The Faith," as we have already proved, is "the Gospel," or "the things concerning the kingdom of God, and the name of Jesus Christ." As such it was preached by Paul, who says he received his gospel not from man, but by revelation from the Lord Jesus; and as such it was preached by Philip, before Paul was converted, and commissioned to preach it. See Acts viii.

We have before adverted to the fact that "the faith" is *one*—that whether proclaimed by Paul, as "one born out of due time," and who was taught and commissioned by special revelation, or made known by any of the original twelve, or by those who had learned it from them, there was no difference. The things preached and the things believed, both by Jew and Gentile, were the same. Hence Peter could address one of his epistles "to them that have obtained *like precious faith* with us;" and Paul could write to the Romans about "the *mutual* faith of both you and me;" and Jude speak of "the *common* salvation," and about earnestly contending for "the faith which was once delivered to the saints." All these expressions give an idea of uniformity in the things believed, and of the importance attached to them. We can scarcely think that any one who has any regard for Bible truth will deny the necessity of believing the same gospel now, as in those apostolic times. No change has yet been made by Divine authority. True, changes have been made both in faith and practice, and received and held by the religious world in general, but they have come

from a great falling away—the apostacy—and not from the Great Head of the Church, Jesus our Lord. And those who believe and teach things for salvation, not taught in the Word, run a dreadful risk, and have no right to expect what God has promised to them that love him.

Now let us examine into this matter a little further, and very closely, so that in a matter of so much interest and importance no mistake may be made. We showed in our last that the things of the kingdom of God and the name of Jesus, [were preached by Paul, by Philip, and by Peter and John, as "the faith," "the gospel," or "the Word of the Lord." See Acts xix. 8-10: xxviii. 30, 31; viii. 12, 25. Did Jesus design or commission his apostles to preach these things as *the faith* or *the gospel*. We answer positively, *yes*. The fact that they preached these things under the commission, and that their proclamation was attended with the demonstration of the Spirit and power, is enough to prove it. They could not preach another gospel than that taught them, and have the approval of their Divine Master, as manifested by "the Lord working with them, and confirming the word with signs following."

The Gospel which the apostles were sent to preach undoubtedly contained *the faith*, or things to be believed. The details are not given in the commission; but it was substantially the same as that which Jesus himself had preached, and taught them, and of which they had been already the proclaimers for two or three years. It is testified of Jesus that he said that he was sent to preach the kingdom of God, (Luke iv. 43,) and that he was anointed to preach the gospel to the poor, and to preach the acceptable year of the Lord. Verse 18. To announce the near approach of God's kingdom was gospel, or glad tidings to the poor. "Blessed are the poor in spirit, for theirs is the kingdom of the heavens." This good news Jesus proclaimed wherever he went. Luke records—"he went through every city and every village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him," viii. 1.

These "twelve" he also sent out "to preach the kingdom of God," and they "went through the towns, preaching the gospel," ix. 1, 6. Besides these "he appointed other seventy, and sent them two and two before his face into every city, and place, whither he himself would come," and told them to say to the people,—“The kingdom of God is come nigh unto you,” x. 1, 9. The labors of Jesus and his disciples were confined to "the lost sheep of the house of Israel." His orders were—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," Matt. x. 5, 6. The Jews had the first invitation to God's kingdom and glory, but when they would not receive it, then the word of salvation was sent unto the Gentiles.

This good news of a coming kingdom formed the grand topic of most of the parables and illustrations of the teachings of Jesus. Let the reader take up the four gospels and read them with this idea in his mind, and he will be surprised to find how much there is on this subject. Jesus began his ministry with telling the people that the kingdom of the heavens had approached, and he ended it with declaring to his disciples that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come," Matt. xxiv. 14. And after he had been crucified for confessing the truth that he was the king of the Jews, he rose again from the dead on the third day, and then Luke tells us in Acts i. 3, that he was seen after this by the apostles for "forty days, and speaking of the things pertaining to the kingdom of God." At the close of this period, just as he was about to leave them, as he had previously told them he would, they unitedly asked a question bearing upon the subject of his discourse with them, and the gospel they had so long been preaching. The question was—"Lord, wilt thou at this time restore again the kingdom of Israel?" And then after saying that it was not for them "to know the times or the seasons which the Father hath put in his own power," he gave them to understand that they should be his wit-

nesses, not only to the Jews, but to all nations. A witness is one who bears testimony. The testimony which the apostles had to bear, was the word which Jesus gave them to proclaim, as well as to testify that he was God's Anointed one. Said he unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, confirming the word with signs following," verses 19, 20.

There are some at the present day, who claim to be preachers of the gospel, who have the temerity to say that the apostles misunderstood their Master—that their minds were carnal, and altogether too Jewish, and consequently could not or did not comprehend the spirituality of the kingdom. Strange indeed would it be, if Peter, and James, and John, who had been so highly favored as to be present with Jesus on the mountain when he was transfigured before them, should be so mistaken, and these would-be ministers able to sit in judgment upon them! The apostles too had the Holy Spirit to guide and direct them into truth, while these uninspired wiseacres are dependent on those inspired men for what little they know of Christianity. Peter says, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty," 2 Pet. i. 16-18. That vision of his majesty which they had on the holy mount, was a miniature representation of the kingdom of God. There were present, Jesus in his glory—Moses and Elijah, the representatives of the raised and changed saints (in close communion with him),—Peter, James, and John, typifying the restored nation of Israel, in the mortal state, but in the immediate presence of their glorious Messiah, and the overshadowing cloud of the Shekinah, while the rest of the dis-

ciples, at a distance, at the foot of the mountain, may represent the nations who will be blessed only through the nation of Israel. That vision of glory made too vivid an impression on the minds of these favored apostles to be suddenly erased. It was no fable. They were witnesses of what they both saw and heard. The gospel proclaimed by them was about the kingdom, and even as they understood it,—the “kingdom restored again to Israel.” Hence they spoke about Jesus as the Christ, or the Anointed one of God—that he should sit on the throne of his father David—that God would send again Jesus Christ, “whom the heavens must retain until the times of the restitution of all things, of which God has spoken by the mouth of all his holy prophets since the world began.”

To pretend to preach the gospel without the things of the kingdom, is to preach no gospel at all. The apostles never did so. They knew of no gospel apart from the restoration of the fallen kingdom and throne of David. They were all Jews. So was Jesus. “Salvation is of the Jews.” “The Faith” is a purely Jewish system of doctrine, and to endeavor to separate it from the glad tidings which Jesus published concerning that kingdom which was to be established in their midst, is futile in the extreme.

The term *gospel* means good news or glad tidings. What is the good news then which Jesus sent his apostles to preach for the salvation of men? The answer is *one* and the same, viz., “the things concerning the kingdom of God, and the name of Jesus Christ,” which Philip made known to the Samaritans, and which Paul preached to both Jews and Gentiles at Ephesus and Rome. Of this gospel he was not ashamed, because it was “the power of God unto salvation to every one that believeth.” He connected it with the hopes and fortunes of his own nation. Standing before the chief men of the Jews, soon after his arrival as a prisoner for the gospel at Rome, he said, “For the hope of Israel am I bound with this chain,” Acts xxviii. 20. And when they desired to hear from him an exposition of the doctrines of his peculiar sect, of

which they said, “we know that it is every where spoken against,”—at the time and place appointed, “he expounded and testified the kingdom, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening,” verse 23. His principal offence against his brethren the Jews was in saying and proving that Jesus of Nazareth, whom they had rejected and crucified, was their Messiah. They had no objections to hear him expound the Scriptures which foretell the glory of Messiah and his kingdom, but when he came to the second part of his subject—“the things which concern the Law of Jesus,” proving that he was the very Christ whom they generally opposed him, “condemning and blaspheming.” See Acts xv. 4-6. And because he boldly declared that Jesus was their Messiah, proving from their own prophets that he was to be a sufferer, and was to rise from the dead, they sought to kill him, and would have done by him as they did with Stephen, had he not appealed to Cæsar for protection. His noble defence before Agrippa shows that the gospel which he preached, and for which he was made a prisoner, was indeed “the hope of Israel.” He 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. For which hope’s sake, king Agrippa, I am accused of the Jews,” Acts xxii. 6, 7. “The hope of Israel,” that which the nation hoped to realize, was the Messiah and his kingdom. The prophets had spoken largely of the coming glory, of the exaltation of Israel, and the blessing of the nations, and Paul declares that in his preaching he had said “none other things than those which the prophets and Moses did say should come.” That was the manner of his preaching the gospel. He appealed to Israel’s lawgiver, and Israel’s prophets; he described what they said about the coming Son of David and of God, and the nature and glory of his reign; showed that he was first to be acquainted with grief; that he was to die, and to rise again from the dead.



How different from modern usage! What a stupid, foolish fellow he would be called by the college-educated D. D's of the present age. His style, his doctrine, his gospel are ignored. Another gospel is preached. They cannot say as he said, that it is "the hope of Israel." No, indeed! Israel is despised—anything else will do. To talk of the kingdom being restored again to Israel is called "Judaism," by which is meant something else than Christianity. And truly it is very different from modern ideas of the Christian religion. But nevertheless, we are willing to bear the reproach cast upon us, by those who are ignorant or evil-disposed. Like those Jews who rejected the message of mercy sent to them, these opposers of the primitive faith truly "have a zeal toward God, but not according to knowledge. For being ignorant of the righteousness which is of God, and seeking to establish their own, they have not submitted themselves to the righteousness of God," Rom. x. 2, 5.

In considering this subject in the light of the Word, we sum up as follows;—

1. That "the Faith," is a term synonymous with "the Gospel."

2. That in apostolic times there was only one Faith.

3. That the apostles all preached the same gospel, whether to Jew or Gentile.

4. That "the word of faith" which they preached was about a kingdom, and consisted of certain "things concerning the kingdom of God, and the name of Jesus Christ."

5. That those who believed these things and were baptized, are said to have received and obeyed the gospel.

6. That Paul preached the same things for the salvation of men, as the other apostles were then preaching, though he received his instructions directly from the Lord Jesus subsequently; and that he pronounced man or angel accursed who should presume to preach any other gospel.

7. That this gospel is essentially the same as that which Jesus himself proclaimed to the Jews prior to the crucifixion.

8. That the gospel proclaimed to them

was the glad tidings of the kingdom of God.

9. That Jesus said only a few days before his crucifixion, that "this gospel of the kingdom should be preached in all the world, for a witness to all nations, and then the end should come."

10. That after his resurrection, and just before his ascension, he sent his disciples to preach this gospel, not only in Palestine, but to all nations.

11. That the apostles understood his teachings about the kingdom of God to be the restoration of the kingdom again to Israel.

12. That their subsequent discourses and letters fully prove that they had no other idea.

13. That the fact of Paul being made a prisoner on account of the hope of Israel, shows that "salvation is of the Jews," as Jesus declared.

In our next we shall endeavor to enforce the truth of what we have stated by further reference to the Word of truth. Let the reader reverently accept the truth, and reject the error, that God may be glorified, through Jesus Christ our Lord. Amen.

EDITOR.

### Peter's Burning Day.

A short time ago a desire was expressed by a correspondent in the *Banner*, that some one would give an exposition of 2 Pet. iii. 5-18, that would harmonize with the rest of the Word. The Editor of the *Beverly* (N. J.) *Weekly Visitor*, having seen said request has forwarded the following article as bearing upon the subject, though not written for the *Banner*.

We copy the article, not because we approve of all that is therein contained, but in order to provoke inquiry, and to obtain, if possible, a correct exposition of this obscure and difficult passage. An exposition is required that will be in harmony with those Scriptures which teach that "the earth abideth forever;" and that "the righteous shall inherit the land, and dwell therein forever." If the heavens and the earth are literally to be destroyed, as seemingly

taught in 2 Pet. iii., how are the Scriptures to be harmonized?

St. Peter tells us that the end of the world "will come like a thief in the night; in which the heavens, being on fire, shall be dissolved and pass away with a great noise, and the elements shall melt with fervent heat." (2 Peter iii. 10.) The discoveries of science explain to us what this "fervent heat" is. It is heat sufficiently intense to raise molten clouds from the vapor of burning metals. And at the same time it tells us where inconceivable quantities of these boiling metals are even now kept in store, ready at the command of the Creator to set on fire the very heavens, and to fall in showers and consume the earth and all the parts thereof.

N. J. MIRROR.

We copy the above from one of our exchanges, for the purpose of calling attention to a very common delusion among professing Christians. The writer says "St. Peter tells us that the end of the world will come like a thief in the night," etc., and then prints a reference to a text in Peter's epistle. In the text referred to, Peter says nothing about the "end of the world" as would be inferred from the words in the paragraph. What St. Peter does say, is "that the *day of the Lord*" (or as St. John calls it, "the Lord's day") will come as a thief in the night—which is quite a different thing from the "end of the world," happening, as it does a thousand years before the destruction of this world and the formation of the new earth. The notion that the coming of the Lord's Day is synonymous with the end of the world, is held by many Christians, and was preached extensively many years ago by the Rev. Mr. Miller, who went so far, it is said, as to fix the time when the world was to be burned up; but the mistake made by the "Millerites" and a majority of other Christians, lies in not making the distinction between our Lord's second coming to earth, and the destruction of the earth. The two events are about as opposite as could well be. The Savior says his second coming is to *restore*—not *destroy*. He calls it in Matt. xix. 28, the *regeneration*, or the renovation. All the prophets speak of it as a joyous time, when the earth will be remarkably fertile, when "springs shall break out in the desert," and "instead of the briar shall come up the fir tree, and instead of the thorn the myrtle tree;" when even the wild animals shall be tamed, when the "leopard shall lie down with the kid," and the "wolf with the lamb," even losing their carnivorous natures—the "lion shall eat straw like the ox." Long life, too, is promised to man in the Lord's day; "the death of a person an hundred years old shall be called the death of a child." The whole creation, in fact, as Paul expresses it, is waiting for that time "to be delivered." This day that St. Peter predicts as coming so suddenly, is also called the

"day of Israel's glory"—the age to come—the millennial age—the "thousand years"—and the Savior himself, has often spoken of the suddenness of his second advent to this earth, and of that day, as coming when least expected to the many.

But to explain Peter's words further; "The *day of the Lord*," not a day of twenty-four hours, but a *time* in which the Lord will be peculiarly prominent in the doings of that time. Thus we speak of "Caesar's day" or "Washington's day," meaning that *time* which was noted for their having lived and acted. So we often speak of the "day of prosperity" or the "day of adversity," as a *time* marked by prosperity or adversity. So the word *day* is continually used in the Scriptures in that sense. Thus the "day of judgment" is spoken of in allusion to the time when men will live under judgment, be punished immediately on the commission of crime, as this is called "a *day of grace*" which "day has lasted for more than eighteen hundred years. Now we do not learn from Peter *how long* the Lord's day will last, he only tells us of the suddenness of its coming, and what will happen in it. John tells us that he was present in it, "in spirit," and saw many of the events. That it began with earthquakes on sea and land, revolutions, wars, and plagues; followed by the resurrection of the pious dead called the "first resurrection," and "they lived and reigned with Christ a thousand years," and he also saw that "the rest of the dead lived not till the thousand years were finished." Now Peter says, "that *day* will come like a thief, in which the heavens being on fire, shall be dissolved and pass away with a great noise, etc." Peter does not say in what *part of that day* this conflagration will take place, and it is entirely probable that he did not know. That important thing was left to be revealed to John. To be sure, it *might* be in the *morning* of "that day" so to speak, or it *might* be in the *middle* of "the day," or it *might* be at the *close* of the day. The passage in Peter, does not tell us, but St. John tells us that this destruction of the earth and of many of its inhabitants, will be *after* the thousand years of Christ's reign is finished.

We might read in the *Mount Holly Mirror*, for example, that "the 4th of July was celebrated in Mount Holly by a fine display of fireworks in the Court House Square," but it would not necessarily follow that the pyrotechnic exhibition was simultaneous with the ushering in of the 4th of July; it *might* be at the dawn of the day or at *mid* day, or at the *close* of the day; the mere fact that such a thing happened in *that day*, does not decide *when*, no more than the fact that in

the day of the Lord "the heavens shall be dissolved and pass away with a great noise." It is true, that in the Lord's day this will happen—but we learn from the Scriptures that many great and glorious things are to happen to this earth physically, morally, and politically, before the new one is created.—*Beverly Weekly Visitor.*

### Catholicism.

The following brief extracts from what has been said by prominent Catholic papers and Prelates, are worthy of attention, because they exhibit the genuine spirit and designs of that system of iniquity. They come with peculiar force as conveying the true sentiments of that hierarchy, and show that this mother Church is only waiting for an opportunity to fully manifest her bloody and proscriptive character.

"Heresy and infidelity have not, and never had, and never can have any right, being as they undeniably are, contrary to the law of God."—*Brownson's Quarterly, Jan. 1852.*

"Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—*Catholic Review, Jan. 1852.*

"Religious liberty is merely endured until the opposite can be carried into opposition without peril to the Catholic world."—*Bishop O'Connor of Pittsburgh.*

"If the Catholics ever gain, which they surely will, an immense numerical majority, religious liberty, religious freedom in this country will be at an end."—*Archbishop of St. Louis.*

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—*Archbishop Kendrick.*

"Catholicity will one day rule America, and religious freedom will be at an end."—*Bishop of St. Louis.*

For the Gospel Banner.

### A Criticism.

"Some there are who affirm that no one (wicked one) has yet come 'after the working of Satan.'"—*MORE ANON.*

DEAR BRO. WILSON:—I forward you a short extract from a manuscript I penned

about a year ago. I regret that I did not send it at the time. Though it does not affect the argument of More Anon's article in last *Banner*, yet I think it is a just criticism, and being no linguist myself humbly present it for the consideration of those who are qualified to decide.

### THE EXTRACT.

We constantly see 2 Thess. ii. 8, 9 quoted and commented upon, as if it taught that the coming of "that wicked" would be according to or after the manner of the working of that orthodox old gentleman who was thrown over the battlements of heaven, and fell "like lightning to the earth"—after the manner of Satan works, &c. I do not read it so. Omitting the words *even him*, supplied by translators to give it the shade of orthodoxy, it reads in my understanding—"Then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming (the Lord's coming) is \*after (subsequent to) the working of Satan (that wicked one), with all power, and signs, and lying wonders, and with all deceivableness," &c. Am I right? if so, then before the coming of the Lord, (if he has not already done so,) this Satan or wicked one will yet work "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." If I understand the 9th verse, the 4th as well as the 3rd must be fulfilled, or "that day shall not come." Is Napoleon III. the man of sin, the Satan or wicked one, of whom these things are predicted? and is he already "revealed" or "unveiled?" That is not enough, he must perform his working before our gathering together unto the Lord. Wait patiently, brethren, for the coming of the Lord takes place *after*, not *before*, the working of Satan, I have often thought that Paul personified Spiritualism by the man of sin, for it is, if possible, a more hateful heinous beast than Papacy, (denying both the Father and the

\* The original word *kata*, translated *after* in common version, signifies *according to*, and is so rendered in all modern versions. It does not mean *subsequent to*, or later in time. We believe there is not one passage in the common version where the word *after* is given as the translation of *kata*, in which it ought not to be *according to*. We give a few references where this preposition is used, for the reader to examine. He can supply the words according to, or subsequent to, in place of *after*, and see which makes good sense. 2 Thess. iii. 6, 2 Tim. iv. 3, Titus. i. 4, Heb. v. 5, 6, vi. 20; vii. 11, 15-17, 21; Jas. iii. 9; 2 Pet. iii. 8, &c.—*Editor Gospel Banner.*

Son\*) saving persecution, of which it is yet innocent; perhaps, because powerless. I have said, "wait patiently;" I would add, "Be ye also ready," for there is much reason to think the working of "that" Satan has been already accomplished in the machinations and blasphemies of the eyes and mouth of the little horn.

D. F. ROCKWELL.

For the Gospel Banner.

### The Salvation of the Last Time.

"Of which salvation the prophets did testify, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory which should follow," 1 Pet. i. 10, 11.

The salvation here spoken of is that of "souls," or persons, to an undefiled and unfading inheritance, reserved and ready to be revealed in the last time. 1 Pet. i. 5-9.

Concerning our position relative to that time some diversity exists even among believers of the glad tidings, and how often will a single word mislead the mind that is searching after truth. Now there is such a word in the writings of Paul to the church of Thessalonica, which from an irregularity of translation, tends to mislead. It is the word rendered "at hand" in 2 Thess. ii. 2. It occurs seven times in the New Testament, and in every other place but one is translated "present." Rom. viii. 38—"things present." 1 Cor. iii. 22—the same way. Gal. i. 4—"present evil." Heb. ix. 9—then "present." 1 Cor. vii. 26—"present distress." In the other exception, 2 Tim. iii. 1, it is "shall come; but the obvious meaning is, that in the last days perilous times will be *present*. This being the consistent meaning why should our other text, 2 Thess. ii. 2 be other than significant of "present" times?

It seems from chap. i. 4, that the church was then enduring persecution and tribulation, and through some delusive influence, such as a fraudulent letter from Paul, (chap. ii. 1,) supposed the "day of Christ" had come, before their gathering unto him. And it may be here remarked, that there is very much scripture to show, that a class of persons who fear God, and have the testimony of Jesus, will be afflicted and persecuted, after the people now being gathered out as the body of Christ are gathered to

him, and before his revelation in power and glory, taking vengeance on his enemies—Rev. xii. 5, 13, 16, when after the man-child who is to rule all nations is caught up, the dragon, antagonized to Michael, Israel's prince, persecutes and seeks to destroy the remnant of the women's seed.

But to return to the exposition. This of course was a source of great perplexity and trouble, or "shaking of mind," to the church; and Paul sought to relieve them, not by diverting their hope from the kingdom, or day of Christ being at hand, but from the supposition that it could come in a secret way to them. He admonishes them by the coming of their beloved Master, and by their gathering together to him, not to be shaken in mind, or troubled, as that the "*Day of Christ*" was present. That is, an event succeeding his appearance to his saints, for He is to come in like manner as he went up. How is that? in a cloud and in the presence of his disciples only. After this his sign appears. (May it not be this—his ensign, or glory, in the air?) But afterwards He comes in power and great glory—all the saints with him—to sit upon the throne of his glory, to judge the earth in righteousness. This is "the day of Christ" which shall not come, until the full manifestation of the man of sin, predicted by Daniel; the power which will be manifested as the dragon of Rev. xii—the treader of Jerusalem under foot 42 months—the 11th horn of Dan. vii.

To this correspond the type of Noah's seven days in the ark before the flood, or judgment of that age; and of Lot, who must leave Sodom before the Lord would destroy the city; for this is the "time of the end"—"the last days," during which an hour of temptation, or universal tribulation will exist, but from which the body of Christ will be delivered, because they kept "the word of his patience." Rev. iii. 10. Paul assures his brethren on this point in 2 Thess. i. 6, 7, that when that "day comes" they will have rest together; and if we are faithful we also may be assured.

I know of no remaining hindrance to the coming of Christ—to his "manifestation," "revelation," &c., many. We Gentiles must not be wise in our own conceits, and think that God's mercies rest only and terminate with us. The prophecies of our Lord—the writings of his apostles will have a far enhanced value to those who live in the time of the end, for then "knowledge will be increased"—"the wise shall understand"—many will be purified and made white.

There is very strong reason to believe that the times, months, and days of the

\* The writer at a Spiritualist lecture, not long ago, heard the speaker deny the existence of a personal Deity, and define God to be a mental stream of mentality emanating from an ideal condition. She (for it was a woman) also informed us that no such person as Jesus Christ ever lived on the earth, and that the narrative of Jesus Christ in the Bible was a personification of a Jesetic principle, which we all ought to cultivate.

Apocalypse are correspondent with the same of Daniel and both have their fulfillment in the period symbolized by Noah's seven days. We are not left to guess work; and if the principle of interpretation should be uniform, then the 1000 years of the reign with Christ, and the days, &c., are equally literal.

Brethren, let me finally say, that uninspired history, and uncertain chronology, can be no foundation for our faith in the great events of the future. The position of the Christian church is now "waiting" for the Master, not knowing whether he will come in the second or third watch; and for this reason their loins are ever girt for service. This has been their position ever since apostolic times. The days of definite warning are for the saints who will exist after the bride is adorned for her Lord. At least so I judge from the best of my investigation; but if any brother or sister, can point out errors, I will esteem it the greatest favor, and will gladly seize on truth. Y.

For the Gospel Banner.

### Sham Orthodox.

Let us look at a few of the self-contradictions found in what is boastfully called "Orthodoxy." First. They say, "that Christ died for our sins, according to the scriptures." Secondly. They say, that Christ's body died, while he (Christ) went to Paradise with the penitent thief, and was at the same time personally present in hell, (prison,) preaching to the condemned immortal spirits. Thus they contradict themselves and the Bible, and render the first statement void and unmeaning. Be it remembered that the Scriptures referred to by the apostle in 1 Cor. xv. 2; Isa. liii. do not teach nor intimate such a death as is manufactured by proud priests. Read carefully Isa. liii. in connection with Peter's great Pentecostal sermon. Acts ii. 22-36.

Again, they say, that man dies. Secondly, they say, it is only the man's body that dies and turns to dust, while the real man (spirit-man) never dies. Thus they cross themselves again, and quote and shamefully pervert John xi. 26, to make out their case, which surely is a bad one. And worst of all they say, that the immortal soul goes to Paradise, at death, (a kind of purgatory with them;) and then it goes immediately to God who gave it, claiming Eccl. xii. 7, as proof, which says not a word about immortal souls or spirits, but is true of the spirit or breath of man, which God gave him, Gen. ii. 7, irrespective of character, as is evident by reading carefully the chapter. And lastly, but not least, they

hastily resort to the demoniacal cases to prove the existence of immortal spirits, contending that they are the spirits of the dead, which had gone to hell; (I suppose they were furloughed home to rest and see their friends;) then comfort yourselves, you who can, over the thought of becoming a devil at the dissolution of your body, and strolling from body to body. O immortal-soulism! yea heathenism! where art thou tending? to devilism, and every thing but the right way, the good old path which though narrow, yet leads to life. How true are Paul's words—"giving heed to seducing spirits and doctrines of devils." First, they hold to and try to prove the same doctrine the devil taught, Gen. iii. 4—"ye shall not surely die!" Secondly, they glean what light and consolation they can from spirits of devils to light them on their dark road in the intermediate state, virtually claiming that these spirit-devils are none else but immortal souls of the dead. Is not that enough to excite the old man devil to laughter? to see how completely he has taken the world captive at his own will, virtually, disclaiming Christ to be a friend and Savior; claiming immortality independent of the life-giver, even Jesus the Son of God, who bled and died on the cross, that we might not perish, but have everlasting life.

THOMAS E. ADAMS.

Nodaway, Mo.

For the Gospel Banner.

### Synopsis of a Discussion.

Medora, Ill., Sep. 6th, 1869.

Bro. WILSON:—On the 13th ult., Mr. A. B. Allen, (Universalist) of Carlinville, and myself, met in joint discussion, at Harmony Grove, three miles west of the town of Plainview, on the Chicago and St. Louis Railroad. The weather being warm the exercises were conducted in the Grove, but turning showery, the last two days we had the use of the United Baptist Meeting house, which to my surprise was tendered us for our use, and for which I sincerely thank them. The attendance was large, and the attention given, the deportment manifested, were truly remarkable. The following are the questions debated.

1. Do the Scriptures teach that the coming of Christ to judge the world is a future event?

2. Do the Scriptures teach the final holiness and happiness of mankind?

3. Do the Scriptures teach that any part of mankind will be punished with destruction—a final end of their conscious existence?

I affirmed the first and third, and Mr. Allen the second. The speeches were thirty

minutes each—the affirmative five, and the negative four speeches, on each proposition. As it would make too long an article for the *Banner*, were I to give you anything like a concise statement of the arguments *pro et con* of each proposition during three days, I will do nothing more than give a running synopsis.

On the first proposition, I proceeded to show that God purposes to judge the world—that the day is appointed—that Jesus is the ordained Judge, and that he will come again for that purpose. Mr. Allen replied that Christ's first coming was for judgment, and that He did judge and establish judgment in the world, by means of his word, which was to judge men in the sense of reprove, restrain, influence and control, &c.,—and that when He comes again, it will be for the resurrection and the salvation of all men. That Christ came in power and glory at the end of the Jewish state.

I followed and showed from the Scriptures that He came not for the purpose of judging and condemning the world, but to save them, by teaching the truth, and by imparting to them a knowledge of how immortality might be obtained, and God's favor secured. That if he came at the destruction of Jerusalem to execute judgments written, and would come again for resurrection and life, that would make three comings, which was rather over-doing the matter. I also showed that when He appears again it will be to execute judgment upon all. Jude 14. That He will wake the dead—translate the living—destroy the wicked—take the throne of David, and subdue the whole world to his authority. That a part of the dead would be resurrected and judged a thousand years after that event.

Here Mr. Allen put forth an elaborate argument to prove that His kingdom, whatever it might be, was established within a short time of the ministry of Christ, and hinged the whole discussion on the two following passages, viz., "there be some of you standing here, who shall not taste of death till you see the Son of man in His kingdom;" and "Verily I say unto you, this generation shall not pass away till all these things be fulfilled." I followed and showed that those who were to witness the coming of the Master, during their natural lives were Peter, James, and John, who eight days after, on the mount of transfiguration did see it in vision. That nothing else would produce harmony among the various parts of Scripture bearing on the point. That when He comes He will sit on the throne of His glory;—that throne is the throne of David, and His subjects the tribes of Israel, and the left of the nations.

During the lives of the apostles those twelve tribes were discovered and scattered to the four winds, and have continued so ever since. They were never together during the days of Christ's ministry, nor the lifetime of the apostles, nor since that time.

I next showed from Matt. iii. and 1 Pet. ii. 9, that the generation spoken of had no reference to a peculiar period of time, but to a peculiar people whom John the Baptist styles a "generation of vipers." I showed that generation to be yet existing and as full of venom to-day as they were when Christ taught in the streets of Jerusalem, and that they would remain in this state of enmity and judicial blindness until the fullness of the Gentiles was accomplished, when the Deliverer would come out of Zion, and turn away ungodliness from Jacob, and then that generation would cease.

I pressed friend Allen to show the audience when Christ had sat in judgment, and assembled all nations before Him, as shown in Matt. xxv; Isa. lxiii; Amos iii; Rev. xix. I asked him to show that the sea had given upon its dead—that death and the grave had yielded up their victims at the destruction of Jerusalem; but he dared not attempt it. I also showed that if his position was correct, the judgment was past, the rewards distributed, and we were left without any hope of Christ here or hereafter. The truth is, the Scriptural evidence began to gather so thick and fast around him, that he was glad when evening came. He'll never try that question again I think.

S. V. KELLER.

For the Gospel Banner.

### Mortality and Immortality.

In the *Banner* for July first, I noticed a piece written by *More Anon*, proposing to answer an important question—"Was Lazarus raised mortal?" or was he mortal when made alive again, is the way it should have been understood. I confess that I could not see that the question was answered by him. And I feel that I am in duty bound to say so. Question. Was the man Lazarus mortal when made alive from the dead? we answer that he was. It is now necessary to prove that he was. We will do so in a few words. First. What is the condition of the human family? Ans. Their condition is that of mortality, or man in his fallen nature known as sin in the flesh. Our reason for so stating is because the atonement had not yet been made; sin in the flesh had not yet been condemned. If *More Anon* had answered it thus, he would have put a stop to the mortal resurrectionists that have been troubling him on the subject? Now I will

give him a question to silence their batteries for ever. Question. Was Christ Jesus sinful flesh when made alive from the dead? If mortal resurrectionists cannot prove that he was, then they might as well throw down their hobby. Rom. viii. 3, proves that Jesus had sin in the flesh, and that God condemned sin in the flesh by the resurrection of Jesus incorruptible. We will state just here that mortality exists only by virtue of special law, and that when that law is removed that no one will die unless placed under another law. Proof. Rom. viii. 2, for "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" hence death exists only by law. Now, says Paul, "In that he died, he died unto sin once; but in that he liveth, he liveth unto God." "Death hath no more dominion over him." And as the saints have been made free from the law of sin and death, how can any man claim that they will be mortal when made alive from the dead? Then Christ was not mortal when made alive; neither will his saints be mortal. Rom. vi. 5. "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Had sin been condemned in the flesh, and Lazarus raised under that order, he would have been neither mortal nor immortal; mortality belongs to the body, so also immortality; there is no such thing as mortal life or immortal life spoken of in the Bible; immortality signifies a divine nature; the term mortal denotes an adulterated nature—sin in the flesh. J. PAYNE.

August 12th, 1869.

For the Gospel Banner.

### Report of Wolf River Conference.

According to published notice, brethren and sisters of the faith of "the called out of God," met at Wolf River, Kansas, Aug. 12th, 1869. Preaching the word three times each day, by Bros. W. J. Orem, T. E. Adams, and Wm. P. Shockey. Three were immersed on Monday; one had been sprinkled by the M. E. Church, and two who had been immersed by the Campbellites, (so-called,) without understanding the word of the Lord.

The weather was very warm, and rain each day rendered it very uncomfortable.

Had conference each day—W. J. Orem President, and Wm. P. Shockey, Secretary.

Bros. Wm. P. Shockey, T. E. Adams and J. P. Bitner, appointed as a committee of business.

It was unanimously *Resolved*, that we, the "called out of God," do recommend as ministers in good standing among us, Elds.

Wm. P. Shockey, T. E. Adams, and W. J. Orem.

*Resolved*, that we recommend to hold quarterly meetings in different places through this year to be appointed by the Chairman and Secretary.

*Resolved*, that Geo. Robb, T. E. Adams, and Wm. P. Shockey are appointed to consult the brethren as to the propriety of procuring a tabernacle to preach in.

Bro. W. J. Orem reported;—had preached at several places; baptized four; received \$20.00. T. E. Adams had labored some, been sick part of the time; baptized four; received \$42.00. Neither had kept a strict account. Eld. Wm. P. Shockey had traveled 2006 miles, spoken 171 times, held one discussion, been confined by affliction of wife and self four months, baptized sixteen, received \$462.95, expended for travel \$51.75, leaving net \$411.20, more than \$100.00 of which was sent him by brethren that formerly knew, or were affiliates in the faith with him.

The following circular was reported by the business committee, discussed, and recommended to be sent, with a request to each of the Editors named to publish it.

Adjourned to meet in November, Friday Eve before the third first day.

WM. P. SHOCKEY, Secretary. W. J. OREM, Chairman.

### THE CIRCULAR.

*The brethren and sisters of the "called out of God," assembled at Wolf River, Doniphon co, Kansas, Aug 12th, 1869,*

SEND GREETING:—We appreciate the press as the best medium to disseminate truth; and highly prize *The Herald of Life, The Gospel Banner, The Herald of the Coming Kingdom, The World's Crisis, and The Marturion*—

1. Therefore, we earnestly request all those editors and scribes to write in a plain, fair, and forbearing disposition.

2. Upon all subjects that are controvertible to publish all the writer has written in the article criticised; so that the reader may know what sentiment is being opposed as well as the writer. By no means can it be just to quote detached portions of a writer, and follow it with many columns of review. If it ought to be exposed, then it all ought to be heard.

3. We earnestly recommend that the following subjects be fairly discussed by you:—

*First.* Will the literal Israelites be restored to the land of Canaan, and organized into the kingdom of God?

*Second.* Will the nations of the earth be conquered, and the *left of them* be inherited

by literal Israel, then all possessed by the immortal saints, and the rest of mortal men enjoy the state like Eden for 1000 years on this earth?

*Third.* Will the saints be organized mortal flesh and bones in their resurrection, and then changed to immortality in a moment and twinkling of an eye?

*Fourth.* Will the wicked ever live or rise again; or will they remain in the tomb; and will there be a class called unjust raised from the dead at any time?

*Fifth.* Does the Bible teach that the devil and demons are spirit *entities* of a different order of beings from man.

*Sixth.* Does the Bible teach that when men believe the things concerning the kingdom of God and the name of Jesus Christ, and repent, they should be immersed in water in the name of the Lord?

*Seventh.* Does it teach that the disciples should eat the Lord's supper, annually, weekly, or promiscuously, as circumstances indicate to them?

*Eighth.* Does it teach that the believers should ordain, with or without fasting, prayer and imposition of hands, Evangelists, Bishops or Elders, Pastors and Deacons, till the Lord returns?

*Ninth.* Do the Holy Scriptures teach that the judgment is an investigation and execution; the former being done now, as all live and die, the latter to be done after Christ comes to judge the *living* and the *dead*?

Wm. P. Shockey, Chairman,  
T. E. Adams,  
J. P. Bitner,  
Committee.

P. S. Will Bro. T. Wilson please publish this from the *Banner*?

For the Gospel Banner.

### Correspondence.

Bro. WILSON:—Since my last in *Banner*, I have spent one first-day in Rochester, N. Y., having obtained leave of the Mayor of the city, I spoke in Franklin Square, (a beautiful location,) to an intelligent congregation, who gave profound attention to my message.

And on the last first-day of August, I held a Grove meeting near Fort Niagara, in a beautiful grove on the bank of Niagara River. The people turned out *en masse*, and by their strict attention, they endeared themselves to me. I gave three discourses on that day.

On the first Sunday in this month, I gave two discourses in the town of Porter, to an interesting congregation. This and the Grove meeting was on new ground.

Yours, truly, R. V. Lyon.

P. S. On the 12th of this month I com-

mence a meeting in Jordan, Ind. Brethren in Indiana and Illinois wishing to secure my labors, can write to me at Marshfield, Warren co., Ind. R. V. L.  
Sept. 1869.

### Spiritualistic Pretensions.

Spiritualism proposes to supplant and uproot Christianity, and substitute in its place the worship of demons. Among other questions put to the spirits at the *Banner of Light* office, in Boston, and their answer, as published in the *Banner* for April 10th, 1869, is the following:

*Ques.* Is Spiritualism; as a religion, to supplant Christianity?

*Ans.* Spiritualism, as a religion, I believe is supplant Christianity. The era of the Christi religion is passing away, changing. It will be nothing of its life, nothing of that which the world of mind has need of, but it will part with its dress and become absorbed in the newer and more perfect."

The spirits, through mediums, are making a most persistent effort to destroy the influence of the Bible and the Christian religion.

We are aware that some think we magnify the present and coming influence of Spiritualism; but we are sure, if they knew all we know about its workings, they would think us quite moderate in what we say about it. The final conflict of principles and doctrines—truth and error, Christ and Belial—we are satisfied will be between all of the true followers of Christ, from every denomination, on one side; while their antagonists will comprise the Spiritualists, embracing the great mass of the people, including a host of mere nominal professors of religion, on the other side. It will be a conflict—already begun—between the true and the false, light and darkness, God and the Devil. *Activity* is seen everywhere in the ranks of Satan, while the most of Christ's professed children appear to be asleep. Is it not time to heed the warning to "watch?" Are not the "perils" sufficient to keep us awake? Christian soldier, gird on thine armor for the conflict. This is a time when every Christian should be able to give a Bible reason for his hope.

The Bible informs us that "the spirits of devils [demons] working miracles" are to "go forth unto the *kings* of the earth, and of the *whole world*, to gather them to the battle of that great day of God Almighty." (Rev. xvi. 14.) The next event, in connection with this work of demons, when they may seem to be successful in their plans, is the coming of Christ. At the time when the people generally will have given up the idea that Christ is ever coming *personally*, he says: "Behold, I come as a thief." (Rev. xvi. 15.) Though warned, as in the days



of Noah and Lot, the most of the people will have no more expectation of the personal advent of Jesus, than had the antediluvians of the coming flood, or the Sodomites of their destruction when they gathered about the house of Lot, the night before they were destroyed by fire and brimstone.

Again we say, *awake*, and gird on your armor, and be ready to meet the great foe under all circumstances. Let the cowards flee, but let every true child of Jesus be bravely bold for the right, if he stands alone in the conflict. Victory is sure to all Christian soldiers. But lovers of the world and those who conform to it and seek its friendship and honors, and chase after its silly, ungodly fashions, must not expect to stand when the hour of trial comes. He who will bow and submit to what is wrong, to secure popularity, is unworthy of eternal life with the pure and the holy, who have renounced themselves of "ungodliness and worldly lusts." He who will not bear the cross has no reason to hope for the crown. Said Jesus: "Whosoever doth not bear his cross, and come after me, he cannot be my disciple." (Luke xiv. 27.)—*Prophetic Times.*

### The Bible.

But, say some, the Bible is not from God. Whence came it then? Some say "from bad men" and was palmed off upon an ignorant set of dupes ever ready to receive, without investigation, whatever was offered them. 'Tis strange that bad men should take so much pains to write out their own death-warrant. Why upon every page we read the condemnation of wicked men!

"Provide things honest in the sight of all men," is one of those precepts of the Bible dishonest men hate. The extortioner finds no comfort in the Scripture doctrine of restitution. The drunkard reads his doom in that blessed book. He who deals out the intoxicating draught to his fellow man reads his woe upon its page.

When I can gather grapes of the thorn tree, and figs from thistles—when I can dip sweet water out of a bitter fountain—then, and not till then, will I believe that the best book in all the world was made by the worst of men.

But, say some, "it is not a good book, it is wholly false; the Bible is untrue." Then all I have to say is, that falsehood has done more good than all truth, if the Bible be not true. Others say, "good men have written the Bible, not God." Well, one thing a good man will not do—he may err—he may sin grievously—but he will not wilfully

lie, and die for his falsehood the death of a martyr. Good men never claimed to be the authors of the Bible. Good men have always ascribed to the Bible the title of the "revelation of God."

If bad men did not make it—if it was not the work of good men, then God is its author. This sacred volume, containing a variety of compositions, historical, poetical, judicial, preceptive, and prophetic, written at various times by different persons to whom the ideas were conveyed through a space of fifteen hundred years, stands pre-eminent, and claims our admiration and reverence. The scheme of doctrine and morality of the Bible is so exalted, pure and benevolent that God alone could be its author.

In the Scripture alone is God introduced as speaking in a manner worthy of himself, with simplicity, majesty, and authority. His character as therein delineated contains all possible excellence without any admixture. His laws and ordinances accord with his infinite perfections. His works and dispensations exhibit them; and all his dealings with his creatures bear stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy, harmoniously displayed.—*Extract.*

### The Influence of the Moon.

Mr. Coffin, in his recent book, "Our New Way Round the World," thus writes of the effects of the moon on a man within the tropics. He is in India: "The moon is at its full, pouring its rays from the zenith straight down upon us, with a power that is almost as unbearable as that of the sun at midday. There is no heat in its rays, but they have great effect upon the brain. The blood rushes to the head, and there is a sense of fullness and pressure which, although not attended by acute pain, is exceedingly unpleasant. We find it necessary to keep our umbrellas spread at midnight as well as midday. It is dangerous to sleep in the moonlight in the tropics. In this country we can see new beauty in those words of the Psalmist, expressive of God's care for those who love him: 'The sun shall not smite thee by day, nor the moon by night.'"

☞ A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

☞ By their fruits ye shall know them.

# 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 1, 1869. [VOL. XV. No. 19.

For the Gospel Banner.

## A Reviewer Reviewed.

We claim to have no desire to *trip up* any one, but the interests of the truth sometimes demand a rejoinder. Without this the truth would apparently sometimes suffer. In this or any other controversy we are only solicitous that the truth may triumph, and that so obviously as to banish from our minds all vagueness and doubt. It is in this spirit that we notice some of the statements in the article on page 297 of *Banner*. There is no disguising the fact that the writer has been taught views diametrically opposed to those we have learned. This being so it is plain we cannot both have been taught of God, if either of us have. Some of the objections made by the reviewer have been anticipated in an article already forwarded to the *Banner*. Objection is taken to our position because it "leads to the immediate coming of the Lord." The position of the reviewer is, that "that day is at some indefinite period in the future." We ask which of these positions is the Scriptural one. If that day is at some indefinite time in the future we have no need to "stablish our hearts," as James says. We never hear any one putting off the coming of Christ without thinking of our Lord's parable, in which the evil servant says, "my lord delayeth his coming," or the scoffers of 2nd Peter, "Where is the (fulfillment of the) promise of his coming?" etc. The influx of these doctrines into the church is to be deplored.

A failure to array plenty of testimony is imputed. This is not a scriptural rule. The mouth of two or three witnesses is the Scriptural rule. By this rule everything is to be established. The main point is the use that is made of the scriptures quoted. Do we give them an honest interpretation? or do we wrest them into conformity with pet views of our own?

The writer quotes the following sentence, "It is plain from the above that the days of

vengeance are current now." He does not say that it is not plain. He does not say that the days of vengeance are not current now. He says, "If this is so, and the signs are to be immediately after the tribulation we see no cause yet to allow the Lord's day to be near." The writer does not want too hastily to allow the Lord's day to be near. Why not? The days of vengeance being now current, are they not liable to be brought to a close at any time by the darkening of the sun, and the coming of Christ? The position of Christ is this—"When ye see all these things know that it is near, even at the doors." Now we have seen the destruction of the temple. We have seen false Christs. We have seen wars and rumors of wars, nation rising against nation, kingdom against kingdom, famines, pestilences, earthquakes. We have seen the apostles killed and hated, false prophets, iniquity abounding until it amounts to the mystery of iniquity. We have seen the abomination of desolation stand in the holy place. We have seen the great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. But in brief we have seen everything mentioned in Matt. xxiv., down to the darkening of the sun. All that is in the past we see. What is in the future we see not yet, but hope for, and with patience wait for it. Thus may one man see, things that are spread over eighteen centuries.

Exception is next taken to our position that the Jews are under the last installment of vengeance, national and political, that they are to encounter. Bro. Sweet must take exception to Christ. We have never said any such thing, except in the capacity of a senseless echo. Christ has said, "these be the days of vengeance, that all things written may be fulfilled." What does Christ say in these words? He says first, that the days in question were "the days of vengeance." He says in the second place, that in them "all things written were to be ful-

filled." For ourselves we are so built up in the Christ, that we never for one moment though of ransacking the prophets to see whether Christ had told the truth—to see whether everything written had really been fulfilled—to find out some item that had not been fulfilled. What is more than that we are afraid little progress will be made in convincing us that there is more vengeance yet written. We think Christ's word ought to be final with every one as it is with us. Christ says the same thing in another form in Matt. xxiii.—"Fill ye up the measure of your fathers... that upon you may come all the righteous blood shed upon the earth," from Abel to Zechariah. Again, he says, the same thing in a parable in Matt. xxii.—"He (the king) sent forth his (the king's) armies, (the Romans,) and destroyed those murderers, and burned up their city." Again the same may be seen in the parable of the husbandman and the vineyard, chap. xxi. But lest any one should fasten upon some other days than those intended, we ask the question what are the days of vengeance, and our Lord shall answer. "When ye (ye) shall see Jerusalem compassed with armies, then know that the desolation (abomination of desolation, vide Matthew,) thereof is nigh... For these be the days of vengeance, that (some things written, no, Christ says, that) all things written may be fulfilled." How long do the days of vengeance last? Christ says, "Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles are fulfilled." By what cavil then can we evade the conclusion that the days of vengeance are yet current? Nearly run out they may be, but still they are present. How may we know when the days of vengeance, and the times of the Gentiles end? Let the Savior again answer, "immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light," etc. So besides being days of vengeance they are days of tribulation. For our part we care not whether the Jews are "able to realize" that they are in the days of vengeance or not, we regard more the words of Christ than their sensibilities, forsooth. They may call this the land of promise as they do, we do not believe them. We repose confidence elsewhere.

We are taken to task again for alleging that the Jews will never encounter another dark day. We put it if, in the designated days all things written are to be fulfilled—if they are to fill up the measure, and then suffer for all the righteous blood shed on the earth from Abel down, for what will other succeeding dark days be imposed?

Bro. Sweet is at a loss to comprehend our meaning, when we say that the days of vengeance are yet on the Jews, and that they will not encounter another dark day. We put it in other words. The days of vengeance are yet on the Jews, but when they are ended the Jews will never encounter another dark day. At their end they will say, "Blessed is he that cometh in the name of the Lord." Are we understood now? There is no contradiction here. Leaving Bro. Sweet for a moment we will notice another objection made by the editor on p. 296, to wit, that the great tribulation will follow the advent. Now be it remembered that we have not written a word yet about vengeance or tribulation upon the Gentiles. When we write about the Gentiles our readers shall know it. We have not said whether or no the Gentiles shall have tribulation, and for the sake of keeping fast and close to the subject, we shun all reference to the Gentiles. Now then clearly understanding from Christ himself when the days he was speaking about begin, and when he says they end—viz., the times of the Gentiles, or the darkening of the sun, we reverently ask the Savior, who has been so good to us, and so communicative, for a description in other words of the days he speaks about, and here it is—"then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This is what the Redeemer says, and for our part we would tremble in thought, word, or deed to demand the proof of his word. Thank God we have such implicit, unbounded confidence in His word, that we heartily, unreservedly, and unqualifiedly believe every thing he tells us. This may be very simple on our part, but we are content. Another thing we will say—we will not undertake to prove Christ's words are true. There they are—we have echoed them; accept or reject them.

To return to Bro. Sweet. He objects to our fulfillment of Deut. xxviii. 49. "The Lord shall bring a nation against thee from far." The fulfillment we gave was the Romans under Titus; and what is the objection? "Sixty thousand troops under Titus fail to be that innumerable company whom the Lord is to muster against his land and his people." Suppose they are not that "innumerable company," are they not "a nation from far?" Who will dispute that the Romans were a nation? Moses says nothing about Bro. Sweet's "innumerable company," but he does say something about a "nation from far." We can only guess what is referred to—the prophecy of Gog and Magog in Ezekiel. But this happens at some time

during the millennium. How do we know it? Because Jerusalem is trodden down of the Gentiles until the sun is darkened, and the moon does not give her light. Because their house is left unto them desolate. How long? "Ye shall not see me till ye shall say, blessed is he that cometh in the name of the Lord." How do we know it happens in the millennium? Because it happens after the political resurrection of the Jews—after the whole house of Israel are made one kingdom, under one king—that king, David—so long after, that their land will be covered with unwall'd villages, enjoying millennial rest. To expect the "rest" this side the coming of Christ is too much. Christ is the antitypical Joshua, who will after he returns personally lead the Israelites to their own land, plant them there, set up the kingdom, reign himself over all the earth, with David then resurrected having delegated authority over the twelve tribes, the twelve apostles also having delegated authority, under David, and each one over a tribe. Thus Gog and Magog come against Israel after Christ has come. The nearest words to an "innumerable company" are contained in Rev. xx. 8, where it is said that the nations, Gog and Magog, are as the sand of the sea in number. Surely Bro. Sweet does not refer to this passage, for this takes place when the thousand years are expired. What we would like to know is how the chief prince of Meshech and Tubal could live over one thousand years? Furthermore, this of Ezekiel and of Revelation cannot be the unparalleled tribulation of Matthew, for Christ has the subjects of it, the Jews, whilst Ezekiel and Revelation have Gog and Magog the subjects. Again, the tribulation has already lasted upon the Jews over eighteen centuries, nearly as long as two millenniums.

The next exception that is taken, for almost all we have written is excepted to, is that "the curses and the vengeance are the same." A very needless exception this, for we never intended to intimate that every passage in the Scriptures, where the words vengeance and curses occur, had reference to the same epoch, and the same identical persons and circumstances. What we do mean to say is, that the curses of Moses were fulfilled in the days of vengeance spoken of by Christ. It is therefore clearly of no avail to quote passages because they happen to have the words revenge or vengeance in them. Our reviewer manages to shift the curses and vengeance from the Jews where they properly belong, to the Gentiles where they do not belong, at least so far as the passages in question from Moses

and Christ are concerned. Having done this, he discovers that Titus escaped the revenges and vengeance; but we would ask, why Titus should have vengeance when he was Christ's general, sent to punish the murderers of God's servants, and to burn up their city? The Romans were the people of the prince, (Messiah,) sent to destroy the city and the sanctuary. But the sufferings of the Jews were the common lot of all revolvers. Allowing this to be so, it is something remarkable that the prediction antedates all revolts. When it was given by Moses, these incidents now so common were unknown. But we do not allow this for a moment. In two respects it throw all other tribulations into the shade—it severity and its duration—now over eighteen hundred years. But why should we attempt to convince any who will not believe Christ? Let us rather show that Christ so designates the days he speaks of, and that they are the very days we have made them out to be. For the benefit of the reader we shall endeavor to make this matter as plain as it appears to ourselves. This is the only way to end caviling. Christ, in the first place, says to his audience, When ye (remember the *ye*) therefore shall see the abomination of desolation—what abomination of desolation? The abomination of desolation spoken of by Daniel, the prophet, stand in the holy place. The people Christ was addressing then were to see the abomination of desolation—that Daniel speaks of. What is the use of telling us that the abomination of desolation is yet in the future, and to be set up in a material temple, yet to be built by a people yet in captivity? and all too before the coming of Christ. A pretty way this to heed the admonition of Christ, whose readeth Daniel let him understand. The next stage of our investigations is this. What is the abomination of desolation that Christ's hearers were to see? and we have a ready answer in Lkuc xxi. 20—"When ye (*ye*) shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Who will venture to say that these are not parallel passages, followed up as they both are by the words "let them which be in Judea flee to the mountains." Now then we think our readers ought to consent that Daniel's abomination of desolation was fulfilled in the life-time of Christ's audience. What then does Christ give as the character of those days? "Then when Jerusalem is surrounded with armies, then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," and no wonder, because "these be the days of vengeance (upon the Jews,

for all the blood shed upon the earth from Abel to Zechariah,) that all things (curses, denunciations,) that are written (in Moses) may be fulfilled." When will this unparalleled tribulation end? "Immediately after the tribulation of those days, the sun shall be darkened," etc. But why did not Michael stand up? It is no use to argue against Christ. If Christ says such and such are the days of vengeance, the great tribulation, they are so, and that is an end of it.

As to the time of trouble of Dan. xii. 1, the allusion is doubtless to the same trouble as in Matthew, only we have seen that the time of trouble lasts full eighteen hundred years. Daniel probably having more particularly that end of the period at which the deliverance of Israel occurs, which is at and subsequent to the coming of Christ. When Christ comes tribulation shall change sides—the Jews will emerge from it, and the Gentiles will begin to wring their hands, and call upon the rocks to fall upon them, and hide them from the presence of Him that sitteth upon the throne. These observations may commend themselves or not to the reader; one thing is certain, Daniel has to be accommodated to after Scriptures, instead of the later prophecies being forced into an awkward harmony with Daniel. That no precision is observed in Daniel's prophecy is easy to show. Every idea is strictly true, but the location of the several events lacks precision so as to unfit it for the purpose of setting aside the obvious meaning of Christ. For example, in Daniel two classes of persons are raised from the dead without any apparent interval. After prophecies, more detailed, reveal an interval of at least a thousand years between the resurrection of the two parties. Now are we positively to insist upon the resurrection as Daniel gives it, ignoring and denying all added light? Let us also tone Daniel's time of trouble, but ill-defined, into harmony with Christ's time of trouble clearly defined. "Why did Michael stand up?" we are asked. Such a question is premature until the great tribulation is ended.

TO BE CONTINUED.

From the Messenger of the Churches.

### Concerning the Fulfilment of Prophecy.

I have waited till 1864, '65, '66, '67, and '68 have passed; every day and hour of them clean gone. I have waited to see whether the auguries of the self-styled prophetic expositors were correct, when they told us that there was indication in the Scriptures that on some one or other of those years there would happen great

events, greater than any the world had yet seen. Not merely wars and rumors of wars, revolutions, improvements and inventions, the spread of literature, electric wonders, and so forth; which were all likely enough to come in the progress of human thought, and human experience, and human history; but sudden and complete change to the whole course of ordinary experience, the introduction of a new era marked not only by the fall of the Papacy, and the return of Israel to his own land, but by the coming of the Lord, the resurrection of the dead saints, and the building of David's kingdom. From my boyhood it had been a familiar theorem to me, as simple as arithmetic could make it—"There are 1260 years of the duration of the Man of Sin, the beast and the false prophet, or the Papacy. Those years began in A. D. 609, therefore must end in 1866." At a later date I was told that the 2300 days (that is years) of the treading under foot of the sanctuary and the host (Dan. viii. 13, 14) terminated in 1843. The same person, however, told me a few years later that this termination was in 1863. I have been further informed that every one of those prophetic periods would be run out by 1866, or at latest 1868.

But all those times have passed and *not one of the events* prognostigated (I will not say prophesied) by those "expositors" *has occurred*. The Papacy has not come to an end, the Jews are still in dispersion, the dead in Christ are still sleeping in the dust of the earth, and the heavens still retain the Lord Jesus Christ; the holy city is still trodden down of the Gentiles, and the kingdom of heaven is not yet set up. "No interpretation of prophecy is worth anything which is not sustained *by facts*"; for prophecy is not a prediction of opinions, principles, or feelings, but of tangible and stubborn facts;\* and because those *facts* are totally wanting in this case, I say the "interpretation" is an *utter failure*. Is it not? Would not any reasonable honest man say so whether he be the writer or the reader of such speculations, the patentee or the agent of such inventions. I do not hesitate to call them inventions and speculations, for they are not the words of Scripture at all. There is not a sentence in holy writ about 2300 years, 1260, 1290, or 1335 years, nor about 42 months of years, nor about the Emperor Phocas, nor the "mystic Babylon," nor the "beginning of the time of the end." My counsel to all who have been misled by the speculations of Mede and Elliot, Jurieu, Bicheno, Kieth, and Thomas,

\* Elpis Israel, p. 323.

in this matter of times and dates, is that they should lay the whole scheme aside, with all its curious array of historical, astronomical, and cabalistical notions, which have bewildered the simple and astonished the vulgar; and acknowledge that the year-day theory is utter nonsense, and can afford no help at all in reading the history of the future.

I have indeed been sanguine enough to think that those who held, and even those who published such ideas, would have been frank enough to say they were wrong, and thus prove themselves wiser to-day than yesterday. But I have been mistaken. Instead of this, what have we?—

“We have run through the times [I believe], the 1260 years. Just reflect what was to obtain during the 1260 years, those 42 months of years that John measured when he measured the Holy City. During that 42 months, the Holy City made up of the saints, was to be trodden under foot. You know nothing can be lower than that which is underfoot; it is just on a level with the ground—the very dust or dirt upon which we tread. This has been the fate of God’s holy ones, God’s saints, God’s holy community, the Holy City, for 1260 years, so that they could not develop themselves as we can now. They had to labor under all disadvantages, without much organization; a scattered and down-trodden people, like the Jews themselves, oppressed and despised. How is it now? Why, that period having elapsed, we can stand up in the face of the world and maintain the truth without being trodden down; for we have equal rights, equal privileges, and as ample scope as any other denomination. Here, then, is a sign, that although Christ, at the end of the forty-two months, did not come as a flash of lightning, yet that the truth, which was before as the dust under the feet of the popular party, has asserted itself, and has been placed upon its feet, and maintains itself in the face of the enemy. This is the first step announcing the coming of Jesus Christ to his own people. He does not come to the enemy, he comes to those who are accredited by the word; to those who have believed the truth and obeyed it. While these results are developing in our own day and generation, they constitute a preparation to receive Jesus.”\*

Is this the thing we have been looking for? Is this our hope? To “have equal rights, and as ample scope as any other denomination?” We had this 20 years ago, 30 years ago, 50 years ago, it was in the days of our fathers. John Thomas wrote in 1849, “There will be no delay of the resurrection on account of the continuance of the *Beast*, because it will be destroyed out of the way by the ‘saint democracies’ when that period elapses.” This was a definite hope and boldly spoken; a good hope, provided the time of its fulfillment were well accredited. Far better than the utterance of the same man in 1869—“Although

Christ, at the end of the forty-two months, did not come, yet the truth has asserted itself, and has been placed upon its feet, and maintains itself in the face of the enemy.”

What, are all those grand things which are to mark the end of the forty-two months of “the beast,” that instant judgment and signal destruction upon it, and that glorious hope of the coming of the Lord to be frittered away to a mere “prediction of opinions, principles, or feelings,” or even of the setting of the truth upon its feet! This is a poor apology for a failure in correct speculating. But we prefer not to be cheated out of our hope in that way. The word God and the prophecies of his servant abide forever, and we shall have them their plain, honest utterance, rather than the *bosh* of popular orthodoxy served up in this new form.

A reason has been contrived for this delay of the Lord’s coming, and the non-occurrence of the looked for events; or, in other words for the failure of the calculation and augury regarded them. It is thus expressed:—

“A. D. 1866 has been signalized by epochal events characteristic of the termination of the little horn period, though it has not brought the consummation. The mistake was in expecting the occurrence of the advent and resurrection immediately 1866 was attained. This was a natural mistake in view of the fact that the period terminating at that date was prophetically determined to elapse *before the event would occur*. It was not seen that their occurrence immediately on the termination of the period was not a prophetic necessity. The analogy of former dispensations shows that it was not. The expiry of former periods has not been marked by the predestined sequel at once in a mature form; but by a *new phase of events leading in the predestined direction*. Israel left Egypt 80 years after the expiry of the period specified in the word to Abraham, 400 years; the restoration of Israel from Babylon was not accomplished for 70 years after the period (70) fixed as the duration of their captivity; but in both cases *events tending to the development of the foretold results signalized the exact ending of the period*.....

In the present case, all we need look for in this respect is transpiring before our eyes. The events prophetically characteristic of this termination are the facts of contemporary history. Papal ascendancy is at an end in the world of politics, secular and ecclesiastical. It came to an end in 1866 with the blow which levelled Austrian domination in Germany. The Prussian sword cut the Concordat, and in the discomfiture of Austria smote to the ground the prop which for over 1000 years has maintained the temporal supremacy of the court of Rome. This is an eloquent sign of the times, which derives additional significance from the concurrent downfall of the Church in Italy, Spain, and England, and the uprise and prosperity of the truth. But of the exact date of the Lord’s appearing we have no definite information. We are without mistake, in the era of that wonderful advent, and it may be the occurrence of any day; ‘but of that day and hour knoweth no man.’”\*

\* “Dr. Thomas in the Christadelphian Synagogue in Birmingham,” see *Ambassador*, August 1869.

\* R. Roberts’ Preface to the 5th edition of the Twelve Lectures.

Yes, "of that day and hour knoweth no man," and therefore no man should have pretended he did. "The mistake was in expecting the advent and resurrection immediately 1866 was attained." But who led them to expect it? Have they not been blind leaders of the blind? Such confession of mistake is very good, if it were the whole honest confession. It is now discovered that there was no "prophetic necessity" for these occurrences immediately at the time which was said. Then that time need not have been spoken about. Let it pass.

But we have less patience with an attempt to sustain this bungling and uncertain style of "interpretation" by Scripture precedent. The cases cited of alleged indefiniteness about God's words and their fulfilment are, however, no examples of that at all. Did not the Lord "turn again the captivity of Zion" immediately the 70 years were completed? He did; and in that very year—see 2 Chron. xxxvi. 20, 23; Ezra i. 1, *et seq.* The proclamation of Cyrus was "an eloquent sign," indeed; but it was something which all the world could see and hear, and which Judah could feel, and did feel. But the eloquent sign of the time of "Israel's second exodus," said to be seen in the facts of contemporary history transpiring before our eyes, is so infinitesimal and fanciful that only those of clairvoyant perceptions can discern it. The "cutting of the Corcordat," and even the "levelling of Austrian domination" have introduced no "*neo phase* of events leading in the predestined direction." The modern Cyrus has not even been concocting a proclamation these two years and a half. What is "the epochal event," the one epochal event which has signalized 1866 or the time since? We should like to see that event told in Bible words.

Again, we deny that Israel was *afflicted* in Egypt more than 400 years. Here are the statements of Scripture:—"It came to pass at the end of 430 years, even the self same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt," Exod. xii. 40, 41. In the beginning of that period "Israel dwelt in the land of Egypt, in the country of Goshen, and they had possessions therein, and grew and multiplied exceedingly," Gen. xlvii. 27. This was according to the royal will, and in the pick of the fertile land of Egypt (verses 5, 6). But "Joseph died, and all his brethren, and all that generation" which came into Egypt,.....and "there arose up a new king over Egypt, *which knew not Joseph.*" It was he who "set over

them taskmasters to afflict them with their burdens." The historian and the prophet agree; the evil entreating of Israel did not begin when Israel went into Egypt. Let us hear no more excuses for human errors and conclusions drawn from the uncertain issue of the words of God. This is the beginning of scepticism, and the loosening of the solid foundations of the truth.

If the Austrian power has been the prop which sustained the temporal supremacy of the Pope, it failed to give this support long ago. It is now twenty years since that power of the Pope has been sustained by French, not Austrian soldiers. I hope those prophetic "interpreters" are not going to manufacture history as well as exposition. Brethren, beware of the necessities of the year-day theory, and all its shifts and dovetailing; and let us take to the simple, honest word of the living God, which liveth and abideth forever, and which needs no alteration and correction by any new edition of it, although published by a prophet of God, or an apostle of Jesus Christ.

Geo. Dowie.

### Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

#### PART V.—CHRISTOLOGY CONTINUED.

##### "TO BRING JACOB AGAIN."

"And now saith Yahweh that formed me from the womb to be his servant, to bring Jacob again to him, that Israel may be gathered unto him, and that I may be glorious in the eyes of the Lord, and my God shall be my strength," Isa. xlix. 5.

Another portion of the mission of the Anointed One, is to bring the house of Jacob back again from their dispersions and wanderings, to the God of their fathers, and to his holy land, from which they have been driven on account of their backslidings and transgressions. In the passage above quoted and its connections, it is very clear that the Messiah is the person alluded to, and that he is the servant of the Eternal One, also that he in that capacity is to labor for the gathering and salvation of Israel; that he is to apparently fail, to be degraded, to be despised of those for whom he labors, and even to be hateful to them, and held in abhorrence; yet finally to triumph, and those who despise him are to worship before him. Such seems to be the import of the following. "Then I said, I have labored in vain, I have spent my strength for naught and in vain, yet surely my judgment is with the Lord, and my

work with my God. \* \* \* And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith Yahweh, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of Yahweh that is faithful, and the Holy One of Israel, and he shall choose thee," Isa. xlix. 4-7.

If we look at the history of "the man of sorrows" as recorded in the New Testament, we have brought to mind a forcible realization of a portion of the foregoing. Jesus of Nazareth came to his own people, the Jewish nation. He presented his claim to them to be the One whom the Eternal was to send to be their Redeemer and Deliverer. He wrought mighty works among them, he reasoned with them, pleaded with them, reproved, rebuked them for their backslidings, wickedness, and hypocrisy; yet they refused to acknowledge or receive him; "He came to his own, and his own received him not;" a few believed. "To as many as received him gave he power to become sons of God." But the nation abhorred him, "He labored in vain, he spent his strength for naught and in vain."

Said Jesus on one occasion, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 37-39.

Notwithstanding the many great and precious promises held out to Israel; notwithstanding the long cherished hopes and anticipations of that nation with reference to the blessings to come upon them at the advent of the Messiah; yet so humble were the circumstances of his birth, so unpretending, so lacking in pomp and ostentatious display the character of his life, that they turned the deaf ear to the claims of Jesus of Nazareth, denounced him as an imposter and a blasphemer, and finally caused him to be put to death. To all appearance "he labored in vain, he spent his strength for naught and in vain;" yet the language of the prophets causes us, not to despair of the ultimate accomplishment of all that is predicted. "To him whom man

despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship," because the Eternal One, the faithful, shall choose him that is despised and rejected of men.

The prophet David says, concerning the Messiah, in Psalm cx., who, he says, is to sit at the right hand of the Eternal until his enemies are made his footstool, "Thy people shall be willing in the day of thy power." In the day of humiliation, when he was manifested as the "man of sorrows," his people Israel were not willing to receive him, but in the day when he will be manifested in power, as the "man of war," his people will be willing.

The prophet Isaiah says, "There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his root and the Spirit of Yahweh shall rest upon him.....with righteousness shall he judge the poor, and reprove with equity for the meek of the earth," Isa. xi. 1-4.

This language it is admitted by all who profess to believe the Bible, is spoken with reference to the Messiah and his glorious reign. In that day we are told in the context, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." We are also told that this root of Jesse shall be set as an ensign of the people, to which the nations shall seek, and his rest shall be glorious. "In that day Yahweh shall set his hand again the second time to recover the remnant of his people,..... and he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The prophet Jeremiah says, chap. xxiii. 5, 6—"Behold the days come, saith Yahweh, 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."

Again, this same prophet says, "He that scattered Israel will gather him, and keep him as a shepherd doth his flock, for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he," xxi. 10, 11.

The prophet Hosea says, "The children of Israel shall abide many days without a king, and without a prince..... Afterwards shall the children of Israel return and seek Yahweh their God, and David their king, and shall fear the Lord and his goodness in the latter days," Hosea iii. 4, 5.

The Eternal One says by the Spirit through the prophet Amos, that in the day in which he will raise up the tabernacle of



David that has fallen down, he "will bring again the captivity of his people Israel, and they shall build the waste cities, and inhabit them.....And I will plant them in their own land, and no more shall they be pulled up out of their own land," Amos ix. 12-15.

The purpose of the Eternal as revealed through his prophets, is to bring Israel back again to him in connection with the reign of Messiah, and he, Messiah, is his servant or instrument to accomplish this.

In the New Testament we have recorded the language of a prophet, who, says with reference to Jesus of Nazareth, "Let thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel," Luke ii. 29-32. We also read in another place that he should be called Jesus, because he should save his people Israel from their sins, (that is, from the consequences of their transgressions.)

This name Jesus, as we have shown before, literally signifies, "He Shall Be Salvation."

The bringing of Israel back, and planting again that nation on their own land, we see is clearly taught to be a part of the mission of the Anointed One, and is consequently one of the things pertaining to the name of Jesus Messiah, and necessary to be believed in, in order to an intelligent obedience of the truth. It is a very easy matter for persons to say they are Christians, or that they believe in Christ, but there are very few that take into consideration what is involved in believing in Christ. Can we believe in Christ, and deny the mission of Christ? Can we believe that Jesus of Nazareth is the Christ, and deny that he will fulfill the mission of Messiah? Most assuredly not. Let us examine then more thoroughly the record of the revealed purposes of the Deity, having the assurance that while "the secret things belong to Yahweh, our God, the things that are revealed belong unto us and to our children."

TO BE CONTINUED.

### "Left Over."

Unto what? "To the coming of the Lord." Such is the literal rendering in 1 Thess. iv. 15. Who are the "left over?" "We the living;" *i. e.*, somebody will live to see Him come. Somebody will never fall asleep—never taste of death. Somebody will escape death-bed, shroud, coffin, and the grave. Somebody will never be mourned for, or their names carved upon

the marble tomb. Somebody will experience that last mysterious rapture into the air. Somebody will clasp angel hands, and out of living homes, not open graves, will be caught up, up, to join the celestial escort, and see the King of kings. Lost in the world—lost in the glorified bards, lost in the ambrosial, sun-bright sky, lost heavenward. Who ever heard of such a thing? Oh, yes! one of old went up in a chariot skyward, and men on earth saw him no more—type of the living left over unto His epiphany. And the same chariots are waiting to carry up the saints of God to the marriage supper of the Lamb. Then will the happy union be complete. "So shall we ever be with the Lord." We were separated from the object of our love—Jesus. Descending with him to the rejoicing hills of Palestine, we shall evermore share in the joys and glory of his blessed reign on earth. O ye weary, and worn, and sad, cheer up. Ye sick and suffering and bruised, be of good comfort. Ye who wrestle in agony, hold on a little while and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then if "left over," there cometh the unspeakable glory and everlasting rest. I beseech you not to cease to WATCH.—*Sel.*

---

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

---

October 1st, 1869.

---

### "The Faith" defined.

CONTINUED.

In the further consideration of this subject, and to show that "the faith" is "the substance of things hoped for" by the fathers, and the inspired men of the Hebrew nation, we shall refer the reader directly to "the faith once delivered to the saints," for which Jude exhorts Christians to earnestly contend. And as Paul declares that in preaching the gospel he had said "none other things than those which Moses and the prophets did say should come," we are thrown back upon the Old Testament Scriptures in order to find out definitely what that *faith* or *gospel* is. Hence it is that

"the Scriptures (Old Testament) are able to make us wise unto salvation, through the faith which is in Christ Jesus."

There are some religionists who teach that everything necessary to be believed for salvation is contained in the New Testament. But this is not so. Such persons are ignorant of the gospel. Jesus himself told the Jews that if they believed not Moses and the prophets, neither would they be persuaded though one rose from the dead. He even chided his chosen apostles with being "slow at heart to believe all the prophets have spoken. . . . And beginning from Moses and through all the prophets, he explained to them in all the Scriptures the things concerning himself," Luke xxiv. 25-27, 44-46. In fact, the gospel is the proclamation "concerning Jesus Anointed, according to the revelation of the mystery, which was kept secret in the times of the ages, but now is made manifest, and through 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. In making known this hidden mystery it is necessary to appeal, as Jesus and his apostles did, to Moses and the prophets. It cannot properly be made known without doing so. That man's faith is not of God which is not based on what God have revealed in the Old Testament Scriptures.

We have before defined the faith to be the things concerning God's kingdom, and the name of Jesus Anointed, and that these things were preached and believed as the gospel of salvation, and further we find that it is "the hope of Israel," and "the hope of the promise made of God unto the fathers;" which hope is founded on the covenants of the promise made with Abraham, the father of the Hebrew nation, and with David, the king of Israel.

Paul when writing to the Galatians says, "the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed," chap. iii. 8 This is quoted by the apostle from

Gen. xii. 3. This was indeed good news to Abraham, but it required further elaboration in order to be understood. So after Abraham had obeyed the command given him to leave his father's house, and to go into another country, on his arrival in the land of Canaan, the Lord appeared to him again, and gave him another promise—"Unto thy seed will I give this land," ver. 7. And some time after this, he was told to look from the place where he then had pitched his tent, "northward, and southward, and eastward, and westward; for the land which thou seest, to thee will I give it, and to thy seed FOREVER," xiii. 14. The covenant made by sacrifice, and the extent of the territory are described in chap. xv. The reader will perceive that it is *bona fide* territory or land that is spoken of—a territory that is even now in existence; and can be examined, measured, and located as any other land. If language means anything Abraham understood that this promise was made to him personally, and to his posterity—though "as yet he had no child." But it is said of him, that "he believed God, and it was counted to him for righteousness." That he understood the promise is evident from the question which he asked, when it was said to him—"I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" Then Abram was told to prepare a sacrifice in a certain manner, which was done, and then this promise was solemnly ratified.

For what purpose was this promise of the land of Palestine given to Abraham and his seed, seeing he died without possessing it, and so also Isaac and Jacob? for we read, "by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise," Heb. xi. 9. Evidently for a *future* inheritance, when it would be a "better country, that is, a heavenly one." They did not then receive the fulfillment of the promises, but they saw them afar off. They believed God. Jesus

said that Abraham saw his day and was glad. He did not mean the day of his humiliation, suffering, and death, (though that was prefigured in the sacrifice of Isaac on Mount Moriah,) but rather the day of his exaltation and glory. That will be the time of joy and gladness for all the saints of God, and "the blessing of Abraham" will also come upon all nations. The *land* will be the territory of the kingdom of God, the locality for the city of the Great King, and consequently is one of the things which concerns the kingdom of God. It is the land which lies between the river of Egypt and the Euphrates. Gen. xv. 18. There is no mistaking it. It cannot be spiritualized, or figured away. Men may talk and sing about a Canaan in the skies, as much as they please, and fancy that at death they will go there, but it is all delusion; the Word of God says nothing about it. The promise which Abraham, Isaac and Jacob believed and died fully persuaded of, was that they should have the *land* of their sojournings for an everlasting possession. Yes, the lands on which they pitched their tents, on which they pastured their flocks and herds, in which they are now resting, until the Seed shall come in power and glory, as "the Resurrection and the Life."

We refer the reader to Gal. iii. 16, which reads—"Now to Abraham and his seed were the promises made." The apostle quotes from Gen. xiii. 14, 15. But in order to meet the caviller who might say, that Abraham's seed had already possessed the land mentioned in those promises, Paul says—"He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." If we allow the apostle to be good authority on this point, then the promise does not refer to the numerous seed of Abraham, nor to their possession of the land. He limits it to the Christ. The everlasting possession belongs by promise to Abraham and Christ. The Israelites were tenants only—not inheritors. Their right of possession was given through the law. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise," Gal. iii. 18. The promise has been made, and solemnly ratified and confirmed by sacrifice and an oath, that God would give that land on which the fathers lived and died, as an everlasting possession to them, and their seed, the Christ; therefore that word cannot be broken. Abraham died without any inheritance in that land, "no, not so much as to set his foot on," Acts vii. 5. Jesus, the Christ, "came to his own (land,) but his own (people) received him not;" they cast him out of the vineyard, slew him, and seized on his inheritance. John i. 11; Matt. xxi. 38, 39. But God interposed, and raised him from the dead, gave him a seat at his own right hand, until the times of restitution arrive, and then he will send Jesus Christ to claim the land and kingdom, and to restore all things as at the first. Then the fathers who died in faith, and the Christ, with those who are Christ's, will enter upon the everlasting possession of the inheritance.

"The faith" then includes a knowledge of the things included in the covenant made with Abraham, concerning the land, and the blessing of the nations through him and his seed, the Christ. Who can be said to preach the gospel, and leave out the covenants of the promise? Does not he pervert the truth, who says that the *promised land* is above—or that it is a spiritual inheritance or country, and not lying between the Nile and the Euphrates? And even if he should admit that to be the locality, still if he contends that it is to be burnt up, with all the wicked, at the coming of Christ, does he not nullify the truth, and make it impossible for the promise to Abraham to be fulfilled—that in him and his seed all nations should be blessed, and that they should possess *that land* forever?

Another important item of "the faith," is the covenant which Jehovah made with David, the king of Israel, as contained in 2 Sam. vii, wherein David is promised that his house and kingdom shall endure forever. The kingdom of David was a literal one—it was over the twelve tribes. David

had no other idea than that the covenant related to his kingdom and throne, and the nation of Israel. The prayer of David, contained in the latter part of the chapter, fully proves this, as well as many references to it in the Psalms. Was he deceived? Do modern preachers know more about it than he? Then again Jesus was emphatically the Son of David,—*that son* referred to in the promise. This is evident from the account given of his conception and birth. Gabriel announced to his mother Mary, even before his conception, that she should have a son, whose name she was to call 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. And at his birth, shepherds and eastern Magi were guided to Bethlehem, the place of his nativity, and were informed and believed that the infant born, was the royal heir to the throne of David—the King of the Jews. Now we know that Jesus claimed to be the Son of the Highest, and that his claim was substantiated by the most startling and stupendous miracles. He said the works that he did spoke for him. But he had many witnesses. John the Baptist who went before him, as the "voice of one crying in the wilderness, prepare ye the way of the Lord," pointed him out to Israel as the Messiah. The Father himself also testified, "This is my beloved Son, in whom I am well pleased." Demons even acknowledged him to be the Son of God. His disciples too confessed him to be the Son of the living God—the Christ—the king of Israel. But more potent than all other testimony, was the fact that he did more and greater works than any other man, in confirmation of his claim that he was the Messiah of the prophets. He witnessed the good confession at Pilate's bar, and sealed it with his blood. He expired in weakness on the cross, amid the scoffs and contempt of his own countrymen, and was apparently unable to vindicate his claim, which formed

the accusation inscribed in three languages over his head,—“This is Jesus of Nazareth, the king of the Jews.” But God raised him up again on the third day, thereby proving him to be his own Son; and as Peter shows for the express purpose that he may sit on the throne of his father David. See Acts ii. 29, 30.

We call the attention of the reader to a few points already alluded to as forming items of "the faith."

1. The promise that in Abraham all nations should be blessed. Gen. xxii. 3.
2. The nations were to be blessed in Abraham's Seed. Gen. xxii. 18.
3. As a means for the accomplishment of that glorious design, the land of Canaan was promised to Abraham and his Seed. Gen. xii. 7; xii. 14, 17; xv. 7; xvii. 8, &c.
4. The Seed to whom the promise was made was the Christ, Gal. iii. 16.
5. Neither Abraham nor Jesus, the Christ, have yet come into the possession of the inheritance, but are waiting until "the times of the restitution." Acts vii. 5; Heb. xi. 13.
6. The inheritance is composed of the territory lying between the river of Egypt and the Euphrates. Gen. xv. 18.
7. That is the heavenly country to which Abraham, Isaac, and Jacob looked—not as it then or as it now exists, cursed under Gentile rule and superstition, but as it will be under the reign of Abraham's Seed, the Christ.
8. That the Gentile idea of the inheritance, a Canaan in the skies, is a delusion, and is no part of the covenants of promise, and not contained in "the faith."
9. That the covenant made with David related to his throne and kingdom over literal Israel, and not to something beyond the stars.
10. That it confirmed the royalty to him and his house forever.
11. That one of his seed should reign on his throne forever.
12. That this should be accomplished in David's presence.
13. That Jesus of Nazareth was really

the covenanted Son of David and of God, and that he will yet sit upon the throne of his father David.

14. That the possession of the throne of David, and to reign in his kingdom over the tribes of Jacob, implies possession of the territory which was promised to him, and his father Abraham.

15. That before Abraham can inherit the land, or the kingdom be established in David's presence, both those patriarchs must be raised from the dead, even as Jesus was.

16. This resurrection to life and incorruptibility will enable them to inherit the land and kingdom for ever, according to the terms of the promise.

We leave a few more ideas on the subject for another number.

EDITOR.

For the Gospel Banner.

#### Christadelphianism---a Review.

A short time ago, I had the satisfaction of taking a synopsis of a sermon, preached by a Christadelphian friend, viz., George Moyer, who is here agitating the subject of "Mortal Resurrection and Future Investigating Judgment."

His text was Acts xxiv. 15, "And as he reasoned of righteousness, temperance, and the judgment to come, Felix trembled." He went on to say, that all persons that ever had, or should have any knowledge of the truth, or God's plan of salvation, whether they belonged to the household of faith, or not,—whether they had been baptized into Christ or not,—or become members of his body, it made no difference. If they only had trembled at a hearing of the truth, as Felix did, they must "come forth unto a resurrection" either of life or condemnation, "to tell the story of their lives," by verbal account, and be judged therefrom. He does not believe what the True Witness said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, (or judgment, as rendered by King James, Douay, or Diaglott translations,) but is passed from death unto life." (John v. 24.)

He next made a few remarks on Psalms xlix. 10, &c., to show that some were not entitled to any resurrection at all; and quoted from Rom. ii. to prove that in the resurrection, some receive "eternal life," and some "tribulation and anguish," and

finally "second death." Such are the confutations of Paul's teachings by teachers of "a gospel," which is not the gospel.

Paul says, "To them who by patient continuance in well-doing seek for glory, and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man which doeth evil; of the Jew first and also of the Gentile," Rom. ii. 7-9. Now I would like to know if God has not brought tribulation and anguish upon the Jews. For Paul says it "came upon them to the uttermost." Then was it not upon them first, and will not God send tribulation and anguish upon the Gentiles, when their fulness comes in. For "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." (2 Thess. i. 7, 8.) Where was there ever a nation or people who were not cursed in turn for their evil deeds? "Salvation is of the Jews."

This preacher also quoted largely from Dan. xii. and John v. to prove a simultaneous resurrection or standing up of two classes. He asks the question "How can beings experience shame or age-lasting contempt, unless they are raised mortal and die again." Now if he would read the last verse of Isaiah, he would learn how they experience age-lasting contempt. The Scriptures nowhere teach that they must experience it, but that "They shall be an abhorring unto all flesh," Isa. lxvi. 24. Also Isa. xxxiv. 8-10; Rev. xiv. 10, 11; xix. 3.

He asks the question "whether God can identify such a thing as mortality in the dust of earth?" Here is prying into the things that belong to God. Did not the first Adam lay before God a dead soul? and was it not as possible for Adam to be "born of the Spirit," made immortal, as it was for God to breathe in his nostrils the breath of life? Jesus lay dead in Joseph's sepulcher three days and three nights, a dead soul, before God His Father, who raised him from the dead, "according to the Spirit of holiness," (Rom. i. 4,) and became the first-fruits of them that are his, so in the resurrection, "every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming." (1 Cor. xv. 23.) I believe with Paul "the dead shall be raised incorruptible," ver. 52. If Jesus was raised mortal from the state of death, then he could not have been the first-fruits, because others were raised to life before him.

Oh! let us be careful how we digress from the truth. Let us therefore as we have "received Christ Jesus the Lord, so walk in him; rooted and built up in him, and established in the faith, as we have been taught abounding therein with thanksgiving," Col. ii. 6, 7. Amen.

Waterloo, Iowa.

J. M. FIKE.

For the Gospel Banner.

### Christadelphians shorn of their Strength.

A number with whom I am personally acquainted, who formerly embraced "the faith once delivered to the saints," "went out from us," having embraced another gospel, which, as the apostle Paul says, (in qualifying the same,) is not another, but is simply a perversion of the gospel. See Gal. i. 6-9. For proof of the same, the reader is requested to compare their views of the doctrine of the resurrection of the saints, (*from among the dead ones*, Dr. John Thomas' version, which makes it a barrier still worse to overcome, if possible, than King James' version,) and recorded in 1 Cor. xv. 42-45 viz.;—"So also is the resurrection of the dead, 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*; it is sown a *natural* body, it is raised a *spiritual* body. And so it is written, the first man Adam was made a *living soul*, the last Adam was made a *quickening spirit*."

Here is an antithesis established which defies all the sophistry of this new school to set aside. According to their new theology, it must be read after this fashion;—it is sown in *corruption*, it is raised in *corruption*; it is sown in *dishonor*, it is raised in *dishonor*; it is sown in *weakness*, it is raised in *weakness*; it is sown a *natural* body, it is raised a *natural* body. And so it is written, (in their bible, or in their version) the first man Adam, was made a *living soul*, the last Adam was made a *living soul* also; as the antitype of the first-fruits was raised *mortal*, consequently the harvest must correspond. All can readily see that it is not only without warrant, but out of harmony with all common sense rules of interpretation.

I will here introduce the testimony of D. P. Hall. From the platform which he erected in 1854, in his book entitled "Man not Immortal, a shield against the seductions of modern Spiritualism;" also in his second revised edition in 1864, the same rules are adhered to. In this edition, the latter clause of the title page is altered, so as to read, "Man not Immortal, or the Bible testimony concerning his nature and destiny." In

chap. i. after speaking of the subject of man's inherent immortality, and the importance of searching for the Bible testimony for the same, he says, "The only question which the conscientious believer in the truths of the Bible deems it important to ask, is, What saith the Scriptures?" He, [Hall,] is perfectly willing to submit the question to Moses, Isaiah, Christ or Paul, or any and all others who have spoken in the name of the Lord, or were moved by the Holy Spirit. But before inquiring what these witnesses have spoken he said, "let us reflect a moment upon the *manner* of interpreting their testimony. Is the language of these witnesses to be understood in the most *obvious and literal sense*? And why not, we ask? Have we any more authority for giving their language a *secret or mystical* interpretation than we have the language of any living speaker or writer of the present time. . . . If one writer or speaker may be interpreted in this way, [mystically,] certainly all others may; and where will this mysticism end? Only where imagination and fancy terminate. Different individuals, equally honest and intelligent, may faithfully investigate the scriptural bearings of any question, but being governed by *different rules* of interpretation, they must of necessity, if faithful to their own rules, differ in their conclusions." He says further, "a remedy exists for all the jargon incident to the different rules of interpretation; it is to be found in the fact of adhering strictly to the principles of interpretation." Says he, "We submit the following rules as being absolutely necessary in the study of the Holy Scriptures, in order to arrive at the truth on this, [immortality subject,] or on any other subject.

1. Give the language of the inspired writers, its *plain, obvious and literal* import.
2. Bring all classes of figures to harmonize with the literal.
3. Study the Bible by subjects, tracing them through the entire book, and having ascertained the harmonious teachings of all the inspired writers on any subject, you must have the truth upon that subject." Pages 1, 2 and 3 of his book.

These were the rules which he adopted at the dates herein named. At these dates he was a host in himself; though small in stature he was considered a giant in strength. This was before he was shorn (Samson-like) of his strength, by the adoption of Dr Thomas' flexible, loose-jointed, and disjointed rules of interpretation, whose ever-varying rules, like the hues of the camelion, are well adapted to furnish him with new hobbies to ride; and his fancied knowledge of the Hebrew and Greek enables him

to soar high above any of his followers. He belongs to the privileged class of originating his own rules, and of making new-coined words and phrases, and of affixing to them their local and relative value, leaving the standard dictionaries in the shade.

Mr. Hall told me, about fifteen years ago, that he had a confab with a Spiritualist, who used many words not known in common parlance, in order to sustain his peculiar views—words *peculiar to the spirit world*. He said in reply to him that all Bible subjects or ideas could be sustained, demonstrated and clearly explained to the capacity even of a child, without any special interposition of the spirits of dead men, or of using any word not clearly defined in the standard dictionaries. When D. P. Hall used the sword of the Spirit, and took it by the hilt, he used to slay his thousands; but two or three times at meetings held at Le Roy, Wis., which I attended, he *virtually* repudiated his former rules of interpretation. It is true he said at one time that he would not endorse any doctrine but what he could read out plainly from the Word; as, for example, he read several passages of scripture, in proof of the restoration of Israel, baptism, etc., of which we were all agreed; but when I requested him to read and join the words mortal, and corruptible, with 1 Cor. xv., beginning with verse 42 as before introduced, he said he could easily do it. He then took a Greek Testament and read something. I told him that was not fair play, as he read the orthodox doctrines, as samples in English, why not this? His reply was by the interrogation, "what objection have you to the Greek, seeing the New Testament was written in Greek?" I told him none at all; but he must not think, because I was unacquainted with it, that he could hide under this fog, as he was not at all fond of showing his hand in this direction with any opponent who did understand it as well as himself. I got weary in trying to have him explain his new theory, as he was wont to do on the life and death question, and kindred subjects; but when I pressed the question of the mortal resurrection of the saints, he would invariably put on his elongated face, and introduce the awful solemnities of the judgment! a second edition of the orthodox hell theory to frighten withal; unjustly accusing his opponents of denying the judgment; and when I would follow him through the fog which he endeavored to raise, and give his version of the judgment, he would start back to the first-named theory, and say that the judgment being located *after death*, it required a mortal resurrection of the saints to carry out the programme. In this way he estab-

lished a circuit by which he could occasionally deal out a stray shot, and again disappear in the smoke. This was virtually confessing that the great and mighty superstructure was not based on a plain "thus saith the Lord;" but *his view* of the time of the judgment necessitated a mortal resurrection; and further, as he said at Le Roy, in June, 1867, without warrant from the Word, and contrary to its teachings, in the following, and many other portions of scripture, viz., "For if the dead rise not, then is not Christ raised; then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men the most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept," 1 Cor. 16-20; also in verse 23, "But every man in his own order; Christ the first-fruits; afterwards *they that are Christ's* at his coming." Query. Now, how could they be known to be Christ's on his hypothesis? In full view of these and other plain Scriptures he said that he and all of us had always been mistaken in supposing the resurrection to be the great center or hub; it ought to be *removed to the judgment seat*. Here, said he, is where the great mistake has been made. But to keep up still the appearance of consistency after cutting loose from the former moorings, viz., the resurrection, as the great center or hub, and changing it to the judgment seat, he said, that the apostle Paul taught that *after death* came the judgment, quoting Heb. ix. 27, as proof of his position.

But let any candid inquirer after truth, (unsophisticated with any new fangled theory,) sit down and carefully read this chapter and compare it with its parallel passages, and he will fail to find any thing relative to a *general* judgment, whether of saints or sinners, according to orthodoxy, (self-styled,) or to meet the necessities of this new sect—the judgment of *the household*, including *good* and *bad christians*, as they are *necessitated* to call them. Any one can at once see, that the whole chapter of which this passage forms a part, is a contrast between the priesthood under the law, or the old covenant, and that under the new,—the typical and antitypical priesthood, as the verse following clearly shows, "so Christ (in like manner) 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. It is clearly deducible from the foregoing that there can be no point at all, to *look for him* unless their sins had gone "beforehand to judgment," (trial,) while with the wicked, (or the *bad christian of the household*) their "sins will

follow after," at the end of the thousand years, according to the testimony of the Revelator. Rev. xx. 5. We would ask in all candor and sincerity where is the time and the place of the judgment of those who will live till the appearing of Christ? On the hypothesis of a necessity of mortality for the rendition of judgment, their characters must have undergone a previous investigation, and the judgment (reward) is the change from mortal to immortality! This is to be done too "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."

Another question we would respectfully ask our Christadelphian friends, what is the great difference in the relative position of those two classes—those who sleep in the dust, and those who are alive and remain until the coming of Christ? If one class is of necessity judged while mortal, why not the other? The fine spun theory of Dr. Thomas, their leader, does not in the least meet the case of the living, but only those who die; and even in that with all his deep soundings, he has only been beating the air. If there was any mystery connected with the resurrection and judgment, the mystery is connected with it still; he has not with all the philosophy which he has brought to bear solved one difficult problem. He has reversed the order which friend Hall formerly laid down, viz., the Bible first, and philosophy afterwards. But friend Hall has sat so long in the Dr.'s pew, and taken so freely of his drugs, that he has virtually surrendered all his ideas into the Dr.'s custody, except in one particular he makes the Dr.'s crotchets a test of fellowship. In this one instance he has overstepped the proscribed bounds, and out-thomased Thomas; but Christadelphians are very careful to exonerate their leader from the ordeal of baptism into this new gospel, because it was of his own getting up, but rigidly enforce it on all other converts.

As it might be expected, when friend Hall or any other man, abandons such a platform of principles, grasps the shadows and leaves the substance, nothing less can be expected of them than that they should like Samson of old when shorn lose their strength. As the Dr. in his analysis of the first and second birth, in his book entitled *Anastasis*, entirely loses sight of the man as an organized being, and expends all his philosophy on the materials of which he is composed, and says, "any other dust will do as well," in the resurrected man; all his followers (parrot-like) reiterate the same,—oxygen, hydrogen, and a little dust, compose the man.

Rosendale, Wis.

M. I. Lewis.

What God Foreknows may not come to pass:

Perhaps the reader may be surprised that such an assertion should be made by one who reverences that infinite Being, whom the Scriptures call God. While that feeling of surprise remains upon the mind, let me speak of a certain kind of folly which arises from mistaken ideas of the effect of God's foreknowledge. Such is the aversion which many persons feel toward the service of God, the denial of self, the bearing of the cross, and the daily dying to the world, which the Christian religion requires, that they seem willing to play into the hands of Satan in almost any way to prevent the Spirit of God from operating upon their hearts. They will resort to excuses for continuance in sin, which their own judgment must cause them to regard as utter futile and deceptive. How many persons excuse themselves by saying, "God knows whether I shall be saved or not. If he knows I shall be saved, then I am sure of heaven. If he knows that I shall be lost, then I never can gain heaven. What is the use for me to try? Do you not believe that it will be just as God foreknows it?" It is in vain to tell such persons that God foreknows that those who bear the cross, deny self, cleanse their hands, purify their hearts, walk with him in humility, and endure to the end, shall be saved; and that he offers each of us to do this very thing; and also that he foreknows that those who neglect this gracious offer, and attend not to this work, will be damned; and moreover, that he foreknows that they will be their own fault, because they might have been saved if they would have used the grace offered them. The infatuation still remains upon the mind of this class, and they waste their time in speculation upon foreknowledge, as if God in the day of judgment was to determine the destiny of men by his foreknowledge of them, and not by what their conduct has actually been.

Now let us illustrate the folly of such reasoning as that whereby men quiet their own minds in the service of the devil, under the vain impression that they have shifted the responsibility of their disobedience from their own shoulders to the foreknowledge of God. Here is a case, in which what God foresaw did not come to pass. And it does not furnish the smallest chance for an infidel to assail the foreknowledge of God, unless also he does violence to his own reason and sense of justice.

David had rescued the city of Keilah from the Philistines. 1 Sam: xxiii. When David was at Keilah, Saul thought it an excel-



lent opportunity to take him and prepared to do it. And thus we read :

"Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake ; Will the men of Keilah deliver me up into his hands ? will Saul come down, as thy servant hath heard ? O Lord God of Israel, I beseech thee tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me into the hands of Saul ? And the Lord said, They will deliver thee up," verses 10-12.

David had now the benefit of the Lord's foreknowledge. He could now act as multitudes of the present day, and say, "God foreknows just how it will be, and all my efforts will not change the foreknowledge of God." Happily David, who, at this time truly feared God did also possess a good share of practical common-sense. He knew that the foreknowledge of God did not bind him hand nor foot, and confine him in Keilah. So the record tells us what David did :

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go," verse 14. Certainly this was the very thing that David ought to do. It was just what the Lord intended he should do. And now what about Saul's coming to Keilah ? The record adds :

"And it was told Saul that David was escaped from Keilah ; and he forbore to go forth," verse 13. Had David remained in Keilah, as no doubt he would have gladly done, and as he certainly might have done, Saul would have come down against him to Keilah, and the men of Keilah would have delivered him up into the hands of Saul. The foreknowledge of God did not make a mere machine of David, nor does it of ourselves. It was in David's power to remain in Keilah or not, as he chose, and the coming of Saul depended on that very thing. So it is our power to accept and use the grace of God so freely offered to us, and our salvation or damnation will turn upon this one thing, whether we have, or have not, done this.—*Advent Review.*

### The Pity of God.

The following extract from an article in the *Independent*, on the tender mercies of God that are over all his works, is as poetical in language as it is grand and truthful in conception :

God's pity is not as some sweet cordial poured in dainty drops from some golden vial. It is not like the musical water-drop

of some slender rill murmuring down the sides of Mount Sinai. It is as wide as the whole cope of heaven. It is abundant as all the air. If one had the art to gather up all the golden sun-light that to-day falls wide over all this continent—falling through every silent hour ; and all that is dispersed over the whole ocean, flashing from every wave ; and all that is poured resplendent over the northern wastes of ice, and along the whole continent of Europe, and the vast outlying Asia and torrid Africa ; and if any one could in any wise gather up this immense and incalculable outflow and treasure of sunlight that falls down through the bright hours, and runs in liquid ether about the mountains, and fills the plains, and sends innumerable rays through every secret place, pouring over and filling every flower, shining down the sides of every blade of grass, resting in glorious humility upon the humblest thing—on stick, and stone, and pebble ; on the spider's web, the sparrow's nest, the threshold of the young foxes' holes, where they play and warm themselves—that rests on the prisoner's window, that strikes radiant beams through the slave's tear, that puts gold upon the widow's weeds, that plates and roofs the city with burnished gold, goes on in its wild abundance up and down the earth, shining everywhere, and always since the day of primal creation, without flinching, without waste or diminution ; as fresh, as overflowing to-day, as if it were the first day of its outplay—if one might gather up this boundless, endless, infinite treasure, to measure it, then might he tell the height and depth, and unending glory of the pity of God ! In light—in the sun, its source—you have God's own figure of the immensity and capaciousness of his mercy and compassion. *Psa. lxxxiv. 11, 12 ; Isa. lv. 6-12.*

### Hope on, hope ever.

Hope on, though darkest clouds arise,  
Though angry billows roar ;  
Hope on, when lowering are the skies,  
When fortune's clouded o'er.

Hope on, when plunged in deepest woe,  
When fears your joys molest ;  
Hope ever, and your heart shall know,  
A holy, heavenly rest.

Hope on, though friends indifferent seem,  
When from loved ones you part ;  
Hope ever, something bright will gleam  
O'er thy lone, sorrowing heart.

Hope still, thy Savior waits to give  
A prize which fadeeth never ;  
Hope on, and happy thou shalt live  
Forever and forever.

# 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, 1869. [VOL. XV. No. 20.]

For the Gospel Banner.

## A Reviewer Reviewed.

Bro. Sweet takes notice of our tip-toe position, but only to show that there are worse positions to be in than tip-toe. He says, "the time is yet in the indefinite future." "The Lord is yet absent." "God delays his (the Lord's) coming, and will till he that hinders (the coming of the Lord) be taken out of the way." Paul does not speak of anything hindering the coming of the Lord; he does speak of something hindering the revelation of the wicked one. Bro. Sweet quotes the words, "ye are not in darkness that that day should overtake you." We would really like to know who it would overtake if not he who argued that it was "in the indefinite future," that "God delays his coming," and "will till he that hinders be taken out of the way?" We really do believe, that they who will have it that the man of sin is simply one man, and that he has not yet been revealed, are in darkness, and that day will overtake them.

The writer supposes himself "to admit that the Jews suffered that great tribulation by the Romans, still nothing is gained by it." We would suppose that everything was gained—all that is in the question would be gained—the days of vengeance that all things written should be fulfilled would be current—the unparalleled tribulation—everything would fall into its natural order, just as the Savior has it. But why would nothing be gained? Because the writer "intends to prove that they are yet to suffer, and that to such a degree that pity is to move the Father to save them." This is strange doctrine; first impose "days of vengeance," and fulfill in them all things written—revenge the blood of all the worthies from Abel to Zechariah—imposing a time of trouble such as the world never before saw, and never will again, and then begin again another round of tribulation! pray for what would the last round be? But the difficulty increases when we come to recognize that

before the second course can commence, they must be restored—the temple rebuilt—the priesthood revived, etc., etc. In such circumstances would the temple they built be the temple of God? and how about the priesthood—where could they find it—would dare to prove their claim by an appeal to their pedigree? There must be some obliquity of vision, that can entertain speculations so full of inextricable difficulties.

We are accused of not allowing any Israel, and riches, and goods, and unwalled villages in the land. We do allow them under the beneficent rule of Christ, David, the twelve apostles, and the saints, during the millennium. Some people would seem to think that the happiness of the saints will consist of eternal sloth and indolence—nothing whatever is to be done during the millennium. We rather think that the millennium will be as full of history as any other thousand years.

In attempting to prove that the law is in force the writer make some strange statements. He says, that "all because some who did not keep it were urging it to be kept." That is to say, Paul believed the law was still valid, like Bro. Sweet, but animated by a spirit of contradiction because some were urging the keeping of it he opposed it. For instance, what he said about the law in Galatians. He calls them foolish Galatians for hankering after the law that he acknowledged and obeyed. He calls the law a schoolmaster, and claims that we are no longer under a schoolmaster. "Tell me," he says, "ye that desire to be under the law." Bro. Sweet may have a desire to be under the law, we have none. We do not desire to fall from grace, but to stand in the liberty wherewith Christ has made us free. The next strange remark is this, "The order to discontinue the law, was because they did not keep it." You need not longer keep the law, because you don't keep it. In such case there would be no need for an order. Anyhow the order to discontinue is

admitted by Bro. Sweet. So far we go with Bro. Sweet, but would rather not meddle with the reason assigned. Our reviewer quotes Mal. iv. 4 as proof that the law of Moses will be revived in the future. But it is not necessary to prove that it will be revived, if it never has been abrogated. In any case Mal. iv. 4—"Remember ye the law of Moses, my servant," would not be of much service. The prophet is only admonishing his contemporaries who were but too apt to forget Moses and Jehovah, to remember the law of Moses, and as for Elijah—the Elijah "that was for to come" has come already. The next time Elijah comes, it will be with Christ and all the saints, after they have been caught up to meet the Lord in the air. We are apprehensive that they who must have Elijah first will be sorely disappointed. And as for his work, it was only to be a moral work upon the hearts of the Jews—to make heart answer to heart—the heart of the children to the heart of the fathers. This work was fully accomplished before the manifestation of the Messiah. But to say all that might be said upon Elijah and the law of Moses, would be enough for separate articles. The above must suffice for the present.

We are invited to read the whole of Joel. We have looked over it, but there is little hope of understanding it as Bro. Sweet. For example, in the description of the mighty army, there are some characteristics that would indicate that they were immortal—falling upon a sword without being wounded. Again, we find that the Lord is actually present, and an active agent, thus removing all the stupendous things into the millennium. We read Joel different from Bro. Sweet in another respect, which deprives him of all the allusions to the law of Moses, as proofs of its restoration in the future. We find Joel interspersed with exhortations to his contemporaries, not to the Jews who were living in the day of the Lord. When Joel wrote, the law of Moses was in force, and he tells the Jews "now (then) to turn to the Lord with all their heart, and with fasting. . . . to rend their heart, and not their garment, and turn unto the Lord their God. . . . Blow the trumpet in Zion, sanctify a fast," &c., &c., all which had they been wise, the Jews of Joel's day, or any succeeding day, even down to the present time, would make haste to do. Only now-a-days it would be impossible for the priests to weep between the porch and the altar, because there is no priesthood—no Jew can show his pedigree in proof of his title to officiate as a priest—and also the Aaronic priesthood is lost and superseded

in the Melchizedek. God or Christ can tell the Jews what persons have the qualifications of priests—therefore the impossibility of a return to the law before the coming of Christ. But enough about Joel.

Our friend makes Daniel to say, that "when the power of the holy people is scattered, all these things are to be accomplished." Daniel does not say this, but he says, that "when he shall have accomplished to scatter the power of the holy people all these things will be accomplished," which is agreeable to Christ's discourse. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Immediately after which the sun shall be darkened, &c., landing us ever in the same programme. After the scattering is ended, then the return of Christ who will at the beginning of the millennium gather the Jews—make them one nation—with one king over the whole twelve tribes, and one over each of the twelve, all working [in unison as one man. Then they will get cattle, and goods, and houses, and lands, and live fearless of danger, for probably near a thousand years, when Gog will think an evil thought, and come up against the land of unwall'd villages. We suggest this as a harmony of all the Scriptures on the subject. All that any of us should attempt to do, is to walk away down in the future with God's lamp in our hand. We shall not stumble if we put down our foot only where the light shines.

Our attention is next called to Dan. ii. 41-45, concerning which we have only to say, that we cannot find anything there about ten kings or ten kingdoms. Daniel only makes the feet and toes represent a divided kingdom and whilst in this condition the God of heaven will set up his kingdom. This state of the fourth kingdom has been in existence ever since the incursions of the barbarian hordes. The next crisis is the kingdom of God.

Again, we are invited to see Dan. vii. 20, 21. Turning there we find nothing but "vision." We cannot interpret "vision." Can Bro. Sweet? There is altogether too much of this interpreting of dreams. What we care about is the interpretation on the part of the Spirit of those dreams. Looking at the interpretation we find

First. The fourth kingdom *intact*.

Second. Ten kings arise.

Third. *Another* arises *after*.

Fourth. The last subdues three of the former.

Fifth. The Judgment.

Sixth. The kingdom of the saints.

In relation to the foregoing scheme we

contend that we are past the first part because the old Roman Empire has been the subject of dismemberment. We contend that we are beyond the second, and in the third phase, because after the division another king (the Papacy) arose, and did subdue three—the only potentate that wears a triple crown. The next event in order will be the judgment. The saints are worn out long ago. There are only a few now-a-days who have come out of Revelation-Babylon preliminary to the judgment of the great harlot. This is what we find in Dan. vii. We cannot find at the time "the God of heaven sets up his kingdom" a beast-power, first with ten horns, then one of the ten subdues three, and this leaves seven. How any man can so read Daniel we are at a loss to conceive. How the God of heaven can set up the same kingdom at one time, and at four times; whilst a kingdom is intact, and whilst it is divided; whilst there are seven, and whilst there are ten kingdoms; how the same dominion can be seven and ten kingdoms at the same time—how three of ten should be subdued, and yet ten left—how one kingdom can at once be after another, and yet all exist at the same time, is a muddle that we cannot see how any one can be satisfied to remain in. After this specimen of how we read Dan. vii. we may be excused for passing over chap. viii. for the present.

Two questions are next put to us, which are so exceedingly simple, that it would be inexcusable to pass them over. "For what cause was the city destroyed by Titus?" Read Christ's parable of the vineyard and husbandmen, and a ready answer is given. Another answer. It was for all the blood shed upon the earth from Abel downwards—all was to come upon the generation Christ was addressing. Read Matt. xxiii.

The next question is, "Where is the proof that the Jews were led into captivity among all nations by the Romans?" Must we prove that we walk upon our feet? The proof is, that the Jews are in New York, in Chicago, in Hamburg, in St. Petersburg, in London, in Siam, China, Japan, everywhere. Where are they not? Do we not know this as well as we do that men have usually but two hands? We have got to be so exacting now-a-days that nothing less will satisfy us than to see the unfortunate Jews taken by the coat collar, and plucked from their own land in the most precise and literal conceivable manner. In order to see this we must transport them all back again to their own land. "A future captivity necessitates also a future gathering." We are next asked for a "plain proof that any

prophecy related to the destruction of the city by Titus." In answer we have no better proof than the Savior. He says, "When ye (YE) therefore shall see Jerusalem compassed with armies, the abomination of desolation spoken of by Daniel the prophet, standing where it ought not in the holy place, (whoso readeth Daniel let him understand,) then know that the desolation thereof is nigh." He says also, "These be the days of vengeance that all things written may be fulfilled." He furthermore says, that "all these things (to wit, all the blood shed upon the earth from Abel to Zachariah) shall come upon this generation." If this proof is not plain enough, and satisfactory enough, we confess we have no plainer. If all murders from Abel down have been required of the Jews—if all things written in the shape of curses or judgments have been fulfilled—pray for what will their next punishment be?

Zech. xiv. is next cited as militating against our views. Now after Christ sayth that all things written against the Jews are fulfilled—that judgment has been visited for all the blood shed upon the earth, we candidly say that we are not afraid of any scripture. In relation to Zechariah, if Bro. Sweet thinks it awkward for us to deal with, we think it doubly so for him, because instead of the gathering against Jerusalem, the taking of the city, and the captivity of the Jews occurring before the Lord comes, it is represented as all taking place in the presence of the Lord. That is the state of the case, on a very literal understanding of the passage, without an effort to show it in harmony with other scriptures; so that the coming of the Lord may not be after all at an indefinite period in the future. But what do we make of Zechariah? In answer we in the first place frankly confess, that if it is a possible thing, we are obliged to find it in harmony with Christ's express declarations, to wit, that the present desolation will continue until the Jews seeing Jesus come shall say, "Blessed is he that cometh in the name of the Lord;" to wit, that Jerusalem, and the Jews, will be trodden under foot until the times of the Gentiles are fulfilled, or until the sun is darkened, &c. Now a great many things have happened to the Jews since Zechariah prophesied. Zechariah prophesied before Christ came, before the Jews had finished their transgression in filling up the measure of their fathers. Since he prophesied have not all nations been gathered together against Jerusalem to battle? has not the city been taken, and the miserable inhabitants carried away into captivity, and are they not in

their political graves now? Will they not remain in their dry-bone state until the Lord God brings bone to bone, and lays sinews upon them, and breathes into them, causing them to live in his sight. He will make one nation of them, with one King, &c., &c. After Zech. xiv. 2 is fulfilled, then the Lord will go forth to fight against those nations, as when he fought in the day of battle, &c. Verse 2 does not read as if it took place in the day of the Lord. "Behold the day of the Lord cometh, FOR I will gather," &c. We acknowledge that the day of the Lord is yet in the future, but do not see that the events of the 2nd verse, beginning with "For I will gather" happen in that day. With the exception of this one verse, we consider the whole chapter to be millennial history—the second verse being pre-millennial, but future in relation to the prophet. In regard to the 2nd verse we have no desire to confine its fulfillment to any specific period or particular circumstance. We rather look upon it as an abstract of Jewish history down to the Lord—the most prominent features of which the wayfaring man may readily see the fulfillment. Common rumor and report has it that the Jews are scattered—they are met everywhere. Once they had a land of their own, a splendid city, a gorgeous temple, walls, and fortifications so strong that only God could demolish them. Their condition as we see them, coupled with the sayings of the Savior, is proof that Zech. xiv. 2 is fulfilled. What the same common mind will therefore next look for is the beginning of the millennium, after the times of the Gentiles have run out, that the Lord may go forth and fight against those nations, as when he fought in the day of battle.

The constructions put upon the figures of Daniel are not less curious than the turn given to his words. We are seriously told that the whole time of the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot is 2300 days of 24 hours. Now where do the 2300 days take their rise. If Daniel is any authority it is with the kings of Media and Persia. What kings or kingdoms of Media and Persia? Those of course that Daniel stood related to—those of course that Daniel located in the image framework, as taking the place of the head of gold—the king of the Chaldeans. At some time then when the kingdom of Grecia, the third in order of the image frame work, came against the kingdom of the Medes and Persians, the 2300 days began, and they are not yet ended. As for

any dominion over all the earth under the cognomen of Media and Persia in our future is a notion as repugnant to Scripture as to reason. The great prophetic chart—the image framework is all complete. Babylon has filled her place, and has retired to give way for the Medes and Persians. They too in turn have taken their leave to give place to the Greeks; after which in turn came the Roman undivided—now we have the Roman subdivided. Thus do we see standing before us on its feet the image of Nebuchadnezzar waiting the smiting by the stone.

MORE ANON.

### Phos Aleethinos,

*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

#### PART V.—CHRISTOLOGY CONTINUED.

"Yahweh is their strength, the saving strength of his Anointed. (Messiah.) Save thy people, and bless thine inheritance; feed them also, and lift them up forever," *Psa. xxviii. 8. 9.*

We have often asked the question of professors of the nineteenth century piety, "What is Christ?" and the answer has almost invariably been "Christ is a Savior," as if that was the signification of the term. But we have before shown that the term Christ does not signify a Savior, but one anointed to be a king or priest; neither does it follow that a Christ must be a Savior. Some Christs have been far from it, and some who have claimed to have been the Lord's Anointed, have been the greatest destroyers.

From the Spirit's language quoted above, we learn that the strength or power of the Anointed or Messiah, is from Yahweh, (the name of the Eternal,) and that through him the Eternal will bless his inheritance and save his people. In *Psa. xxxvii* we read, that "the salvation of the righteous is of Yahweh."

Notwithstanding we are taught in the Scriptures that the Eternal One himself is the Deliverer and Savior of his people, it is as clearly taught that his salvation is to be accomplished through an instrument, who is called a horn of salvation, a righteous Branch, and a Messiah or Christ. Of him it is said, that he is a servant of Yahweh to bring Jacob again back to him, and to be his salvation to the nations, even unto the end of the earth. In speaking of this personage in another place the prophet Isaiah says, "He shall be called Wonderful, Counsellor, the Mighty Strong One, the Father of the Age, the Prince of Peace." *Ail Oitor*, which King James' translators have rendered "the mighty God," we render "the

Mighty Strong One," as being more consistent with the true teaching of the Scriptures, for it is most certainly inconsistent with all teaching and all reason, that the Most High and Lofty One, that inhabiteth Eternity, should be begotten and born of a woman, which he himself has created; the Creator born of the creature! But it is in no wise inconsistent, that the Eternal One should infuse into the person and nature of the child born, a part of the Divine essence or power, to make him a Mighty Strong One, to accomplish his purpose, to do his will, and to be his Savior to Israel and to the nations. King James' translators have made him the "Everlasting Father." This is also inconsistent and absurd, that the Everlasting Father should be born; consequently we have rendered *Avi-od*, "Father of the Age." This term is evidently used metaphorically, signifying that he is the founder, benefactor, and great central head of that future age, which is to be enduring.

In Isa. lxiii. he is spoken of in his character of Conqueror and Deliverer, as one who speaks in righteousness, mighty to save, one who has trodden the wine-press, triumphed over his enemies, brought deliverance to and redeemed his inheritance.

In Jer. xxiii. he is spoken of as a righteous Branch to be raised up to David, in whose days Judah shall be saved, and Israel shall dwell safely.

In Psa. cxxxii. he is spoken of as the horn of David to bud in Zion, the Anointed for whom light is ordained.

Psa. lxxii. although it is entitled "a prayer for Solomon," it is undoubtedly a prophecy of the Messiah, and his glorious kingdom and reign, when he shall judge the people with righteousness, and the poor with judgment. "He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor. He shall deliver the needy when he crieth; the poor also and him that hath no helper. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."

In this he is presented both in the character of a monarch and Savior. From this and many other passages of Scripture it is apparent that the idea of great deliverance or salvation, especially to Israel, and generally to all nations, is taught in connection with the glorious reign of Messiah. This Savior and Deliverer has been the Desire of all nations from the earliest times to the present. He has been hoped for, desired, longed, and prayed for, and hundreds of thousands of the human race have passed

down into the valley of the shadow of death, fondly and earnestly anticipating, that the time would come when he should appear, and that they, though sleeping in the dust of death, should hear his voice, and be revived, to come forth and behold the king in all his beauty, and with David to be satisfied when awaking in his likeness.

It is written in the New Testament, that upwards of 1800 years ago some eastern shepherds, watching their flocks by night, were astonished by the appearance of a messenger of the Lord, who said unto them, "Fear not, for behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David, a Savior which is Christ, the Lord." The one anointed to be a Lord and Ruler. Of this Savior, the anointed Lord, we read that an aged prophet who had been waiting for the consolation of Israel said, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of a people; a light to lighten the Gentiles, and the glory of thy people Israel."

Before he was born, an angel had given instructions, that his name should be called Jesus, or *Yah-hoshea*, a name which means, He Shall Be Salvation, because he should save his people from their sins.

Another New Testament prophet, Zachariah, being filled with Holy Spirit, prophesied, saying, "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 the mouth of his holy prophets which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us," Luke i. 67-70.

Thus we see that the expectations of the faithful in the days of Jesus of Nazareth, were based upon the teachings of the prophets and Moses. They believed that Jesus was he whom the prophets had said should come, and, that he was to be manifested both as a king and a Savior. How sad the disappointment expressed by the two, who subsequent to the resurrection of Jesus were journeying in his company, not knowing that it was he! In conversation they said to him, "We trusted it had been he that should have redeemed Israel."

When we contemplate the condition of the human family, how forcibly we do realize the fact, that notwithstanding the lofty strains of the heavenly messengers, Jesus of Nazareth has neither redeemed Israel nor the Gentiles; but trusting with those of

Emmaus, that he is the one who is to redeem Israel and bring salvation to the Gentiles, we must look forward to a future manifestation of Him Who Shall Be Deliverance.

#### THE NATURE OF THE SALVATION.

In this connection we propose to notice briefly the nature of Messiah's salvation as set forth in the writings. In the New Testament we find this clearly indicated by the language of the angel concerning his name, and the prophecy of Zachariah, the father of John the Baptist. "Thou shalt call his name Jesus, for he shall save his people from their sins," Matt. i. 21. "That we should be saved from our enemies and from the hand of all those that hate us," Luke i. 71.

Messiah's people, that he is to save from their sins are the people of Israel, the Hebrew nation. He was sent to the lost sheep of the house of Israel, his own nation. To save them from their sins involves the delivering of them from the consequences of their transgressions; and by reading in the "law and the prophets" the record of the punishments denounced upon Israel, we find that they embrace not only disappointments, afflictions and curses to come upon them in their own land; but also, the driving of them out from their land, scattering them, and making them a hissing and by-word among the nations of the earth. The salvation of Israel, as taught by the Holy Spirit in the prophecy of Zachariah, clearly contemplates the saving of them from these sad consequences of their transgressions, viz., "That we should be saved from our enemies, and the hand of all those that hate us." We have before shown, that this redemption of Israel, is clearly taught by the prophets as a part of the mission of the Christ.

We see nothing in this salvation as defined by the Holy Spirit which involves a salvation from everlasting torments in fire and sulphur.

With reference to the nations or Gentiles, this salvation is to extend to them, and is not to be confined exclusively to the house of Israel. He is to be Yahweh's salvation to the Gentiles, unto the ends of the earth. "All nations shall call him blessed." "He shall rule among the nations." "He shall not lift up a sword against nation, neither shall they learn war any more." "He shall break in pieces the oppressor." These and many other passages we might refer to clearly indicate that the mission of the Messiah as a Savior, when fulfilled, must bring deliverance from oppression, war, turmoil, and strife to all nations, and

that an abundance of peace and prosperity will be the result of his glorious reign.

But further than this, something more is involved in salvation from the consequences of transgression. We read, that "sin when it is finished works death." It is on the account of sin that the human family are now the subjects of sorrow and death. However much they may see that is desirable, pleasant, or ennobling in the present state, all enjoyment is marred and overshadowed by the gloomy prospect of the dark valley of the shadow of death in the future. Slowly time rolls on, year after year passes away, and brings us nearer the confines of the tomb, where slumber the millions that have gone before. To complete and perfect the salvation of Messiah, it becomes necessary, that man should be redeemed from death and the power of the grave, and this also is a part of the Savior's work. It is in anticipation of this, that Job says, "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," Job xix. 25, 26.

With reference to Israel the prophet Hosea says, "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," Hosea xiii. 14. Again, the prophet Isaiah says, "Thy dead men shall live, together with my dead body shall they arise." Jesus claims to be the life-giver, the revivifier of dead ones, when he says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth (or maketh to live) whom he will."

The apostle Paul speaks of him as the second Adam, made a quickening or life-giving spirit, in whom those who have died in Adam shall be made alive.

The writer to the Hebrews speaks of him as having been made a partaker of flesh and blood, "that through death he might destroy him that had the power of death, that is the Devil, and deliver them who all their life-time through fear of death were subject unto bondage." Heb. ii. 14.

In the apocalypse, the Messiah announces himself by his messenger to John, as "He that liveth and was dead; and is alive for the age of ages, and having the keys of death and hades." He it is, that is to destroy the last enemy death, and bring the blessings of unending life upon all who are found worthy.

Truly as the apostle Paul said, "We are saved by hope," and "We walk by faith, and not by sight." Hope is unseen, un-

realized, but patiently waited for. We have still to wait, long for, and earnestly desire the ushering in of that day, when the salvation of I-rael shall come out of Zion, and Yahweh shall save his people from all the consequences of transgression, by him who hath tasted death for every man.

TO BE CONTINUED.

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

October 15th, 1869.

### "The Faith" defined.

CONTINUED.

The apostle Paul when writing to the congregation at Corinth, declares, "I determined not to know anything among you, save Jesus Christ and him crucified," 1 Cor. ii. 2; and in chap. xv. 1-4 we read that among the first things which he preached to the Corinthians was the death, burial, and resurrection of the Christ, according to the Scriptures. These are things connected with the name of Jesus. The primitive disciples not only believed the good news concerning the kingdom of God, but also the things which concern our Lord Jesus Christ. Hence the One Faith or Gospel may be said to consist of two parts, both of which are necessary to make one perfect whole. The parts are—

1. *Things about the kingdom.*
2. *Things about the King.*

In apostolic times when the Faith was preached these two items constituted the theme. When Jews or Jewish proselytes were auditors, who were already well informed with reference to the Messianic kingdom, the preachers dwelt principally on those things pertaining to the King—proving that Jesus of Nazareth, whom they as a nation had rejected was the Son of God, the King of Israel. This they proved by an appeal to their own prophets, and well-known facts connected with his life, death, and resurrection. See Peter's addresses as recorded in Acts ii-iv; x;

Philip's conversation with the Eunuch, Acts viii. 35; Paul's course at Damascus, Acts ix. 20; at Antioch, xiii; at Corinth in the synagogue, xvii. 4, 5; and the eloquent Apollos in Achaia, xviii. 28.

When Gentiles were their auditors, who were not instructed as were the Jews in the glorious things concerning the kingdom of God, then they pursued a different course, which may be well illustrated by a reference to Philip's preaching at Samaria, Acts vii. 12, and Paul's various addresses at Athens, Acts xvii. 22-31; at Ephesus, Acts xix. 8; xx. 24, 25; and at Rome, Acts xxviii. 30, 31. The good news about the coming kingdom had to be preached to them, as well as certain things about Jesus

It is a sad and fatal mistake that the professedly Christian Church has fallen in at the present day, to suppose that the gospel consists merely of what is written about the death of Jesus, or what is technically termed the atonement. Enter any of our orthodox evangelical churches, and much may be heard about the atoning blood of Jesus, faith in his sacrifice, coming to him by faith and prayer, in order to obtain salvation, &c.; but not one word about "the hope of Israel," "the hope of the promises made of God to the fathers," or in other words, the prophetic testimony respecting the kingdom of God, and Jesus as God's Anointed. The Faith is one, and cannot be divided without doing it violence. Take the good news of the kingdom from it, and then it ceases to be good news, and consequently in that mutilated state cannot be God's power for salvation. The Jew errs, not because he believes what the prophets have spoken concerning the Messiah and his glorious kingdom, but in his rejection of Jesus of Nazareth, the "man of sorrows," as the Anointed of God. And the Gentile also errs in rejecting the good news of the kingdom of God,—the gracious message which Jesus was sent to proclaim to the sons of Israel. How can any one be said to believe in the Christ, who thus rejects his word? The message and the messenger are so united together, that he who rejects one rejects the



other; and he who really receives one must receive the other.

The things of God's kingdom we have enlarged upon, endeavoring to show that they are an integral part of "the faith." They have their basis in the promises made to the fathers. The fulfilment of these promises constituted "the hope of Israel." That hope is inseparably connected with the everlasting possession of the land given to Abraham and his Seed, as the territory of him who "shall possess the gate of his enemies," and "in whom all nations shall be blessed. That hope also embraces the covenant made with David, that one of his posterity should sit upon his throne—one who should be the Son of God, as well as son of David—and whose kingdom should endure for ever.

The things concerning the name were not fully apprehended until fully made known by the apostles. These things particularly include the sufferings of the Christ, and are shown in the New Testament to be fulfilled in Jesus of Nazareth. Hence Peter said to the Jews, as recorded in Acts ii. 22-24—

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; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it is not possible that he should be holden of it." And after showing David foretold both his resurrection and exaltation, he then said—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ," Acts ii. 36. The death, burial, resurrection, and exaltation of Jesus are here fully declared. And after the miracle performed on the lame man in the name of Jesus, Peter boldly declared to the rulers of the people, and to the elders of Israel, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ

of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 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," Acts iv. 10-12. The same doctrine was preached by Philip to the Eunuch, when it is said, "the place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus," Acts viii. 32-35. The Eunuch was a Jewish proselyte, and consequently well versed in the things of the kingdom as detailed by the prophets, and also what was said by them of the Messiah, but as yet he was ignorant that Jesus was he. Hence his question, and Philip's answer. There was no need to tell him what he already knew, viz., about the kingdom, but there was a necessity to tell him that certain prophetic utterances of which he was reading were fulfilled in Jesus, who had been crucified at Jerusalem.

The apostles were sent out not only to preach the gospel of the kingdom, but also to bear testimony for Jesus. Hence when they received their commission, just before their Master left them, he said unto them, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of earth," Acts i. 8. And again, "ye are witnesses of these things," viz., the death and resurrection of Christ, and "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem," Luke xxiv. 46-48. The reason why they

should do this is given in John xv. 27—  
 "And ye also shall bear witness because  
 ye have been with me from the beginning."  
 And when the disciples chose another apos-  
 tle by lot to fill the place of Judas, they  
 selected one who had associated with them  
 all the time that they were with the Lord  
 Jesus, from John's baptism to the ascension,  
 so that he might be a witness of the resur-  
 rection. Acts i. 21, 22.

The apostles knew that this was a part of  
 their work, and a noble testimony they bore.  
 Said Peter to the Jews, "This Jesus hath  
 God raised up, whereof we all are witness-  
 es," Acts ii. 32. Their witnessing was  
 principally to the resurrection of Jesus.  
 Hence Peter said to Cornelius, "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. And he commanded  
 us to preach unto the people, and to testify  
 that it is he which was ordained of God to  
 be the Judge of the quick and the dead,"  
 Acts x. 40-42. Paul also says—"But God  
 raised him from the dead; and he was seen  
 many days of them who came up with him  
 from Galilee to Jerusalem, who are his wit-  
 nesses unto the people," Acts xiii. 30, 31.  
 So also when Paul himself was converted,  
 and received his commission, the Lord Jesus  
 said to him, "I have appeared unto thee for  
 this purpose, to make thee a minister and a  
 witness both of these things which thou  
 hast seen, and of those things in the which  
 I will appear unto thee; delivering thee  
 from the people, and from the Gentiles, un-  
 to 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 inheritance among them which are  
 sanctified by faith that is in me," Acts  
 xxvi. 16-18.

We learn from the above references, that  
 the apostles were constituted witnesses for  
 Jesus, in order to prove to the people that  
 he was the one "ordained of God to be the  
 Judge of quick and dead," and that through

his name the believer shall receive remission  
 of sins. It was well known to the Jews  
 that Jesus had been put to death. Multi-  
 tudes had witnessed the barbarous act. But  
 his resurrection was not public. God raised  
 him up the third day, and showed him  
 openly, not to all the people, as when cru-  
 cified, but to the apostles, who were his  
 chosen witnesses. He was seen also of  
 some five hundred of the brethren at one  
 time, but none had such ocular and tangi-  
 ble proofs of his identity as the apostles,  
 "who ate and drank with him after he rose  
 from the dead," who traveled with him, con-  
 versed with him, and handled him. They  
 could say, "That which was from the be-  
 ginning, which we have heard, which we  
 have seen with our eyes, which we have  
 looked upon, and our hands have handled  
 of the word of life; (for the life, was ma-  
 nifested, and we have seen it, and bear w-  
 ness, and show unto you that eternal life,  
 which was with the Father, and was mani-  
 fested unto us;) that which we have seen  
 and heard declare we unto you, that ye also  
 may have fellowship with us; and truly our  
 fellowship is with the Father, and with his  
 Son Jesus Christ," 1 John i. 1-3. It was  
 of the utmost importance that the resurrec-  
 tion of Jesus should be fully substantiated,  
 as everything else depended upon it. It  
 proves his Divine Sonship, and stamps  
 his death with efficacy. Without it he  
 could not have been our forerunner or  
 great High Priest, nor the appointed Judge  
 of the living and the dead, and the King of  
 nations. The apostle Paul hinges every-  
 thing on the resurrection of Christ. He  
 says "if Christ be not raised, your faith is  
 vain; ye are yet in your sins. Then they  
 also who are fallen asleep in Christ are  
 perished," 1 Cor. xv. 17, 18. Our salvation  
 from sin and death is predicated upon it.  
 It was very necessary then that the resur-  
 rection of Christ should be surrounded by  
 incontrovertible evidence. And this is sup-  
 plied by the unimpeachable testimony of the  
 apostles.

"The things which concern our Lord Je-  
 sus Christ" involve not only the prophetic

testimony as to his kingly character, but also that relation to his humiliation, sufferings, death, resurrection, ascension, and coming again, as well as the truthful record we have of him in the New Testament, which fulfil and confirm the prophecies of the Old. These things were published by the apostles for salvation in connection with the glad tidings of the kingdom of God. They were among the first things preached by Paul at Corinth. He ever held up to view that the "Christ died for our sins," and "was raised again for our justification." Said he to the Jews at Antioch, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 38, 39.

We cannot enlarge further now, nor even sum up what we have written. We beg the reader to excuse our random thoughts, and incoherence of style, as we have had to write under considerable mental disturbance and physical lassitude, caused by the dangerous illness of one of our family. We leave the conclusion for another article.

EDITOR.

### Who are "the rest of the Dead?"

Many of our brethren assume that "the rest of the dead," mentioned in Rev. xx. 5, are the *wicked* dead who are left over to the end of the millennium. Hence they say with an air of confidence that there is a thousand years between the resurrection of the righteous and the wicked. But we do not so read or understand this passage. It does not say that they are the *wicked* dead. We regard the addition of this word as an interpolation, in order to save a pet theory.

According to this view some of the plainest passages in the Scriptures have to be doctored or accommodated in order to fit. For instance, Dan. xii. 2, in order to be thus understood, has to be read with the additional words in brackets as follows:—"Many of them that sleep in the dust of the earth shall awake; some to everlasting

life, and some [one thousand years after] to shame and everlasting contempt." And yet it is plain that those who awake, consisting of *two classes*, do so *at the time* that Michael stands up for Daniel's people. So also John v. 28, 29; those who hear the voice of the Son of God "shall come forth; they that have done good, unto the resurrection of life, and [one thousand years after] they that have done evil, unto the resurrection of damnation."

It is claimed that because it was revealed to John that "the rest of the dead lived not again until the thousand years were finished"—that these are the *wicked* dead,—those referred to by Daniel and Jesus in their prophecies, as above quoted. If those who assume this to be correct, will prove that the "blessed and holy" ones spoken of in the same connection, are those who will awake to everlasting life, and be caught away, with the living saints to meet the Lord, at his coming, as mentioned in 1 Thess. iv. 17—then we will admit the correctness of their position. But this will be difficult to do.

According to Rev. xx. 4, these "blessed and holy" ones who are admitted to the high and distinguished honor of living and reigning with Christ for a thousand years, are some who were martyred for the witness of Jesus, and for the word of God. In the midst of a raging persecution they resist unto blood, and will not worship the beast, nor receive his mark. See Rev. xiii. 15-17. Having received the everlasting gospel of the first angel's message; Rev. xiv. 6, 7; and believing the proclamation of the third angel, they suffer with patience. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus," ver. 12. Then John hears a voice from heaven, saying, "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," ver. 13.

We understand this to take place after the coming of Jesus for those saints who have been called to honor and glory during

his absence. *After* his coming and *before* the full establishment of the kingdom, he sends out messengers to the nations, as we see by reading Rev. xiv. This proclamation calls out some even at the "eleventh hour;" and because they love the truth, and lay down their lives for its sake, they receive life, and royal priesthood with Christ and those who had already entered upon their reward.

"The rest of the dead," being those left over at this "first" resurrection of the *new era* or dispensation, cannot properly be applied to the former one. The "first resurrection" of Rev. xx. 5 is properly the resurrection of that period, and does not belong to this age. The phrase "this is the first resurrection" can only be legitimately applied to those spoken of in verse 4, who will suffer death for the truth's sake, during the reign of the beast and his image. This will occur *after* the Anointed one has gathered to himself the righteous dead of all ages, with the approved living saints. These are "the first-fruits to God and to the Lamb," Rev. xiv. 4. As such they will stand with the Lamb on Mount Zion. They are with the Lamb when he overcomes the beast, and the ten kings who give their power and strength to the beast; "for he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful," Rev. xvii. 14. These occupy the thrones of Rev. xx. 4, to whom judgment is given; but they are not the be-headed ones there referred to, who also live and reign with Christ a thousand years. John sees these faithful witnesses admitted to the rank of kings and priests, and accounts them "blessed and holy." But all who die between the thief-like approach of the Lord Jesus and the setting up of his kingdom, will not be martyred, and therefore will not constitute those "blessed dead who die in the Lord," viz., "the blessed and holy who have a part in the first resurrection" of the age to come; but "the rest of the dead who lived not again until the thousand years were finished." And as John was looking forward through the

millennial era, probably he included among "the rest of the dead" those also who will die a natural death during that period.

The resurrection and judgment at the close of the millennial age will be a mixed one, and therefore cannot be called the resurrection of the wicked. The dead are to stand before God, and to be judged out of those things written in the books. The book of life is one of the books opened; what is written therein will receive its appropriate reward. "But whosoever was not found written in the book of life was cast into the lake of fire," Rev. xx. 15.

Some say there will be no "second death" till the end of the thousand years, and therefore the wicked if raised at the coming of the Lord, cannot experience it. This is a mere assertion however, without proof. The revelator tells us that the lake of fire is the "second death," Rev. xxi. 8 and therein "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars," are to have their portion. That lake of fire is spoken of as existing at the beginning of the millennium; for the beast and false prophet are cast into it, Rev. xix. 20; consequently "the second death" may be suffered then.

We think it unwise on the part of some of our brethren to be so positive about there being a thousand years between the resurrection of the just and unjust. If it was so written, we could receive it as well as they. We hold ourselves ready at all times to bow to the authority of the Word, but to mere assumption and theory, *never*. If what we have written above on "the rest of the dead" be correct, their theory falls to the ground; if not correct, we wait for some one to show it.—EDITOR.

For the Gospel Banner.

### Whose Coming?

DEAR BRO. WILSON:—In your review-note on the suggestions under the caption of "A criticism," in *Banner*, No. 18, page 346, the references you gave, where the Greek preposition *kata* should be translated *according to*, seem to lack analogy to the

example in 2 Thess. ii. 9, and therefore your proof fails to sustain the correctness of such rendering, in this instance, of the "common version." The word *kata* when construed with the accusative, as in the case under consideration, admits of about thirty-eight different renderings in English. Now if there is any example in the Greek language where it is inadmissible to translate this word *according to*, it forms a precedent which may hold good in this instance; the sense of course must determine. Paul, if he kept within the bounds of grammatical accuracy, had the latitude of the language, and was not bound because he had used the word in a certain sense in several instances so to use it invariably. We know that to walk *after* a tradition or to be made *after* a similitude denotes the manner of the action, and I therefore, as readily as will any of your readers, assent to your translating *kata*, *according to*, in the references given. But words used to describe the coming of an individual or an event often denote time. Instances of such cases frequently require *kata* to be translated by *during*, or *whilst*, if *subsequent to* is never admissible, (and I do not now claim that it is.) To sustain the popular understanding of this passage, you must show that the relative *whose* in the 9th verse refers to *that wicked* in the 8th verse, for its antecedent noun, else it certainly refers to *Lord* in the same verse, in which case, to translate *kata*, *according to*, would be even worse than to render it *subsequent to* in the references you gave, for it would make Paul a blasphemer. If he meant the coming of the Lord he must have used *kata* in the sense of *during*, which is just as legitimate a rendering as *according to*, either depending entirely on the sense of the passage. Then he told the Thessalonians that the coming of the Lord would be (*kata*) *during* the working of Satan—*while* Satan is working and not "as" he works. Who can dispute this to be a fact, whether Paul has so stated it here or not? It seems to harmonize well, especially if that *wicked* (one) of the 8th verse and the *Satan* of the 9th verse are but different appellations for the same individual, for the Lord is to *destroy* him at his coming, whose or which coming will be doubtless at the time of the height of his performances. That "that man of sin," "the son of perdition," "that wicked," and "Satan," are all one appears to be the case. Paul seems to use a fine climax in applying his epithets. First—"That man of sin"—*that* man, because he had told them of him before. This is quite moderate. Many a man might be called a man of sin, or a sinner; but a

sense of turpitude increases as Paul applies new epithets. He goes on—"The son of perdition;" "that wicked," or vile one, (villain); till finally he caps the climax by calling him "Satan" outright.

That the relative *whose* refers to *Lord* for its antecedent noun must to every English scholar be obviously the simple, natural and grammatical analysis of the passage. This the translators have tacitly admitted by adding the bungling ungrammatical phrase *even him*, which to be grammatical should read *even he*; themselves perhaps deceived by adhering to the primary rendering of *kata*, which is *according to*.

This analysis of the word *whose* is also sustained by all that precedes it in the chapter. The theme on which Paul was treating was the coming of the Lord—*nay*, the time of his coming, as connected or synchronizing with another event, the revelation and working of "that wicked" (one) and not the coming of the same. For aught I could gather from Paul he might have been earth-born, and a resident of the very spot of the earth where his wonderful performances are enacted. There is no hint that he needed to *come* from any place. But we gather from Paul that the Lord from heaven is to come before our gathering together unto him. Again. It would be almost ludicrous to say that the coming of one individual is according to the working with all power, signs, lying wonders, and deceivableness of another individual. A strange way to describe the manner or style of a coming. How could such phenomena be displayed in the simple act of his coming. He comes as Satan works, that is, in the same manner,—how ludicrous! He comes as Satan works, that is, at the same time,—more sensible. Had the popular view been Paul's idea, it seems to me he would have written *whose working* instead of *whose coming*. Besides, did the Greek text determine and sustain the popular view, why in the translating, were not the words so transposed or collocated as to divest the sentence of all ambiguity? This might easily have been done, thus; Then shall that wicked be revealed whose coming is according to the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved; whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Where now is the ambiguity? Vanished, without adding a single "*even him*," or even a single word.

In conclusion I would say, that no one need raise the hue and cry of "war in the camp." If we contend, we contend like prize-fighters without animosity. The prize is truth, and I would buy it of any man at the cost of my own discomfiture. Let every man be fully persuaded in his own mind. Have a mind of his own. Think, investigate for himself. Yet when the arguments of another fairly refute his, let him thankfully acknowledge himself convinced of his own mistake. So I will do.

D. F. ROCKWELL.

REMARKS.

We agree with our correspondent that *kata* may be rendered *during*, or *while*, or *according to*, depending entirely on the sense of the passage. If the relative pronoun *whose* refers to the Lord, then *during* would be a proper rendering; but if it refers to that "wicked" one, then *according to* is correct. At present we understand it in the latter sense, and read the sentence between "that wicked" and "whose coming" as parenthetical; thus in fact, making the passage read as our brother has done above, by his transposition of the sentences. The Greek word which is translated *coming* is *parousia*, more properly rendered *presence*. The glorious appearing or presence of the Lord Jesus will take place while the lawless one will be present, according to the working of the Adversary, with all power, and signs, and wonders of falsehood, and with every deception of iniquity. That lawless one he will destroy; or as we have it in the apocalypse, the Lamb will overcome the beast, and the ten kings who give their power to the beast for one hour.—Ed.

For the Gospel Banner.

Scripture Analysis.

1 Cor. xv. 22—"For as in Adam all die, even so in Christ shall all be made alive."

Why should any claim from this the resurrection of all men to holiness and happiness; or of all sinners and ungodly, or any of them, to mortality? I see no reason for it.

Now just read—who are the *all* that die, and even so that are made alive? Verse 1st, "brethren;" not everybody—not simply brethren according to the flesh; but "holy brethren, partakers of the heavenly calling," Heb. iii. 1.

2nd. I preached the gospel unto you, *which* also ye received; and wherein ye stand. 1 Cor. xv. 1. Those who had received and stood in the gospel are not those who believe *not* the gospel. 2 Thess. i. 9.

3rd. "By which also you *are saved*"—are to be—"if you keep in memory what I preached unto you." Those who keep in memory are not "those nations who forget God, who shall be turned into hell"—*shool*, Psa. ix. 17; in which place Solomon says, "There is no work, device, wisdom or knowledge," Eccl. ix. 10.

4th, "Now if the dead rise not," ver. 16, "then is not Christ raised, you are in your sins, and they who are fallen asleep in Christ are perished," ver. 18. Now are all men in Christ? Read Eph. ii. 1, 13, "And you hath he quickened who were dead in trespasses and in sins... Then at that time ye were without Christ... having no hope, and without God in the world; but now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ." Therefore those *in* Christ are the *all*.

5th. It says in ver. 23, "Christ the first fruits; afterwards, they that are Christ's at his coming." Now are all men his? How will we find this out? Where you say you find out all men will be saved in the Bible. Well, this don't say all men, but those men who are Christ's. Now mark, "If any man have not the spirit of Christ he is none of his," Rom. viii. 9. Again, "and because ye are sons, God hath sent forth the spirit of his Son into your hearts," Gal. iv. 6; therefore all men have not the spirit of Christ, and those who have it not are not Christ's?

6th. Then none will be made alive at his coming or any other time, according to the plain word, but "holy brethren," those who received and stood in the gospel, those who keep it in memory, those who are *in* Christ, and those who are his at his coming. All men are not brethren, don't receive and stand in it, nor keep it in memory, are not in him, nor are his.

7th. Therefore, "as in Adam all—that are in and belong to Christ—die, so in Christ shall all—the same brethren, who receive and keep in memory the word of the kingdom—be made alive; every man in his own order, Christ the first-fruits, afterwards they who are Christ's at his coming."

How plain are his words! Just leave tradition, and you will never think of all the wicked, in or out of Christ, being raised from the dead. In love,

WM. P. SHOCKEY.

REMARKS.

Bro. Shockey will allow us to say to our

readers that we by no means endorse the conclusions arrived at above. The "plain word" *does not state* that none but "holy brethren" will be made alive at Christ's coming, or any other time. This is only Bro. S.'s inference from his own reasoning on 1 Cor. xv. 22. The "*plain Word*" reads differently, and it is so *plain* that the simple can understand it. Let the reader turn to Dan. xii. 2; John v. 28, 29; Acts xxiv. 15; and he will find the "plain Word" for a resurrection of *others* beside "holy brethren." We stop not to argue the question, or to deduce inferences from passages which are not so plain. These are sufficient to settle the matter forever, according to our thinking and understanding of language; and it is a matter of surprise to us that any one who claims to be intelligent in the Scriptures, should set them aside—EDITOR.

For the Gospel Banner.

### Signs of the Times.

Cleveland, O., Sept. 12, 1869.

DEAR BRO. WILSON:—It is a delightful morn, the first day of the week; after a very severe storm, the weather is mild and beautiful—all seems calm and undisturbed. Yes, this is only an index of the universal cry of peace and safety. Was the like ever before known? From the crowned heads at the world's fair in Paris, down to the present moment, has his cry been sounded, and acted out by and through all grades of society. Peace, peace, peace! And so powerful has it taken possession of the minds of men, that no room, not even a niche or corner of the heart is left for the reception of God's holy word of truth. "When they shall say peace and safety, then sudden destruction shall come upon them." Who believes the whole of the text? yea, who amongst the body of believers who profess to be well posted in the signs of the times, as well as in the utterances of the Holy Spirit recorded in the unerring word of truth? Who of the professed wise virgins, believes and feels the force of the apostle's words—sudden destruction? What tongue or pen can portray or set forth the force and power contained in the word destruction? The poet has made an attempt—At midnight it is presumed this awful will burst

"Sudden as the spark from smitten steel,  
From niter grain the blaze,  
Man starting from his couch shall be no more."

Facts are stubborn things, and actions weigh more and speak louder than words. Is our position a correct one? is the cry of peace and safety true? and is our application a correct one, as to time and place? and are we in our proper position? if so, it will be manifest. You might as well shut out the light of the sun as to hide the effects of divine truth when possessed and enjoyed by God's faithful and sanctified ones. The love of the world and of Christ cannot dwell in our hearts both at the same time.

"A good time coming!" Still the cry of peace and safety—the sweet syren song; yea, the soothing lullaby comes forth from pulpit and press. With what soothing and enrapturing charm does it lay hold and take possession of the masses! How fatal the snare! how complete the delusion! how sudden the destruction! "as a snare shall it come on all them that dwell on all the earth." What a sad dilemma are the teachers of modern orthodoxy caught in! night shall be unto them, that they shall not have a vision, and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them; then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer from God. Micah. iii. 6, 7. How exactly does the prophet describe the condition of modern teachers of gentile religion! Men are snared effectually by believing the false doctrine, as well as the false cry. How complete the apostacy! Not a doctrine held and taught by the orthodox churches of the 19th century, but what is at variance with the word of God. This to some may seem like a sweeping assertion, yet we write under a solemn conviction of the truth of what we affirm. Who we ask in all candor will heed the word of warning, and flee like Lot out of this modern Sodom, and lay hold of Eternal Life? The signs of the times are clear, and not to be mistaken. We have just passed an important landmark—the closing out of the temporal power of the Pope in the downfall of the Bourbon dynasty, by the late rebellion in Spain. So says the Pope and his cardinals; admitting the facts before we asked them to. "Watchman, what of the night?" The night cometh, (or *hus come,*) and also the morning. A solemn inquiry—what is the next event in the great drama written out on the prophetic chart. Brethren of the one faith—students of prophecy, can you answer our question? We are in earnest. We are deeply interested in what is in the immediate future. What event is there between us and the coming of the Son of God in his

glory to establish his kingdom, and execute the judgments written.

Another very important sign. The apostacy in the Jewish Church—an exact fulfillment of Ezekiel xxxvii. 11. "These bones are the whole house of Israel; behold they say, our bones are dried, and our hope is lost; we are cut off for our parts." The departure from the writings of Moses and the prophets, and the faith of the Old Testament Scriptures, is just as apparent in the new sect, a part of the original Hebrew Church, as is that of the modern Gentile Church from the teachings of Jesus and his holy apostles. Thus we have an exact fulfillment of both Old and New Testament prophecy. How exactly are the words of divine inspiration being fulfilled to the very letter, and that too in a manner our senses cannot deny it! If any doubt the truth of what I have stated, we will refer them to Dr. Meyer's (a Jewish Rabbi) speech at the late Von Humbolt centennial celebration in Cleveland. He not only gives up the personal coming of the Messiah, but smacks strongly of rank infidelity, if not of atheism. Sad indeed is the picture! but more indeed to be pitied and lamented over are these deceived sons and daughters of Israel who after eighteen centuries of suffering and reproach, and just on the threshold of deliverance they cut themselves off from hope, and all the promises God has made unto their fathers, because of the mistakes and follies of others.

NEWELL BOND.

From the Prophetic Times.

### The Last Trumpet.

"The mighty sound of this loud trumpet will be heard at once, in the deepest depths of the sea, and in the remotest corners of the earth. Above the stormy winds, the roaring waves, the rumbling volcanoes, and the loudest thunders, the last trumpet, 'the trump of God,' shall sound. And all the dead, whether in the dust of the earth, or in the depths of the ocean, shall hear and come forth."

From the above extract, which I make from a recent number of an excellent paper, it would appear that never has there been heard on earth, so loud a sound as the last trumpet will make. We would be led to suppose that all earthly noises will be low in comparison to it—hushed as it were into stillness by it—that, perhaps, it will be as much louder than the volcanoes, or earthquakes, which threw up the Andean range of mountains, as they are louder than ordinary noises—that it will be in comparison to ordinary sounds as "the shaking leaf, while rattling thunders round us roar." Though that mountain range extends almost from pole to pole, and the igneous action

must have seemed as if it would rend the earth, yet we have no reason to believe that it was audible in all parts of the earth; but here will be a sound, it would seem, that will not only be audible everywhere on earth, and sound out to the distant throne of God; but the dead in all parts of the earth and the sea, and in hell, will hear it. That it will awake all of them, and, perhaps, some of them in a fright.

In a somewhat similar strain, an ancient poet has very beautifully and sublimely written:

"Tuba mirum spargens sonum  
Per sepulchra regionum,  
Coget omnes ante thronum.  
Moro stupebit, et natura  
Cum resurgit creatura,  
Judicanti responsura."

Indeed, it seems to be the idea of many, that that unearthly trumpet, "the trump of God," will be the means of waking the dead of all climes, and of all ages. But, because men have written elegantly, sublimely, and eloquently, are their writings therefore true? May not error be beautifully arrayed? May it not be, that the above extracts are more beautiful than true? Does the word of God inform us that the last trumpet will be heard on earth? That a single mere mortal, dead or alive, will hear it? I admit that much traditional theology will say yes; but traditional theology was not always true in the days of our Savior, neither is it now. It is a thus saith the Lord," and not tradition, that makes any theory true. A last, always implies that there are more than one. There cannot be a last, unless there are more than one. To deny this, is to contradict all our ideas of correct language. If then there is a last trumpet, there must also be trumpets which are not the last. How many trumpets are to be sounded? Different passages of the word of God tell us of seven. Rev. viii. 2, 6-8, 10, 12; ix. 6-13; xi. 13; 1 Cor. xv. 52; 1 Thess. iv. 16. If the last trumpet is not the last of the seven, pray tell us what trumpets are mentioned in the Bible, of which it is the last? Indeed, I read of no unearthly trumpets that are to be blown except the seven.

There is no passage which would lead us to suppose that there will be any peculiar difference in the trumpets, or that one will sound any louder than the others. As we have said, the word of God tells us of seven, but certainly, it would not lead us to infer that there are any more than seven to be blown; and to say there are less, is to contradict the inspired word. The last trumpet then is the last of the seven. We have no warrant from the word of God to believe the last will be any louder than the other



six trumpets. Certainly the plain import of the language would lead us to infer that as was the loudness of the first six, so will be that of the seventh—that if the first six are to be, or have been heard by mere mortals, then the seventh will be; and *vice versa*.

I believe that many expositors are of the opinion that at least a part of the six have sounded. Do any of them believe that any man in the flesh, any mere mortal, has ever heard any one of them? Does any expositor that ever has written, believe that any one of the six will ever be heard by a mere mortal? If none of the six have been, or will be heard, why should any one believe that the seventh will be an exception? Does the Bible ever speak of it as such? Certainly not.

It is true that Rev. xi. 15-18, speaks of the judgment of the dead, of the reward of the saints, and of the destruction of those that destroy the earth; and consequently the resurrection must then take place. And Rev. x. 7, informs us that when the seventh angel begins to sound, the mystery of God will be finished. When the mystery of God shall be finished, much that is now dark, will be made plain. But though these things come in connection with the sounding, or at the sounding, or after the sounding of the seventh trumpet, yet they are not a consequence of the sounding, any more than the things which come at the sounding of the trumpets are consequents. It is God who awakes the dead, and not a mere sound. Whatever may be said of the sounding of the trumpets, or what may be God's object in them, yet it would appear that they are not for the benefit of men in the flesh—not to alarm, instruct nor awake them. Their objects may be one of the mysteries which will be finished.

J. B.

### The Pulpit.

The following sensible remarks are from the *Rainbow*, a valuable monthly, published at 9 Newington Green, London, England, and edited by Dr. Wm. Leask. The writer says:—

"One of the most humbling facts of the day, if our readers would think of it, is the criticism of the pulpit by the secular press. Not that we object to that criticism, severely cutting as it sometimes is, but to the lamentable truth that the pulpit so richly deserves it. It lays itself open to attack. It invites censure. It seems to study the art of stupidity. Its threadbare platitudes are not fit for intelligent children, far less grown men. In every other profession men try to rise to the level of the work before them; but the pulpit, with some splendid exceptions that

reveal the surrounding desert, draws and nods over its slovenly compositions, as if its work required neither heart nor head, neither brain nor energy. It goes its drowsy round as if there were some charm in its wooden box to arouse the conscience, to enlighten the mind, to pierce the heart, and to attract the steps to the paths of immortality. Its rebukes are faint, its warnings timid, its invitations lack earnestness, and its exhibitions of the gospel are woefully defective."

### Well directed effort.

We commend the following extract from a letter lately received, to the attention of all our brethren who may be similarly situated. The results show what a live Christian can do. This is a very efficient way to evangelize at the present time, and we give this example as worthy of imitation.

Traverse City, Mich.,  
Sept. 27, 1869.

BRO. B. WILSON:— \* \* \* When I moved here about one year ago, I supposed myself and wife would be alone in our faith, but last winter I held meetings each first-day in my house for the study of the Bible; and among the results are five intelligent people who have learned that the Bible does not teach eternal torment, but everlasting destruction—that Christians may not hope to "go to Jesus" at death, but that "when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away." One of the five persons, a young but very intelligent and well-educated teacher, has since returned to his farm home in Ohio, and he has just written me that his father (a staunch "Disciple" deacon) and his mother are candidly examining the faith of Abraham, and are *nearly free* of orthodox myths of heathenism. Also, that some of his associates are on the road. Yours, truly,  
P. ALLYN.

BRO. WILSON:—I left my own sweet home on the morning of the 10th inst. Reached Marshfield, Warren Co., Ind., the next morning—a weary pilgrim. Met with a kind reception on the part of the brethren. Commenced our meetings on Sunday morning the 12th. Have had some excellent meetings. Notwithstanding there is a strong prejudice against the truth, our congregations have been good, and the best attention given to my message. Have given eleven discourses, and immersed three into the Christ—the youngest 38 years old, and the eldest one some 60 years old. All glory is due to God through Jesus our Life-Giver.  
Sept. 22nd, 1869. R. V. LYON.

# 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., NOVEMBER 1, 1869. [VOL. XV. No. 21.

## Phos Aleethinos,

Or the revealed purposes of Deity manifested.

BY MARK ALLEN.

PART V.—CHRISTOLOGY CONTINUED.

ECCE HOMO.

"And Pilate said unto them, behold the man."

Hitherto we have contemplated the character of the Christ as a king and as a Savior, and Jesus of Nazareth as the claimant to the Messiahship; we now propose to examine the teachings of the Book with reference to the physical nature of Jesus; whether indeed he was the very Eternal God, the father of all, or a man ordained of God to fulfill a certain mission; whether indeed it was the Almighty himself, the self-existing one, that, crowned with thorns, stood before Pilate when he uttered the two words which form the heading above, "*Ecce homo*," "Behold the man," or really the man, Jesus Anointed.

The theoretical nonsense, the blasphemous mystifications of modern theology, have so perverted all nature and reason, so blinded the minds of multitudes of the professedly religious of the human family, with reference to the physical nature of Jesus, that when we contemplate them, we are led to ask the question, "Did God die?" Did the Creator of the Universe leave his throne, come to this little planet, Earth, and suffer himself to be crucified for the sins of his creatures? Absurd as these questions may seem to the reasoning mind, it is nevertheless true that such are the teachings of modern theology, and they are indoctrinated into the minds of the people, and uttered in the language of so called holy song, of which the following verse will serve as an illustration.

"Well might the sun in darkness hide,  
And shut his glories in;  
When Christ the mighty Maker died,  
For man's, the creature's sin."

Such a teaching as this is subversive of

every principle of reason and common sense, and diametrically opposed to the plainest teachings of the Bible. This is but one of the many false claims set up for Jesus of Nazareth, which his language and teachings entirely repudiate.

In our investigations hitherto we have given some attention to the doctrine of a trinity of Gods. At the present time we propose to confine ourselves to the teachings of the Book, and more especially to the claims set forth by Jesus himself, and his apostles, concerning his physical nature.

We first read of him as being born a child; born of a woman. We are likewise taught that he was begotten out of the ordinary course of nature; that by the overshadowing power of Holy Spirit he was conceived in the womb of a virgin. However incredible this may seem to some, we see nothing more unreasonable in it, than that the same power should have produced in the first place a man out of the dust of the ground. It little becomes us, who profess to believe in Infinite Almighty Power, to talk about impossibilities with God. If the first man having fallen and entailed suffering and death upon his race, it were the intention of Infinite Wisdom to create a second man for the redemption of the race, we can see nothing unreasonable in the forming of that man in the womb of a virgin, by that Spirit-power which brought a Universe into existence. We know it is an easy thing to cavil and doubt with reference to this matter, and to treat the same with ridicule; but neither cavilling, doubts, nor ridicule do away with the reasonableness of the proposition.

Admitting then the immaculate conception of Jesus by the Holy Spirit, it most clearly proves that God did not beget himself, and that the child begotten was not his own father, but that he was both the Son of God, and the "seed of the woman," or the Son of Man.

We read that this child grew and in-

creased in years, wisdom, and stature like other children, and that during his minority he was subject to his parents. We read that he experienced all the common necessities of life; he was hungry and thirsty; he ate, drank and slept; he was sad and wept; he mourned; he prayed, not to himself, but to his Father in heaven; and he taught his disciples to pray, "Our Father, which art in heaven." On one occasion he said, "I go to my Father and to your Father; to my God and to your God." He also said, "My Father is greater than I." Upon all occasions and under all circumstances Jesus claimed to have been sent of God to do a work, and fulfill a mission which the Father had given him to fulfill, and upon the cross, we hear him exclaim, "Ail-e! ail-e! lam-mah sa-bac-thay-ni; my God! my God! why hast thou forsaken me!"

From these and many other teachings of Jesus, it is clear that he himself understood his physical nature to be human, and that he did not claim to be the maker and creator of the Universe. We come next to notice the teachings of his apostles who were instructed by him, and spake in accordance with his teachings.

Says Peter on the day of Pentecost, "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 know; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up having loosed the pains of death," Acts ii. 22-24.

Nothing could be plainer than the doctrine held by the apostle Peter as set forth in this clear and out-spoken language, addressed to the people of Israel then assembled. He starts out boldly and unequivocally, with the proposition that Jesus of Nazareth was a man who had been approved of God; not that he was God-approved by himself; that the miracles, signs, and wonders wrought in connection with his ministration were wrought by God, through the man Jesus; that the man Jesus died in accordance with the determinate purpose and foreknowledge of God, that God raised up the man Jesus from the dead. Did Peter understand what he was talking about? We think he did; yet if any one at the present day utters the same sentiments uttered by Peter, he is set down at once by pious Trinitarians as a heretic and worse, if anything, than an infidel. It is very evident that Peter does not teach that the

Great Creator of the Universe died in the person of Jesus of Nazareth.

We might present other teachings of the apostle Peter upon this point, but we leave him and pass on to notice some of the teachings of Paul, the apostle to the Gentiles.

While at Athens, he was brought before the court of the *Areopagus* to answer to a charge of being a setter forth of strange gods; in his defence he declares to them the unknown God, whom they ignorantly worshipped as the Eternal One that made the worlds, "Who" he says, "hath appointed a day, in which he will judge the world (habitable) in righteousness by a MAN whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

By this we find that the apostle Paul must be reckoned among those who are styled heretics by the popular theologians of the nineteenth century. The apostle here tells us that the person whom God has ordained to judge, or rule, the habitable earth in righteousness, is a man that has been dead, and raised from the dead by God. Who died? God or man? We answer in the language of the apostle, that it was "that man whom God raised up." His argument in the first letter to the Corinthians on the subject of the resurrection, is most conclusive evidence with reference to his belief on this point. He says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.....The first Adam was made a living soul; the second Adam was made a quickening spirit. The first man is of the earth; the second man is the Lord from heaven," 1 Cor. xv. 21, 22; 47, 48. Nothing can be plainer than these teachings; that the Christ is the second man, or Adam, who died and was raised from the dead, becoming the first-fruits of those who slept, and the earnest of a resurrection to life for all who believe in him.

Again he says of Christ, that "he was crucified through weakness, yet he liveth by the power of God." The plain import of this is that Jesus, the Christ, partook of the nature and infirmities of a common humanity, and through weakness died, but the power which raised him up was the power of the Eternal.

Again Paul says, "For there be gods many, and lords many. But to us there is but one God, the Father, by whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by

him," 1 Cor viii. 5, 6. In this we are taught that there is but ONE God; (Paul evidently was not a Trinitarian,) that all things are of, and from God, and that we are in him, also that by Jesus Christ who is our Lord we are made partakers of all things that are of, or from God. This language however does not embrace the whole human race, but only those who are in God by Jesus Christ; the we addressed, comprehends all those of like precious faith with himself.

Again he says, "There is one God, and one Mediator between God and man, the MAN Christ Jesus," 1 Tim. ii. 6. Is it not strange that in the face of such plain teachings as these, we should hear men who profess to believe in the teachings of Jesus, Paul, and Peter, talking of a Triune God, or three Gods in one; or of Jesus being God, and God dying for sinners, and a mass of such theological nonsense as may be found in the Westminster Catechism, and other pious writings of the times? The Bible is entirely silent on the subject of three Gods, or of God dying for man. This doctrine has not the slightest foundation in the Scriptures, but is the fabrication of over-imaginative pious brains, that have been turned from the simplicity of the truth as it is in Jesus, to the following of fables. We do not wonder that the Bible is brought into discredit, and that so many are led to say that you can play any tune you wish upon it, seeing that there are so many tunes played upon it by theological fiddlers.

The fault is not in the Bible, but in a desire to make it mean the opposite of what it teaches.

We find that the teachings of the Bible with reference to the physical nature of Jesus the Messiah, are, that he was a man, born of a woman, and subject to the infirmities and trials of the present life; that he died as all men die, but by the power of God, he was raised up from the dead to live forevermore, having by his death purchased eternal redemption for all those who receive, believe, and obey the truth through him.

Our God, the God of Abraham, Isaac, and Jacob, the Eternal Father, is one God. He never died, but ever lives, and ever reigns, God over all, forever blessed.

TO BE CONTINUED.

For the Gospel Banner.

### A Reviewer Reviewed.

We now turn our attention to the article in *Banner* on page 309. We find in said article an immense array of Scripture testimony, more by far than we have the remotest

idea of examining in detail. Such a course is rendered unnecessary from the fact that for the most part, although the quotations are given in full, no use is made of them. That is to say, there is no reasoning accompanying to point out wherein they support the reviewer's theories, or wherein they conflict with the positions we have sought to establish by our two or three witnesses. A number of the quoted testimonies have to do with events in the millennium—some speak of retribution upon the Gentiles—a thing which we have never disputed. Because we have been illustrating what Christ has called the days of vengeance, does it follow that we deny all punishment or judgment to the Gentiles? It does not, and with this denial we will let the Gentiles go for the present. Many more of the quotations we do not see what they are cited for. For example, Isa. lxvi, "The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Who doubts it? We do not see how our position is affected by a candid admission of all that the passage contains. Some might think our only course would be to retire before so much scripture. So we would if a tithe of the quotations were shown to conflict with what we have written. The doctrines we have advanced are based upon the testimony of two or three witnesses, and so far nothing in the Scriptures has been found to contradict them, as construed, or we might say as left unconstrued.

For the reasons above advanced, and others, we pass over the greater portion of the references, to notice only a few, and some of the remarks that accompany them. Bro. Sweet says, that the saints are to be overcome when war is made against them. Bro. Sweet in the above means to insinuate that at some time in our yet future the little horn, not yet in existence, will make war in the most literal manner, as we understand, upon the saints, and overcome them. Now let us see how much foundation there is for this theory, even in the Scripture quoted. Here it is. In vision, Daniel "beheld the same horn make war with the saints, and prevail against them," Dan. vii. 21. Is it reasonable to suppose that what Daniel saw in vision was exactly what was to take place in reality? If this is the case, we would ask, what sense is there in the interpretation of visions? Or we would say, if interpretations are given in language plain and honest as the sun, why treat these interpretations with silent contempt, and persistently substitute the vision-language? We will now apply these principles to the case in

question, and we shall see that there is just as much real war, as we understand it, remains as there is real *horn* remains. The phra "the horn made war with the saints, and prevailed against them," is vision, and these words have their interpretation. The interpretation is literally true. The interpretation of the *horn* is "another (king) shall rise after them," (the preceding ten kings,) ver. 24. The interpretation of *making war upon the saints* is, hé "shall wear out the saints of the Most High." The very literal warfare with powder and ball and sword and bayonet turns out to be neither more nor less than wearing out the saints, and they were worn out long ago. If that is a reason why the Popedom is not the little horn, it is a poor one. If before Christ comes, a king is to appear who will make war upon the saints, then the coming of Christ is in the indefinite future. We had always supposed that when Christ came there would be little or no faith on the earth, but the programme we are contemplating has saints so numerous that they encounter on the battle-field the foot, cavalry and artillery of the little horn king. The idea of the saints using carnal weapons is preposterous. Discarding the above scheme let us accept Daniel's, according to the interpretation. Comparing Daniel with history we find a remarkable correspondence. Confessedly on all hands the fourth kingdom is the Roman Empire. Very strange it is that this kingdom has been the subject of a dismemberment. Strange it is that following the dismemberment an exceptional power sprang up, to wit, the Pope. Strange it is that this diverse king extinguished forever three of the aforementioned subdivisions, and that he wears three crowns. And who will say that he has not spoken great words against the Most High—that he has not worn out the saints—that he has not invaded the province of God, in changing times and seasons, removing kings and setting up kings. It is remarkable that this king has survived all the vicissitudes of over twelve centuries. And yet it is not strange that the predictions of Jehovah should be vindicated by the most scrupulously exact fulfillment. According to Daniel then, the next thing in order is the judgment. Daniel's scheme leaves out altogether the restoration of the Jews; the re-building of the temple, and subsequent captivity, and all God's saints ought to rejoice that such is the case. Look where we may, whether to Daniel, to Jesus, or to Paul, the way is clear for the return of Christ. Let us "wait for the Lord more than they that watch for the

morning; I say more than they that watch for the morning."

The next verse directed against us, without any comment whatever, is Isa. lxi. 1—"To proclaim the acceptable year of the Lord, and the day of vengeance of our God." We see it contains the word vengeance, which is easily brought into harmony with our Savior's days of vengeance. The first clause of the verse was fulfilled, as we learn from Luke iv. 19, where in reference to it, the Savior said, "This day is this scripture fulfilled in your ears." The other clause was fulfilled, as well as every other scripture on the same subject, in the time called by Christ, "the days of vengeance," when *all things written* should be fulfilled. When this period ends, at the end of the times of the Gentiles, then by reading on in Isaiah we may know what will be the next era in the history and fortunes of this wonderful people. "To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, and the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, (after his return,) that he might be glorified. And they shall build the old (present) wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." But why quote the whole chapter? If the reader wants to know history before it comes to pass let him read the remainder. At some subsequent time to the settlement of the cities, Gog will think an evil thought, and come up against them, etc.; throwing into a beautiful harmony once more scriptures which otherwise read are a jumble.

The remaining passages quoted by our reviewer must pass without notice. We have examined the two first on the list, and we are satisfied that all the others would as signally overturn the doctrines they are quoted to support, as the two we have examined.

At the end of the quotations, our brother once more quotes and misapplies our Lord's words—"these be the days of vengeance, that all things written may be fulfilled"—applying them to things supposed to be in the yet future, but which things will never come to pass. Let any candid, unbiased mind read from the beginning of the 21st chapter of Luke, carefully noticing all the "ye's and you's" with which the discourse is full. "When ye shall hear of wars and commotions be not terrified" . . . "they shall lay their hands on you, and persecute you, delivering you up" . . . "brought before kings and rulers, settle it therefore in your

hearts not to meditate what *ye* shall answer, for I will give *you* a mouth and wisdom" . . . "*ye* shall be betrayed" . . . "and some of *you* shall they cause to be put to death, and *ye* shall be hated of all men; there shall not a hair of *your* head perish" . . . "In *your* patience possess *ye* *your* souls" . . . "And when *ye* shall see Jerusalem compassed with armies, etc. Then let them which be in Judea flee to the mountains," etc. "For these be the days of vengeance that all things which are written may be fulfilled." How any candid mind can sever this last clause from the history of the generation that Christ stood related to, and apply it to a yet future period is more than we can comprehend. "All these things," said Christ, "shall come upon this generation;" and they did. A voucher for the fulfilment of this prophecy is met in the countenance of every Jew, the world over; and also in the fact patent to all the world, that Jerusalem is trodden underfoot of the Gentiles; and there we leave it, satisfied that some of our readers will be fortified in the belief of the truth.

No wonder our Lord's discourse should be misconstrued when interpreted on Bro. S's principle, viz., that Christ's "*answer is to be harmonized with the prophets.*" We do not believe this principle. We heartily repudiate it. We read our Bible on a different principle, viz., the New the commentary on the Old; the New the fulfilment of the Old—the later announcement the expounder of the earlier; the Old, prophecies, law, shadows, types, forms of the truth, school-masters—the New, fulfilments, substances, antitypes, truth. Harmonize Christ with the prophets, when he towers above all prophets! Until this objectionable feature is abandoned the Bible will always read upside down. The prophets themselves will not be improved, but rather suffer for the absence of their legitimate exposition. Reader: abandon this principle, and soon your heart will burn within you as you listen to Christ's words from Mount Olivet, when your eyes are opened to see where you stand, that no long chain of events has to transpire before Christ comes, but only the darkening of the sun, &c.

"It is impossible," says Bro. Sweet, "that Bro. C's view is correct, for the time of trouble is when Michael stands up for his people." True, but the tribulation does not end until the times of the Gentiles are fulfilled, or until the Jews say, "blessed is he that cometh in the name of the Lord," or until the sun is darkened, and the moon does not give her light. When this time comes, then Michael will stand up, and Daniel's people be delivered. Doubtless

when Michael stands up there will be a great deal more trouble than perhaps we see now—there will be wringing of hands, and calling on rocks to fall on and bury men, but Daniel's people will emerge from their unparalleled tribulation of eighteen centuries. We do not think, as alleged, that the time of trouble—all of it—was when Titus took Jerusalem. True, the days of vengeance were then, if we are to believe Christ, and they still to this day run their course, and will until the time to fulfil the verse beginning, "immediately after the tribulation of those days," arrives.

Surely we are understood now. We have done. Our readers may think it is time. We hope we have been of some little service to some, and for our brother we hope soon to see him abandon his delaying of the Lord theories, and stand with us on the tiptoe of expectancy, "waiting for the Lord more than they that watch for the morning, I say more than they which watch for the morning."

MORE ANON.

From the Messenger of the Churches.

### The Harvest Feast.

Lev. xxiii; Deut. xvi; Neh. viii; Zech. xiv.

"Three times in the year shall all thy males appear before the Lord," was a law to Israel. It was a law which, like all other of God's rules, *advantaged* the Jew. For though God places the glory of his own name in the forefront when he reasons concerning his acts and purposes, we are also taught that God's glory is man's good. There is, to speak reverently, no selfishness in Jehovah's self-love. He is the center of all good, and so every thing which is God-ward is good-ward for all who lie within the circle or current of such tending. Hence Israel could cry—

"Help us, O God of our salvation,  
For the glory of thy name;  
And deliver us, and purge away our sins,  
For Thy name's sake."

Psa. lxxix. 9.

He was the head and heart of their commonwealth, and, so long as they abode in Him, they had perfect health, and all the pleasures of the same, socially, politically, and religiously. Everything, therefore, that he prescribed for his own pleasure would be the best possible experience for the individual atoms of the Israelitish body "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good *always*, that he might preserve us alive, as it is at this day." Deut. vi. 24.

Some men have reasoned as though God's law was a heavy burden enslaving the peo-

ple. But, on the contrary, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, *rejoicing* the heart: the commandment of the Lord is pure, *enlightening the eyes*: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: *sweeter also than honey* and the honey-comb. Moreover by them is thy servant warned; in keeping of them is great reward," Psa. xix. 7-11. Such would be the estimation of every true-hearted (or "inward") Jew, and so would they account the obligations of the law in such cases as this, of having to appear before the Lord. It was a high honor done to them. The Mighty God, Lord of heaven and earth, was their King. To present themselves before him was therefore a greater privilege than for us to be summoned to the presence of an earthly monarch. If it is so, honorable to be "presented at court," how much greater the honor to appear before the Lord. And so it was esteemed. "Blessed is the man whom thou chooseth, and causeth to approach thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple," sa. lxx. 4.

The occasions on which they had this privilege were from the nature of the case festivals, *i. e.*,

1. The Feast of Unleavened Bread.
2. The Feast of First-fruits.
3. The Feast of Tabernacles.

Of this last and greatest it is that we propose to treat.

The seventh month was made particularly the Lord's month. The first day was the Sabbath, or day of blowing the trumpets, a memorial of the Lord's promised help. The sounding of the silver trumpets would be a means of teaching Israel to "have faith in God," for the Lord had connected a promise therewith. Num. x. 9, 10. This day was a holiday. Then, on the tenth, was the Day of Atonement, a solemn sabbath of confession and humiliation before God. In the following week, or five days after their reconciliation for the sins of the year, began (on the fifteenth day) the week of chief festivity, the holiday week.

This was the Israelitish HARVEST HOME, the crowning of the year. Seven weeks before they had the Feast of Pentecost or the First-fruits, when they had plucked of the ripening corn and fruit, and brought it to the Palace of Jehovah their King, as the tribute or feu to the Lord of the land.

"Thou shalt take of all the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, 'I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us.' And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God." In this action and speech there was a plain testimony of an *understanding faith*, as well as a recognition of the Divine Lordship. Still more so was it in the second address, which combined *gratitude* with duty. "And thou shalt speak and say before the Lord thy God, 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage; and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our afflictions, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an out stretched arm, and with great terrible-ness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me.' And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thee and the Levite, and the stranger that is among you," Deut. xxvi. 2-11.

But now had arrived the time for holiday. The corn was cut and hoaxed, the grapes were trodden and bottled—the raisins, figs, citrons, pomegranates, were dried and stored. After toil comes rest; and no better rest can be found than the rest of God, the rest of joy and gratitude to the Giver of all good, when work is done. Surely it is such rest as this "which remains for the people of God," Heb. iv. 9. Not a millenary sabbath, but the Harvest Sabbath of completed work, when all the toiling creation will have ingathered its crop—all saved and safe.

The Lord is the fountain of all joy: apart from him is no pleasure. The excitements of revels are joyless—the laughter of fools.

Depraved minds seem to get some titillation from drunkenness, wantonings, and such like, as we all have seen when our festive jaunts have been marred by the presence of men whose only idea of a holiday trip was sottish boozing. How wide apart from this is real pleasure. To experience this the foundation must be laid in Divine worship. The "seven days' solemn feast to the Lord" would be the essence of joyful emotion. So the Captain of Israel's salvation prescribed at the first. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all works of thine hands therefore thou shalt surely rejoice," Deut. xvi. 13-15. And so also the penitent-returned Judah experienced it in the great day of their law-reading, Neh. viii. 9-18. "Nehemiah, Ezra the priest, and the Levites that taught the people, said, 'This day is holy unto the Lord your God; mourn not, nor weep.' For all the people wept, when they heard the words of the law. Then he said unto them, 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.'" So the Levites stilled all the people, saying, 'Hold your peace for the day is holy: neither be ye grieved.' And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. And that they should publish and proclaim in all their cities, and in Jerusalem saying, 'Go forth unto the mount, and fetch olive branches, and myrtle branches, and pine branches, and palm branches, and branches of thick trees, to make booths, as it is written.' So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house,

and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner."

This worship of the Lord the King would like all his other regulations, conduct to more than one means of profit. The health of body and mind would be wondrously benefited by this picnic feast. We go for a few days at times to the seaside for the good of our health, and, perhaps, after a short expensive sojourn, come back wearied and sick. Our pleasure has mostly been marred by wet weather, by fashion's senseless demand, by crowded inconveniences. But Israel's week of rest was of another order. All the land had a holiday at one time. This saved all the distractions of mind as to how the work was getting on in the master's absence. Then there was no fear about the weather—it was certain to be fine. No expense for lodgings—all lodged alike in the open air. This bivouac in the open field, or on the house-top, would be a wondrously pleasant change. How passing fair would be Jerusalem then! The brick and stone would seem to have budded and blossomed, and shot forth branches, so crowned and wreathed would every wall appear; and street and square would have a gala dress, from the serried ranks of summer-houses planted throughout them. All green or brown, and fragrant with the health-giving scent of pine, myrtle, palm, olive, and cedar.

If we read those wonderful marching songs or psalms (cxxi-cxxxiv.) we can form some idea of the emotions of the people as they went up to keep these feasts. Some of them have a minor tone of sorrow in their music, besitting the Fasts of the Atonement, and the like, but most of them are to the firm note of the faith, or of the trumpet key of experienced joy. The songs of a nation are the interpreters of its character, as well as the educatory means of development. With far greater spirit-stirring power than the "National Anthem." "Auld Lang Syne," &c., would,

"I was glad when they said unto me,  
Let us go up to the house of the Lord—  
Let our feet stand within thy walls, O Jerusalem.



or,

"Behold how good and pleasant a thing it is  
For brethren to dwell together in unity."

have moved the hearts of [Israel's men and boys, women and children, as these days came around, and they made holidays thus.

But health and pleasure are only part of the good. The brotherhood of the nation would be greatly promoted—the citizen would meet and welcome his country cousins, friends or strangers. A common bond of interest would unite all the people; especially so in view of the purpose of this festivity, as the Lord's REST DAY. The tenant was come to give an account of his farm, and how he had paid the rent to the Lord's Receivers—the Levite, the stranger, the orphan, and the widow. "When thou hast made an end of tithing all tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say unto the Lord thy God, 'I have brought away the hallowed thing out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away thereof for any unclean use, nor given thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.'" Deut. xxvi. 12-15. Better than thousands of compulsory poor's rates would be the crop-tithings thus spent and accounted for. The re-introduction of the feast of harvest indicates the end of this mischievous imposition. When the maintenance of the poor will be again as then, charged upon the produce of the land, doubly blessed will be this alimant, the giver receiving the larger share of pleasure, in heart-warmth and kindness, even as the word of the Lord Jesus says—

"It is more blessed to give than to receive."  
This feast ministered to all the highest and noblest part of human nature. We see how it promoted free health and strength, kept alive hospitable and social love and kindness. But it reached deeper still. We are familiar with what the Scriptures teach us about *faith* and its outspringing emotion; and this feast gave opening for it in many

ways, specially in that trust in God's word which led them to leave their homes, and go up to where the feast was kept, without fear of evil or danger to what they left behind. The confessions they had to make also taught and promoted a faith in God's promises to the nation: those promises which are the groundwork of our salvation.

God be thanked for his recorded comfort concerning these blessed institutions, for he has promised their restoration, not only in Israel, but to be shared by all the nations of the earth. For it is written, "Every one who is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. xiv. 16. This is the key-note to a whole train of blessings. For if there be this feast, then there follows that the kingdom of the Lord extends over these nations, that they are being blessed in Abraham and his seed, that they are become of the brotherhood of nations, worshippers of the One God (Mal. i. 11,) partakers in the peace of a united religion and pure language (Zeph. iii. 9); and an almost endless train of good things to come involved in these general statements.

Soon may the trump sound of God's Great Harvest Feast.

JOHN WILSON.

## The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

November 1st, 1869,

### "The Faith" defined, CONCLUDED.

The things of "the Name of Jesus Christ," preached by Philip at Samaria, (Acts viii. 12,) and "those things which concern the Lord Jesus Christ," proclaimed by Paul at Rome, (Acts xxviii. 31,) are both alike. They are identical with "Jesus Christ and him crucified," (1 Cor. ii. 2,) and with what the Corinthians believed, when they heard "how 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, Paul said, "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 preaching of the cross, or of "Christ crucified, was unto the Jews a stumbling-block, and unto the Greeks foolishness." 1 Cor. i. 22. To preach a crucified Christ brought a storm of persecution upon the apostles. The Jews would not believe that their Messiah would ever be such a sufferer as Jesus was, and die as he did. They said, "We have heard out of the law that the Messiah abideth forever," (John xii. 35,) that is, he would not die. Hence when the apostles maintained and proved that Jesus, whom they had crucified, was the one spoken of by the prophets, and that the Jews had fulfilled what had been written about his sufferings and death by rejecting and crucifying him, they persecuted them. They could not understand, because they closed their eyes, and shut their ears, from the hearing of the truth, and received the traditions of the elders instead. And although they knew that Jesus had done more and greater miracles amongst them than any other man,—had even eclipsed Moses, in whom they trusted—and that his claim to the Messiahship had been confirmed by God, in raising him from the dead, yet they as a nation would not believe. Therefore their sin remains.

Jesus must be received as God's Anointed one, and not only as such but also as a Savior—"the propitiation for our sins"—through whom is preached "the forgiveness of sins," and by whom "all that believe are justified from all things, from which they could not be justified by the law of Moses," Acts xiii. 38, 39. His NAME is not only "the Wonderful, Counsellor, the Mighty God, the Father of the future age, the Prince of peace," but also JESUS, a Savior, for "he shall save his people from their sins;" "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." God has "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21.

The apostles were sent out by Jesus him-

self to offer pardon and reconciliation, even to his murderers. He prayed when on the cross, "Father, forgive them, for they know not what they do," Luke xxiii. 34; and after his resurrection he said to his disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*," Luke xxiv. 46, 47. According to these instructions the apostles offered the word of reconciliation first at Jerusalem, even to the very men who had participated in killing the Prince of life. They called upon them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"—and "Repent ye therefore, and be converted, that your sins may be blotted out," Acts ii. 38; iii. 19. They boldly charged upon their countrymen the guilt of putting Jesus to death,—"*a man approved of God*," by the many miracles which he did amongst them, and proving that he was the Messiah they were looking for, by the incontestible fact that God had raised him from the dead, and had empowered them to work mighty wonders in the name of Jesus, by the power of the Holy Spirit which he had poured out upon them. Said they—"The God of our fathers raised up, Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, which God has given to them that obey him," Acts v. 30-32.

In the cross of Christ the greatest and grandest display of Divine philanthropy was exhibited that the world ever saw. There we see the outpourings of infinite love, and the gushings of Divine benevolence. We cannot better present it than in the apostles' words—"Herein is love, not that we loved God, but that he loved us, and sent his Son, the propitiation for our sins," 1 John iv. 10. "God commendeth his love toward us, in that while we were yet sin-

ners Christ died for us," Rom. v. 8. "Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God,*" 1 Pet. iii. 18. Yes, that is the grand design—"that he might bring us to God." And Jesus well set forth the Father's love, and the object of it—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life," John iii. 16. Christ died for us, and he rose again, that he might redeem us from all iniquity. A redemption from the power and dominion of sin is contemplated in the great salvation of the gospel. Forgiveness is freely given *now* to the penitent believer, and the promise of full redemption from all the consequences of sin is at the coming of the Lord. "Thanks be to God for his unspeakable gift."

But we need not dwell on these things of the Name of Jesus—they are well known to the reader. Oh that their importance might be realized by each one. It is a personal matter—an individual salvation that is offered. "None can by any means redeem his brother, nor give to God a ransom for him." The object in making known the mystery of the gospel to the Gentiles, is to take out of them a people for the name of Jesus. Such as respond to the call of the Gospel, by believing and obeying from the heart that form of doctrine delivered by the apostles, are made free from sin, and become servants of righteousness. They become "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" and are designed for the Master's use when he comes to save Israel, remodel society, and judge and govern the world in righteousness. Those who bear his name now, and depart from all iniquity, will be honored with bearing his glorious Name in the coming age, and be known as *ONE* with him in the rulership of the nations.

Let us now briefly sum up some of the leading items of the faith. We think that we have proved that "the faith," the "one faith," and "the faith once delivered to the saints," are identical with the gospel—that gospel which the apostles preached. That

gospel consisted of *two* parts or divisions, viz.—

1. Things concerning the kingdom of God.
2. Things which concern our Lord Jesus Christ.

The things of the kingdom we have already seen are connected with the promises and covenants made with the fathers, and with David, the king of Israel. The promises include the *land* or *territory* given to Abraham, Isaac, Jacob, and their Seed the Christ. That land is the same country in which they lived and died, and which is now under Turkish rule, and lying between the river Nile and the river Euphrates. That land has not yet been possessed by those to whom it was originally given, though the fleshly posterity of the fathers did possess it for a little while under the law. The terms of the covenant are an *everlasting possession*; and this will be fulfilled when the country becomes an heavenly country, and when the fathers, raised from the dead, shall live again in it, in connection with the promised Seed, who shall then "possess the gate of his enemies." That land will form the *territory* of the kingdom, will be as literal a kingdom as any other, or as the four great universal empires which have preceded it, (see Dan. ii. & vii.) and it is absolutely necessary to have a location for it. If we believe the gospel we must necessarily know where the kingdom is to be located, of which the Gospel treats. That the land of Palestine is the territory—Jerusalem the metropolis, "the city of the Great King."

"The hope of the promises made of God unto the fathers" is "the hope of Israel." So says Paul, the apostle of the Gentiles; and he preached *that hope* for the faith, or the gospel. It cannot be severed from it without doing violence to the truth. What was it that the twelve tribes hoped to come to? Why the everlasting and undisturbed possession of the land, under the rule of their Messiah, who would deliver them out of the hand of their enemies, and bless them with peace and prosperity. This was to

them the golden era—Messiah's age—when the fathers raised from the dead would everlastingly inherit the land, with their Messiah, who would live and sit on David's throne forever. They were then under Roman rule, their kingdom overturned, and David's throne cast down, but they hoped for the time spoken of by the prophets, when deliverance would come, the kingdom be set up once more, and the throne established in righteousness. Their aspirations were right, and according to the promises made, although they did not work righteousness. Paul's hope and theirs was one. He preached their hope for the gospel. Neither Paul nor they were ignorant of what God had said to David concerning them nationally. "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and *move no more*; neither shall the children of wickedness afflict them any more as aforetime," 2 Sam. vii. 10.

The kingdom of heaven or of God, for which Jesus taught his disciples to pray, saying, "Thy kingdom come," will be the kingdom of David restored again to Israel. And the things of the kingdom which the apostles preached as the faith or gospel to be believed for salvation, were about this Israelitish kingdom, when Jesus will be in fact "the king of the Jews." This kingdom will be on earth; its particular locality the *land of promise*—that land promised to the fathers; the *subjects*, the twelve tribes of Jacob; the *seat of government* Jerusalem, which will be called "the throne of the Lord;" *all nations* will be the *dominion* or added empire; Jesus the Anointed king, universal ruler and Lord; *David* and the *twelve apostles* under Jesus the princes over Israel forever; the saints of all ages, according to their several qualifications, will assist in the government. And as the kingdom will be everlasting, those who are called to the rulership, will be clothed with immortality. This involves the resurrection from the dead of all those who have fallen asleep, not having received the promises; and the translation of the living from the

present corruptible state to one of incorruption.

The things touching the King include what the prophets foretold concerning his origin, birth, life, character, mission, sufferings, death, resurrection, ascension, second coming, and glorious reign on the throne of David. They also include what is said in the New Testament concerning Jesus, as the one "of whom Moses in the law and the prophets did write." Also the application which the apostles made of the facts of the death and resurrection of the Messiah, offering salvation and eternal glory to every one who would believe and obey the good news which they had been commissioned to proclaim.

In conclusion, then we would say that "the faith" in its more prominent feature, consists of "the things concerning the kingdom of God, and the name of Jesus Christ." Not a sky-kingdom, nor a Church-kingdom. Not a kingdom which excludes David, his throne, and his people. Not a kingdom of immortal beings. But the kingdom of David and Israel restored, and established as at the first; where Abraham's seed, both fleshly and spiritual, will be supremely blessed. A kingdom in which "the hope of Israel" will be realized and the promises made to the fathers fulfilled, not only in obtaining the permanent and everlasting possession of the land, but also in the blessing of all nations, through Abraham and his seed.

"The faith" also includes what the prophets and apostles have written about the King. They show him to be Jesus of Nazareth, who was crucified in weakness, but raised in power. They tell us that he is "the King of the Jews;" that he will sit on the throne of David, and rule over the house of Jacob forever; that they thought that it was he who should redeem Israel; that he is the Redeemer who shall come to Zion, and shall turn away ungodliness from Jacob; that he will save his people (Israel) from their sins; that he tasted death for every man, so that all who believe may be saved; that God raised him from the dead,

ners Christ died for us," Rom. v. 8. "Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God,*" 1 Pet. iii. 18, Yes, that is the grand design—"that he might bring us to God." And Jesus well set forth the Father's love, and the object of it—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life," John iii. 16. Christ died for us, and he rose again, that he might redeem us from all iniquity. A redemption from the power and dominion of sin is contemplated in the great salvation of the gospel. Forgiveness is freely given *now* to the penitent believer, and the promise of full redemption from all the consequences of sin is at the coming of the Lord. "Thanks to God for his unspeakable gift."

But we need not dwell on these things of the Name of Jesus—they are well known to the reader. Oh that their importance might be realized by each one. It is a personal matter—an individual salvation that is offered. "None can by any means redeem his brother, nor give to God a ransom for him." The object in making known the mystery of the gospel to the Gentiles, is to take out of them a people for the name of Jesus. Such as respond to the call of the Gospel, by believing and obeying from the heart that form of doctrine delivered by the apostles, are made free from sin, and become servants of righteousness. They become "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" and are designed for the Master's use when he comes to save Israel, remodel society, and judge and govern the world in righteousness. Those who bear his name now, and depart from all iniquity, will be honored with bearing his glorious Name in the coming age, and be known as *one* with him in the rulership of the nations.

Let us now briefly sum up some of the leading items of the faith. We think that we have proved that "the faith," the "one faith," and "the faith once delivered to the saints," are identical with the gospel—that gospel which the apostles preached. That

gospel consisted of *two* parts or divisions, viz.—

1. Things concerning the kingdom of God.
2. Things which concern our Lord Jesus Christ.

The things of the kingdom we have already seen are connected with the promises and covenants made with the fathers, and with David, the king of Israel. The promises include the *land* or *territory* given to Abraham, Isaac, Jacob, and their Seed Christ. That land is the same country in which they lived and died, and which is now under Turkish rule, and lying between the river Nile and the river Euphrates. That land has not yet been possessed by those to whom it was originally given, though the fleshly posterity of the fathers did possess it for a little while under the law. The terms of the covenant are an *everlasting possession*; and this will be fulfilled when the country becomes an heavenly country, and when the fathers, raised from the dead, shall live again in it, in connection with the promised Seed, who shall then "possess the gate of his enemies." That land will form the *territory* of the kingdom, will be as literal a kingdom as any other, or as the four great universal empires which have preceded it, (see Dan. ii. & vii.) and it is absolutely necessary to have a location for it. If we believe the gospel we must necessarily know where the kingdom is to be located, of which the Gospel treats. That the land of Palestine is the territory—Jerusalem the metropolis, "the city of the Great King."

"The hope of the promises made of God unto the fathers" is "the hope of Israel." So says Paul, the apostle of the Gentiles; and he preached *that hope* for the faith, or the gospel. It cannot be severed from it without doing violence to the truth. What was it that the twelve tribes hoped to come to? Why the everlasting and undisturbed possession of the land, under the rule of their Messiah, who would deliver them out of the hand of their enemies, and bless them with peace and prosperity. This was to

them the golden era—Messiah's age—when the fathers raised from the dead would everlastingly inherit the land, with their Messiah, who would live and sit on David's throne forever. They were then under Roman rule, their kingdom overturned, and David's throne cast down, but they hoped for the time spoken of by the prophets, when deliverance would come, the kingdom be set up once more, and the throne established in righteousness. Their aspirations were right, and according to the promises made, although they did not work righteousness. Paul's hope and theirs was one. He preached their hope for the gospel. Neither Paul nor they were ignorant of what God had said to David concerning them nationally. "I will appoint a *place* for my people Israel, and will plant them, that they may dwell in a place of their own and *move no more*; neither shall the children of wickedness afflict them any more as aforetime," 2 Sam. vii. 10.

The kingdom of heaven or of God, for which Jesus taught his disciples to pray, saying, "Thy kingdom come," will be the kingdom of David restored again to Israel. And the things of the kingdom which the apostles preached as the faith or gospel to be believed for salvation, were about this Israelitish kingdom, when Jesus will be in fact "the king of the Jews." This *kingdom* will be on earth; its particular locality the *land of promise*—that land promised to the fathers; the *subjects*, the twelve tribes of Jacob; the *seat of government* Jerusalem, which will be called "the throne of the Lord;" *all nations* will be the *dominion* or added empire; Jesus the Anointed king, universal ruler and Lord; *David* and the *twelve apostles* under Jesus the princes over Israel forever; the saints of all ages, according to their several qualifications, will assist in the government. And as the kingdom will be everlasting, those who are called to the rulership, will be clothed with immortality. This involves the resurrection from the dead of all those who have fallen asleep, not having received the promises; and the translation of the living from the

present corruptible state to one of incorruption.

The things touching the King include what the prophets foretold concerning his origin, birth, life, character, mission, sufferings, death, resurrection, ascension, second coming, and glorious reign on the throne of David. They also include what is said in the New Testament concerning Jesus, as the one "of whom Moses in the law and the prophets did write." Also the application which the apostles made of the facts of the death and resurrection of the Messiah, offering salvation and eternal glory to every one who would believe and obey the good news which they had been commissioned to proclaim.

In conclusion, then we would say that "the faith" in its more prominent features consists of "the things concerning the kingdom of God, and the name of Jesus Christ." Not a sky-kingdom, nor a Church-kingdom. Not a kingdom which excludes David, his throne, and his people. Not a kingdom of immortal beings. But the kingdom of David and Israel restored, and established as at the first; where Abraham's seed, both fleshly and spiritual, will be supremely blessed. A kingdom in which "the hope of Israel" will be realized and the promises made to the fathers fulfilled, not only in obtaining the permanent and everlasting possession of the land, but also in the blessing of all nations, through Abraham and his seed.

"The faith" also includes what the prophets and apostles have written about the King. They show him to be Jesus of Nazareth, who was crucified in weakness, but raised in power. They tell us that he is "the King of the Jews;" that he will sit on the throne of David, and rule over the house of Jacob forever; that they thought that it was he who should redeem Israel; that he is the Redeemer who shall come to Zion, and shall turn away ungodliness from Jacob; that he will save his people (Israel) from their sins; that he tasted death for every man, so that all who believe may be saved; that God raised him from the dead,

and exalted him; that God will judge the world in righteousness by him, when he returns from the heavens; and that he will reign until he puts all enemies under his feet.

If these random thoughts as gathered from the Scriptures will help the inquirer after truth to find it, the writer will be amply repaid.

EDITOR.

### Sunday Keeping, &c.

A correspondent says, "I would like to have your opinion on the keeping of Sunday; also, on Luke xvi. 9. I would also like to hear your mind on the stone that Mr. Land found."

#### 1. *The keeping of Sunday.*

Sunday, or more properly and scripturally, the *first* day of the week, was the day the primitive Christians met for the purposes of worship. The disciples at Troas came together on the first of the week to bread bread. Acts xx. 7. The Corinthian congregation were exhorted to make their contributions for the poor saints in Judea on the first of the week. 1 Cor. xvi. 1, 2. The congregations of Galatia had been ordered to do the same thing. Sunday, then, is the Christian's holiday, if one day is more holy than another—the day used, if not set apart, by the apostolic church for the observance of ordinances, and the worship of God. Sunday is not the *Sabbath* of the law, however. That was kept on the *seventh* day, by the nation of Israel, and proselytes to their religion. It was one of their national laws; but it was never imposed on the Gentiles. The Mosaic Sabbath never entered into the present dispensation, and therefore it is not obligatory upon Gentile Christians to observe it. When the apostles and elders at Jerusalem conferred together as to what was necessary to enforce upon the attention of their Gentile brethren, they told them that if they would "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication," *they would do well.* Acts xv. 20. They did not think it necessary for them to be circumcised, and to keep the law

of Moses, as some were then teaching. That was the object of their consultation; but neither they, nor the Holy Spirit, thought fit to place that yoke upon them, which Peter said, "neither our fathers nor we were able to bear." A circumcised person was bound to keep the whole law. Gal. v. 3. An uncircumcised one was not bound. The Galatians were exhorted by Paul, to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. vi. 1. As the Sabbath was one of the institutions of the law, it was a part of that yoke of bondage from which the believer was liberated, and concerning which they were exhorted not to be any more entangled with.

There are many at the present day who teach that Sunday has been appointed in place of the Jewish Sabbath, and who wish to enforce its observance by the same law, and the same penalties. But all this is without Bible warrant. We believe a change was made by human authority some three centuries after Christ, by which Sunday was made the Sabbath, but that amounts to nothing in the absence of Divine sanction.

There are others, like the Judaizers of old, who are laboring to enforce the law, particularly in relation to the Sabbath, and thus to place the yoke of bondage on the necks of the disciples. Beware of such! They have no authority for such teaching. Because the Jews generally, including Jesus and his apostles, who were also Jews, observed the Sabbath law, they infer that the Gentiles are also bound to do the same. This, however, is not binding upon them, as we have already given an apostolic decree to prove.

We are in favor of people having one day in seven for a rest-day; and as the law of the land, and common consent, agree to use the first day of the week for that purpose, it is very convenient for disciples to meet on that day for worship. By doing so they follow apostolic example, and honor the day on which Jesus rose from the dead. This they would be bound to do

though the first day was commonly devoted to labor. "But let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it," Rom. xiv. 5, 6.

2. Luke xvi. 9—"I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

A short time ago this passage was considered in the *Banner*, to which we would refer. The doctrine of the text, as we understand it is simply this—that we ought to make a proper use of mammon or riches, so that we may lay up treasure in heaven, or secure by them eternal life in heavenly mansions; that as wealth is only lent us, as "good stewards of the manifold grace of God," we are to be faithful to our trust, and then the "true riches" will be committed to our care.

3. As regards the story that Mr. Land found we know but little about it. We place no confidence in such things. Our attention is fixed upon "the sure word of prophecy," rather than on the visions and fancies of persons, who are generally devoid of the truth. The visions of prophets and apostles, and the words of the Holy Spirit through them and the Lord Jesus, are alone worthy of our attention, as to what shall be in the future.—EDITOR.

For the Gospel Banner.

### The Temple of God.

There is no man living on whose writings I should more regret to pass a censurable review than on those of my dear brother, *More Anon*, from whose pen I have so often waited in anxious expectation of seeing more anon in defense of truth; whom though having not seen I yet love. Whom I love for the manly and fearless front he has so often unfolded to receive the charges upon the truth, of both hobby and rider,—of some would-be Paul or Apollos, who would glory more to make *ite* an affix to his name, than he would glory in the truth. Yet there appeared on page 327 of *Banner*, No. 17, certain statements over his signature, that I am not willing to endorse. Lacking a temple in which to set his man of sin, the Pope, he has conceded the right

of its claim to be styled the "Holy Catholic Church;" for it is the temple of God, and "the temple of God is holy." It is catholic for "it can be at Corinth and Ephesus," or Rome, or Paris, or Valparaiso, or any other place in the universe, "as well as at Jerusalem." He has quoted 1 Cor. ii. 10, admitting it to be "more or less illustrative." On the perusal of that part of his article relative to the temple, the following reflections naturally arise. Can it be that the temple of God has been, or yet is, or ever shall be, jostled about on the back of a scarlet-colored Austrian or French beast; and a drunken harlot selected as something more or less illustrative thereof? Forbid it—yet who dare forbid, if one of the seven angels made use of such a figure to illustrate to John the temple of God? That he did, for certain reasons I cannot admit. In using the figure of God's temple to illustrate the church, of which at that time all the members had the indwelling of the Spirit, (common version, Holy Ghost) Paul says, "Know ye not that ye (YE) are the temple of God." Although there was fornication among them; though there were wood, hay, stubble; men led away and enticed of their own lusts; yet for all that Paul says to them, "ye are the temple of God." Now who are Paul's temple of God, of which we all "wish to have a correct view?" Not the Catholic or Papal Church most assuredly, but ye—ye saints—of Corinth, ye sanctified in Christ Jesus throughout all Achaia; ye are the temple of God, because the Spirit of God dwelleth in you. Truly "there is nothing to be alarmed at in the admission of Paul's definition of the temple of God;" but I deny that Paul defined it to be either the papacy or the apostacy. I care not if "away back in the apostles' days lay the roots of the Catholic Church," yet I dispute that "it was planted by the apostles." It was the enemy that planted the tares. The temple of God was a fit illustration of all the sanctified in Christ Jesus in the days of the apostles, individually as well as collectively, and for them only, for only to them was the Spirit of God literally given. "Repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost," (every one of you.) Is a papist a sanctified one in Christ? or did he ever receive the Holy Spirit? Sprinkled while a baby with a little holy water by a gowned "man of sin," who muttered over him a little bad Latin, (Gallic would do just as well,) he grows up more profane and vicious than a Mussulman. Is he a temple of God? or when taken collectively are the members of an



institution illustrated by a woman having a golden cup in her hand, full of abominations and filthiness of her fornication, a fitting emblem of the holy temple of God? Were it even so, how could the Pope defile so filthy a place. But what about the wood, hay, stubble? Might they not be withdrawn from the edifice without destroying the whole structure? Certainly, for they were to be burned. This does not enforce the conclusion that the whole temple is thereby destroyed, for some men's work was likely to abide. This was the gold, silver, &c. When some turned aside from the truth, and went out from *among us (us)* the sanctified in Christ Jesus, *us* the holy temple of God, they were no longer of us. Perhaps some fornicator that was *among* them left Corinth. Did that break up the church? And were the "sensual," "devilish," that "separated" themselves, "having not the Spirit," were they holy and undefiled, and fitly illustrated by the temple of God? If they were, so is the holy Catholic mother of harlots.

God will take care of consequences no doubt, and can as easily furnish a temple for the man of sin to sit in, as he could furnish a ram as a substitute for saac in the sacrifice on Mt. Moriah.

D. F. ROCKWELL.

For the Gospel Banner.

### The "Advent-Christian Times."

BRO. WILSON:—The Advent paper (lent me by a friend) of Buchanan, Mich., has a remark concerning a declaration made by your kinsman in Chicago, about the infidelity of teaching and believing that the fleshly seed of Israel are cast off, and will never nationally experience the favor of God again. The remark of the "Christian Times" is—"Read the *True Hope of the Church*, and see who the *infidels* are and have been—most of the best men of the Christian Church from the apostles down." This remark of the Advent paper is on a par with much of the weak and profligate talk that Advent papers and people have uttered concerning the prophecies for the last twenty-five years. The editor says, "from the apostles down." But what of the apostles themselves? Can the Buchanan paper, with all the force it can muster, face the apostles in this matter? We say, no! The New Testament condemns the disbelief of the restoration of Judah and Israel. The charge of infidelity by your Chicago contemporary is just. And here I will say that things are coming to this pass: "Is the Bible (Old and New Testaments) the unerring word of Almighty God, or is it merely uncertain history, and a collection of

utterances worthy of regard no more than the writings and sayings of Confucius, Zoroaster, Brahma, Socrates, Plato, Shakespeare, Agazzis, or Davis? To this query things are coming. The believer—built upon the foundation of the apostles and prophets—the Anointed Jesus himself being the chief corner-stone, (Eph. ii. 20.) is not alarmed about the issue. He *believes*, and with joy looks forward to the crisis. He has no device, no craft, no heresy to condemn him. He believes the testimony of the prophets, as well as of Jesus and the apostles. He is jealous of the truth, and will not be robbed. He believes that a remnant of Judah and Israel will yet become a strong nation, and that Gentile nations too will exist after Christ's advent, because the sure Word so declares. What will the blazings of conceited man avail? Many will say in that day to Jesus, "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?" To whom He will profess, "I never knew (acknowledged) you: depart from me, ye workers or iniquity." Matt. vii. 22, 23. There is much called "light" falsely so called. Those who talk about "conditional prophecy" should not talk about the *sure Word* of prophecy. They falsify themselves. How can a sure word be conditional? As well talk about *conditional history* as *conditional prophecy*. *Promises* are conditional oftentimes. *Prophecies* are never conditional. Anything conditional cannot be *prophecy*. Away with your nonsense of "conditional prophecy." Ye insult the God of the Holy Scriptures by your false teaching. Ye sow the wind, and will reap the whirlwind.

That Gentile nations will exist and do homage to Jesus in the coming age is also abundantly shown in God's Word. And what about "conditionality" with Gentile nations?

Positively I affirm this: The doctrine of the "Age to Come," as set forth by the *Gospel Banner*, and kindred publications, *cannot be overthrown*. The Buchanan paper and its kin may try and try; may squib and squib; but they are impotent; they cannot face the *testimony* on Bible ground. I accuse them *not* of infidelism in saying that the Bible is wholly unworthy of credence; but I *do* accuse them of infidelism or blindness, (wilfully or not, God only knows,) in not believing all that the prophets have spoken. May they find mercy, and confess that there is "no enchantment against Jacob, neither any divination against Israel." (Num. xxiii. 23.) Let God be true though every man be a liar. To deny the restora-

tion of Judah and Israel, and the existence of nations after the advent, is to deny the testimony of Moses, David, Isaiah, Jeremiah, Ezekiel, Daniel, and other prophets; Jesus and the apostles too. II. Heres.

Hartford, Conn., Oct., 1869.

"This House of Clay."

All are doubtless aware that one of the strongest texts used by those who believe in the immortality of the soul in support of their theory, is found in the book of Job, in the reproof of Eliphaz, who was bold to say that God put no trust in his servants, nor in his angels; "how much less in them that dwell in houses of clay, whose foundation is in the dust." (Chap. ii. 19.) So we hear devout worshippers asking the Lord to receive their souls to himself, after they shall have laid aside the frail house or tenement of clay; *i. e.*, this mortal coil, which covers the immortal—the house or body in which the real man is permitted to dwell. Indeed, it is a wonder how there can be a man within a man; yet surely this text I have quoted is considered by some as sound proof of the fact.

But if we would gain the truth of the text, must read it as a fact, deal with it as a fact, we deal with it as well established truth, and not a figure of speech. What did Eliphaz mean to convey to Job? Simply that "mortal men" "dwelt in houses of clay"—without any stone or wooden foundations—built on top of the ground; so that literally it could be said the foundation of the house that "mortal men" dwelt in was in the dust of earth. History establishes this interpretation. The people of Eastern countries used to build houses made of sun-burnt bricks, and sometimes of lumps of clay not shaped at all; built poorly, the rains would wash them badly, and sometimes ruin the houses. Not only did rains prove injurious, but thieves would mark for themselves the weak points in a wall, in the daytime, and at night dig through the house and steal what treasures they could lay hands on. Job refers to this practice in chap. xxiv. 10. Probably our Savior had this practice in view when he gave the admonition, "Lay not up for yourselves treasures upon the earth, where thieves break (or dig) through and steal."

The practice of building houses of mud, and of mud and pebbles mixed together, and of sun-burnt bricks, is still kept up in Egypt and in many towns in Palestine.

Instead then of using the reproof of Eliphaz as an illustration of the frailty of human life, or how the soul exists inside of a "ten-

ement of clay," it should be used as descriptive of the houses "mortal men" built for themselves to dwell in.—C. W. SARGENT, in *Advent-Christian Times*.

Historical accuracy of Scripture.

We read in Dan. v. 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the King of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire and to spend the rest of his life in ease in Caramansa. The two statements appear to be contradictory, and the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered, in his eastern researches, one of those cylinders, on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son; and thus we can understand that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar that, if he could explain the writing on the wall, he would make him the *third* ruler in the kingdom. (Dan. v. 16.) Now, why not the *second* ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question; there were two kings in Babylon, and therefore the place next to the throne could be only the *third* rulership in the kingdom. A short time before the discovery which so triumphantly reconciles the seeming contradiction, which casts a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman has written these words in Kitto's Cyclopaedia, "No hypothesis will reconcile this account with the other;" an instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.—*Church Herald*.

For the Gospel Banner.

## Correspondence.

Aspinwall, Neb., Sept. 27th, 1869.

B. WILSON, *Dear Bro.*:—While there are very few in the faith in any country known to us, there are *fewer* (if I may make a word) in the west, on the borders of the Missouri River. I have been travelling for three years in the region on both sides of this river, up and down, from Cuming City to Olathe, the extreme northern and southern points, and west thirty miles to Pawnee City, Neb., and Maryville, Mo., forty miles east of the same; touching many places between these extreme points. In all that I have found in this domain of 200 miles long, and 50 to 100 wide there are about 150 persons who profess the faith. How many of them are in earnest none but God can tell.

Can any of us be "not of the world... though in the world," and identify ourselves with the Agricultural Fairs of County or State organizations, to show the best horse, cow, swine, sheep, farming implements, household, manufactory or vegetable products, and the fastest speed, for the premium of dollars and reputation? How often and how fruitlessly it is said: "it will improve all these articles, and enhance their value; then we can give more time to the word, more tracts to the people, and more to sustain a good, competent, and living preacher. But ah! The preacher is out doing all he can to obtain hearers, has paid expense of transport; but we can't go this time; also five to fifty dollars we have put in the *Fair*; and have never thought once how will our dear Bro. preacher get away, pay his transfer, get clothes, or meet his demands for what he and dependents have used the last month. I will only add; "But they that will be rich fall into temptation and a snare; and into many foolish and hurtful lusts, *which drown* men in destruction and perdition.....Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, *that they may lay hold on Eternal Life,*" 1 Tim. vi. 9, 10.

I am from home; been out three long weeks,—so they appear because so often repeated. Permit me to say, several of us were delighted with the *Banner* of the 15th, because of variety, and that spirit it yet carries of liberality. We earnestly desire it may be enlarged some, and be always

freighted with a fearless bold bundle of even opposite sentiments, met with a "thus saith the Lord." Why should any bitterness exist vs. Christadelphians? What child of God would deny he or she was a brother of the Lord? Why should a brother of the Lord be opposed to being called a child of God? But why should a Bro. of the Lord non-fellowship a child of God because he is not willing to take the name "Christadelphian" as the church name; when they are called "The called out of God?" Let all be heard. In hope, Wm. P. SPOCKER.

For the Gospel Banner.

Ladoga, Ind., Oct. 18th, 1869.

Bro. WILSON:—Last first-day was a day long to be remembered by the church of God in Jordan, Ind. It was the closing up of my labors with them for the present season; perhaps for all coming time. It was hard to part with these tried and faithful ones; but the hope of meeting shortly in the saints' Eden-home,

Where the tears and sighs that here are given,  
Are exchanged for the gladsome song from  
Paradise!

Makes the parting more easy. The church has been blessed with the addition of some new members.

Since my last in *Banner*, I have immersed three into the Christ. One was a lady 60 years of age. She received her first light by reading my works. There are others that would have been immersed, but sickness prevented.

I have visited the lovers of truth in Watska, Ill., and its vicinity. Gave six discourses. Had good meetings, and a good time in presenting the truth. A number should have been immersed because they love the truth and understand it. And by the lovers of the truth in this vicinity you are loved and respected. I have made an effort to circulate the *Banner* and *Israelite Indeed*, but money is not very plenty. However, I have sold \$38.00 worth of my works; and have got the promise of one subscriber for the *Banner*.

Last evening I commenced a meeting in this place.

R. V. LYON.

"Charity begins at home!" exclaimed Mr. Tight emphatically as a committee of kind ladies asked him to contribute something to relieve families in a neighboring village suffering from a grievous calamity. "Will you," asked Mrs. Humane, "permit Miss Charity to begin at your house to-day? She has been waiting for an invitation a long while."  
UNUS.

# 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., NOVEMBER 15, 1869. [VOL. XV. No. 22.]

**Phos Aleethinos,**  
*Or the revealed purposes of Deity manifested.*

BY MARK ALLEN.

PART V.—CHRISTOLOGY CONTINUED.

*"Behold he cometh with the clouds."*

Notwithstanding all we have learned of the teachings of the Bible relative to the character, nature, and mission of the Messiah, notwithstanding all the promises given the fact stares us in the face that those promises are yet unfulfilled, and so far as any real benefit to the human family from the Messiah's mission is concerned, we are in no better condition than those, who, upwards of 1800 years ago waited for the consolation of Israel, and trusted that it was Jesus who should have redeemed them. We are doubtless nearer the realization of those things than they were, yet we are still drifting on the sea of time, still waiting, still trusting, still hoping, till we are led to fully realize the language of the wise man, "Hope deferred maketh the heart sick."

In order to bring that brighter day, that golden age, that new era of peace and prosperity, when all shall appreciate, and know, and fully comprehend the salvation of Messiah, it is necessary that he should come again. We say come again, in confession of the fact that we believe that he has once appeared upon earth; there are those who do not believe this.

But the class that hold that Christ has not yet come, and are still looking for him, are in no greater error than those, who admitting his first advent deny the second personal coming of Jesus. The professed Christian does as certainly deny Christ when he denies that he will again come to this earth personally, in great power, to reign on the throne of David, as does the Jew who denies the first advent. In reality the Jew's condition is preferable to that of the nominal Christian, for he does believe in the manifestation of the Messiah in all

the glory, which the Spirit, by the prophets has predicted.

Those who are hoping to go to glory and to God at death have no interest whatever in the Glad Tidings of the Coming King; they have no need for such a consummation; they expect to enjoy a full fruition of glory at God's right hand; why then should they look for Jesus to come again? They are not looking for him, they have no need of him, they do not desire his coming. But their dream of happiness and bliss beyond the clouds is a delusion, and without foundation in the Scriptures. There is no real hope for them or us, except in the coming of Messiah to speak to the dead that they may live. Until he comes those under the power of the enemy must slumber on within the dark confines of the tomb. To us and to them, the language of revelation speaks in tones of comfort and assurance to those who believe the truth, and of dismay to those who are disobedient: "Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him, yea, amen."

There is no doctrine more plainly taught in the Bible than that of the literal coming of Christ to restore again the kingdom to Israel, yet there is none more generally ignored by professed believers in Christianity. Why this should be we cannot see. Why those who are earnestly and honestly looking for the coming of Messiah with the clouds of heaven, should be the objects of reproach and ridicule among professed believers of the Bible is beyond our comprehension. It is true that there are a class of people, known as Second Adventists, who, with fanatical zeal, not according to knowledge, run into many foolish extremes, and have brought reproach upon the doctrine, but this fact does not destroy the force of Scripture teachings with regard to it. The true believer has the comforting

assurance contained in these words of Jesus: "If I go away I will come again, and receive you unto myself, that where I am there ye may be also." Jesus was about to go away, as he said unto some of them, "to his Father and to their Father; to his God and to their God." He did not teach them that they were to follow him there, but on the contrary he said to them as to the Jews, "Where I go ye cannot come." But he was to come again to receive them unto himself, that they might be with him. How often has this language been perverted to teach a doctrine not found in the Bible! All that we need to know in this matter is, where is Christ to be? This is taught as clear as a sunbeam in both the Old and New Testaments. "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," Isa. ix. 7. "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. 32, 33. David's throne being on Mt. Zion in Jerusalem, and Jesus, if he is the Messiah, being the one that is to occupy it in a future age, it is plain where he is to be; on earth, and not in heaven; and in order to be there it is necessary that he should come again.

Again, we have the assurance given us in the language of the messengers who appeared to the disciples after the ascension of Jesus, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven," Acts i. 11.

"This same Jesus," not another person; not another being, but that very same person that had been with them, talked with them, ate with them, drank with them, a material being with flesh and bones, that their eyes had seen and their hands handled, "shall so come in like manner." How was this? He went up bodily, personally, visibly, and a cloud received him out of sight. To fulfill the requirements of the prediction of the angels, he must come personally, bodily, and visibly, he must come with the clouds of heaven. We cannot believe this testimony to be correct and not believe in the personal, visible, and bodily coming of that same Jesus.

Again, we notice a prediction of Jesus. "And there shall appear the sign of the Son of man in the heavens; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the

clouds, with power and great glory," Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27.

The apostle Paul tells his Thessalonian brethren that they had turned from their idols to serve the living and true God, and to wait for his Son from heaven, who had been raised from the dead, even Jesus. 1 Thess. i. 10.

Again, he says, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. . . . For the Lord himself shall descend from heaven with a shout, with the trump of God; and the dead in Christ shall rise first," 1 Thess. iv. 13-18.

He prays also that they may be preserved blameless unto the coming of our Lord Jesus Christ. It seems strange to us that any can read the foregoing language, and doubt that those who were the faithful ones in apostolic times, were earnestly looking for the personal coming of their Lord, Jesus Anointed, from heaven. Again he says in his second letter to those brethren at Thessalonica, "And you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon those 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 the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 7-9.

To Timothy he says, "I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords," 1 Tim. vi. 13, 16.

Again he charges him "by the appearing and kingdom of Jesus Messiah, to preach the word," 2 Tim. iv. 1.

To Titus he says, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope, and the glorious appearing of the great God, and of our Lord Jesus Christ." Titus ii. 12, 13.

Peter in his first catholic epistle, gives us evidence that his hope, and the hope of all the faithful was to be realized only at the appearing of Jesus. The following quo-

tation will serve to show this. "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, to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Wherein ye greatly rejoice. . . . . that the trial of your faith being much more precious than gold that perisheth. . . . . might be found unto praise, and honor, and glory at the appearing of Jesus Christ." And again, "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," 1 Pet. i.

No one can read this first chapter of first Peter without discovering the fact, that this hope of the primitive saints was one that took hold on future things, things unrealized; in short, they expected all the rewards, honors and glory to which their heirship to the kingdom entitled them, to be brought to them at the appearance of Jesus. Not the least idea of soaring off to regions of celestial bliss beyond the bounds of time and space, seems to have entered their thoughts.

When we turn to the Apocalypse we read the testimony of Jesus by his messenger to John on Patmos. "And behold, I come quickly, and my reward is with me, to give to every man according as his work shall be," Rev. xxii. 12.

All this testimony, notwithstanding it is from the New Testament, is in perfect harmony with the testimony of Moses and the Prophets, and it is necessary to a perfect fulfillment of their predictions that these testimonies should be realized.

The prophet Daniel, in vision, was carried forward to the time when "the Ancient of Days did sit," and saw "one like the Son of man" come with the clouds of heaven 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, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed," Dan. vii. 9-15.

In view then of all the array of testimony we have presented, relative to the consummation of the faith and hope of the ecclesia of God in the apostolic age, we would ask where are the Christians of to-day to be found? How many are there of all the vast multitude of people, professing to believe

in Christ, that are looking earnestly forward and waiting for his coming in the clouds of heaven to bestow on them the reward of their labors? Few, very few are there of professed Christians, that receive and believe this doctrine of Christianity.

It must follow then that multitudes of those who profess to be disciples of Christ ignore the fundamental doctrines as taught by the prophets and apostles, and consequently are not Christians. But here and there we find scattered among the people of the earth, a faithful few, who hold forth the testimony, and are looking for the glorious appearing of the Messiah, who, by his angel on Patmos, said to John, "He that testified these things unto me, saith, surely I come quickly," and are ready to respond with the beloved disciple, "Even so, come Lord Jesus."

For the Gospel Banner.

### Is Elijah's Coming Future?

In the *Banner* for Oct. 15th, page 370, I find the following language used by *Moro Anon*—"and as for Elijah—the Elijah that was for to come has come already. The next time Elijah comes, it will be with Christ and all his saints, after they have been caught up to meet the Lord in the air. We are apprehensive that they who must have Elijah first will be sorely disappointed. And as for his work, it was only to be a moral work upon the hearts of the Jews—to make heart answer to heart—the heart of the children to the heart of the fathers. This work was fully accomplished before the manifestation of the Messiah."

To the teaching of this paragraph I take exception, for the plain reason that it contradicts "the Word." I am one of those who believe that Elijah—the old prophet—he who "shut up heaven that it rained not by the space of three years and a half," will yet come and accomplish a great mission of deep and thrilling interest to the nations, before the day spoken of by Malachi is ushered in. And if he does not come hereafter and accomplish a greater work than John the Baptist did during the days of his brief ministry, then *verily* I will be "sorely disappointed."

Now what say the scriptures in answer to the query at the head of the article? Let us carefully examine them, for nowhere do we find teaching, in regard to future events, upon which we may rely, but in them. I will therefore introduce five notable passages as witnesses. The scriptures teach that by the mouth of *two* or *three* witnesses

shall every word be established, but I will examine *five*.

The first witness to testify is Malachi. Hear him: "Behold, I will send Elijah the prophet before the great and dreadful day of the Lord shall come," Mal. iv. 5. The second is Jesus. Hear him: "Elijah truly shall first come and restore all things," Matt. xvii. 11. The third is John the Baptist, whom I introduce to prove that he was not the individual spoken of by Malachi, whose prophecy was reaffirmed by Jesus. Hear him: "Art thou Elias? And he answered *I am not*," John i. 21.

Here is testimony plain and pointed: The prophet says, Elijah the prophet—he who was known to Israel in the past and who was translated,—shall yet appear on the stage of action, and that his appearance will be before the great and dreadful day of the Lord shall come. This is his plain teaching without bending it to suit any *theory* of the future. The Jews also understood it, hence they sent priests and Levites to ask John if he was the prophet Elijah, whose coming had been foretold by Malachi. John informed them that he was not Elias, nor had he been announced by Malachi at all, but by the prophet Isaiah, (xl. 3). The first chapter of John makes this all plain.

Now, after this pointed testimony by John and Malachi, we find Jesus teaching His disciples as they came down from the mount of transfiguration, as plainly and unequivocally as the two former witnesses did, that the old prophet Elijah, whom they had just seen in vision, would truly come and restore all things—and all this teaching was after the coming and death of John the Baptist.

Now by this testimony I am fully persuaded that Elijah the prophet will yet appear—"and that Elijah—the Elijah that was for to come"—*has not come already*.

Now hear the other witnesses in this matter. Harken to Isaiah, (xl. 3,) "The voice of him that crieth in the wilderness, prepare ye the way of the Lord." Hear John the Baptist, (John i. 23,) "I am the voice of him that crieth in the wilderness, prepare ye the way of the Lord, as said the prophet Isaiah." They agree fully. Now hear Gabriel the archangel, announcing to Zacharias the birth of his son John. Luke i. 17—"And he (John) shall go before Him (Christ) in the *spirit and power of Elijah*." Here nothing is plainer than that John and Elijah are two different persons; that John instead of being Elijah, is the one prepared to go before Christ in Elijah's power and spirit. And his going thus before in the *spirit and power* to make known unto Is-

rael the Messiah does not *invalidate* the prophecy of Malachi, neither does it *fulfill* it; for Jesus teaches that he, in whose *power and spirit* John came, labored, and died, would come truly and restore all things. John therefore was the substitute or proxy for Elijah. Now hear Jesus again Matt. xvii. 11—"Elias is already come"—that is, has come by proxy, and they have killed him. Jesus says, Elijah came in the person of John. The Holy Spirit said Elijah should come, Mal. iv. 5; and the Holy Spirit said that John was not him. How then could he be other than Elijah's substitute? Will *More Anon* please explain!

Why then, some one may say, do you believe he will come in person when you have proved that he has come by substitute? I answer because Jesus taught his disciples so after the death of the proxy. And in the teaching on the subject, I understand Jesus as teaching that John's coming and ministration was only an accommodation of the prophecy, and that it will yet have its exact literal fulfillment.

Now if *More Anon* will satisfy my mind, that when Malachi said, "Elijah the prophet," one was meant *who did not live, never had lived*, and who when born would never be named Elijah, nor known either publicly or privately as such, then I may be able to adopt his "theory." Or if this is too much, if he will prove that Elijah by the operation of the Eternal Spirit was transmuted into the veritable substance of Zacharias and Elizabeth, was conceived by her and born a son unto Zacharias, then I may believe that John was Elijah.

If, as *More Anon* says, "the only Elijah that was to come has come," then there is a manifest contradiction of one part of the scriptures by another. It is here. Jesus says, John is Elijah. The Holy Spirit says he is not. Now, if *More Anon* is right, will he please show that according to his view the one does not contradict the other? The Holy Spirit said, Elijah should come, and lest he should be confounded with John's coming, God ordered him to be named *John*.

Neither Isaiah, Malachi, nor Gabriel said anything about John restoring anything, nor yet does Jesus. But after John's mission is ended, Jesus teaches that Elijah will—"Elijah truly shall come and *restore all things*." Something more than a work on the heart. A work (moral in nature) on the hearts would do no more than turn men to God. *Anon* are not called *things*. He does not say restore all *men*, but all *things*. Who will restore the kingdom to Israel? Who will restore the ceremonial law? Who will restore to the Jews a knowledge

of the sacrificial offerings, and how and when to offer them? The Jews if returned to-morrow would be unable to do so; but Elijah could, for he has not yet died! Verily "Elijah will first come to restore all things." Medora, Ill. S. V. KELLER.

For the Gospel Banner.

Queries Answered.

On looking over the back numbers of the *Banner* I observe some queries addressed to me, which I either never saw before, or forgot to attend to. I am sorry the queries were not answered at the time the subject was before the readers of the *Banner*. The queries appear on page 476 of Dec. 15th *Banner* for 1868.

The writer asks me, "how many powers the feet (of the image) denominate?"

In reply I quote from Dan. ii. 44—"Whereas thou seest the feet and toes, part of potter's clay and part of iron, THE (fourth) KINGDOM SHALL BE DIVIDED." As Daniel does not tell me how many powers the feet represent, of course I do not know. They represent the divided state of the previously intact fourth (in consecutive order) kingdom.

The second question is "when did they (the kings, whatever their number denoted by the feet and toes) come into power?"

One answer I will give is this. As the image covers every hour of history, without break or chasm, therefore where the intact phase of the fourth kingdom ended, the divided state began. From history I give the answer, that most of the barbarian hordes that overrun the fourth kingdom did so in the early part of the fifth century.

The third question is, "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?"

Daniel gives the number of "grand monarchies" as four, succeeding one another, the last one having two phases, also succeeding one another; first a united and after that a dismembered state. As to time nothing is said, (in the chapter in question) except that the whole four spans all time between Nebuchadnezzar and the Kingdom of God.

I am represented to say that "we are in the days of the feet kingdoms." Well, what of it? I did say so, and say so still, for this simple reason, that as the united phase of the fourth kingdom is numbered with the things of the past, and as the next phase is the dismembered, represented by the feet and toes, and necessarily being under some portion of the image, we are and

can only be under the feet. The feet and toes cover all time, from the end of the united phase until the Kingdom of God.

"If so, (says our interrogator,) we have been for thirteen hundred years" (under the feet kingdoms.) Well, what of it, if it was twice as long? we will remain under them until the Kingdom of God.

Our investigator now leaves questions and gives us his idea how the matter stands.

"The case simply stands thus—the fourth kingdom became divided as Daniel said, (good authority,) and has been so ever since, and will be until." Until when? Daniel says, and I agree, until the Kingdom of God.

What does our questioner say? "until the fulfillment of the eleventh little horn." Now what is the use of parting company with Daniel?

Our questioner again—"About that time (the time of the eleventh little horn) the organization of the feet kingdom will take place." Now Bro. Payne, if you are as you say, "fully satisfied (as I am)

that the image covers the whole length of time," and that "the kingdom became divided as Daniel said," and further, "that the feet kingdoms will not be organized until A. D. 1835"—pray what part of the image covers the thirteen hundred years between the division of the fourth kingdom and the organization of the feet kingdoms? This is our question to hosts of commentators, who insist upon some more complex exposition than Daniel's.

I am invited to read the 7th of Daniel. What do I find there? I find that "the fourth beast shall be the fourth kingdom on earth;" that "the ten horns out of it are ten kings that shall arise;" that "another shall rise AFTER them, that shall be diverse from the first, and shall subdue three kings," &c., all which corroborates what I have said respecting the image, which I will represent as under.

I am invited to read the 7th of Daniel. What do I find there? I find that "the fourth beast shall be the fourth kingdom on earth;" that "the ten horns out of it are ten kings that shall arise;" that "another shall rise AFTER them, that shall be diverse from the first, and shall subdue three kings," &c., all which corroborates what I have said respecting the image, which I will represent as under.

The legs and the fourth beast { are the fourth kingdom in its integrity.

The feet and toes { the fourth kingdom dismembered as follows:— 10 horns, ten kings; 11th horn, one king; 11th "subdues three of the ten.

From the above scheme it may be seen at a glance how absurd it is to insist that the ten toes represent ten kings or kingdoms, for they cover all the dismembered condition of the fourth kingdom down to the Kingdom of God; not merely the 10 horn period occupied by the 11th horn; but also the period when only seven of the ten kingdoms were left, the 11th having subdued three. Daniel then is vindicated in not as-



serting that the ten toes are ten kings. Again, we may see at another glance how absurd it is, to assert and insist that the ten kingdoms exist at the coming of Christ, when three of the ten have been subdued by the eleventh. The three subdued kingdoms never being restored it is simply absurd to expect ten divisions of the fourth kingdom at the coming of Christ.

Finally, I am invited to read Rev. xvii. 12-16, where I find the fourth beast of Daniel reproduced, with a woman riding it. The beast had ten horns, indicating that the woman rode Daniel's fourth beast or kingdom in its divided phase. Daniel's 11th horn or king is changed by John into a woman. The query is to harmonize John's ten horns with Daniel's seven horns—three of the ten having been subdued. The reconciliation is very simple. The woman reigned over the three that she subdued, and she also reigned over the remaining seven that she did not subdue; in all she rode or reigned over the ten kingdoms down to the judgment. All which is perfectly agreeable to the facts of history, which are that the Pope did subdue three of the subdivisions of the Roman Empire, which have ever been let go. During the middle ages she did as she pleased with the other seven subdivisions—bartered, sold, exchanged them, throned and dethroned their kings, &c., and as for the more recent times, since the reformation, if we understand the names and denominations to be her daughters, then she still rides the entire beast in its divided state, and will till Christ comes. Not to speak of the Protestant sects, the Papacy through her votaries and dupes, wields a potent influence in this country, as she does in England, and the European Continent. The Catholics are dispersed as much as the Jews. Unlike the Jews though, they are the bane of every land. Unlike the Jews they are busybodies in the politics of all lands. They keep England and Canada in a ferment, and here in America in large cities they get into office, and manage our local affairs. But it is useless to urge this point further. The Pope rules not alone in his temporalities, but by that cohesive principle peculiar to Romanism—one man doing the thinking for all, the thought passing down in a current from the Pope through the higher and lower orders of the clergy, finding its level in the ignorant laity—by this unity of thought and action, the influence of the Pope extends far beyond his own territories. "The woman which thou sawest is that great city, which reigneth over the kings of the earth."

MORE ANON.

For the Gospel Banner.

### The First Resurrection not in the New Era.

When we see a man sowing the good seed of the kingdom we most cordially bid him God speed. But when one goes forth to scatter foul seed we can hardly suppress our regret that he should ever have "left his own sweet home" on such an errand; and can never give him our congratulation on "the good attention paid to his message," when we reflect that to the impenitent who reject the gospel, his message is, that they shall escape the judgment to come, the damnation of hell, or condemnation of Gehenna.

Of the fallacies set forth in "Scripture Analysis," on page 381 of *Banner*, No. 20, we consider Dan. xii. 2 an adequate refutation; but when used to prove a simultaneous resurrection of the righteous and the wicked, we find it comes short of the mark. To the plea that "those who awake, consisting of two classes, do so at the time that Michael stands up for Daniel's people," we demur, by which we mean that if our opponent shows this to be the fact it does not entitle him to a verdict. We therefore admit it as fact and join issue on the demurrer, and plead that though two classes do awake at or during the time that Michael stands up for Daniel's people, yet this is no proof that both classes awake at once at his coming, nor does it contradict the fact confirmed by other pretty conclusive testimony, that the two classes awake one thousand years apart, unless it can be shown that Michael ceases to stand up before the thousand years are finished. If any one thinks this not too "difficult" let him show it.

We are told that it will be difficult to prove that the blessed and holy ones spoken of in Rev. xx. 6, are those who will awake to everlasting life and be caught away with the living saints to meet the Lord at his coming. This may be so; yet it may be equally difficult to prove the assumption that the first resurrection spoken of in the 5th verse occurs in the "new era," or that there will be two first resurrections, or that there will be three altogether. We have never seen any advance made beyond assumption, in support or proof of a "mixed" resurrection at the coming of the great prince which standeth for the children of Daniel's people. If any man's logic can prove all the propositions that this theory involves, I confess it is not mine; nor can I find them sustained by the word of God. But we pass to suggest the probability that there is some mistake about this first resurrection being in the "new era." We are told that "the phrase 'This is the first resurrection' can only be

legitimately applied to those spoken of in the 4th verse who will suffer death for the truth's sake during the reign of the beast and his image." And why, we ask, can it not as legitimately be applied to *all* those spoken of in the 4th verse, as it can to those mentioned in the *last clause* of the verse? to those who sat upon thrones, and to whom judgment was given, as well as to those beheaded by the beast, or during his reign? We perceive nothing in the common version to demand, or even warrant this nice distinction. Should the translators' supplied words *I saw* be exchanged for the word *unto*, it would not assist the advocates of this "new era" theory of the first resurrection. And while we do not ask our readers or opponents to "bow" to our assumptions, by taking for example the usages of other writers, we claim the privilege of assuming a few things. First, that the first resurrection includes all those included in the 4th verse of Rev. xx; those who sat upon thrones and to whom judgment was given, as well as those that were beheaded by the beast before the first resurrection at the coming of the Lord. And secondly,—That "those martyred in the midst of a raging persecution; after the resurrection at the coming of the Lord, (if there be any such,) will rest from their labors with all the dead who die in the Lord from henceforth," and their reward awaits them, or their works do follow them at the end of the thousand years. But it is probable that the first resurrection will absorb all the few on the face of the earth that would have the faith and the courage to resist unto blood, so that there will be no more beheaded for the witness of Jesus and for the word of God, after that event. There being none left who refuse to worship the beast persecution necessarily ceases. And the first resurrection of the new era, like the martyrs who die for the truth after the coming of Christ, is all imaginary, all a myth—you might as well look for a righteous man in Sodom after the departure of Lot, as to look for one on earth, after the saints are caught away, before the first angel preaches the everlasting gospel, which is not till after the beast is taken and destroyed. The ten kings, having given their power unto the beast, all the earth cries peace, peace, and an infidel antichrist reigns supreme over an infidel world. But sudden destruction is close upon him. A Lamb has made his thief-like entrance into the strong man's house. Behold, he stands on Mount Zion with a goodly number of tried and faithful followers, and is about to spoil his goods. The beast and the kings of the earth have barely time to rally their muster-

ing squadrons, and go forth to make war against him that sits on the horse, and against his army. Overcome, the beast and the false prophet are taken, and cast alive into a lake burning with fire and brimstone, and the remnant are slain with the sword of him that sits upon the horse. Then in the midst of heaven flies the angel commissioned to preach the everlasting gospel to them that dwell on the earth, of every nation and kindred and tongue and people; and a voice from heaven directed John, for the consolation of all who embrace it, to write "Blessed are the dead who die in the Lord from henceforth." In quick succession follows another angel announcing the fall of Babylon, of which the beast was the last head. A third succeeds with a proclamation to the nations that the worship of the beast must now cease, and with threatenings of the wrath of God without mixture upon all who reject the gospel of the first angel, and who persist in worshipping the beast and his image, and in receiving his mark. The persecution is now turned upon the persecutors and he that sat upon the cloud thrusts in his sharp sickle on the earth and the earth is reaped. "Here is the patience and the faith of the saints." This announcement is made in Rev. xiii. 10, just after the prediction of the capture and fate of the beast, and repeated nearly in the same words in chap. xiv. 12, after an enumeration of some of the punishments to be inflicted on those who adhere to the worship of the beast and his image, and who receive his mark subsequent to the preaching of the everlasting gospel to the nations. Here ends the patience of the saints. Released henceforth from the endurance of evil, they have no need of patience. Here the patience and faith of the saints are consummated. "One lost in certainty, and one in joy," or rather deliverance.

Some have drawn largely upon Rev. xiv. for proof of this new era doctrine of the first resurrection, but it is not found there. Search elsewhere, brethren, for medicine; for *your* theory requires doctoring or it must die.

On comparing Luke xx. 35 with Rev. xx. 6, we are satisfied that the resurrection treated of in each is one and the same event. That the "blessed and holy" ones of the one are the children of God of the other, and that the phrases, "On such the second death hath no power;" "Neither can they die any more," are but different expressions of the same idea, and are both applied to the same individuals, and to the same case. If to call the resurrection and judgment at the end of the thousand years the resurrection of the wicked be improper, because it is a

mixed resurrection, how came Christ to call it the resurrection of damnation? or if this did not apply to the last resurrection how can it be applied to the one at his coming, for that is also a mixed resurrection according to our opponents? Will they tell us when and where is the resurrection of damnation? can it be the intervening one in the "new era?" or is there a fourth resurrection to which this language more properly applies? Luke xx. 35 and 1 Cor. xv. from 22nd to first clause of 24th verse, teach us to analyze or separate John v. 29, into two distinct events, which may be more or less remote from each other according to the testimony; the one called the resurrection of life, and the other the resurrection of damnation; and Rev. xx. 4-6, if we understand it, furnishes the testimony that they occur one thousand years apart. Christ at another time, [Luke xiv. 14.] spoke of the resurrection of the just as an individual occurrence, and Paul in the first clause of 1 Cor. xv. 24, after affirming that every man shall be made alive in his own order, commences the order by affirming again that after Christ those that are his shall be made alive at his coming, and adds, "Then the end." What means this? "Then the end," or more properly, then at the end—for I believe it is in the dative case, and not in the nominative. It cannot therefore be constructed with *cometh*, which is supplied by the translators. Shall we say, we cannot tell what it means? or that perhaps it means nothing? or shall we say that it more likely alludes to the next order of resurrection, fixing it at the end of the thousand years, and means *then at the end shall every man be made alive*? If so, here we have the whole order, and every man made alive in his own order, according to 22nd and first clause of 24th verses, and harmonizing with John v. 28, 29, and in fact, in our view, with the whole revealed word of God. We have no "pet theory," we write with candor, and strive to write according to truth; but until our view of Paul's expression, "Then the end," is shown to be an unfair or erroneous construction, we hold that it overturns all deductions of logic ever brought against what we understand to be the *bible theory*, and *bible order* of the resurrection of the dead. And now, if in the ardor of argument we have been unduly positive, or made any uncourteous allusion to another's views, we humbly ask his pardon.

D. F. ROCKWELL.

Many persons have quickness to discover their faults, but have not energy enough to eradicate them.

# The Gospel Banner

AND

## MILLENNIAL ADVOCATE.

[November 15th, 1869.]

### "The Obedience of Faith."

Having set forth in previous articles what "the faith" is, we now propose to show that there is a law connected therewith which calls for obedience. The phrase at the head of this article was used by the apostle Paul when writing to the Romans. He says—"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 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,*" xvi. 26, 27.

The *gospel* or *the faith* has been published by the command of God. Though formerly kept secret, it is now made manifest. And it is by or through the prophetic writings that this good news has been opened up to all nations, and in order to "the obedience of faith." This is the purpose of preaching the gospel. It is to make men obedient. The word *obedient* implies *law*. No one can obey another unless an order or command be given. The gospel is preached in order to induce obedience; hence there must be *law* connected with it. Paul says respecting his apostleship, and that of his brother apostles, that by Jesus Christ they "received grace and apostleship, for obedience to the faith among all nations, for his name," Rom. i. 5; and in regard to the power with which he was endowed by the Holy Spirit "in those things which pertain to God," it was to produce obedience as he says, "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,*" Rom. xv. 18, 19. "From

Jerusalem round about unto Illyricum" Paul preached the gospel of Christ, testifying first to the Jews, "and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance," Acts xxvi. 20. This was his uniform and constant practice, as he also declared to the Ephesian elders at Miletus, "testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ," Acts. xx. 21.

The Jews tried to obtain justification through works of law, rather than through obedience to the law of faith. "They were ignorant of God's (plan of) righteousness, and going about to establish their own righteousness, submitted not themselves to the righteousness of God." God's method of justification has been fully set forth in "the gospel of the favor of God." To the Jews in the synagogue at Antioch, Paul said, "Be it known unto you therefore, men and brethren, that through this man (the resurrected Jesus) is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii. 38, 39. If the law of Moses could have given life, then righteousness or justification would have been obtained by it, "but the scripture hath concluded all under sin;" therefore by the deeds of the law there shall no flesh be justified in his (God's) sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe," whether Jew or Gentile. Rom. iii. 20-22. Now since the faith came, or has been published, the believer is "justified freely by his grace, through the redemption that is in Christ Jesus; whom God had set forth a propitiation, (or mercy-seat) by his own blood, through the faith; for an exhibition of his righteousness in passing by the sins formerly committed, during the forbearance of God; and for an exhibition of his righteousness at the pres-

ent time, in order that he may be righteous while justifying him who is of the faith of Jesus," Rom. iii. 24-26. But how is this justification obtained? Paul answers—"By the law of faith." "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to lead to Christ, that we might be justified by faith," Gal. iii. 23, 24. Then Paul tells the Galatians, "ye are all the children of God by faith in Christ Jesus." But this translation does not fully convey his idea. Instead of "by faith in Christ Jesus," he wrote, "through THE FAITH by Christ Jesus." This sonship comes through the faith; that is the method or mode by which it is done; it is made known through the faith or gospel. Our translators, like thousands of others were influenced by their creeds, and hence thought that *faith in Christ*, or faith alone, was the means by which we become children of God; and they translated accordingly, neglecting the definite article *the*. The faith or gospel announces to all who believe how they may be justified and become children of God. There is something more than a mere act of the mind. "For as many of you as were baptized into Christ, have put on Christ." By so doing the Galatians became obedient to the gospel or the law of faith.

Baptism, or an immersion in water, of the penitent believer of the gospel is commanded, and this is "the law of the faith," or "the obedience of faith" spoken in the scriptures. When the apostles received their commission from Jesus, they were told to "teach or disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," Matt. xxviii. 19. Nor could they make disciples in any other way. First, they instructed; then they called for obedience. This was invariably their plan. Witness their conduct on the day of Pentecost. After speaking the word of God to the people, and appealing to them as to the truth of what they said, as soon as they had produced conviction, they enjoined obedience

to this law of faith. They did not command them to believe, for no one can believe without testimony. They had already produced the evidence, and their hearers believed what they said, and were convicted of having committed a great sin in crucifying the Messiah. Hence they asked, "Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," Acts ii. 3, 7, 38. And many were obedient, for we read in ver. 41, "then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." This was the uniform and general practice. No other mode of making disciples of Jesus was then known. This was the only lawful method in which it could be done. This was the first command or law which the Lord Jesus gave, and he has never repealed or altered; hence it is good and in force until he comes again. The apostles knew nothing of and never preached the various modern inventions of religious quacks,—of standing up for prayers, being prayed for, getting religion in answer to prayer, whether in the closet, at revivals, or conference meetings, &c. All these are merely human substitutes for the Divine plan of justification. Men must submit themselves to God's law or method of righteousness, if they would be saved. The Jew thought he could be justified by doing the works of the law, but Paul says that "Christ is the end of the law for righteousness to every one that believeth;" and shows that the believer of the good news, is justified from all things from which the law of Moses could not justify, and that he can now have "peace with God through our Lord Jesus Christ." But this justification, this peace with God, this adoption into his family, can no more be obtained by believing falsehoods and adopting human expedients, than by practicing the law of Moses. "A zeal for God but not according to knowledge," will no more supply the place of a submission to God's righteousness to

the Gentile now, than it would formerly to the Jew. God has connected faith and baptism together, and no man can separate them without doing violence to his authority. *Faith* is a belief of the gospel, or "the things of the kingdom of God, and the name of Jesus Christ," and *baptism* is the immersion of such a believer in water into the name of Jesus Christ for the forgiveness of sins. No other mode of reconciliation has been made known for this dispensation. For a penitent believer of the gospel to submit to immersion is to *obey* the gospel. Hence we read that soon after the baptism of the three thousand on the day of Pentecost, that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were *obedient* to the faith," Acts vi. 7. The Romans "*obeyed* from the heart that form (or mold) of doctrine into which they were delivered" (or cast.) Rom. vi. 17. None were said to have "*obeyed* the gospel," or were "*obedient* to the faith," but such as conformed to this "law of the faith." Such were reckoned among the saved, the washed, the justified, and the sanctified in Christ Jesus. The primitive believers were "*baptized* for the remission of sins," and when they thus obeyed they were said to be "*then* made free from sin." Saul of Tarsus was commanded to "arise and be baptized, and wash away his sins, calling upon the name of the Lord," and it is said that "he arose, and was baptized," Acts xxii. 16; ix. 18. Peter says that "baptism does now also save us," even as the ark did Noah and his house. 1 Pet. iii. 21.

Wherever we look in the record given of the primitive Church, we find that all the members of it were such as had been baptized, and had thus obeyed the faith. They had purified their souls in *obeying* the truth—had their "hearts sprinkled from evil conscience, and their bodies washed with pure water"—had been "buried with Christ by baptism into death"—had been "sanctified and cleansed with the washing of water by the word"—and "not by works

of righteousness which we have done, but according to his mercy he saved us, by the washing (bath) of regeneration, and renewing of the Holy Spirit," Titus iii. 5. There was no congregation of believers then in existence, but which was composed entirely of those who had been immersed in water for the remission of their sins. All had been obedient to the gospel so far as this. None were esteemed as disciples until they had thus obeyed the law of Christ; nor could they be admitted to a participation of the rights and privileges of the household of faith until they had "obeyed from the heart this form of doctrine."

One word to those who pervert the word of the Lord in respect to baptism. Some of you say that *sprinkling* or *pouring* is BAPTISM, or that it will do just as well. Dare you say that Jesus was either sprinkled or poured when he was baptized? or that he meant this when he sent his apostles to preach and baptize? The word baptism is a Greek word which signifies to *dip* or *immerse*. You cannot say that sprinkling is dipping. No lexicon and no candid commentator gives sprinkling as the meaning of the word. This is admitted on all hands even by those who practice pedo-baptism.

Again some there are who deny *water* baptism, and affect to say that Jesus meant *spirit* baptism, and because the apostles practiced immersion in water, that they were mistaken. This is equal to blasphemy in our opinion. The apostles were well instructed in the doctrines of Christ, and were under the direct guidance of the Holy Spirit, which was given to bring all the words of Jesus to their recollection, and to guide them into all truth. Therefore they could not and did not err in this matter. They were sent to baptize as well as preach. Jesus *only* could and did baptize in Holy Spirit; and therefore the apostles *if* they baptized at all must baptize in water. This they did. Philip and the eunuch went down into the water; and Peter said to those in the house of Cornelius, "Who can forbid water that these should not be baptized, who have received the Holy Spirit as well as we?"

And he commanded them to be baptized in the name of the Lord," Acts viii. 38; x. 47, 48.

We leave the reader to consider what we have written, and if he has not yet obeyed the gospel to delay no longer. First be sure you have the faith, and do not rest satisfied with an immersion which you may have submitted to while ignorant of the One Faith. EDITOR.

"The First Resurrection."

Our remarks on page 378 on "the rest of the dead" have called forth an article from the pen of Bro. Rockwell, which will be found on another page of this number in which he questions the soundness of some of our positions. We notice the statement by the editor of the *Herald of Coming Kingdom*, that we have issued 'sort of challenge' to any one to show that our positions were incorrect. What we said was this—"We think it unwise on the part of some of our brethren to be so positive about there being a thousand years between the resurrection of the just and unjust. \* \* \* \* If what we have written above on 'the rest of the dead' be correct, their theory falls to the ground; if not correct, we wait for some one to show it." There is no challenge here; but only a desire expressed for some one, if able, to show our position incorrect, as to "the rest of the dead." Let the editor of the *Herald* now give the *true* exposition. Let him prove that "the rest of the dead" are the wicked.

Bro. Rockwell, however, does give some of his reasons for dissent, and makes a few criticisms. We do not write for controversy, and therefore shall not review his article, except so far as to notice a few items.

Referring to Dan. xii. 1, 2, he says, that "though *two* classes do awake at or during the time that Michael stands up for Daniel's people, yet there is no proof that both classes awake at once [at his coming, nor does it contradict the fact confirmed by other pretty conclusive testimony that the two classes awake *one thousand years apart*."

There are two points in this paragraph which require a passing notice. 1st. "At or during the time that Michael stands up." The passage in question does not so read, nor is it to be so understood. We know that it is usual to say that the resurrection will take place *when* Michael shall stand up; but it would be equally as correct to say it will occur *when* Daniel's people will be delivered, or the time of trouble will happen. These are all connected events, and transpire at a certain period defined in the context. It is clear that the phrase "at that time" refers to what is said in the latter part of chap. xi. It is there stated that a certain power called "the king of the north" will enter the glorious land, overthrow many countries, will go forth with great fury to destroy, plant the tabernacle of his palace between the seas in the glorious holy mountain, and finally that he will come to his end, and none shall help him. Well, then, *at that time* shall Michael stand up for Daniel's people—at *that time* will the nations be sorely troubled—at *that time* those accounted worthy of Daniel's people will be delivered—at *that time* "many of them that sleep in the dust of the earth shall awake, some (of the many) to everlasting life, and some (of the many) to shame and everlasting contempt." Bro. R. admits that *two* classes will be awakened, but he thinks that a thousand years will elapse between the awakenings. Michael he understands to be the Messiah, who will reign for one thousand years. The awakening he thinks takes place *at* or *during* this period. To "stand up" and "to reign" he understands to be the same. Now what right has Bro. R. to say "at or during." Are these words alike in meaning? He would not say with reference to the first class that they awake *during* the time that Messiah stands up or reigns, but rather say with Paul "at his coming." The passage reads *at* not *during*. Does Bro. R. wish to suggest *during* as the meaning of *at*, or that it is a better rendering? If either, then it must be applied to the *first* class as well as the *second*, that they awake *during* the reign of Mes-

siah. This we know he will not admit. The saints of the first class must rise *before* the thousand years' reign begins. Then it cannot be *during*. Bro. R. has no authority to say that the first class will be awakened *at* the coming and the second *during* the reign.

But let the reader examine the verses referred to, and he will readily see that the awakening of the sleepers is only one of a series of events which will transpire *at the time* of the conquests, invasion, and possession of the holy land by the king of the north; and though connected with the deliverance of Daniel's people, and the standing up of Michael, their prince, yet the text does not read either *at* or *during* the time that Michael will stand up.

2nd. Bro. R. speaks of "other pretty conclusive testimony that the two classes awake *one thousand years apart*." The passage which reads, "the rest of the dead lived not again till the thousand were finished," does not prove the point, and something better must be given. Rev. xx. 6 is quoted, but we have shown in a previous article who these blessed and holy ones are, over whom the second death has no power, and what is to be understood of the first resurrection, and therefore have no need to repeat it here. Bro. R.'s assumptions, and his insertion of *unto* in verse 4 instead of *I saw* in the common version, does not help the matter, nor make those whom John saw sitting upon thrones one and the same as the souls of those who were beheaded by the wild-beast. What John saw was evidently an accession to the number of the enthroned ones, of some accounted worthy to share in the millennial reign.

The phrase in Luke xx. 36, "Neither can they die any more," we believe to be equivalent to the words, "on such the second death hath no power," but not applied to the same individuals, nor to the same case.

We see no more two distinct events in John v. 28, 29, than in Dan. xii. 2. There is but *one* awakening, and but *one* coming forth spoken of, though of *two* classes—*one*

stands up for life, the other stands up for judgment; one class realizes the life of the age, the other the shame and contempt of the age. And as Jesus only speaks of one class in Luke xx. 35, that of is those who are deemed worthy of that age, and that resurrection from the dead, it by no means follows that another class will not stand up for judgment, who will be deemed unworthy of that age. And Paul in 1 Cor. xv. treats especially of the resurrection of the just, not even alluding to the resurrection of the unjust, though he believed in both. We cannot approve Bro. R's emendation and addition to the text of verse 24—"Then at the end *shall every man be made alive.*" The italics are his additions.

We pass by his remarks on the beast, the new era, the three angels' messages, &c., for want of time and room to examine them. To our thinking he has got things rather mixed, and it may be that it is on that account that he considers what we have said on this subject as all "imaginary"—"all a myth," &c. We may say a little more at another time.

EDITOR.

#### Please take Notice

That we are drawing near to the close of another volume, and on looking over our subscription list we find some who have not paid for the present year, and others who are behind not only for this but also for the last. It would be a great accommodation to us, and save the trouble of making out bills at the end of the year, if all the parties owing us would due to us respond by remitting the amount immediately, and paying in advance for 1870. We trust our friends will not pass by this request unheeded, as it is of considerable importance to us at the present time.

We also take this opportunity to suggest to our friends, and every one interested in sustaining the *Banner*, that it would now be well to make an effort to obtain *new* subscribers for another year. We constitute every reader an agent for this purpose; and as an inducement to labor we make the following offer to any one sending us *new* sub-

scribers:—for 3 *new* subscribers with money, 10 per cent discount; for 6 *new* subscribers, 15 per cent discount; and for 10 *new* subscribers, or more, 20 per cent discount. Said agents may draw on us at any time for amounts due, in any tracts or books which are advertised on the cover of *Banner*. And in addition to this we will send *free* the balance of this year to every new subscriber immediately sent.—EDITOR.

#### The Resurrection Ignored.

"Say ye, His disciples came by night and stole him away while we slept.... and this is reported among the Jews until this day."—Matt. xxviii. 13-15.

Are the Jews the only class of persons who in effect deny the resurrection of Jesus Christ from the dead? Protestant Christians profess to believe it; it is in the creeds; yet their clergy seldom or never introduce it in their ministrations—while they have solemnly promised to declare the who counsel of God. They surely do not believe the resurrection to be among his counsels. Listen to the morning thanks and invocations in the churches! How seldom, if ever, are thanks expressed that God the Father has brought from the dead the Lord Jesus. Everything almost is remembered, while the great event that towers above all else is ignored. Why this, if it is believed? Paul did not esteem it so insignificant an interest. After stating our lost condition, if Christ be not risen—still in sin—preaching vain—hope vain—triumphantly exclaims, "Now is Christ risen from the dead and become the first fruits of them that slept."

I have constantly attended upon the ministrations of the orthodox clergy for fifty or sixty years, and never heard from them but one sermon on the resurrection; that was in 1833, from a young Licentiate. I was surprised that the Bible made so much of the resurrection. I should now pronounce the author of such a sermon a believer in Life only through Christ; yet he was not, and is not now, that I know of. He is honored with the title of D. D., and has probably learned ere this better than to preach such sermons. The truth is, he gave us a plain Bible discourse on the resurrection—much as Paul preached, which many saw clashed with an intermediate conscious state without it.

It seems from the record that the Disciples found more opposition to this doctrine than all others. Some were grieved; some mocked, while others declared they brought.



strange things to their ears. What hinders this cardinal doctrine now, in this enlightened age, and this professedly Christian nation? A Bible reader can hardly fail to see that it is the key note of salvation—the foundation on which the hope of eternal life rests, through Christ. And yet Christian watchmen neglect to preach it! What but vain Philosophy—immortal soulism? They cannot harmonize the two, and therefore wisely let the resurrection alone or treat it as a non-essential; for the shell the man has inhabited is of little consequence after he drops this "mortal coil" and is a glorified disembodied spirit without it. How foolish Paul was to strive for an event of so little consequence! He must have been beside himself, as Felix charged him, when he speaks of the power of Christ's resurrection! What power can there be in that which is of so little moment that the professed lovers of truth and teachers of righteousness never bring it before their hearers except to read it from the Bible or in their Creeds? O, say they, we believe in the resurrection—we have no idea that the disciples stole him away! "How forcible are right words," said Job, "but what does our arguing prove?" Unbelief as plain as a sunbeam.

There is a power in the resurrection of Jesus Christ from the dead that can be comprehended only by those who expect life from the dead through him. To them it is the rising star of hope. Christ is risen and the Spirit that raised him will quicken all who sleep in him, saith Paul. Jesus bears the same testimony, oft repeated in John vi., promising to all who believe in him eternal life, and that he will raise them up at the last day.—*See*.

### How the Jesuits recovered their Chinese Estates.

A recent American traveller has given an account of a most extraordinary stroke of finesse, by which the prospects of the Romish mission in China have been nearly revolutionized. When the Catholics were expelled from China, in 1736, their whole property was confiscated. But through all these years Rome has been vigilant. When the French brought forward the late treaty one article stipulated that all the property confiscated more than 100 years ago should be restored to the Jesuits. "It is impossible," said the Emperor's ministers. "It must be done," was the reply of the French Commission. "Who can tell how it was situated? How can it be identified? There have been great commotions and great changes since then. We cannot find it,"

said the ministers. "Of course," replied the bland Commissioners, "there will be some difficulty, but, if the fathers of the church can identify the property, your Highnesses will restore it?" "Oh! yes, if they can only show that it was once owned by the church," was the reply, and the article went into the treaty.

A few months later, the fathers appeared at Pekin with a great bundle of title-deeds and documents yellowed by time, and moldy from their long repose in the archives of the Propaganda at Rome. The Emperor's ministers were confounded, but there was no hope for it; and so the church to-day is in possession of immense estates in nearly every city in the empire. This restoration of confiscated property has given the church of Rome great vantage-ground. They are now exerting themselves to the utmost to employ this power, and with very considerable success. The income from these estates is enormous. No estimate can be made of the amount, which is known only to the fathers, who keep their own counsels. A cathedral is in process of construction in Canton which is to cost \$3,000,000. It is reported that another, quite as magnificent and costly, is to be erected in Pekin, and churches are springing up in nearly every important city in China.

Rome takes a long look ahead. She is educating for the future. Foundlings are picked up by the hundreds and the thousands; poor parents sell their children for a trifle, parting with them that they may be educated to be priests. A few years hence, these foundlings will be traversing the hills and valleys, stopping at every village, establishing schools, and promoting the cause of the church. A gentleman who has traveled through several of the provinces dressed as a Chinaman, who has thus enjoyed excellent opportunities for observation, is of the opinion that at least ninety per cent. of the missionary effort put forth in China is by the Catholics.—A. S. SMITH, in *Hours at Home*.

### On the Study of the Scriptures.

I cannot but attribute a great part of the discrepancy and perplexing uncertainty that has arisen, both on this and on several other points, to the habit cherished by some persons, of READING THE SCRIPTURES—assiduously indeed—but without any attentive reflection, and studious endeavor to ascertain the real sense of what they read; concluding that whatever impression is found to be left on the mind after a bare perusal of the words, must be what the sacred writers designed. They use, in short,

little or none of that care which is employed on any other subject in which we are much interested—to read through each treatise consecutively as a whole; to compare one passage with the others that may throw light on it; and to consider what was the general drift of the author, and what were the occasions, and the persons he had in view.

In fact, the real *students* of Scripture, properly so-called, are, I fear, fewer than is commonly supposed. The theological student is often a student chiefly of some human system of divinity, fortified by *references* to Scripture, introduced from time to time as there is occasion. He proceeds—often unconsciously—by setting himself to ascertain, not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers, but what aid can be derived from them toward establishing or refuting this or that point of dogmatic theology. Such a mode of study surely ought at least not to be exclusively pursued. At any rate, it cannot properly be called a *study* of Scripture.

There is, in fact, a danger of its proving a great *hindrance* to the profitable study of Scripture. For so strong an association is apt to be established in the mind between certain expressions and the *technical* sense to which they have been confined in some theological system, that when the student meets with them in Scripture, he at once understands them in that sense, in passages where perhaps an unbiased examination of the context would plainly show that such was not the author's meaning. And such a student one may often find expressing the most unfeigned wonder at the blindness of those who cannot find in Scripture such and such doctrines, which appear to him to be as clearly set forth there as words can express; which perhaps they are, on the (often gratuitous) *supposition*, that those words are everywhere to be understood exactly in the sense which he has previously derived from some human system—a system through which, as through a discolored medium, he views Scripture. But this is not to take Scripture for one's guide, but rather to make one's self a *guide* to Scripture.—*Whateley.*

### Statistics of the Bible.

The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British and Foreign Bible Society, never appeared; and 25 of these languages existed without an alphabet, or an oral form. Upwards of 43,000,000 of those copies of God's Word

are circulated among not less than 600,000,000 of people.

The first division of the divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters, as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses—a French printer had previously (1561) divided the New Testament into verses, as they are at present.

The entire Bible contains 66 books, 1188 chapters, 31,135 verses, 774,692 words, and 3,566,480 letters. The name of Jehovah, or Lord, occurs 6555 times in the Old Testament. The shortest verse in the Bible is John xi. 35. The nineteenth chapter of 2 Kings and the thirty-sixth of Isaiah are the same. There is a Bible in the Library of the University of Göttingen written on 5476 palm-leaves.

A day's journey was 33 1-5 miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was 11 feet nearly. A cubit is 22 inches, nearly. A hand's breadth is equal to 3 1/4 inches. A finger's breadth is equal to 1 inch. A shekel of gold was \$8.09. A talent of silver was \$516.32. A talent of gold was \$13,809. A piece of silver or a penny was 13 cents. A farthing was 3 cents. A gerah was 1 cent. A mite was 1 1/2 cents. A homer contained 75 gallons and 5 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints.

The commemorative ordinances of the Jews were: Circumcision, the seal of the covenant with Abraham; the Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed; the Feast of Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness; the Feast of Pentecost, which was appointed to be held fifty days after the Passover, to commemorate the delivery of the law from Mount Sinai; the Feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

In 1272 it would have cost a laboring man years of labor to purchase a Bible, as his pay would be only 1 1/2 pence per day, while the price of a Bible was \$100.—*Sel.*

☞ We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

For the Gospel Banner.

## Correspondence.

Suspension Bridge, N. Y..

Nov. 5th, 1869.

BRO. WILSON:—Since my last in *Banner* I have given seven discourses in Ladoga, Ind. Had interesting meetings—church strengthened—sinners alarmed. I immersed one young man into Christ for the remission of sins. Gave two sermons in the Methodist Chapel in Jamestown, to large congregations, who gave the best attention to my message.

By request, I visited the church of God in Clinton co., and gave eleven discourses on the brightest gems of all the gems of truth: Life only in Christ! The whole community were stirred! all saw the force of our arguments, and many laid hold of them with an iron grasp! Two preachers were among the number.

Visited by request the church at Old Union. Gave five discourses. Had a good me in presenting the truth; and a good meeting with the tried and faithful ones of earth. But O the sad havoc—the ruin that Christadelphianism is doing and has done in this vicinity! At Liberty where there was once a flourishing church, and regular meetings, now they are rent, and have no meetings. Old Union has felt the shock. Yes Indiana has felt the shock! And an age will not repair it.

I gave one discourse in Cicero, on the signs of the times, to a full house of attentive hearers. Once there was a flourishing little church here. But now there are only some four members, and they hold no meeting.

Brethren in all places were kind to me, for which they have my good wishes.

During this mission of seven weeks and five days I sold over \$80.00 worth of my book, "The Kingdom of God, and Life only in Christ;" which will preach whilst I am absent.

But I am at my own sweet home once more, for which I praise the Lord. Somewhat worn down, but my prospects are bright for life in the future, and a home on earth in its restored state, where it can be enjoyed.

R. V. LYON.

P. S. A proposition to increase the circulation of the *Banner*. Let each subscriber obtain one or more new subscribers, or send the *Banner* to some friend for one year at his or her expence. Brethren, what say you to this? I shall do it. Come join with me in this noble work, the Lord will reward you for it at his coming and kingdom!

R. V. L.

## The Ecumenical Council.

This grand gathering of Catholic Bishops, Priests and Cardinals will be opened on the 8th of December, the anniversary of Immaculate Conception. Nine hundred Bishops, Archbishops and Patriarchs, each accompanied by a theologian of the Pope, almost all layman, fifty Cardinals, and eighteen generals of religious orders, the latter escorted respectively by two theologians. A musical mass will be celebrated on the first day at St Peter's, in which the most celebrated singers of Italy will take part. The communion service will be administered by the Pope in person, with the singing of *Veni Creator Spiritus* and of *Sub Tuum Præsidium*.

☞ A great many professed Christians have no other idea of religion than that it is the means of getting to heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach heaven; for there is above all such contemptible meanness.—*Lyman Beecher*.

☞ Do not cherish your sorrows; when God breaks your idols in pieces, it is not for us to put the broken bits together.

☞ Those who have the fewest failings, see the fewest failings in others.

## DIED,

On Thursday, Nov. 11th, 1869, after an illness of five weeks, of Consumption, induced by a severe hemorrhage from the lungs, CHARLES HENRY, the son of Benjamin and Alice S. Wilson, of Geneva, Kane Co., Ill.

Our son was in his 21st year and possessed naturally a good constitution. For over 10 years he worked at the printing business, mostly as a compositor, in which department he became remarkably expert. For nearly 7 years he set type on the *Banner* and *Diaglott*, and for over 3 years he has worked acceptably as a journeyman in Chicago. We learn that for some weeks prior to his coming home he had been laboring under a severe cough, but as it did not interfere with his work he neglected it, though warned one night by an attack of blood-spitting. Five weeks before his death he came home for a little recreation, but on the road from the R. R. Depot to the house he was seized with a fit of coughing, when blood was thrown out from both mouth and nostrils. After this he bled profusely at intervals of a few hours some 14 or 15 times, losing at the least from 5 to 6 quarts of blood. Inflammation of the lungs set in, attended with delirium, which continued with little or no intermission up to the time of his death. His loss is very deeply felt by his parents, but they with humility would bow to the Divine decree, and say, "Thy will, O Father, not ours, be done."

# 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, 1869. [VOL. XV. No. 23.

For the Gospel Banner.

### Latter-Day Manifestations—No. 4.

*The Man of Sin of Paul, and the Anti-Christ of John, &c.*

In former articles I have endeavored to exhibit the rise and progress of spiritualism, so-called; and contemporaneously with it, the re-vivification, and proclamation of the ancient apostolic gospel—or "Things concerning the Kingdom of God, and the name of Jesus Christ," which was preached by the apostles for the purpose of "taking out from among the Gentiles a people for his name."

And as in the days of the preaching of the good news by Jesus and the apostles, the powers of darkness marshalled their forces for the purpose of suppressing, or otherwise calling off the attention of the people from that proclamation—so even now the same demoniacal agencies are being put in requisition for the purpose of blinding the people, lest "the light of the glorious gospel of Christ should shine unto them;" and that they may be held fast in the chains of a galling and debasing superstition, various signs and lying wonders are being performed amongst them, some of which were noticed and described in the last article; many more instances of which could be given, if necessary.

I now invite the reader's attention to the characteristics of the "Man of Sin" and of the Antichrist, as described by Paul and John. I will quote from the *Diaglott*. 2 Thess. ii. 3, 4, 7-12. "Let no one delude you by any means, because the apostacy must come first, and there be revealed that Man of Sin, that son of destruction, the opponent, who indeed lifts himself above everything called Divinity or majesty; so as to seat himself in the temple of God, exhibiting himself that he is a God. For the secret of lawlessness is already working, till only the one restraining for the present shall be out of the way; and then will be revealed the law-

less one; whom the Lord Jesus will consume with the breath of his mouth, and annihilate by the appearing of his presence whose coming is according to the energy the adversary, with all power, and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of truth in order that they might be saved. And on this account God will send them an energy of delusion, to their believing the falsehood; in order that all those may be judged who believed not the truth, but approved the iniquity." "Children! it is the last hour; and as you heard that the Antichrist is coming, even now many have become Antichrists. Who is the liar, but he who denies that Jesus is the Anointed one? This is the Antichrist, he who denies the Father and Son. No one who denies the Son has the Father; he who confesses the Son has the Father also." 1 John ii. 18, 22, 23. Chap. iv. 2, 3. "Every spirit which confesses Jesus Christ to have come in the flesh, is of God; and every spirit which does not confess Jesus, is not from God. And this is the spirit of the Antichrist, which you heard that it is coming; and now it is in the world already."

Such are the characteristics of the Man of Sin, and of the Antichrist.

Now note the following particulars concerning the

#### MAN OF SIN.

The falling away having first come; he was to be revealed.

1. As the opponent.
2. As the self-exalted one.
3. By laying claim to divine honors and majesty.
4. By seating himself in the temple of God, and exhibiting himself to be a God.

Note as follows concerning the

#### ANTICHRIST.

He was to be manifested in the "last time," "last hour,"—*Diag.*

1. As a liar.
2. By denying that Jesus is the Christ.
3. By denying that Jesus has come in the flesh.
4. By denying both the Father and Son.
5. By denying that Jesus is coming in the flesh.

The question now is, has this lawless one—Man of Sin and Antichrist been revealed, or is he yet to be manifested? Many have said and do now say that this mystery of

iniquity has been developed long ago; and they point to the Papacy, as the apostasy indicated; and to the Pope of Rome, as the Man of Sin, and the Antichrist. Now while I am free to admit that this theory seems very plausible, yet I think, that I have good and sufficient reasons for rejecting it, because it does not meet all the requirements.

For instance, Paul says, "The falling away"—the apostasy—"having first come." Mark, he does not say, having made its appearance, or being partially manifested, "the Man of Sin should be revealed," but *having first come*, which to my mind, plainly indicates an accomplished fact—a full manifestation. John tells us that the time when the Antichrist would be manifested would be in the "last time;" literally "last hour." Here then, is a perfect agreement as to the time between Paul and John. Paul says the "Man of Sin" was to be the *SELF exalted one*; but the head of the Roman Apostasy was *elevated* to his high position by others; Justinian the Roman Emperor it is claimed was the principal instrument in his elevation, and that it became an established, and accomplished fact, by the edict of the Emperor Phocas.\* The nature of this exaltation, was to the visible headship of the church, as vicar of Christ. That in subsequent ages, his followers, especially the Roman hierarchy, have claimed for him a higher exaltation I am well aware. But

\* I have carefully examined Gibbon and Mosheim, but have failed to find that Justinian bestowed any peculiar favor upon the Bishop of Rome, either in the way of temporalities, or that he by edict or otherwise conferred upon the Roman Bishop the title of universal Bishop. So far from either Justinian or Phocas having settled this vexed question, it remained in fierce dispute until the 9th century, and was then only settled by a schism which split the church in two,—the eastern churches acknowledging the Patriarch of Constantinople as universal Bishop, and the western the Pope of Rome. It is said that Phocas did by edict confer upon Gregory of Rome the title of universal Bishop, but I neither find this edict nor any allusion to it in Gibbon. Mosheim, referring to this matter says, "The disputes about pre-eminence which had long existed between the Bishops of Rome and Constantinople, rose during this century (7th cent.) to such a height as to lay the foundation of the subsequent schism which separated the Greek and Latin churches." He further testifies, that those writers who agree in saying that Boniface III engaged Phocas to take from the patriarch of Constantinople the title of universal Bishop, and confer it upon the Bishop of Rome, say this on the sole authority of Baronius, as none of the ancient writers have mentioned it. Hence it is utterly unworthy of credit, and the facts in the case so show it; else why was it a vexed and unsettled question until the ninth century? and then was no more universal Bishop than he was before, he being only received as head of the western churches.

the Man of Sin, says Paul, "*exalteth himself* above all that is called God, or is worshiped; so that he as God, sitteth in the temple of God, showing *himself* that he is a God."

Here then is a point which I wish the reader to notice, can self-exaltation, and exaltation [by an outside power, be said to be the same thing? and are the claims of papists in the dark ages, that the Pope was as God—and that divine honors and majesty and worship were due to him, and was in a measure rendered to him, all the same as if *NE claimed, and assumed, the titles, prerogatives, and worship* belonging to Deity? Paul's "Man of Sin" does this, or rather will do. Hence I perceive a wide difference between the "Man of Sin," and the assumptions of the Papacy.

But further; the apostle tells us that the *COMING* of this "wicked one," is "according to the energy of the ADVERSARY, with all power, and signs, and wonders of falsehood, and with every deception of iniquity." (I quote from the *Dinglott* with its signs of emphasis.) Now these signs and wonders are *real* cognizable miracles of power; not mere pretence; nevertheless they are "lying-wonders" because they are intended to deceive, and lead astray those who witness them. But who, of all those expositors who contend that the Pope is the Man of Sin will undertake to show that the *coming* of the Pope at the establishment of the papacy was with all power and signs and lying wonders. It will not meet the point to show that the priesthood in various ages have pretended that miracles have been performed by them, and at the tombs of popish saints, and by relics of presumed holy persons deceased, &c. Now the apostle says emphatically that the "COMING" of the "MAN OF SIN" "is according to the energy of the ADVERSARY, with all power, and signs, and wonders of falsehood, and with every description of iniquity." And Jesus himself said concerning the false christ and false prophets which would rise, that they should "show great signs and wonders; insomuch that, if possible they shall deceive the very elect." Likewise the two-horned land beast of John "does great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast." He also "had power to give life to the image of the beast," and cause it to speak, &c. Rev. xiii. 11-17. Hence it is incumbent on those who claim that the Pope is the Man of Sin, and the power represented in Rev. xiii., to show that the "coming" or mani-

festation of the Pope was with just such *real, cognizable* wonders, and miracles of power, as were calculated to excite wonder in the beholders, turn men from the faith, and deceive the elect. I have not found in history any record of such things. If any brother has let him show it.

Again this "Man of Sin," the apostle tells us, "seats himself in the TEMPLE of God, exhibiting himself, that he is a god," exhibiting himself above every thing called Divinity or Majesty. I know that it is contended by many writers, that the fact, that the Pope does on certain occasions ascend the High Altar of St. Peter's at Rome, and there receives the homage of the people as the Vicar of Christ, is proof positive that he is the "Man of Sin." But if this be proof, is it not also proof that St. Peter's is a temple? and not only so, but that it is THE TEMPLE OF GOD? What brother, or what Protestant dissenter is willing to admit this? For my part, I know of but one place where God ever had a temple, (viz.,) in Jerusalem; and in that place according to the prophetic word, one will yet be erected to his honor. These objections, in my judgment are fatal to the commonly received theory.

Again; concerning the Antichrist it is said that he would deny that Jesus is the Christ, that he has come in the flesh, and deny both the Father and the Son. That the Papacy is an antichristian system and a blasphemous one is not to be denied; and there are many other names and denominations which speak against the plain testimony of God's word: and even in the apostle John's days "there were many Antichrists." But he speaks definitely of one as the Antichrist. Which then of these names and denominations is that one? Which of these denies both the Father and the Son? and which more than the other denies either that Jesus is the Christ, or that he *has* come, or *is* coming in the flesh? Further; by what logic can it be shown that these various religious systems answer to the requirements of the Antichrist, the Man of Sin, the little horn, and the wilful king? for these, in my judgment have more reference to a person who was to appear, bearing the characteristics named, than to any of the names, or systems of the apostacy.

It is generally admitted by prophetic expositors that the little horn and the wilful king of Daniel—the Man of Sin of Paul—the Antichrist of John, and the wild beast of the sea, and the two-horned land beast of Rev. xiii., all refer to the same person, or power. Now I will place quotations from

Dan. vii. and Rev. xiii., in parallel columns so as to bring the testimony in juxta-position.

THE LITTLE HORN.

"And behold in this horn were eyes like the eyes of man, and a mouth speaking great things." "His look was more stout than his fellows." "The same horn made war upon the saints and prevailed against them." "And he shall speak words against the Most High, and shall wear out the saints of the Most High, and shall change times and laws; and they shall be given into his hand, until a time and times and dividing of time." "I beheld their because of the great words which the horn spake; I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Dan. vii. 8, 11, 20, 21, 25.

THE SEA BEAST.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given to him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kingdoms, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 5-8. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them: had the mark of the beast and them that worship his image. These both were cast alive into a lake of fire burning with brimstone. xix. 20.

THE WILFUL KING.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers nor the desire of women, nor regard any god; for he shall magnify himself above all." Dan. xi. 36, 37.

THE MAN OF SIN.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 3, 4.

Here the reader will see that there is a striking parallelism running through these statements, showing that the little horn, and the sea beast of Rev., have similar characteristics. Also, that the characteristics of the wilful king and the Man of Sin are very strikingly similar. For instance, the two first have each of them a boastful, blasphemous mouth; both persecute and prevail against the saints; the one was to continue for a time, times, and the dividing of time; the other 42 months, which many expositors understand to be equivalents; both beasts were to have universal dominion, and to continue until the coming of the kingdom of God; and both to have a fiery extinction. The two latter were both to be self-exalted ones, and both lay claim to Divine attributes, and exaltation above every thing called God. I think it must be obvious to every one who will carefully compare the above characteristics that they present evidences of belonging to the same individual. They

are likenesses sketched by different artists, from different standpoints, and at periods wide apart.

The question for consideration now is, has the personage, or power represented by the little horn, wilful king, Man of Sin, sea and land beasts, appeared, or is it a future manifestation? The propounding of such a question may seem strange to many, as most expositors have taken it for granted that the Pope and the papacy answer to the symbols. But for myself I must say, that the more I investigate these matters the more satisfied I become that the principal and real development of this monstrous power is yet future. My reasons for this are various.

I. That when Nebuchadnezzar saw the stone from the mountain smite the image on the feet, which with the toes were part iron and part clay, then the image fell; not the legs and feet merely but the whole image. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together (not at periods hundreds of years apart) and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." This seems to indicate such political changes as shall ultimate in what will be equivalent to a reconstruction of the image, (i. e.) the kingdoms represented by various metals of which it was composed. And in verse 44 it is said, "*And in the days of these kings, (evidently the kings represented by the component parts of the image,) shall the God of heaven set up a kingdom, which shall never be destroyed,*" &c. This everlasting kingdom has not yet been set up, neither do we yet see such an arrangement of the nations as would indicate the complete reconstruction of the image; when it does take place, we may know for a certainty that the kingdom of God is near.

11. In Rev. xiii. John describes a wild beast which he saw arise out of the sea; and the form of the monster is such as plainly indicates the existence in one grand imperialism, of the four monarchies symbolized by the four great beasts which Daniel saw; and the four metals which composed the image. For instance, 1. It has the mouth of a lion, answering to the Babylonish lion and the head of gold. 2. It has the feet of a bear, answering to the Medo-Persian bear, and to the arms and breast of silver. 3. The body of the beast was like a leopard, answering to the Macedonian or Grecian leopard, and to the belly and thighs of brass. 4. It had seven heads and ten

horns, answering to the fourth beast which had ten horns, and to the legs and feet of iron. The seven heads indicating the seven successive forms of government which have existed in the Roman kingdom, and the ten horns, ten kingdoms into which the territory will be divided, in its last phase of existence. Daniel looked until he saw the "body of the beast given to the devouring flame." John saw the beast, and the kings of the earth, and their armies, assembled to make war with him that sat on the horse, who is called "faithful and true;" and whose name is "The word of God," and with the heavenly hosts which followed him, and the beast was captured, and the false prophet, and were "cast into a lake of fire burning with brimstone." Hence it is evident that the period when the ten kingdoms are to be looked for is not in the days of Justinian, nor of Phocas, but in the days of the healed seventh head of the apocalyptic beast, a time subsequent to the present; for we read that the ten "have one mind, and shall give their power and strength to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings." Here then is proof strong as Holy Writ, that the time of the existence of the ten kings is in the last days, and that they act a conspicuous part in the last great drama.

For further proof that these events, are all in the last days, I would call the reader's attention to Dan. xi. 36, where he will see the account of the exploits and blasphemies of a GREAT KING, not a Bishop or Pope, but a veritable king, who does according to his own will; evidently the same personage the apostle Paul speaks of as "the Man of Sin." And seeing the acts of this king are in the time of the end, even reaching to the time of the standing up of Michael, and the awaking of "many which sleep in the dust of the earth," it is evident that it refers to a power and period yet future, rather than to one which has existed over 1260 years. Z.

CONCLUDED IN NEXT.

Who, that has closely watched his own heart, need be surprised at the iniquities of those who watch not? Deceive not yourselves, ye who know the way of righteousness, and neglect self-examination. Your sins are apparent to others and ye are offences. You must have the mind of Christ, if you would be welcomed to His presence at His coming. UNUS.

Truth feareth nothing so much as concealment, and desireth nothing so much as clearly to be laid open to all.

**Historical Books of the New Testament.**

The churches from which the books of the New Testament proceeded, were situated around the shores of the Mediterranean Sea, from Egypt, through Palestine, Asia Minor and Greece, to Italy; and through these countries, in consequence of the extensive military operations of the Roman empire and the roads established for the convenience of the soldiery, and the glory of Rome and the preservation of her power, communication was then easy and frequent. These churches were engaged in a great and common cause, in the prosecution of which they were obliged to encounter obloquy and persecution of the severest kind; and naturally they became strongly attached to each other, and the more intimately connected the more they were separated from the rest of the world. Thus we find them relieving each other's necessities by charitable contributions (Acts xi. 29; 1 Cor. xvi. 1-3; 2 Cor. viii. 1; Gal. ii. 10.) Ministers and church members traveling, were recommended by one church to another: (Acts xviii. 27; Rom. xvi. 1, 2; 2 Cor. iii. 1; Col. iv. 10.) Churches sent friendly salutations to one another (2 Cor. xiii. 1; Phil. iv. 22). Apostolic writings were sent from one church to another (Col. iv. 18.)

The churches so intimately connected, so frequently visited by different apostles, and teachers, and church members, and continually sending their sacred writings from one to another, could not be deceived as to what were apostolic books, and what were not. It would be perfectly easy to ascertain, in respect to any production, whether an apostle composed it or superintended its composition. If this were the case, the book was received as of canonical authority; if not, its claims to such authority were rejected.

It would have been impossible to impose upon these churches spurious books as the writings of the apostles or apostolic men, during their lifetime, or the lifetime of the members of the churches who had been acquainted with them. Such deception, every one knows, would be impossible now. No one could write a letter to the churches of the United States or Great Britain, or any of the countries of Europe, and affix to it the name of any well known living preacher, as Spurgeon, or one recently deceased, as bishop Whately, without exposing himself to immediate detection. Deception would have been equally impossible then; for communication was then equally easy and frequently between the several places where churches were situated, and the connection between the

churches were still more intimate than than it is now.

The canonical books were kept in a sacred depository in the churches, as the manuscript rolls of the Old Testament are still kept by the Jews in their synagogues; and they were read in course every Lord's day as a part of the regular religious service. Books written by those who were not apostles or apostolic deputies, as Clemens, Romanus, Ignatius, Polycarp, and others, were also occasionally read in public on the Lord's day, for the instruction of the congregation; as ministers now sometimes read occasional communications from the pulpit. But the reading of these books did not make a part of the regular religious service, and they were not taken up till after the customary reading of the canonical Scriptures had closed.\*

The internal and circumstantial evidence confirms the judgment of the ancient churches respecting the canonical authority of these books.

1. The contents of the books agree in every respect with what we know from other sources concerning the history of those times; and nothing can be detected in them inconsistent with their claims to authenticity. They exhibit no marks of a later composition; and the characteristic peculiarities of style by which the several books are distinguished from each other, give evidence of their genuineness.

2. The dialect in which these books are written, is a convincing proof of their genuineness. They are written in a Hebraistic Greek, which was used chiefly by Jews of the first century, and went into very general disuse before the close of the third century. These books, then, if they are forgeries, must have been forged during the lives of the men to whom they are ascribed, or very soon after their death; and it is utterly incredible that such forgeries should ever have gained general credit.

These books, if written by the apostles, or with apostolic superintendence and sanction, are worthy of belief, simply as books written by capable and honest men, setting aside all questions in regard to divine inspiration and authority.

**CREDIBILITY OF THE GOSPELS.**

I do not here touch the question of the inspiration or divine authority of the Gospels; but simply the credibility of the writers as men—as men capable and honest or incapable and dishonest. Their claims to inspiration will be considered in another

\* Cave's Primitive Christianity, Part I, Chap. 9.



place. As evidence of their credibility we observe,

1. They were well qualified to give testimony respecting all the facts which they relate; for three of them, Mathew, Mark, and John, were eye-witnesses of the transactions which they record, and Luke made himself acquainted with the facts by a diligent investigation of the whole subject. Their manner of writing, and all that we know respecting them, proves that they were men of capacity and discernment sufficient to make them competent judges of all the circumstances which they relate.

2. They give every proof of the most perfect simplicity and honesty. They impartially narrate their own faults and the faults of their brethren; when, persecuted and defamed as they were, it would have been very natural for men in their situation to palliate each other's failings. They expose all their own weakness; when, if they had been impostors, it would have been greatly for their interest to have concealed them. They record with singular fidelity the severe rebukes which they received from their master for their timidity, forgetfulness, thoughtlessness and unbelief (compare Matt. xxiv. 69; Mark vi. 49-52; viii. 14-1; Luke xxvi. 26, and many other passages): What stronger proof of honesty is it possible to require?

3. They changed their whole mode of life in consequence of their belief of the facts which they stated, and endured all manner of suffering in attestation of their truth. They themselves certainly believed that the things of which they testified had actually occurred; and these facts were of such a nature, and such were the circumstances of the case, that the witnesses could not have believed them, unless they had actually taken place.

4. If their statements had not been true, the falsehood could have been easily detected;—for they were continually surrounded by bitter enemies who were ceaselessly watchful to seize upon every advantage to hinder their progress. The Jews from all parts of the world were coming to Judea, with full opportunity to learn everything that occurred there, and to report it when they returned to their homes. But the principal facts of the gospel history, instead of being denied, were admitted by its enemies; and Judas himself, who had been intimate with the disciples, enjoyed their confidence, and partaken in their counsels, and who had every inducement to excuse his own baseness by alleging crime against him whom he had betrayed, offered no such vindication of himself, but acknowl-

edged that he had sinned and betrayed the innocent, and gave proof of the reality of his remorse and the depth of his wretchedness by violently destroying his own life. What stronger testimony can we have to the innocency of Jesus and the integrity of the gospel history?

5. It is impossible that the character of Jesus should be a fiction, invented by such men as the writers of the New Testament. Their education, character, circumstances, everything precludes the idea of their possessing the ability or the inclination to conceive and delineate such a character, unless they had actually seen it exhibited before their eyes. Where in that corrupt age, where in all the history of the world, could they have found a model on which to form so grand, so perfect an idea? And if a model, or even the nucleus of such a character, had existed, how were poor, unlettered publicans and fishermen to learn the skill to fashion and exhibit it with such beauty and effect?

A character possessing every virtue, without any of the corresponding failings, towards which, in imperfect human nature, each virtue leans—courage without rashness, humility without meanness, dignity without arrogance, perseverance without obstinacy, affection without weakness—always acting in exact consistency, and never ruffled by anger or depressed by despair, in all the severe and aggravating trials through which he passed. How could they draw such a character except from a living person? And who could this person have been, if not he who came down from heaven? How short was his stay upon earth! scarcely three years of public life, and yet how glorious, how permanent the results! A world disenthralled, corrupting and debasing superstitions overthrown, men placed in circumstances of improvement by which they are continually advancing their social and public welfare; and now, nearly two thousand years after his death, while other founders of religious systems of more recent origin have already lost their hold on the human mind, the influence of Jesus of Nazareth is yet young and fresh, and more extensive and powerful than it has ever been before; still increasing and strengthening; and brightening, evidently to go on till the affections of every human heart shall be gained, and every tongue shall confess him Lord! Has all this grown out of a fiction contrived by the poor fishermen of Galilee?—*Prof. C. E. Stowe's Origin and History of the Books of the Bible.*

☞ Cleave to that which is good.

## Life and Death.

The Scriptures do not, I think, afford us any ground for expecting that those who shall be condemned at the last day as having wilfully rejected or rebelled against their Lord, will be finally delivered; that their doom, and that of the evil angels, will ever be reversed.

What that doom will be, whether the terms in which it is commonly spoken of in Scripture—"death," "destruction," "perishing," etc. are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence—this is quite a different question. It is certain that the "life," "eternal life," "immortality," etc. (see John xx. 31; v. 29; 1 Pet. iii. 7; 2 Cor. ii. 15, 16) are always applied to the condition of those, and of those only, who shall at the last day be approved as "good and faithful servants," who are to "enter into the joy of their Lord."

"Life," as applied to their condition, is usually understood to mean "happy life." And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be mere tautology to speak of a "happy life; and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue forever, living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean, (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as *forfeiting* life; as, for instance, "Ye will not come unto me that ye might *have* life;" "He that hath the Son hath life; and he that hath not the Son of God hath *not* life." And again, "perdition," "death," "destruction," are employed in numerous passages to express

the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.\*

That these expressions, however, are to be understood, not in their ordinary sense, but figuratively, to signify an immortality of suffering, is inferred by a large proportion of Christians, from some other passages: as where our Lord speaks of "everlasting punishment," "everlasting fire," and of being "cast into hell, where their worm dieth not, and the fire is not quenched."

This last expression of his is taken from the book of the prophet Isaiah (chap. lxi. 24) who speaks of "the carcasses of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh:" describing evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain but their bodies deprived of the rites of burial, and either burned to ashes (which among them is considered a great indignity), or left to moulder above ground, and be devoured by worms.

From such passages as these it has been inferred that the sufferings, and, consequently, the life of the condemned, is never to have an end. And the expressions will certainly bear that sense; which would, perhaps, be their most obvious and natural meaning, if these expressions were the only ones on the subject that are to be found in Scripture. But they will also bear another sense; which, if not more probable in itself, is certainly more reconcilable with the ordinary meaning of the words "destruction," etc., which so often occur. The expressions of "eternal punishment," "unquenchable fire," etc., may mean merely that there is to be *no deliverance*, no revival, no restoration of the condemned. "Death," simply, does not shut out the hope of being brought to life again; "eternal death" does. "Fire" may be *quenched* before it has entirely consumed what it is burning; "unquenchable fire" would seem most naturally to mean that which destroys it utterly.

\* "By death," says John Locke, "some men understand endless torments in hell fire; but it seems a strange way of understanding a law, which requires the plainest and directest words, that by death should be meant eternal life in misery. Can any one be supposed to intend, by a law which says, 'For felony thou shalt surely DIE,' not that he should lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with that was so used?"—*Reasonableness of Christianity.*

It may be said, indeed, that supposing man's soul to be an immaterial being, it cannot be consumed and *destroyed* by literal material fire or worms. That is true; but no more can it suffer from these. We all know that no fire, literally so-called, can give us any pain unless it reaches our bodies. The "fire," therefore, and the "worm" that are spoken of, must, at any rate, it would seem, be something figuratively so called; something that is to the soul what worms and fire are to the body. And as the effect of worms or fire is *not* to preserve the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if correspondence hold good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them; and is called "everlasting" or "unquenchable" fire, to denote that they are not to be saved from it, but that their destruction is to be *final*. So in the parable of the tares, our Lord describes himself as saying, "gather ye first the tares, and bind them in bundles to burn them; but gather he wheat into my garner;" as if to denote that the wheat is to be (as we know is the practice of the husbandman) carefully preserved, and the other, completely put an end to.

We must not indeed venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist; since we know not how to explain the existence of any evil at all. We can only say there is some *unknown cause* for it; and that it is a foolish presumption to think of assigning a limit to the effects of an unknown cause, except where revelation guides us. But when we are told that Christ is to "reign till he shall have put all things under his feet," and that "the last enemy that shall be destroyed is death;" this does afford some ground for expecting the ultimate extinction of evil and of suffering, by a total destruction of such as are incapable of good and of happiness. (1 Cor. xv. 25, 28; Heb. i. 13; Rev. xx. 14; xxi. 4, 5.) If "eternal death" means *final* death, death without any revival, we can understand what is meant by "death being the last enemy *destroyed*," viz: that none henceforth are to be subjected to it. But if "death" be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continual *infliction* forever.

On the whole, therefore, I think we are not warranted in concluding (as some have

done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively and not literally the "death" and "destruction" spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever—*Whateley's Revelations of a Future State*.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

December 1st, 1869.

#### The Obedience of Faith.

In our last article on this subject we showed that the gospel calls all men to obedience. We quoted what the apostle Paul said with respect to his proclamation of the good news to the Gentiles, that it was "to make them *obedient*, by word and deed." Now we are not to suppose that when a person submits to the law of faith in immersion, that the end is reached, or that the grand design in preaching the gospel is fully accomplished. By no means. The work is only just begun when the believer puts on Christ. That is the time when the Christian soldier enlists for the war, to fight the good fight of faith, in order that he may lay hold on eternal life. It is then that the race is begun—a race for an incorruptible crown—and we are to "so run that we may obtain." But how many there are who act as though the work was done, when only just hired, and when only just entering the Lord's vineyard. They seem to think that if they believe the gospel and are baptized, then all is safe. This is good as far as it goes; but the work ought not to stop here. This is but the first step, the starting point in the work of reformation; or in other words, the first visible act of obedience to the word of the Lord.

When Jesus sent his apostles to disciple the nations, as we have the commission in Matt. xxviii. 19, 20, we find connected therewith this important command—

"Teaching them to observe *all things* whatsoever I have commanded you." Disciples were to be taught obedience to all things commanded. This implies that they are under law to Christ. Christ is the law-giver—the apostles the administrators of the law—and the taught or disciplined ones are those who are required to obey. Paul says to some of the disciples—"Ye serve the Lord Christ." Those serve the Lord who obey the apostles. Jesus himself laid down the rule—"He that heareth you, heareth me; and he that despiseth me despiseth him that sent me," Luke x. 16. And before Jesus left his chosen messengers, he promised the Holy Spirit to them as a guide, instructor, and comforter. That promise was fulfilled. The Spirit was poured out upon them abundantly. It clothed them with power and authority, and guided them in all their ministrations. Hence they could say, "We are of God; he that is not of God heareth not us," 1 John iv. 6. Peter wrote his second letter, as he says, "that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior," 2 Pet. iii. 62. And Paul wrote to the Corinthians, "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. 27.

That the apostles had power to make laws for the churches, and command obedience thereto is evident from what Paul says in several places. In one passage we read—"So ordain I in all the churches," 1 Cor. vii. 17. To the same congregation he wrote—"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church," 1 Cor. iv. 17. Some of these things may be found in the letters to Timothy, which he was to command and teach.]

We think one thing will be plain to the reader, viz., that those who were baptized were gathered into congregations, and that

during the lifetime of the apostles, they were under their guidance and direction. The three thousand converted on the day of Pentecost were added to the one hundred and twenty names already in Jerusalem; and "the Lord added daily to the church such as should be (or were being) saved." This congregation of disciples in Jerusalem was a model for every other. Being the first, and of which all the apostles were members, we might reasonably expect that the form of government, ordinances, mode of worship, &c. would be followed by or enjoined upon other churches in Judea, and not only in Judea, but also in every other place where the gospel should be preached, and disciples made. Paul writing to the Thessalonians says, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus;" and we know from incidental allusions, that the same order was everywhere observed. The care of all the churches came upon the apostle Paul, and he seems to have established a certain degree of uniformity in their midst, which was copied from the Judean congregations.

On referring to Acts ii. 42 we find what was the regular and constant practice of the metropolitan church, so far as their worship was concerned. It is there said, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This order of worship probably was observed until interrupted by the great persecution which arose against the church at Jerusalem, and scattered them all abroad throughout Judea and Samaria. Wherever they went, however, they sowed the good seed of the kingdom. Some took root, and brought forth fruit. As these all believed the same gospel, and obeyed from the heart the same form of doctrine in baptism, so they in their assembled capacity would be taught and practice the *all things* commanded.

Christianity is a social system. It requires its votaries to aggregate themselves. There are certain duties imposed upon disciples which cannot be performed singly

and alone. These duties relate to the assemblies of the saints. Christians are exhorted "not to forsake the assembling of themselves together, as the manner of some is." The communion of saints implies social intercourse. The duty of "exhorting one another, and so much the more as ye see the day approaching," cannot be performed except by coming into contact with each other. This communion or fellowship with each other was carried out to the full extent in the Jerusalem church. They met not only for worship on the first day of the week, but also had daily intercourse, and had all things in common. This "appeared to grow out of the necessities of the case, but exhibits in a strong light the social character of the religion of Jesus, and the burning love his disciples had for one another.

The apostle praised some of the congregations for keeping or holding fast the traditions as delivered unto them. The traditions, ordinances, or observances enjoined by the apostles, were the commandments which Jesus ordered them to teach the disciples to observe. These are not expressly given in detail, but can be gathered from the practice of the congregations. If any object and say there is no positive law enjoining those practices upon us, (particularly as to the time and mode of worship,) we answer, that though we have no law which commands us in so many words to meet for worship on the first day of every week, yet as we have the example of the primitive churches, and so many precepts given which cannot be observed without following in their steps, we conclude that those examples and precepts are tantamount to law. For instance, to illustrate, Jesus commanded at the time of instituting the Supper—"This do in remembrance of me." This command is obligatory on his disciples, and in order to obey certain things must be done, viz., eating of bread and drinking of the fruit of the vine in memory of Jesus. But *when*, and *where*, and *how* often? As it is a visible act done in remembrance of our Lord, it is fitting and very

appropriate that it should be frequent. The disciples at Troas, (Acts xx. 7) met to break bread on the first of the week. They did not meet for this purpose daily, but weekly, and the first day of the week was the time when they met. This is only an incidental allusion it is true but it shows the practice. The Corinthians evidently met on that day also. See 1 Cor. xvi. 1, 2. Outside testimony abundantly corroborates the fact. The disciples met together on the first day of every week. Did they meet accidentally, or was it by order? Does not the command of Paul—"Forsake not the assembling of yourselves together" imply a regular custom? If so, it was established by the apostles, in obedience to Jesus, who said, "teaching them to observe all things whatsoever I have commanded you." He had said about the Supper, "Do this in remembrance of me," and in order to fulfil that request a *time* was necessary to be appointed. How appropriate to appoint the first of the week, the day of his resurrection! It connects the death and resurrection together, as they ought ever to be.

But *where* should we remember Jesus? We answer, in the assembly of the saints. "The disciples came together to break bread." The Corinthians came together into one place; and by their eating of that bread, and drinking of that cup, openly published the Lord's death till he come. Every time they, or any other Christian congregation, thus meet and partake they remember Jesus, and exhibit him crucified; and this is to be done by the church until he comes again. The many, or the congregation, thus have communion with each other. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread," 1 Cor. x. 16, 17. The congregation when assembled then is *where* Jesus is to be thus visibly remembered.

As to *how* this is to be done, has already been stated. Paul in 1 Cor. xi. gives plain directions on this point.

The church at Jerusalem continued steadfastly in the breaking of bread as well as in the other acts of worship mentioned. They were evidently all attended to at the same meeting, as we can gather from other statements in the epistles. Teaching, exhortation, breaking bread, contributing to the necessities of saints, in the collection, singing praises, prayers, giving of thanks, were all attended to. They were as steadfast in one as the other. Many there are at the present day who shamefully neglect some of these things in the public assemblies; nay, we hear of some who teach that the Lord ought not to be remembered in the breaking of bread oftener than once a year, and at that the Jewish Passover. This is simply absurd. It is evident that the breaking of bread was attended to at the same time as the other acts of public worship, and that all were steadfastly observed. No one would contend that to meet once a year for worship, or for mutual edification is sufficient, or according to apostolic practice. The necessities of the brethren demand a frequent interchange of thought, and a constant attendance upon all the appointed means for growth in the favor of God, and the knowledge of the Son of God. And we contend that the breaking of bread in memory of Jesus has been wisely appointed for this purpose. A weekly remembrance of him is calculated largely to assist in obeying the apostle's injunctions, to "consider the Apostle and High Priest of our confession, Christ Jesus; and to look 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 on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds," Heb. iii. 1; xii. 2, 3. Now there is no *time* and *place* more appropriate for thus considering him, than the assembly of the saints on the first day of the week, when the visible symbols of the body and blood of the Lord Jesus are present, showing forth his dying love for sinners, and especially for the church—for "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself (in the future age) a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish," Eph. v. 25-27. This unspeakable love of Jesus, so frequently exhibited and considered, is calculated to keep alive our love and devotion to him, and to cause us to imitate his glorious character.

But those who only attend to this privilege and duty of breaking bread once a year, or once a quarter, or once a month, as the case may be, deprive themselves of much help and comfort, and come well nigh forgetting the Lord's request to remember him. And though they may not exactly "forsake the assembling themselves together," yet if they do not *thus* remember their Lord when met together, they neglect and slight their Savior's last request, "THIS DO in remembrance of me." They do not follow the primitive practice, for it evidently appears that the primary object of the disciples at Troas in meeting together was to break bread. The record reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," Acts xx. 7. Paul and his brethren waited at Troas seven days, and was present at the assembly of the brethren. The brethren at Troas did not come together because Paul was going to preach to them—that was not the object in view. The *first* and *chief* design of assembling was to *break bread*—not to attend preaching. It would be well if that could be said of many brethren now. In some localities we know it is just the reverse. Preaching is both first and last—if there is no preaching with them there is nothing. Preaching takes the place of the Savior's command. Again, in other places, this institution is only observed when a preacher comes—they meet to hear him preach, and if he thinks best they break bread. And in some other places where there is a semblance of gospel

order, we hear of sad neglect in attendance when there is no preaching. Exhortation and teaching are neglected—the prayers forgotten, and the contribution not attended to. All this laxity arises by not adhering closely to the primitive practice. Among such congregations there is a lack of scriptural knowledge, and a want of brotherly love. The want of mutual teaching dwarfs their growth. And it cannot be otherwise while the one man system is revered more than God's appointed order. Our evangelists are in great measure responsible for all this. They have not followed the examples of the first preachers of the gospel, in teaching the disciples to observe all things which Jesus commanded. When they had converted a number to the truth, they abode, unless driven away by persecution, until the disciples were instructed in the "all things" commanded. Paul was at Corinth eighteen months, and at Ephesus two years and three months. The apostles believed in organization and practiced it. Little can be effected without it. Hence the disciples were gathered into congregations—meetings and ordinances appointed—elders or officers to take the oversight ordained, and occasionally letters of instruction, advice, caution, or admonition were sent them.

We press upon the attention of our readers the importance of these things. If it was necessary to teach the disciples to observe the commandments and ordinances of the Lord in the first age of Christianity, it is equally so now. If the body of Christ would grow in grace and knowledge it must not neglect the teaching of the apostles. They are the appointed channels of the favor of God. Their writings must be read, studied, and enforced in the assemblies of the saints—"teaching one another"—and building up one another. The apostles, prophets, evangelists, pastors and teachers of the first era of the Church were given for the "perfecting of the saints for the work of service," and it is only by a close and patient study of what they have written that the body of Christ can now be

built up. And this is to be done not by one member of the body merely, but by all; so that the whole body. "speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. iv. 15, 16. Those who depend upon a preacher to do all this for them will never be harmoniously and symmetrically developed. It is impossible that it should be so. Exercise one organ or member of the body too much, and it will be abnormally developed, and that too at the expense of the inactive members. One will be strengthened, the other weakened. As in natural things, so in spiritual. Then study and practice the spiritual laws of health and development, in order to attain to the "measure of the stature of the fulness of Christ."

In conclusion, then, the "obedience of the faith" includes a carrying out of all things commanded for the disciples to observe, both in a social, congregational, and individual capacity. Perfection of character cannot be obtained without so doing. It calls for obedience to the laws, which have been given to regulate the private, social, and public life of the disciple; controls his behavior in "the house of God, which is the church of the living God, the pillar and support of the truth;" and teaches him that "denying ungodliness and worldly lusts, he 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; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." EDITOR.

☞ Rejoice with them that do rejoice, and weep with them that weep.

Be kindly affectioned one to another with brotherly love.

Enough Said.

Another article has come to hand from Bro. Rockwell, entitled "Not yet convinced by our reviewer," containing criticisms and remarks on what we wrote in the last number on the "First Resurrection," but which we decline to insert, as it would require another answer, and that would only call forth another "review." As we have said before, so we repeat, we do not write for the sake of controversy. If what we have already said on the above and kindred subjects is not satisfactory to Bro. R., we have no hope of convincing him. We had rather by far drop the matter here, and incur the censure of our correspondent, than continue a controversy which might be distasteful to many of our readers.—EDITOR.

Do not Forget

The notice we gave in last issue, respecting the approaching close of the volume, and the request to those who are in arrears.

Also please bear in mind the offer we make to those who are interested in sustaining the *Banner*; for 3 new subscribers 10 per cent. discount; 6 new subscribers 15 per cent. discount; 10 new subscribers, or more, 20 per cent. Said discount to be paid in any tracts or books published by us as advertised on the cover of the *Banner*; or in extra copies of the *Banner* to be sent to friends.—EDITOR.

The Suez Canal.

The "*Jewish Messenger*," the organ of the orthodox Jews in America, speaking of the great enterprise of the heroic Frenchman, Mons. F. de Lesseps, says:—

"The fact that Israelites are becoming influential in commerce and politics, must not mislead. If every Jew in America resolve not to return to Palestine, there are six or seven millions of our co-religionists left to colonize the Holy Land, and a goodly proportion of these—natives of Poland, Hungary, Russia, the Danubian Principalities, North Africa—would be willing to emigrate when Syria shall once more flourish, and the resources of the earth be developed.

"And it is a firm article of faith that the Messiah will appear, and the Holy Land be re-established.

"In God's own time this will come to pass. We who write, and ye who read this, may not enjoy the happiness of witnessing this consummation, but that the prayer for Jerusalem restored is no mechanical, no insincere aspiration, none ought to doubt who know the fealty of Israel.

"The highway through the wilderness is progressing more steadily and surely than we may recognize—such is our limited vision; but does not the concentration of the world's thoughts on the land of Egypt, from which the children of Israel were saved from bondage to pass over the Red Sea to liberty, justify the enthusiasm some Hebrews will at least manifest for the Holy Land—the spot consecrated by their ancient glory and sufferings?

"In spite of the indifference and lethargy of very many Israelites, and the tendency towards materialism displayed by other there is still an undertone of love for the Holy Land, which, dormant to-day, needs but the impulse to be aroused into action. That impetus may be given much sooner than the sceptics of to-day would credit. Events are pointing toward it. This generation may not participate in the return to Palestine, and yet it is possible."

For the Gospel Banner.

Tobacco.

Among the world's vain and useless habits in which men and women love to indulge, spending time and money, and poisoning themselves woefully, chewing and smoking tobacco seems to be most prominent. Parents instead of bringing up their children in the nurture and admonition of the Lord, as requested by Heaven's king, and improving them physically and mentally, commonly train them by precept and example into some of the most filthy and God-dishonoring habits that the world has on hand, among which tobacco makes a broad black line. See the boy of ten, stealing and bagging the sickening stuff, just to appear fashionable, and make a vain show. See him again in the end of his teens, when he ought to be a stout hearty man. And lo! he is pale and swarthy, sick and poor, poisoned almost to death by the sickening tobacco. But most disgusting and sickening of all is to see those of faith who have been gorged with sectarianism nigh unto death, but now claiming to be walking in the light of heaven, hankering after the filthy weed, among which stand a few of our good preachers who cry, "Reformation, adherence to God's word strictly, or there is no hope beyond the tomb," assist us, brethren, give



us of your greenbacks or we cannot go and and preach; and then spend the last dime they have of the Lord's money for tobacco, and consume it upon their lust, and says "if you don't pay us more money we cannot preach, and you cannot be saved." Such is heart-sickening, (we sicken at the thought,) and God-dishonoring. Just think, men and women who should be the examples and the light of the world, crazy after their tobacco, like the toper for his dram, spending ten to twenty dollars per year of the Lord's money, and thus consume it upon their lusts, seeking to gratify the cravings and lust of improperly trained flesh, instead of crucifying the flesh with the afflictions and lusts, and thus furthering on the gospel.

Brethren of the one faith! in view of the Lord's near approach, and the participation of the glorious things in store for the faithful tried ones, even a crown of life that fades not away, and the kingdom of God unmovable, can you persist in scenting your wrath, poisoning your system, rendering our company and conduct perfectly loathsome to decency? Brethren, think you, that your bodies will be holy and acceptable to God while pickled in tobacco juice? O think again, and think not in vain.

In conclusion, then, let us hear and not only hear, but heed the firm but lovely injunction and admonition of a tried faithful witness of God, viz., that of Paul, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" and hear another, the apostle Peter—"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Nodaway, Mo.

T. E. ADAMS.

### The Eternity of Evil.

1. Scripture declares that the "everlasting punishment" of the wicked will consist of "everlasting destruction," after, or by means of the infliction of "many" or "few stripes," according to their several deserts. The popular theory teaches that it will consist of everlasting pain.

2. Scripture declares that God will "destroy both body and soul in hell." The popular theory teaches that he will destroy neither the one nor the other; but preserve both of them alive for ever, in unmitigated agony.

3. Scripture declares that "our God is a consuming fire." The popular theory teaches that he is only a scorching fire.

4. Scripture declares that the "fiery indignation" will "devour the adversaries." The popular theory teaches that it will do no such thing, but only torture them.

5. Scripture declares that the wicked will perish "like natural brute beasts." The popular theory teaches that there will be no analogy whatever between the two cases.

6. Scripture declares that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it" in a far more terrible manner. The popular theory teaches that no man can lose his life more than once, and that the "second death" is no death at all, but eternal life in sin and misery.

7. Scripture declares that whosoever "doeth the will of God abideth for ever." The popular theory teaches that every man will abide for ever, whether he does the will of God or not.

8. Scripture declares that if we desire "immortality" we must seek it "by patient continuance in well-doing." The popular theory teaches that every man possesses inherent indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. Scripture declares that "the wages of sin is death." The popular theory teaches that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment *infinitely greater* than what he has pronounced to be their due.

10. Scripture declares that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares that Christ is to "reconcile all things to God." The popular theory teaches that all things will *never* be reconciled to God; that discord and disorder will never *cease*, but only be confined to one particular locality.

12. Scripture declares that "the Son of God was manifested that he might destroy the works of the devil." The popular theory teaches that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

13. Scripture declares that in Christ "all things consist." The popular theory teaches that a whole kingdom will "consist" for ever although *not* "in him."

14. Scripture declares that "he that hath the Son hath life, but he that hath not the Son of God hath not life," that "if we live after the flesh we shall die, but if through

the Spirit we mortify the deeds of the body we shall live." The advocates of the popular theory say that the life of believers and unbelievers, of natural men and spiritual men, must be of equal duration—that the doctrine of eternal happiness, and the doctrine of eternal misery must stand or fall together—in other words, that if what the Scripture asserts be true, what it denies must also be true also.

I take my stand, therefore, on the plain, consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the "traditions of men," which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that "God is love," produced a frightful amount of infidelity, robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed, incalculably weakened the saving power of the gospel, and damaged the believer's whole spiritual constitution, by putting an unnatural strain upon it, that God never intended it to bear. S. MIXTON in *Rainbow*.

For the Gospel Banner.

### Correspondence.

Ravenna, Mercer Co., Mo.

Nov. 25th, 1869.

BRO. WILSON:—

\* \* \* It is our custom to meet each first day, to pray with and for each other, to exhort one another to a faithful performance of our several duties, to join our voices in songs of praise to our Creator and his Son, who is to *soon* come to this earth, re-establish the kingdom, raise up the worthy ones, now and then asleep, and crown all the righteous ones with immortality in a moment, in the twinkling of an eye. Oh may we all be ready waiting and watching for the return of Jesus, and the kingdom. How few, yes, how very few there are who really anticipate, who really desire his second coming. How few believe the gospel of the kingdom! How few believe that Jesus *died*; yes *died*, that man might *live*—through belief. Their unbelief causes their death; they will not believe though one has been raised from the grave. They say his body died, but the Christ went to paradise. How contrary to the Word is their belief! They prefer the popular theory to the truth—and *their way* will cause them to "be as though they had not been." Oh woful state! Oh blinded bigotry! thy worshippers are legion.

Oh, brethren and sisters, scattered abroad up and down throughout the universe,—are we all performing our duties faithfully? Are

we keeping ourselves aloof from the things that pertain to the sinfulness of the present age? Are we compromising the Word for the sake of popularity? Be it far from those of the Abrahamic faith to depart from the One Hope, the only hope of salvation. Let us stand firm and ever contend faithfully for the truth, as taught by God and his holy prophets, by Christ and his apostles. Let us keep our lamps trimmed, for soon Jesus will come to gather the worthy ones home. Oh happy anticipations! may we soon fully realize them.

We say to any of the *Abrahamic faith*, should you pass this way, our homes are open for your entrance. We will gladly welcome you; gladly take you by the hand and make you as comfortable as is in our power. But my letter is too long,—longer than I anticipated writing.

Your Brother in hope of the soon-coming kingdom,

J. E. CALLAWAY.

### Everlasting Punishment.

"And these shall go away into everlasting punishment; but the righteous into life eternal." *Mat. xxv. 46.*

It seems to be generally assumed that the word "punishment" signifies the *process* of punishing; but this is an error. The words, "everlasting punishment," do not necessarily mean that the process of punishing will be continued to all eternity; but rather that the punishment—the effect of the sentence—is everlasting. These words cannot mean that the process of punishment is continuous, any more than the words "everlasting judgment" mean, that the process of judging will be going on to all eternity; or that the simple expression, "eternal redemption," means that the redemption is being eternally wrought out. In both these instances the *effect*, and not the *process*, is meant; and, so, in our text, it is the effect, and not the process, which is everlasting. . . . To suit the common doctrine the meaning would be, "These shall go away into everlasting life in misery, but the righteous into everlasting life in happiness!" But there is no ground in Scripture for such an interpretation. It is "life" and "death" which are set in opposition, "life" and "destruction," "life" and "punishment," or some equivalent term. It is *never* "everlasting happiness" and "everlasting pain," or any form of expression which, carefully weighed, will bear such an interpretation. —*Everlasting Punishment not Everlasting Pain.*

☞ Bless them who persecute you.

### Conference changed from Antioch to Geneva.

On second page of cover the Conference advertised to take place at Antioch has been changed to Geneva, to be held on the 25th and 26th of December. This has been done by suggestion of the Antioch brethren.

The brethren at Geneva will be glad to see a good attendance, and will do their best to accommodate all who may come.

### Death among our Readers.

We insert below letters from the widows of two of our readers. We sincerely sympathize with them in their bereavement.

#### Death of S. W. Gerelds.

Worcester, Mass., Nov. 22, 1869.

BRO. WILSON:—I take the liberty to address you a few lines, to inform you of the death of my husband, Mr. S. W. GERELDS, and also to inquire how our account stands at the present time.\* I shall continue taking the *Banner* the same as before his death. My beloved husband fell asleep in Jesus on the morning of the 24th of October,\* aged 54 years 2 months and 12 days, after an illness of 5 weeks. He had chronic complaints which combined with other diseases made his sickness severe. He was taken with acute dysentery and typhoid fever. His complaints finally resulted in Consumption of the Bowels.

I have lived with my husband 27 years, the 9th day of November. He professed religion, was baptized, and joined the Baptists in the fall of 1842. In 1846 he commenced the study of the Scriptures for himself, and you have long known the conclusions he arrived at. He has been a constant reader of the *Banner* for 15 years as you well know. He commenced to take the *Herald of the Kingdom* in '52, and took that as long as it lived, although he was an Age to Come believer 5 years before he ever saw that. He and myself were baptized into the name of the Father, Son, and Holy Spirit in 1853, here in Worcester by Dr. Thomas. No one knew my husband's love for the truth, and also the careful life that he lived, as well as I did. He was very retiring in all his habits. He never cast a vote for any man for 26 years. He always said his votes were cast into the next age for the King of kings. I can truly say he had the fear of God constantly before his eyes, and he died as he lived a *calm and peaceful* death. "Blessed are the dead that die in the Lord."

\* Your *Banner* is paid for to close of year.—Ed.

Praise God! that he has got through with all the cares and trials of this life, and made his calling and election sure.

You must know, dear brother, that I feel very lonely without him. But thanks be to God I don't mourn as those having no hope. "For as Jesus died and rose again from the dead, even so also they that sleep in Jesus will God bring with him."

Bro. Mark Allen attended his funeral, and I presume he has sent you a notice of his death for publication.

Your sister in the One Hope,  
MARTHA W. GERELDS.

Centre, Wis., Nov. 19, 1869.

BRO. WILSON:—I send you four dollars for the *Banner*,—it is all that I can spare. I am very much obliged to you for your kindness in sending it so long unpaid for; but we have done the best we could. Your Bro. and friend S. S. Harriman is dead, he died of Consumption. Your excellent paper was a staff to him in his sickness. You have my best wishes for the success of the *Banner*.

S. J. HARRIMAN.

### OBITUARY.

DIED, in Worcester, Mass., Oct. 24, 1869, Bro. SELAH W. GERELDS, aged 54 years.

It is with sorrow that we are called upon to chronicle the death of one of the few New England champions of "the truth as it is in Jesus." It is some 12 or 13 years since we made the acquaintance of Bro. Gerelds and wife, who were then the only obedient believers of the gospel in the city of Worcester that we had any knowledge of, and we can truly say that during the years that we have known Bro. G. he has been an earnest advocate of "the things concerning the kingdom of God," and has labored hard to bring those around him to a knowledge of "the covenants of promise" made with the fathers of the Hebrew nation, and we trust that this labor of love has not been in vain, but that the day which shall try every man's work, will reveal some abiding testimonial which shall entitle him to a reward.

Bro. G. leaves a widow who is comforted by the assurance that he sleeps in Jesus, and that God will bring him again from the dead; also a son who has reached the years of manhood, and two married daughters, all of whom we hope may profit by his precepts and example, and be led to choose that better part, and lay hold upon that hope which buoyed up their father and gave him confidence in the hour of suffering and of trial, enabling him to face the last enemy, and pass calmly away with a full assurance of sharing in that better resurrection to life everlasting.

The writer was present at the funeral and performed the last sad services of respect, and endeavor d to administer consolation to the relatives and friends assembled, in the consideration of the fact, that in the case of Bro. Gerelds we "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—Mark Allen.

# 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, 1869. [VOL. XV. No. 24.

For the Gospel Banner.

### Latter-Day Manifestations—No. 5.

In my last article I pointed out the parallelism between the fourth beast of Daniel and the sea beast of John, and between the Willful King of Dan. xi., and the "Man of Sin" of Paul. I also showed that Nebuchadnezzar's vision of the metallic image is of such a character, as requires a reconstruction in the latter days of the political elements which are symbolized by the image. I also showed that the compound form of the Apocalyptic wild beast is such as plainly indicates the same thing; and that this beast neither represents the Pope nor the Papacy, but a grand imperialism; the last form of government of the children of men, covering the territory of the four great empires, which at the time indicated, seems to be under the dominion of the ten kings, who *conferate* and agree to give their power and strength to the beast; hence the conquering of the beast is the gaining possession of the habitable, and is equivalent to the breaking of the image in pieces so small, that the wind of the divine wrath carried them away like chaff, so that there was no more a place found for them.

Were it not that the present article must conclude the series, and that my time and space is limited, I would call the reader's attention to certain facts of history, and certain supposed facts, respecting the establishment of the Papacy, and the Pope as universal Bishop—the time when he obtained temporal dominion, etc., and show that the calculations of expositors have so often failed, because the data upon which they are founded is so mythical and uncertain. And there is equal uncertainty with respect to the ten kings or kingdoms into which the Roman Empire is said to have been divided. Shortly after the establishment of the Pope as universal Bishop, three of them are supposed to have fallen before him, or were plucked up by the roots; by reason of which he became a temporal prince, and

was entitled to wear the triple crown. Numerous expositors of Daniel and of the Revelation, have given lists of what they suppose to be the ten kingdoms, but these vary so much from each other, that by taking six of those lists, and noting the differences, they show that instead of only ten, there were no less than eighteen sovereign states or kingdoms! and yet these by no means cover the Roman territory.

But I must now pass to the consideration of other matters. In some of the former articles of this series, I dwelt at considerable length upon the predictions of the apostle Paul in 1 Tim. iv. and 2 Tim. iii., showing that these refer to the last days of Gentile times, and that they bear evidence which shows that they indicate a system of iniquity which is in course of development; rather than one which has afflicted the church for so long a time.

This is manifest from the fact, that the apostle predicts a system of iniquity in which devils would propound doctrines, and undertake to teach men; and that their teachings would be in direct opposition to the teachings of God's word—hence if any believers hearkened to them they would be "led away from the truth, and turned unto fables."

Who that has made himself acquainted with the doctrines of Spiritualism, and the practices of its votaries, cannot but see in the following lineaments a faithful portraiture of the system, so far as it has developed itself?

1. They would have a form of godliness, but to deny the power thereof.
2. They would speak lies in hypocrisy.
3. They would be deceivers, and seducers, and in their arts of seduction would wax worse and worse, deceiving and being deceived.
4. They would have seared, or callous consciences.
5. They would forbid marriage.
6. They would forbid the use of meats

which God appointed to be received with thanksgiving.

7. They would also be opposers of the truth, in the same manner as Jannes and Jambres opposed Moses in Egypt, and for a similar purpose.

1. That they have a form of godliness is evident from the fact, that in their public meetings they sing hymns—offer prayers and invocations, (not that in these they address or worship God, for they don't acknowledge him,) thus they hypocritically design by a form of worship, to conciliate public opinion, in order the more easily to deceive, and induce them to receive their teachings. Thus,

2. They are hypocritical liars, pretending to be what they are not. Further, their whole system is a lie; for it pretends to be given by inspiration of the spirits of dead persons; whereas, we know from the testimony of the Spirit of God, that "the dead know not anything," that with them thought, memory, speech, have perished; and that they no more "have a part in anything that is done under the sun." Hence if they are inspired it must be by demons; not good, but bad spirits, such as Jesus cast out of so many who were possessed by them; and would not permit them even to testify they knew him to be the Christ. Hence their system is a lie.

3. They would be deceivers and seducers. And very many thousands have been deceived, and seduced by their honied words, and wily stratagems—their various physical manifestations, some of which were noticed in a previous article—and by communications from the spirit world, as they say, telling of the well-being of departed relatives and friends.

4. They would have seared consciences. And no wonder, for when men throw overboard the christian religion, the Bible and its divine author, what is there remaining to regulate the conscience, mold the character, and control the actions of men. And when men and women deliberately prefer the teachings of demoralized persons, to those of God's Spirit, even when their teachings give the lie to God's word, it is no wonder that they should be given over to a reprobate mind, to work iniquity with greediness; and that they should be given up to "a strong delusion, to believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness." See how many there are in their ranks who once professed to be christian men and women, and to have a high veneration for the Bible as the veritable word of God, who now without any compunctions of con-

science, boldly blaspheme both it and its author, and some who were able defenders of its authenticity and inspiration, and who were looking for the speedy advent of Messiah to establish his kingdom on the earth, and reward his saints. But alas! "what did hinder that they should not obey the truth?" because they gave heed to the seductive influences of this demoniacal, anti-christian system; and believing the lying testimonies of the demons, were seduced and deceived; and so in turn they have become seducers and deceivers. But the foundation stone upon which this monstrous system of iniquity is built, is found and cherished as a vital truth in nearly all the names and denominations called christendom, from the mother of harlots down through all her numerous offspring. This foundation stone of the temple of error is the doctrine of the immortality of the human soul, and those things which belong to it; and which having no foundation, nor authority in the teachings of Jesus and his Apostles, nor yet in the law and the prophets, consequently is no part of the christian system; hence it is no wonder, that, like the viper which a man cherished and warmed into life in his bosom, and which then stung him; that this offspring of the old serpent which the church has so long cherished in its bosom should now be found preying upon its very vitals, and threatening its very destruction.

5. They would forbid marriage. This has been applied to the Papacy, because that system forbids it to its priests. But this is evidently a blow aimed at the institution of marriage; "forbidding to marry;" and so opposed is this anti-christian infidel system to the institution of marriage, that they only lack the power, not only to abolish it, but to forbid the rite. For this they are biding their time, hoping that it will not be long ere they are strong enough to control elections, and have things their own way in the halls of legislation. Then will commence that period known as the "hour of trial," "the great tribulation," etc., a time of persecution more severe and bloody than any the Church ever experienced at the hands of the Roman harlot.

I will give a few quotations from their leading journals, lectures, mediums, etc., which will show what their aspirations and anticipations are.

The *Spiritual Elective* says: "For ourselves we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social, and religious—and that speedily."

The *Spiritual Telegraph* says: "We feel

that our advance will be irresistible, and our conquests speedy and sure. To Spiritualists is committed the gospel of the present age."

Mrs. A. M. Spence says: "Spiritualism has not done its work yet, it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated, till your religion is revolutionized."

Andrew Jackson Davis says: "The world is replete with evidences that philosophy and theory, reason and superstition, religion and republicanism, liberty and slavery, truth and error, are about to commence a fearful, a terrific, a sanguinary battle—a battle to be fought, first in men's souls, and then in the sanctuaries and congressional halls of sects and nations. This change shall bring about the re-organization of society, which will be the commencement of the kingdom of heaven on earth." *Great Har.*, Vol. i., p. 211.

Dr. B. P. Randolph says: "I believe there is a principle at work from one end of the world to the other, and the day has already dawned, when all society will be swept on by the rushing tide of truth and common sense to the ultimate belief in modern Spiritualism."

John M. Spear, in *Elucator* says: "The hour is at hand when a revolution must come. . . . It will be a fearful crisis—an hour when the passions of man will be excited to an extent seldom if ever known before."

Such are a few of the utterances of leading Spiritualists, and indicative and ominous as they may be, yet the state of things indicated are only such as the student of the prophetic word is led to believe by its testimony to expect. And terrible as such a crisis will be, yet to those who have the true Abrahamic faith, and who "are cleansing themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord," it need have no alarms; for he in whom they believe has said, "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." "Behold I come quickly: hold that fast which thou hast that no man take thy crown." Then brethren beloved, take comfort from the promise, and hold fast the faith.

6. Forbidding the use of meats, etc. This has been thought to have had its fulfillment in the prohibition by the Papacy of flesh meat to its adherents on Fridays, and during the season of Lent. But evidently this is not what the apostle means, for he couples it with the "forbidding to marry" and it is evidently designed to be as co-extensive,

and as absolute. The manifestations of this are not so prominent as are the other predicted things; yet there are many among them who have renounced various kinds of food and speak against the use thereof. But I have confidence that the prophetic word will not fail; and that when the proper time comes the proclamation of prohibition will not be wanting.

7. They will oppose the truth, and confirmatory evidences thereof, as Jannes and Jambres opposed Moses. Every Bible student knows that when the Almighty God sent Moses and Aaron to Egypt to demand of Pharaoh to let the people of Israel go, that he empowered them to work miracles before Pharaoh and the Egyptians, in attestation of the validity of their demand; and that they performed wonders before the king and his courtiers, who called in the Egyptian magicians, and they performed by means of their enchantments similar wonders; thus was the heart of Pharaoh hardened against God, so that he would not hearken to them, nor let the people go. Here then is the testimony as to how Jannes and Jambres withstood Moses; and in the same manner "also will these resist the truth," hence there will be amongst the those who by some supernatural means will be able to counteract and destroy its effect.

It also plainly indicates that in those days there will be some who will be empowered to work miracles in attestation of the truth, and to antagonize the error; else why the reference to Moses as the advocate of the truth when the manner in which he attested it was by miracle?

Now let the reader turn to Rev. xi. 3, 5, 6, and he will find the following testimony. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in like 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."

Here is a plain testimony, that in those days, God's witnesses will be empowered to work miracles in attestation and defence of the truth; and their enemies will have no power over them until their testimony is completed, then "the wild beast will make war against them, and overcome them, and kill them." See also xiii. 7. "And it was given him to make war with the saints, and to overcome them." Concerning the two

horned beast it is said:—"And he does great wonders, so that he maketh fire come down from heaven to earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast," verses 13, 14.

Here then we see the witnesses for the truth, and the opposers thereof, both working miracles—the one to establish its claims, the other to withstand and counteract the same. That there has been in ages past, under the dominancy of the Romish hierarchy, terrible conflicts between *truth* and *error* is not disputed; but will any one put their finger on the historic page which records the fact of such a contest? If they cannot do this, then the conclusion is inevitable that the index finger of this prophecy still points to the future.

And this is confirmed by the fact that this will all take place under the sounding of the seventh trumpet, which indicates, the LAST WOE. Hear the testimony. Chap. x. 7—"But in the days of the voice of the seventh angel, when he shall BEGIN TO SOUND, (what will happen then) the mystery of God shall be FINISHED, as he hath declared to his servants the prophets." Now let the reader turn to the following testimonies, and he will see that "God doeth nothing, but he revealeth it first to his servants the prophets;" and he will find that their testimony all goes to confirm the statement that these will be the closing scenes prior to the full and complete establishment of the kingdom of God, and the undisputed reign of Messiah and the saints. Luke xxi. 25-33. Ezek. xxxviii; xxxix. Dan. xi. 35 to end; chap. xii. Zeph. iii. 13. Zech. ix. 9; xii. 2-9; xiv. 1-9. All these point out the closing scenes in the last great drama, which will end the bloody strife and oppression of Gentile rule, and usher in the glad day of Messiah's peaceful reign. Then will glad peans ring through heaven and earth, of "Glory to God in the highest, on earth peace, good will to men." Now hear the closing and confirmatory testimony. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they

should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." Rev. xi. 15-18. To my mind the testimony is conclusive, that the apocalyptic sea and land beasts, have neither of them yet made their appearance upon the stage where they are to act their parts. Six of the heads which the beast carried have appeared, and become matters of history, but the seventh may be in embryo, and has not yet entered the arena; neither the two-horned one; but when they appear they will continue a short time, even forty-two months.

When the map of the habitable or territory covered by the metallic image and the four beasts is found to be in the hands of just ten kings, then will the seventh head be manifested; for the ten agree and give their power and strength to the beast; and he will rule "over all kindreds, and tongues, and nations." He rises from the sea, which indicates that he is a military chieftain, who rises to the surface during the time of terrible commotion, incident to the fourth angel who for a time had been holding the "four winds," which is the symbol of a terrible destructive storm coming from all parts of the territory of the ten kings. To him the ten entrust their power, and elect him chief of the empire, that he may still the winds and the waves, but in the conflict he receives in his head, the seventh, a mortal wound, but when healed, all the world are excited with wonder.

This terrible storm is evidently the uprising of the infidel democracy, who no longer believe in the divine right of kings to misgovern, hence they rebel, but are willing to entrust their case to one of themselves, who panders to their prejudices, and becomes the champion of their cause, and a bold blasphemer of God,—his name—his tabernacle—and those who dwell therein; and a relentless persecutor of the saints. And to conciliate the deposed kings who have invested him with their power and authority, he gives them authority to reign with him for a short time. During this period another beast rises from the earth—his general form I think is that of a man, but he is a monster having two horns and a dragon's mouth. A horn is the symbol of power—authority—a ruler. It may be either political or ecclesiastical, but this evidently has the form of ecclesiasticism, for the horns are of a lamb, but it becomes as the other beast, and exercises his power to cause all the earth to worship the first beast; and in order to deceive them, he performs

great miracles before them, and causes them to receive a mark in their right hand, or in their forehead, and enacts a law prohibiting all from buying or selling who refuse to comply—and them that refuse to worship the beast he causeth to be put to death. My judgment in reference to this two-horned monster is, that it symbolizes the union of spiritualism, and the religious systems known as christendom in their last vile form, and that their union forms a sort of ecclesiasticism which takes cognizance of all spiritual affairs and wields a power equal to that of the beast, to compel all to worship the beast and his image, and to blaspheme God, &c. Thus the beast who receives this adulation becomes, the veritable "Man of Sin,"—"Antichrist" and "wilful king," &c. And I think that a comparison of the prophetic word with the last acts of this blasphemous power sustains the view.

Further: as additional evidence of the view that the two-horned beast symbolizes this unholy alliance is, that in chap. xiv. 8, there is a proclamation concerning Babylon, that "it is fallen, it is fallen," but this is not the fall which is subsequently spoken of which swallows her up in the gulf of perdition. Further, what are we to understand by the expression Babylon? The term symbolizes a condition of confusion, just as exists throughout christendom, and therefore is not to be confined to one ecclesiastical system, but to all the names and denominations of the apostacy. And I think it is further evident from the fact that *all nations* are said to have drank of the wine of her fornication; and it is also said that "the waters which thou sawest, where the whore sitteth, are *peoples, and multitudes, and nations, and tongues.*" Again the nature of the fall of Babylon is described thus, she "is become the habitation of DEMONS, and the hold of every FOUL SPIRIT; and a cage of every UNCLEAN and PATEFUL BIRD." If this does not plainly indicate the fall of christendom into the meshes of spiritualism, I do not know what it does indicate.

But still there are some in these denominations who are worthy to be called "My people;" hence the proclamation goes forth "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

And now, dear reader, I have done. If what I have advanced on a careful perusal commends itself to your judgment as correct, all well; and if not, the same. It has cost me much labor and careful study of the word, and if I may have been the means of throwing any light upon the prophetic word, I shall be amply repaid. Z.

From the Rainbow.

## The Judgment of the Nations.

BY REV. DR. LEASK.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 41, 46.

This is the stronghold of those who believe that the everlasting punishment of the wicked is life in hell, but I will prove to you that this passage says absolutely nothing about the dead, and if I can show this—one of the strongest passages for the theory in question—does not teach it, and that the unsaved dead of past and future generations are not on the scene at all, I shall have put in your hands a key with which to open the locks of this theological dispute. What are the facts? There is no mention of *resurrection* in the context; the people living on the earth when Jesus Christ shall set his feet on Mount Olivet—the sheep and goats spoken of in this passage—men in fleshly bodies are referred to and none else. Our Lord *begins* his ministry with his wonderful sermon on the mount; what the name of that mount was I do not know; it is didactic, moral, spiritual, and deeply suggestive; our Lord *closes* his public ministry with a sermon on a mount, the Mount of Olives. We find that sermon in the twenty-fourth and twenty-fifth chapters of St. Matthew. Two days after he had uttered these words, he was betrayed and handed over to his enemies. About the last words of such a sermon there must be something exceedingly important. We have described to us the disciples coming to him in great distress, after he had told them that he was about to leave them, and saying, What a beautiful temple, what a glorious building, what stones we see here, what cost, what splendid architecture! He had just bidden farewell to Jerusalem, in the words, "Ye shall see me no more, until ye shall say, Blessed is he that cometh in the name of the Lord." The entire discourse refers to his return, and the allusions and references are so purely Jewish, that the disciples could not fail to understand him. This fact will throw great light upon the subject. The parable of the virgins begins thus: "Then shall the kingdom of heaven be likened unto ten virgins; the other parable is, 'The kingdom of heaven is like a man travelling into a far country,' who when he returns rewards his servants according to their fidelity. Now, could Christ's Jewish hearers understand him in these say-



ings? Undoubtedly the moral import of these teachings is, "I am to be taken from you, and crucified, but I will do all the prophets have said, notwithstanding." Prophets have spoken about the Lord being married to his Jewish people—it shall be so; prophets have spoken about the Lord being proprietor of the world, and requiring fidelity in his stewards—I will come and demand an account; prophets have spoken about the "goats," and repeatedly described the enemies of Israel under this name, and the prophets have spoken about the time of tribulation, when the Lord will come and deliver the suffering remnant of Israel. He meant to say, "Do not be terrified, I will prove myself the promised Messiah." That was the impression produced on their minds.

I. Who are the *persons judged*? You will find them described in 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." The Septuagint uses the very words of Matthew, *panta ta ethne*, "all nations," all the heathen. Now look at Isa. x. 20, 21: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, 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." Clearly our Lord is describing the time when the controversy of Sion shall be settled, and if you just look at what he says in the chapter we have read, you will see this. Inasmuch as ye did it, or did it not, to one of my brethren, who are described as sick, as imprisoned, as hungered, as athirst, as naked, and as deeply afflicted, ye have done it, or not done unto me. He is speaking of his Jewish brethren, the remnant of Israel that have turned to the Lord, and that have dared to refuse to worship the Antichrist. The enemies of God on the one hand, and the persecuted Jews on the other, are obviously referred to in the seventy-ninth and hundred and second Psalms. "Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve those that are appointed to die." (Psa. lxxix. 10, 11.) "For he hath looked down from the height of his sanctu-

ary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." (Psa. cii. 19-22.)

Now then we have this: we have the triumph of Antichrist, and the picture of the small, faithful remnant who refuse to worship him and receive his mark on their foreheads; we see many in dungeons "appointed to die." The mandate has gone forth from the cruel king, that no one shall relieve them under penalty of death; but Christ says to the righteous, "You have relieved those who were in prison, your suffering, tortured brethren, and now I have heard the sighing of the prisoner, and have come to deliver him." This is the time described in Rev. vi. 16, 17, when the panic-stricken foes of the Lord shall call to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

Christ has come to open the prison-houses of Judea, and other parts of the world over which the blaspheming Antichrist has had power, and he deals with nations, the representatives of the world who shall be present at that time; he calls them before him, and he deals with them as the Shepherd-King of Israel, who has come to his throne, he sets the sheep on his right hand and the goats on his left.

II. Now we come to the *sentence* contained in the text. The language is distinctly Jewish, and refers to matters the Lord's hearers would easily understand. Christ does not speak about the church to these Jews, because at that time it did not exist, and they would not have understood him. Look at Isa. lxvi. 15, 16: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger and fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Passing over the next few verses, read the twenty-fourth. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be abhorred by all flesh." Go a little further down to Malachi, and you see the effect of fire upon these impious men. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stub-

ble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Malachi iv. 1, 3.) There is no mention of the "resurrection." It is manifestly the judgment of the living. Come, then, to the man who connects the two Testaments, John the Baptist, and hear what he has to say about the Lord Jesus as the King of Israel. "He will burn up the chaff with unquenchable fire." (Matt. iii. 12.)

Anyone will see without knowing Greek, that chaff having had fire set to it, will speedily be reduced to ashes. If the fire be not quenched, the work of destruction will be complete. It is a remarkable fact hell is never mentioned in the letters written by the apostles to the churches. Peter and James wrote you are aware, to the twelve tribes and scattered ones of Israel: James used the word "hell" once when speaking of the tongue of the wicked—"It is set on fire of hell"—that is purely a metaphor. Peter speaks about the rebellious angels being cast down into hell, but that is a wrong translation of the word "tartarus," which means a prison-house, not necessarily of punishment, but a place of detention, where these angels, whosoever they were, are "reserved unto judgment." We should like very much if we could find from one of Christ's apostles, how he understood the everlasting punishment mentioned by the king of Israel in our text. Well, it so happens that we can. Turn to 2 Thess. i. 9, and you will get an inspired explanation of "everlasting punishment." "Who shall be punished with everlasting destruction"—literally whose punishment shall be eternal destruction—"from the presence of the Lord, and from the glory of his power." Here criticism of the meaning of words is exceedingly important. If those of you who can do so will look at your Greek Lexicon, it will be seen that the word "destruction" is the strongest, except the word "perish," which has substantially the same meaning—for an utter and eternal cessation of being; "everlasting punishment," is explained by Paul, as "everlasting destruction."

*The meaning of the expression throughout the Scriptures is Destruction*—the very words of our text prove this: "These shall go into everlasting punishment, but the righteous into life eternal," or "life everlasting." What is the contrast, what is the opposition of life?—Death! Throughout the

Scriptures this is the fact of the case. In that gospel text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the same meaning is clear. The Scripture statement is "the wicked shall not be," that is, being shall cease, the organised being shall come to an end. It is the same thing as annihilation, practically. but it is not that, for I maintain that there is nothing to annihilate; no mortal life could possibly be continued without a miracle. If you notice throughout the Scriptures, God speaks of us as descending from a man, having natural animal life only, and he speaks of the salvation he sends to us that we may have life, and not come into condemnation as a "gift;" the punishment being by fire, as it was of the old world by the deluge of water.

III. Let me ask your attention to the *place of execution*, and thus you will see that as far as I have gone everything is perfectly harmonious. "When the Lord comes and sits upon his glorious throne, he will gather all nations before him." If you take the great men and the chief captain who shall be there by order of the Antichrist, you will have the representatives of the heathens. The time for that judgment may be very brief, but if you like to prolong the thought, you may well imagine that the nations are shortening the period that will elapse, that telegraphs and railroads are hastening the time, when the true king of humanity shall be on his throne, and put down all evil. You will not understand this subject, unless you believe in Jesus Christ as king sitting upon his throne of glory; on his left (to the south of Jerusalem) stretches a long valley, known among the Jews, as the valley of Jehosophat, or, the valley of the son of Hinno. The god of the Ammonites (named Molech) was worshipped in that part of the valley of Jehosophat, known as the valley of the son of Hinno. Now, God had strictly forbidden the Israelites to pass their children through the fire to Molech, but they did it frequently, notwithstanding. Solomon had built a temple to Molech, to please his heathen wives. Manasseh made his children to pass through the fire, not necessarily to kill them, for I find his son reigning afterwards, from which I discover that it was not death always, but a horrible and burning ceremony. In a part of the valley of the son of Hinno the prophet locates Tophet, which comes from Toph, meaning a drum, a drum being beaten to prevent the screams of the children from being heard, whilst they were being branded. Amon,

Manasseh's son, was equally wicked, but his grandson Josiah worshipped God. Search the book of Kings, and you will find all this, for I go by my brief. Josiah defiled the valley of Tophet, to prevent the horrid rites of Molech. You are aware that those who maintain the doctrine of eternal torments have said that the "gnawing worm" means "an accusing conscience," and that "everlasting fire" means "perpetual misery;" thus they have departed from the literal word of God; they believe in their own inference—in their own emblem. I do not believe anything of the kind. I take the "worm" and the "fire" *literally*. You see at once that the abominable stuff thrown in the valley would breed vermin, and it did: to prevent the city being affected by disease caused by the exhalation of noxious vapours, it was commanded that fires should be lit to consume the refuse. There we have the Gehenna, or valley of Hinnom of Scripture. When Christ said: "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than have two hands to go into hell, into the fire that never shall be quenched," the people understood him, for they knew that these fires were kept perpetually burning. When the Lord comes, his adversaries will be consumed, and as if to put the everlasting brand of infamy on the wickedness of men who sacrificed to the horrible god Molech, the spot on which they did so is selected as the place of execution, where the enemies of the great king, who are found in open rebellion against him at his coming, will be destroyed by fire. The scene of condemnation is close by the future capital of the whole world. After the place had thus become a receptacle for the filth of the city, the fire was not quenched, but continued burning as long as there was anything to burn. Let us now look at Mark ix. 43, which I have just read to you. This is a very erroneous translation, it should be "into the fire that is not quenched" and not "into fire that never shall be quenched." Fires were kept perpetually burning: long since have these fires ceased, but the valley of the son of Hinnom is destined yet to have the greatest fire it ever saw, or was ever witnessed, for then shall the living rebels at the time of the Lord's advent be sentenced to a fire that shall burn them up, to "everlasting," eternal destruction. The place of execution is this valley of the son of Hinnom. I give you this rapid sketch in exposition of this famous passage to show that it relates to the living wicked at the time of the Lord's advent, and not to men raised from the dead.

Now what about the dead? There are three acts of judgment: first the church, regarding which is written, "We must all appear before the judgment seat of Christ." I have explained in former sermons, that the Lord will gather his people together, not to judge them for life or death, but to judge them for their fidelity, the use of their stewardship, and to appoint them their places in the kingdom of glory. Here is the second act of judgment; and the third will be for the dead, small and great, at the end of the millennium, before the great white throne, when every one whose name is not written in the book of life will be cast into the lake of fire. After that we read, "Behold, I make all things new, and there shall be no more death, neither pain nor sorrow."

Taking into account the fact that God has set before us life and death, that he is determined to head up all things in Christ, that he has resolved on a period when every creature in heaven and earth shall praise him; taking into account God's beloved Son; taking into account that eternal death is always pronounced against those who reject Jesus Christ; you must think of God who is rich in wisdom and grace, who is determined to purify his world, to glorify his Son Jesus, and to give him unlimited authority over all creatures. Let me assure you that I never saw the doctrine of the new birth in such a vivid light as that in which I see it now—I mean the life in Christ of men who would otherwise die—I never saw so much liberty in denouncing God's anger against those rebels who continue in sin, and in pointing out to them that rejecting Christ they have no hope, but must perish everlastingly; that all the splendors and glories of the coming ages of ever-developing glory, will be lost to them, and they will be branded with everlasting disgrace. I never felt more strongly the necessity of the doctrine of Christ's divinity. If we are to live forever, we must have a life that is supernatural, and that is only to be obtained from him who only hath immortality. Let me add, that I never before saw more vividly the necessity of the Holy Spirit as the "quickener of the dead," to make them new creatures in Christ, and I never loved God so much as I do now, when I see somewhat the beautiful completeness of his word. The harmony between the sayings of the prophets in the Old Testament, and the passages in the New Testament, clearly shows us that they are but two volumes of the one book. One more word: we can see that in the God who is Life, the God who is Love,

we can have the most absolute confidence; we urge upon men—if they would escape the horrors of the second death and enjoy immortality—the absolute necessity of union with the second Adam, the Lord Jesus Christ.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

December 15th, 1869.

#### Important Announcement.

With the present number the *Gospel Banner* ceases to exist as a distinct and separate publication, we having made arrangements to merge its identity in the *Herald of the Coming Kingdom*, published in Chicago, Ill., by brethren Wilson, St. Clair, & Co. This arrangement was contemplated and nearly effected one year ago, but now is an accomplished fact. We trust that the step will prove satisfactory to our readers. We have been convinced for a long time that *one paper* is all that our brethren can support, so as to ensure success, and secure the publishers from pecuniary loss. The statement made by the publishers of the *Herald* in their last issue, that they have paid out for the last two years *twenty-five hundred dollars more than they have received*, is sufficient to show that it requires a concentration of effort on the part of all of our brethren to support one good magazine amongst them. Our readers may judge how it has been with us, with less circulation than the *Herald*, and losing in addition from 20 to 25 per cent. from bad debts every year. This we have had to meet alone. Had it not been that we have managed to do our work mainly in our own family, we should have gone under long ago. But we have labored on amid many discouragements, both pecuniary and otherwise, till we have now completed the *fifteenth* volume.

We trust that our friends who have stood by us from the first to the last—through

evil report and good report—will approve the step we have taken, rather than censure us. The sixteen years we have been in the service has left its mark upon us, and now we retire, and leave the work for younger and more vigorous hands. And though we lay down our pen editorially, still we may occasionally appear as a correspondent in the pages of the *Herald*.

EDITOR.

#### A Word from the Future Publishers.

Inasmuch as all the subscribers of the *Banner* may not be aware of the terms on which the *Herald of the Coming Kingdom* is published, we deem it but an act of justice to enlighten them concerning it.

Having from experience demonstrated the superiority of the advance pay system over that of credit, we have, for two years past, adopted it, and we must say that it has met with unqualified approval from all. One of the advantages is that our columns are kept free from obnoxious duns—those evidences of neglect that must astonish the eye of all readers not in the faith.

We shall therefore forward the first number of the *Herald* to every subscriber now on the *Banner* list, thus giving them an opportunity of examining into its merits, and deciding whether they desire its continuance or not. If they do, the expression of such desire, ACCOMPANIED WITH THE CASH, will be faithfully responded to. If not, their names will be dropped from the list from that time. We shall be pleased to hear from every one.

Address all orders for *Herald* or tracts hereafter, as follows,

WILSON, ST. CLAIR, & Co.,  
Drawer 5991,  
Chicago, Ill.

#### To Subscribers.

Those in arrears for the present volume, or more, will find bills for the amount enclosed in the present number, and we sincerely hope that they will meet with a hearty and *immediate* response. We trust that none will be so devoid of principle as to

shirk an honest debt, simply because this number will be the last they will receive from us. Every cent of what is due belongs to us, and has been *earned*, by hard labor, and no one has a right to withhold our wages. But if any one is too poor to pay, and will inform us of the fact, we will at once cancel the indebtedness.

Those owing us may either write to us at Geneva, as usual; or if they intend to subscribe for the *Herald*, they may remit the amount at the same time that they send their subscription, stating what the money is for, and all will be right.

And those subscribers who may have paid in advance for 1870, either in part or whole, will receive the *Herald* instead of the *Banner*, as we have made arrangements to that effect. But if any who have thus paid in advance are dissatisfied with the arrangement, and do not wish to take the other paper, on informing us to that effect, we will refund the amount so paid.

#### To Correspondents.

We heartily thank our many correspondents for the assistance they have given us in providing matter for the *Banner*, during the present and past volumes. We have some articles now on hand for another volume, which we shall hand over to the editor of the *Herald*, for insertion, and which we have no doubt will receive due attention.

#### The Time of the Resurrection.

Our attention is called to this subject by two editors—viz., Bro. T. Wilson of the *Herald of the Coming Kingdom*, and Bro. Mark Allen, of the *Herald of Truth*. Both of them contend that there will be one thousand years between the resurrection of the just and the unjust, and found their opinion chiefly on the passage in Rev. xx. 6, which reads, "but the rest of the dead lived not again until the thousand years were finished." This is the only text which speaks of a thousand years intervening between two resurrections; and the "the rest of the dead" even here spoken of are *not* said to be the unjust or the wicked. These brethren affirm;—we have simply examined their proofs,

and find them wanting. And now they turn round and ask us to define the time *when* the wicked will be raised. The editor of the *Chicago Herald* asks, "Will they (the wicked) be raised simultaneously with the righteous or not? If not, when will they be raised?" The editor of the *Herald of Truth* asks five questions bearing on the same point.

1st. With reference to Dan. xii. 2. Is it absolutely necessary in order to a literal and truthful fulfillment of what is here predicted, that both those "to everlasting life" and those "to everlasting contempt," should be raised at the same moment of time?

2nd. Is it necessary in order to a fulfillment of John v. 29, that those who are to be raised to life and those to be raised for judgment, shall be raised at the same moment of time?

3rd. If one minute of time, or one hour may elapse between the resurrection of the two classes, may not a hundred or a thousand years, and yet the prediction that the two classes shall be raised, be equally fulfilled?

4th. Will there be two classes, just and unjust, among those accounted worthy to attain that age to come and that resurrection out from the dead ones spoken of in Luke xx. 35-37?

5th. Is it not absolutely necessary to a literal fulfillment of Rev. xx. 4-6, that 1000 years should intervene between the resurrection of the blessed and holy ones, and the rest of the dead?

Now suppose we should grant that Dan. xii. 2 and John v. 29 can be fulfilled without the two classes spoken of being raised "simultaneously," or at "the same moment of time," it does not follow that a thousand years will intervene. We are not aware that we have said anything about "the same moment of time," but we have claimed and do claim that the scriptures teach a pre-millennial resurrection of the *two* classes spoken of. But this is not definite enough. Well, we cannot help it. We have no desire to be wise above what is written. The record in Dan. xii. 1, 2, defines the time *when*, and surely that ought to be enough, and especially when corroborated by John v. 29. "At that time shall Michael stand up." What time is that? When the king of the north shall plant "the tabernacles of his palace between the seas in the glorious holy mountain," Dan. xi. 45. "At that time" does not necessarily mean any one particular moment, but as it is probable that event will require weeks, or months, or maybe years for its accomplishment, it will give time not only for Michael to stand up, but also for

the time of trouble, the deliverance of Daniel's people, and the resurrection of the two classes spoken of. Hence all these events will transpire *at*, or *about*, or *during* the time specified. The many spoken of who shall awake at that time, are composed of *two* classes; and even if they should not awake at precisely "the same moment of time;" if the wicked or unjust should not "hear the voice of the Son of God, and come forth," "simultaneously" with the righteous; and even if an interval of moments, or days, or weeks, should elapse before they should be called to judgment, it does not invalidate the testimony one iota, that the resurrection of *both* classes will be "at that time," and not one pre-millennial and the other post-millennial.

Hence with these preliminary remarks we answer Bro. Mark Allen's questions according to the order asked, as follows:—To question 1, we say, No. Question 2, No. To question 3, we answer, No. Because the awaking of those who sleep in the dust of the earth is to be "*at that time*" when the king of the north invades and tabernacles in the holy land, and when Michael stands up, etc.; and also the time of the coming forth from the graves of the two classes is *when* the Son of God utters his voice. That will be, as we understand it, when the last trumpet sounds, or during "the days of the voice of the seventh angel, when he shall begin to sound." When this trumpet is sounded, it is stated that the nations "were angry, and thy wrath is come, and the time of the dead, *that they should be judged*, and that thou shouldst give reward unto thy servants the prophets," &c. Here we have a class to be *judged*, and another *rewarded*, agreeing with Dan. xii. 2 and John v. 29, and the *time* positively stated—both pre-millennial. Consequently "a hundred or a thousand years" may not elapse between the resurrection of the two classes.

To the 4th question we reply, No. Those who obtain *that* age *and* *that* resurrection out from the dead ones are those who are accounted worthy of everlasting life, and of

course belongs exclusively to that class alone. To obtain that age is to receive not only eternal life, but glory and honor in the kingdom of God. The wicked will be excluded from this high position,—nay, they are to have the shame and contempt of that age instead as their portion. But how can this be fulfilled, if they do not awake until the age is ended?

Question 5. We have answered this query, or given our views on Rev. xx. 4-6 before. But as this passage—"the rest of the dead"—is still referred to and depended upon to sustain the theory in question, we will now state that though we have treated the passage as genuine, and have endeavored to explain it as such in harmony with the context, yet we had doubts as to its authenticity. We knew that it was omitted by the Syriac version of the Apocalypse, and now we see that the *Codex Sinaiticus*, the oldest Greek copy known, also omits the passage referred to. Will our brethren still persist in building up their theory on a spurious or at least a doubtful passage? It is not safe or prudent to do so. To teach that a thousand years will intervene between the resurrection of the righteous and the wicked, is to say what the Word of God does not warrant any one in saying. Let brethren be careful neither to add to or take from the Word.—EDITOR.

### Future Life.

Bro. Wm. P. Shockey writes:—

"Now I will send you more evidence shortly sustaining life future to those in Christ. And you ought to show that the wicked, any class of disobedient ones, will have future life. Your whole fort is Acts xxiv. 16; John v. 29; Dan. xii. 2. How reconcile Acts xxiv. 15 with Prov. xxi. 16, if the unjust shall be raised from the dead, and 'He who wanders out of the way of understanding shall remain in the congregation of the dead?'"

We are well convinced that the Scriptures teach that future life will be only enjoyed by those in Christ, without additional testimony. This we have believed and taught for many years. But we wish to be understood. By *future life* we mean *eternal life*. When the Scriptures speak of *life* through Christ, it is not mere animal life, such as is enjoyed at present, but life in a better and

higher sense, involving incorruptibility and immortality. And though the Scriptures positively state that some of the dead will awake or be made alive, and come forth to judgment, yet we see in this no difficulty. A restoration to Adamic or animal life, is not the life promised by the gospel. God's gift is eternal life through Jesus Christ our Lord. This future life the wicked will not possess. But their resurrection to judgment is plainly and positively taught; and how Bro. S. or any one else can stand before the impregnable fortress of Acts xxiv. 15; John v. 29, and Dan. xii. 2, &c., without being demolished, we cannot understand. The patriarch Job said, "that the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath," Job xxi. 30; and the apostle Peter declares that the Lord knows how "to reserve the unjust unto the day of judgment to be punished," 2 Pet. ii. 9. And the Psalmist says, that "the transgressors shall be *destroyed together*," Psa. xxxvii. 38; and Solomon declares that though the proud "join hand in hand, they shall not be unpunished," and that "destruction shall be to the workers of iniquity."

If the common death of mankind is all that will come upon the wicked, then there is no meaning in the above language. We apprehend that the mistake that many make is in classing all who are not believers of the Gospel as "wicked," "unjust," "unrighteous;" but there is a difference between one who rejects the gospel or apostatizes from the faith, and one who has never heard of the Bible and its Divine author. One sins without law, and will perish without law; the other has sinned under and against law, and consequently will be judged by law. Rom. ii. 12.

We are asked to reconcile Acts xxiv. 15 with Prov. xxi. 16. Bro. S. seems to think that if the unjust are raised from the dead that Solomon's statement cannot be true, that "he who wanders out of the way of understanding shall remain in the congregation of the dead." All that is needed to reconcile these passages is to believe that

the "wicked will be brought forth to the day of wrath," in order to judgment; and that when judgment against their evil works is executed, they will be *turned back to school*, and then remain in the congregation of the dead. Before a man can wander from the way of understanding, he must first be *in* it. There are but few comparatively who know that way. This is the way of life. "The knowledge of the Holy one is understanding." "This is life eternal to *know* thee the only true God, and Jesus Christ whom thou hast sent." To wander out of this way is to seek death in the error of our ways. Not the death which passes upon all men, but a special, judicial death—called "the second death." A *second* implies a *first*—and before a person can die a *second* time he must die the *first* time, and be raised to life again. But the promise to the overcomer is that he "shall not be hurt of the second death;" and the same character is exhorted to be "faithful unto death, and I will give thee a crown of life," Rev. ii. 10 11. Here are *two deaths* brought to view. The *first death* which ends the faithful Christian's present career, and "the *second death*" from which he has the promise of being preserved, nay, not even hurt by it. The second death is represented as a violent one, and by fire. See Rev. xx. 14, 15; xxi. 8.

We recommend Bro. S., and every one who denies the resurrection of the wicked to judgment, to re-consider the matter, lest haply they be found fighting against God, by rejecting the plain Word of the Lord.

EDITOR.

For the Gospel Banner.

#### Queries and Answers.

Will Bro. Wilson, or any other brother who communicates with the *Banner*, answer the following questions?

1. If Christ is the antitype of the pascal lamb, which passover was instituted, Exod. xii., and which was observed once a year only; and Paul says, Christ is our passover, 1 Cor. v. 7; why then should we keep or observe it, (the antitypical sacrifice which I understand to be the Lord's supper,) more than once a year?

2. Jesus says, John vi. 53, 54, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the

last day." Do we by figure eat his flesh and drink his blood in taking the Lord's supper?

3. Of what nature is the punishment of those characters spoken of in Heb. vi. 4-8, x. 26-29, and 2 Pet. ii. 21? In Heb. vi. 8, it declares, "whose end is to be burned." Will not *all* the wicked be burned? Peter says, "For it had been better for *them* not to have known the way of righteousness," &c. Will not *all* the wicked that "know not God," &c. be "punished with everlasting destruction," &c.? How then is it a "*sorer*" punishment for those characters, than to "die without mercy"? Are they not the *unjust* ones spoken of in Acts xxiv. 15? I would love to have light on these questions.

Yours, for the truth,

A. G. SHOCKEY.

ANSWERS.

As our space is limited we cannot reply to the above questions at length, but will merely suggest a few thoughts.

1. Our views on the "Lord's Supper" or "the breaking of the loaf," were given in last *Banner*, so they need not be repeated here. We believe in the *weekly* observance of this institution, because that was the practice of the primitive congregations, and they received their orders from the apostles. This to us is worth more than ten thousand arguments and inferences propagated by men who esteem the ambassadors of Christ as misguided and mistaken men. Christ was without doubt the antitype of the pascal lamb, for the apostle Paul styles him as such, and he was sacrificed for us. But the remembrance and commemoration of that event is not regulated by the yearly observance of the Passover. Neither precept, law, nor example authorizes any such custom. The *antitypical sacrifice* was "Christ, the pascal lamb, sacrificed for us," and not the Lord's Supper, which is only a remembrance of that sacrifice. Under the law the passover was kept yearly, but Christ was the end of the law to the believer. Its observances do not enter into this dispensation. The Passover is to be fulfilled in the kingdom of God. It is our duty and privilege to remember Jesus, according to his own request, not merely annually, but every first day, "when the disciples come together to break bread," Acts xx. 7.

2. In partaking of the Supper we symbolically eat the flesh and drink the blood of the Lord. See 1 Cor. x. 16, 17. By so doing we show forth his death till he come.

3. The punishment of the wicked has been touched upon in our reply to Bro. Shockey. The nature of the punishment is evidently different from the death which comes alike to both righteous and wicked. It is nearly always represented by a violent death,—a death by fire,—and called "the second death." The wicked and unjust who thus come under judgment are not to be confounded with those who have sinned without law. Because this distinction is not kept in sight, many are confused. Those "whose end is to be burned,"—those who are to be "*punished* with everlasting destruction,"—those who will be doomed to the "*sorer* punishment," and for whom "it had been better for them not to have known the way of righteousness," &c., are those who have sinned under law, and in times of knowledge. These are the "unjust" of Acts xxiv. 15,—those who will participate in the resurrection to judgment of John v. 29,—and who will awake to "shame and everlasting contempt" of Dan. xii. 2. Mankind are generally divided into *two* great classes—the righteous and the wicked. But this is not correct. We find *three* instead of *two*, and the third class is by far the largest. In class *one* we place the righteous, or those who have been constituted so by faith and obedience. For such there is the promise of life through Christ. In class *two* we place the wicked or unjust—styled disobedient, the unfaithful, the apostates—all who have sinned under law, and against knowledge. These will come into judgment, and suffer the second death. In the *third*, and by far the greatest class, we place those who have lived in ignorance of God's revealed will, whether physically incapable of comprehending it, or circumstantially cut off from knowing it. We do not read of any promise to such. These "perish without law."

We trust that these few remarks, though hastily thrown out, may assist to the better understanding of those portions of scripture which mention the end of the wicked, &c., and cause those of our readers who may be inclined for Storrism to reflect.—EDITOR.



Manasseh's son, was equally wicked, but his grandson Josiah worshipped God. Search the book of Kings, and you will find all this, for I go by my brief. Josiah defiled the valley of Tophet, to prevent the horrid rites of Molech. You are aware that those who maintain the doctrine of eternal torments have said that the "gnawing worm" means "an accusing conscience," and that "everlasting fire" means "perpetual misery;" thus they have departed from the literal word of God; they believe in their own inference—in their own emblem. I do not believe anything of the kind. I take the "worm" and the "fire" *literally*. You see at once that the abominable stuff thrown in the valley would breed vermin, and it did: to prevent the city being affected by disease caused by the exhalation of noxious vapours, it was commanded that fires should be lit to consume the refuse. There we have the Gehenna, or valley of Hinnom of Scripture. When Christ said: "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than have two hands to go into hell, into the fire that never shall be quenched," the people understood him, for they know that these fires were kept perpetually burning. When the Lord comes, his adversaries will be consumed, and as if to put the everlasting brand of infamy on the wickedness of men who sacrificed to the horrible god Molech, the spot on which they did so is selected as the place of execution, where the enemies of the great king, who are found in open rebellion against him at his coming, will be destroyed by fire. The scene of condemnation is close by the future capital of the whole world. After the place had thus become a receptacle for the filth of the city, the fire was not quenched, but continued burning as long as there was anything to burn. Let us now look at Mark ix. 43, which I have just read to you. This is a very erroneous translation, it should be "into the fire that *is not* quenched" and not "into fire that *never shall be* quenched." Fires were kept perpetually burning: long since have these fires ceased, but the valley of the son of Hinnom is destined yet to have the greatest fire it ever saw, or was ever witnessed, for then shall the living rebels at the time of the Lord's advent be sentenced to a fire that shall burn them up, to "everlasting," eternal destruction. The place of execution is this valley of the son of Hinnom. I give you this rapid sketch in exposition of this famous passage to show that it relates to the *living wicked* at the time of the Lord's advent, and not to men raised from the dead.

Now what about the dead? There are three acts of judgment: first the church, regarding which is written, "We must all appear before the judgment seat of Christ." I have explained in former sermons, that the Lord will gather his people together, not to judge them for life or death, but to judge them for their fidelity, the use of their stewardship, and to appoint them their places in the kingdom of glory. Here is the second act of judgment; and the third will be for the dead, small and great, at the end of the millennium, before the great white throne, when every one whose name is not written in the book of life will be cast into the lake of fire. After that we read, "Behold, I make all things new, and there shall be no more death, neither pain nor sorrow."

Taking into account the fact that God has set before us life and death, that he is determined to head up all things in Christ, that he has resolved on a period when every creature in heaven and earth shall praise him; taking into account God's beloved Son; taking into account that eternal death is always pronounced against those who reject Jesus Christ; you must think of God who is rich in wisdom and grace, who is determined to purify his world, to glorify his Son Jesus, and to give him unlimited authority over all creatures. Let me assure you that I never saw the doctrine of the new birth in such a vivid light as that in which I see it now—I mean the life in Christ of men who would otherwise die—I never saw so much liberty in denouncing God's anger against those rebels who continue in sin, and in pointing out to them that rejecting Christ they have no hope, but must perish everlastingly; that all the splendors and glories of the coming ages of ever-developing glory, will be lost to them, and they will be branded with everlasting disgrace. I never felt more strongly the necessity of the doctrine of Christ's divinity. If we are to live forever, we must have a life that is supernatural, and that is only to be obtained from him who only hath immortality. Let me add, that I never before saw more vividly the necessity of the Holy Spirit as the "quickener of the dead," to make them new creatures in Christ, and I never loved God so much as I do now, when I see somewhat the beautiful completeness of his word. The harmony between the sayings of the prophets in the Old Testament, and the passages in the New Testament, clearly shows us that they are but two volumes of the one book. One more word: we can see that in the God who is Life, the God who is Love,

we can have the most absolute confidence; we urge upon men—if they would escape the horrors of the second death and enjoy immortality—the absolute necessity of union with the second Adam, the Lord Jesus Christ.

## The Gospel Banner

AND

### MILLENNIAL ADVOCATE.

December 15th, 1869.

#### Important Announcement.

With the present number the *Gospel Banner* ceases to exist as a distinct and separate publication, we having made arrangements to merge its identity in the *Herald of the Coming Kingdom*, published in Chicago, Ill., by brethren Wilson, St. Clair, & Co. This arrangement was contemplated and nearly effected one year ago, but now is an accomplished fact. We trust that the step will prove satisfactory to our readers. We have been convinced for a long time that *one paper* is all that our brethren can support, so as to ensure success, and secure the publishers from pecuniary loss. The statement made by the publishers of the *Herald* in their last issue, that they have paid out for the last two years *twenty-five hundred dollars more than they have received*, is sufficient to show that it requires a concentration of effort on the part of all of our brethren to support one good magazine amongst them. Our readers may judge how it has been with us, with less circulation than the *Herald*, and losing in addition from 20 to 25 per cent. from bad debts every year. This we have had to meet alone. Had it not been that we have managed to do our work mainly in our own family, we should have gone under long ago. But we have labored on amid many discouragements, both pecuniary and otherwise, till we have now completed the *fifteenth* volume.

We trust that our friends who have stood by us from the first to the last—through

evil report and good report—will approve the step we have taken, rather than censure us. The sixteen years we have been in the service has left its mark upon us, and now we retire, and leave the work for younger and more vigorous hands. And though we lay down our pen editorially, still we may occasionally appear as a correspondent in the pages of the *Herald*.

EDITOR.

#### A Word from the Future Publishers.

Inasmuch as all the subscribers of the *Banner* may not be aware of the terms on which the *Herald of the Coming Kingdom* is published, we deem it but an act of justice to enlighten them concerning it.

Having from experience demonstrated the superiority of the advance pay system over that of credit, we have, for two years past, adopted it, and we must say that it has met with unqualified approval from all. One of the advantages is that our columns are kept free from obnoxious duns—those evidences of neglect that must astonish the eye of all readers not in the faith.

We shall therefore forward the first number of the *Herald* to every subscriber now on the *Banner* list, thus giving them an opportunity of examining into its merits, and deciding whether they desire its continuance or not. If they do, the expression of such desire, ACCOMPANIED WITH THE CASH, will be faithfully responded to. If not, their names will be dropped from the list from that time. We shall be pleased to hear from every one.

Address all orders for *Herald* or tracts hereafter, as follows,

WILSON, ST. CLAIR, & Co.,  
Drawer 5991,  
Chicago, Ill.

#### To Subscribers.

Those in arrears for the present volume, or more, will find bills for the amount enclosed in the present number, and we sincerely hope that they will meet with a hearty and immediate response. We trust that none will be so devoid of principle as to

shirk an honest debt, simply because this number will be the last they will receive from us. Every cent of what is due belongs to us, and has been earned, by hard labor, and no one has a right to withhold our wages. But if any one is too poor to pay, and will inform us of the fact, we will at once cancel the indebtedness.

Those owing us may either write to us at Geneva, as usual; or if they intend to subscribe for the *Herald*, they may remit the amount at the same time that they send their subscription, stating what the money is for, and all will be right.

And those subscribers who may have paid in advance for 1870, either in part or whole, will receive the *Herald* instead of the *Banner*, as we have made arrangements to that effect; but if any who have thus paid in advance are dissatisfied with the arrangement, and do not wish to take the other paper, on informing us to that effect, we will refund the amount so paid.

#### To Correspondents.

We heartily thank our many correspondents for the assistance they have given us in providing matter for the *Banner*, during the present and past volumes. We have some articles now on hand for another volume, which we shall hand over to the editor of the *Herald*, for insertion, and which we have no doubt will receive due attention.

#### The Time of the Resurrection.

Our attention is called to this subject by two editors—viz., Bro. T. Wilson of the *Herald of the Coming Kingdom*, and Bro. Mark Allen, of the *Herald of Truth*. Both of them contend that there will be one thousand years between the resurrection of the just and the unjust, and found their opinion chiefly on the passage in Rev. xx. 6, which reads, "but the rest of the dead lived not again until the thousand years were finished." This is the only text which speaks of a thousand years intervening between two resurrections; and the "the rest of the dead" even here spoken of are not said to be the unjust or the wicked. These brethren affirm;—we have simply examined their proofs,

and find them wanting. And now they turn round and ask us to define the time when the wicked will be raised. The editor of the *Chicago Herald* asks, "Will they (the wicked) be raised simultaneously with the righteous or not? If not, when will they be raised?" The editor of the *Herald of Truth* asks five questions bearing on the same point.

1st. With reference to Dan. xii. 2. Is it absolutely necessary in order to a literal and truthful fulfillment of what is here predicted, that both those "to everlasting life" and those "to everlasting contempt," should be raised at the same moment of time?

2nd. Is it necessary in order to a fulfillment of John v. 29, that those who are to be raised to life and those to be raised for judgment, shall be raised at the same moment of time?

3rd. If one minute of time, or one hour may elapse between the resurrection of the two classes, may not a hundred or a thousand years, and yet the prediction that the two classes shall be raised, be equally fulfilled?

4th. Will there be two classes, just and unjust, among those accounted worthy to attain that age to come and that resurrection out from the dead ones spoken of in Luke xx. 35-37?

5th. Is it not absolutely necessary to a literal fulfillment of Rev. xx. 4-6, that 1000 years should intervene between the resurrection of the blessed and holy ones, and the rest of the dead?

Now suppose we should grant that Dan. xii. 2 and John v. 29 can be fulfilled without the two classes spoken of being raised "simultaneously," or at "the same moment of time," it does not follow that a thousand years will intervene. We are not aware that we have said anything about "the same moment of time;" but we have claimed and do claim that the scriptures teach a pre-millennial resurrection of the two classes spoken of. But this is not definite enough. Well, we cannot help it. We have no desire to be wise above what is written. The record in Dan. xii. 1, 2, defines the time when, and surely that ought to be enough, and especially when corroborated by John v. 29. "At that time shall Michael stand up." What time is that? When the king of the north shall plant "the tabernacles of his palace between the seas in the glorious holy mountain," Dan. xi. 45. "At that time" does not necessarily mean any one particular moment, but as it is probable that event will require weeks, or months, or maybe years for its accomplishment, it will give time not only for Michael to stand up, but also for

the time of trouble, the deliverance of Daniel's people, and the resurrection of the two classes spoken of. Hence all these events will transpire *at*, or *about*, or *during* the time specified. The many spoken of who shall awake at that time, are composed of *two* classes; and even if they should not awake at precisely "the same moment of time;" if the wicked or unjust should not "hear the voice of the Son of God, and come forth," "simultaneously" with the righteous; and even if an interval of moments, or days, or weeks, should elapse before they should be called to judgment, it does not invalidate the testimony one iota, that the resurrection of *both* classes will be "at that time," and not one pre-millennial and the other post-millennial.

Hence with these preliminary remarks we answer Bro. Mark Allen's questions according to the order asked, as follows:—To question 1, we say, No. Question 2, No. To question 3, we answer, No. Because the awaking of those who sleep in the dust of the earth is to be "*at that time*" when the king of the north invades and tabernacles in the holy land, and when Michael stands up, etc.; and also the time of the coming forth from the graves of the two classes is *when* the Son of God utters his voice. That will be, as we understand it, when the last trumpet sounds, or during "the days of the voice of the seventh angel, when he shall begin to sound." When this trumpet is sounded, it is stated that the nations "were angry, and thy wrath is come, and the time of the dead, *that they should be judged*, and that thou shouldst give reward unto thy servants the prophets," &c. Here we have a class to be *judged*, and another *rewarded*, agreeing with Dan. xii. 2 and John v. 29, and the *time* positively stated—both pre-millennial. Consequently "a hundred or a thousand years" may not elapse between the resurrection of the two classes.

To the 4th question we reply, No. Those who obtain *that age* AND *that* resurrection out from the dead ones are those who are accounted worthy of everlasting life, and of

course belongs exclusively to that class alone. To obtain that age is to receive not only eternal life, but glory and honor in the kingdom of God. The wicked will be excluded from this high position,—nay, they are to have the shame and contempt of that age instead as their portion. But how can this be fulfilled, if they do not awake until the age is ended?

Question 5. We have answered this query, or given our views on Rev. xx. 4-6 before. But as this passage—"the rest of the dead"—is still referred to and depended upon to sustain the theory in question, we will now state that though we have treated the passage as genuine, and have endeavored to explain it as such in harmony with the context, yet we had doubt; as to its authenticity. We knew that it was omitted by the Syriac version of the Apocalypse, and now we see that the *Codex Sinaiticus*, the oldest Greek copy known, also omits the passage referred to. Will our brethren still persist in building up their theory on a spurious or at least a doubtful passage? It is not safe or prudent to do so. To teach that a thousand years will intervene between the resurrection of the righteous and the wicked, is to say what the Word of God does not warrant any one in saying. Let brethren be careful neither to add to or take from the Word.—EDITOR.

### Future Life.

Bro. Wm. P. Shockey writes:—

"Now I will send you more evidence shortly sustaining life future to those in Christ. And you ought to show that the wicked, any class of disobedient ones, will have future life. Your whole fort is Acts xxiv. 16; John v. 29; Dan. xii. 2. How reconcile Acts xxiv. 16 with Prov. xxi. 16, if the unjust shall be raised from the dead, and 'He who wanders out of the way of understanding shall remain in the congregation of the dead?'"

We are well convinced that the Scriptures teach that future life will be only enjoyed by those in Christ, without additional testimony. This we have believed and taught for many years. But we wish to be understood. By *future life* we mean *eternal life*. When the Scriptures speak of *life* through Christ, it is not mere animal life, such as is enjoyed at present, but life in a better and

higher sense, involving incorruptibility and immortality. And though the Scriptures positively state that some of the dead will awake or be made alive, and come forth to judgment, yet we see in this no difficulty. A restoration to Adamic or animal life, is not the life promised by the gospel. God's gift is eternal life through Jesus Christ our Lord. This future life the wicked will not possess. But their resurrection to judgment is plainly and positively taught; and how Bro. S. or any one else can stand before the impregnable fortress of Acts xxiv. 15; John v. 29. and Dan. xii. 2, &c., without being demolished, we cannot understand. The patriarch Job said, "that the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath," Job xxi. 30; and the apostle Peter declares that the Lord knows how "to reserve the unjust unto the day of judgment to be punished," 2 Pet. ii. 9. And the Psalmist says, that "the transgressors shall be *destroyed together*," Psa. xxxvii. 38; and Solomon declares that though the proud "join hand in hand, they shall not be unpunished," and that "destruction shall be to the workers of iniquity."

If the common death of mankind is all that will come upon the wicked, then there is no meaning in the above language. We apprehend that the mistake that many make is in classing all who are not believers of the Gospel as "wicked," "unjust," "unrighteous;" but there is a difference between one who rejects the gospel or apostatizes from the faith, and one who has never heard of the Bible and its Divine author. One sins without law, and will perish without law; the other has sinned under and against law, and consequently will be judged by law. Rom. ii. 12.

We are asked to reconcile Acts xxiv. 15 with Prov. xxi. 16. Bro. S. seems to think that if the unjust are raised from the dead that Solomon's statement cannot be true, that "he who wanders out of the way of understanding shall remain in the congregation of the dead." All that is needed to reconcile these passages is to believe that

the "wicked will be brought forth to the day of wrath," in order to judgment; and that when judgment against their evil works is executed, they will be *turned back to school*, and then remain in the congregation of the dead. Before a man can wander from the way of understanding, he must first be *in* it. There are but few comparatively who know that way. This is the way of life. "The knowledge of the Holy one is understanding." "This is life eternal to *know* thee the only true God, and Jesus Christ whom thou hast sent." To wander out of this way is to seek death in the error of our ways. Not the death which passes upon all men, but a special, judicial death—called "the second death." A *second* implies a *first*—and before a person can die a *second* time he must die the *first* time, and be raised to life again. But the promise to the overcomer is that he "shall not be hurt of the second death;" and the same character is exhorted to be "faithful unto *death*, and I will give thee a crown of life," Rev. ii. 10 11. Here are *two deaths* brought to view. The *first death* which ends the faithful Christian's present career, and "the *second death*" from which he has the promise of being preserved, nay, not even hurt by it. The second death is represented as a violent one, and by fire. See Rev. xx. 14, 15; xxi. 8.

We recommend Bro. S., and every one who denies the resurrection of the wicked to judgment, to re-consider the matter, lest haply they be found fighting against God, by rejecting the plain Word of the Lord.

EDITOR.

For the Gospel Banner.

#### Queries and Answers.

Will Bro. Wilson, or any other brother who communicates with the *Banner*, answer the following questions?

1. If Christ is the antitype of the paschal lamb, which passover was instituted, Exod. xii., and which was observed once a year only; and Paul says, Christ is our passover, 1 Cor. v. 7; why then should we keep or observe it, (the antitypical sacrifice which I understand to be the Lord's supper,) more than once a year?

2. Jesus says, John vi. 53, 54, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the

last day." Do we by figure eat his flesh and drink his blood in taking the Lord's supper?

3. Of what nature is the punishment of those characters spoken of in Heb. vi. 4-8, x. 26-29, and 2 Pet. ii. 21? In Heb. vi. 8, it declares, "whose end is to be burned." Will not *all* the wicked be burned? Peter says, "For it had been better for them not to have known the way of righteousness," &c. Will not all the wicked that "know not God," &c. be "punished with everlasting destruction," &c.? How then is it a "sorer punishment" for those characters, than to "die without mercy!" Are they not the *unjust* ones spoken of in Acts xxiv. 15? I would love to have light on these questions.

Yours, for the truth,

A. G. SHOCKEY.

ANSWERS.

As our space is limited we cannot reply to the above questions at length, but will merely suggest a few thoughts.

1. One views on the "Lord's Supper" or "the breaking of the loaf," were given in last *Banner*, so they need not be repeated here. We believe in the *weekly* observance of this institution, because that was the practice of the primitive congregations, and they received their orders from the apostles. This to us is worth more than ten thousand arguments and inferences propagated by men who esteem the ambassadors of Christ as misguided and mistaken men. Christ was without doubt the antitype of the pascal lamb, for the apostle Paul styles him as such, and he was sacrificed for us. But the remembrance and commemoration of that event is not regulated by the yearly observance of the Passover. Neither precept, law, nor example authorizes any such custom. The *antitypical sacrifice* was "Christ, the pascal lamb, sacrificed for us," and not the Lord's Supper, which is only a remembrance of that sacrifice. Under the law the passover was kept yearly, but Christ was the end of the law to the believer. Its observances do not enter into this dispensation. The Passover is to be fulfilled in the kingdom of God. It is our duty and privilege to remember Jesus, according to his own request, not merely annually, but every first day, "when the disciples come together to break bread," Acts xx. 7.

2. In partaking of the Supper we symbolically eat the flesh and drink the blood of the Lord. See 1 Cor. x. 16, 17. By so doing we show forth his death till he come.

3. The punishment of the wicked has been touched upon in our reply to Bro. Shockey.

The nature of the punishment is evidently different from the death which comes alike to both righteous and wicked. It is nearly always represented by a violent death,—a death by fire,—and called "the second death." The wicked and unjust who thus come under judgment are not to be confounded with those who have sinned without law. Because this distinction is not kept in sight, many are confused. Those "whose end is to be burned,"—those who are to be "*punished* with everlasting destruction,"—those who will be doomed to the "*sorer punishment*," and for whom "it had been better for them not to have known the way of righteousness," &c., are those who have sinned under law, and in times of knowledge. These are the "*unjust*" of Acts xxiv. 15,—those who will participate in the resurrection to judgment of John 29,—and who will awake to "shame at everlasting contempt" of Dan. xii. 2. Mankind are generally divided into *two* great classes—the righteous and the wicked. But this is not correct. We find *three* instead of *two*, and the third class is by far the largest. In class *one* we place the righteous, or those who have been constituted so by faith and obedience. For such there is the promise of life through Christ. In class *two* we place the wicked or unjust—styled disobedient, the unfaithful, the apostates—all who have sinned under law, and against knowledge. These will come into judgment, and suffer the second death. In the *third*, and by far the greatest class, we place those who have lived in ignorance of God's revealed will, whether physically incapable of comprehending it, or circumstantially cut off from knowing it. We do not read of any promise to such. These "perish without law."

We trust that these few remarks, though hastily thrown out, may assist to the better understanding of those portions of scripture which mention the end of the wicked, &c., and cause those of our readers who may be inclined for Storrism to reflect.—EDITOR.

For the Gospel Banner.

### The Sea Beast and the Land Beast.

We have just been much interested in the perusal of an article in *Banner* of Dec. 1st, under the caption of "Latter-day manifestations—No. 4," in which the writer says, "It is generally admitted by prophetic expositors that the little horn and the wilful king of Daniel—the Man of Sin of Paul—the Antichrist of John, and the wild-beast of the sea and the two-horned land beast of Rev. xiii., all refer to the same person or power.... Both beasts were to have universal dominion and to continue until the coming of the kingdom of God, and both to have a fiery extinction. The two latter were both to be self-exalted ones, and both lay claim to divine attributes, and exaltation above everything called God. I think it must be obvious," says he, "to every one who will compare the above characteristics that they present evidences of belonging to the same individual." Though much pleased with the general manner in which this writer treats his subject, we are one to whom it is not obvious that the sea beast of Rev. xiii. 1 and the land beast of verse 11 are the same personage or the same power, or that they are likenesses of the same individual. Our attention having been recently directed to a careful examination of Rev. xiii. xiv. xix and xx. we will place before the reader a few of the notices we have taken of these two different beasts, and endeavor to show wherein the likenesses differ too much from each other to be those of the same individual. The sea beast is called the *first* beast, verse 11. The *first* and *another* obviously make *two*. We find the characteristics of these beasts to differ widely. Our writer mistakes in saying that both were to have universal dominion and lay claim to divine attributes and exaltation. These characteristics belong only to the first or sea beast. The land beast will be a cotemporary with the sea beast and perfectly subservient to him. He will be exalted by his appointment to exercise all the power of the first beast, on account of those miracles which he has power to do in the sight of the beast. He is the false prophet of Rev. xix. 20, who is taken with the sea beast and cast into the lake of fire burning with brimstone. Perhaps he is Mr. Home, the great spiritualist, exalted to the rank of prophet to the god Napoleon III. If so, Napoleon will renounce the Catholic religion, become the god of the Spiritualists, who already deny both Father and Son, usurp universal dominion, and with the ten kings persecute the Catholics as mercilessly as he will any others who confess the Father and the Son, or any god

beside him, for it is written, "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." How then can the papacy be both the woman and the sea beast, who is the Man of Sin? Impossible! The Colgrove theory of a Bonaparte for Emperor and a Bonaparte for Pope is untenable. But a Bonaparte for an Emperor with a Spiritualist for false prophet or land beast, to work miracles to deceive the people, to do his will and exercise his power in the earth, while he sits enshrined a god in the temple, looks more probable. Then alas, for the Pope! and alas for that great city, the whore! for the powers of the earth shall hate them, Pope and papist, and shall burn them together with fire. D. F. ROCKWELL.

REMARKS.—Bro. Rockwell evidently has misunderstood the writer whom he is criticizing, or he would not have misquoted, and say what he has said. The quotations made are taken from different columns, and refer to different points. The writer compares the characteristics of Daniel's little horn and John's sea beast, and Daniel's wilful king and Paul's man of sin, and draws a marked distinction between them; and yet Bro. R. confounds and mixes them together. For instance, he says, "Our writer mistakes in saying that both (sea and land beasts) were to have universal dominion, and lay claim to Divine attributes and exaltation;" whereas the writer says,—"Both beasts (Daniel's little horn beast and John's sea beast) were to have universal dominion, and to continue until the coming of the kingdom of God, and both to have a fiery extinction." "The two latter (the wilful king and the man of sin) were both to be self-exalted ones, and both lay claim to Divine attributes, and exaltation above every thing called God." The reader will see at a glance where the mistake lies, and especially if he refers to page 419 of the *Banner*, where the parallelism is given in different columns. We refer to this merely to correct an oversight, and in justice to the writer criticised. Both writers we believe have similar views on these subjects, and would agree on nearly every point, with perhaps the exception that Bro. R. goes a step beyond the other in naming the Antichrist or false prophet.—Ed.

# CONTENTS OF VOLUME XV.

	Page.		Page.
A Catholic Priest on the Papacy	95	Historical Books of the New Testament	421
A Correction	218	How can it be?	142
A Corrupt State of Things	39	How many would be Left?	104
Acts viii. 37	220	How the Jesuits recovered their Chinese Es-	
A Criticism	346	tates	414
A Few Thoughts on the Resurrection	207	Incorruptible Body	277
A Friendly Epistle	60	Inherent or Natural Immortality	212
A Good Comparison	264	Instability	262
An Exposition Wanted	304	Interesting Letter	331
A Macedonian Cry Answered	12	Immortal Soul	64
"American Christian Review"	101	Immortal Soulism	319, 356-
A Money Notice	297	Important Announcement	441
A Practical Doctrine	141	Important Notice	76
"Are Christadelphians Consistent?"	331	Is Elijah's coming future?	403
A Reviewer Reviewed	353, 369, 387	Is Dr Thomas a Safe Expositor of Scripture?	263
A Review	296, 297, 309	Is Mark xvi. 9-20 Genuine?	236
A Word from the Future Publishers	441	Is the Lord's coming in Zech. xiv. Literal or	
Beauties of the Bible	160	Figurative?	57
"Beware of Dogs"	59	Is the Pope the Man of Sin?	247
Catholicism	346	Jesus of Nazareth—His Offices and Character	265,
Christadelphianism	297		286, 305, 321
Christadelphianism—a Review	364	Latter-day Manifestations	337, 417, 433
Christadelphians shorn of their Strength	365	"Left Over"	360
Christianity	224	Letter from Bro. W. M. Howell	120
Christian Responsibility	172	Letter of Thanks from W. P. Shockey	144
Conference at Geneva	17	Life and Death	423
Conference changed from Antioch to Geneva	432	Matt. xxiv	225
Concerning the Fulfillment of Prophecy	356	Matt. v. 25, 26	215
Conditional Prophecy	224	Meeting in a Universalist Church	317
Consecration to God	304	Miracles vs. Spiritualism	125-
Co-operation	335	Missionary Theology	291, 297
Correspondence 22, 40, 64, 80, 103, 119, 143, 183,	183, 431	More Queries asked and answered	216
222, 240, 280, 319, 336, 351, 400, 416,	431	More Words to Faithful Watchers	315
Criticisms on Various Topics	65	Mortality and Immortality	349
Death among our Readers	432	Mortal or Immortal? Which? 12, 30, 51, 73, 90,	
Death not a Motive	182	112, 132, 151, 173, 190	
Death of S. S. Harriman	432	"Mortal Resurrectionism" again	87
Death of S. W. Gerelds	432	Mortal Resurrection—No Devil	221
Died	416	Napoleon and the Suez Canal	38
Does Christ ever cease to be King, Priest, or		Napoleon's Plans	62
Mediator?	181	Obituary	432
Do not Forget	429	One Argument for the Immortality of the Soul	
Do the Dead live until the Coming of Christ in		Considered	278
his Kingdom? 20, 28, 47, 77	77	On the Study of the Scriptures	414
Eden	803	Ought we to Dogmatize?	214
Encouraging Letter	143	Paul not sent to Baptize	184
Enough said	429	Peace or War	180
Entrance into the Kingdom	238	Peter's Burning Day	344
Eureka! Eureka!	818	Phos Aletheinos 170, 188, 206, 259, 358, 372,	
Everlasting Punishment	481	385, 401	
Exclusiveness of our Christadelphian Friends	86	Please take Notice	413
Exposition of 1 Peter iii. 8	36	Plenty to do	144
From Bro. Shockey	223	Prayer and Singing	261
Future Life	443	Prospectus of an Interlinear Translation of the	
Gentilism Rebuked	104	Sacred Scriptures	56
Historical Accuracy of Scripture	399		



	Page.		Page.
Poetry—1868	64	The "Faith" Defined	328, 341, 360, 376, 393
Hope on, hope ever	368	"First Resurrection"	411
Jesus Cometh	24	First Resurrection not in the New Era	406
The Second Advent	184	First Verse of the New Testament	118
Prophecy	304	Gathering of the Nations	199
Prophecy a source of Joy	320	Gospel Defended	41
"Punishment" not Torture	158	Great Commission	138, 145, 167
Query	157	"Great Tribulation"	275
Queries	179, 274	Harvest Feast	369
Query on the Sabbath	49	History and Mystery of Thomasism	338
Queries Answered	405	Influence of the Moon	352
Queries on the Kingdom, &c	155	Jewish Sabbath	258
Queries on the Sabbath and the Law	196	Jubilee	290
Questions and Answers	135	Judgment	25, 69, 107, 125, 164, 244
Queries and Answers	444	Judgment of the Nations	473
Rather Severe	218	Key to the Apocalypse	78
Recollections of a Revivalist	209	Last Trump	583
"Re-Immersion"	116	Living Word	200
Report of the Chicago Conference	269	Melchizedek Priesthood	93
Report of the Wolf River Conference	850	Napoleon Empire in Prophecy	161
Resurrection vs. Immortal Soulism	232	New Year	16
Resurrection and Judgment	82	"Obedience of Faith"	408, 424
Scripture Analysis	53, 381	One Cherished Sin	11
Second Death	156	Pity of God	568
Statistics of the Bible	415	"Poor ye have always with you"	17
Strange Words from a Jew	158	Power of Increasing Worldliness	23
Signs indicative of the Advent	249	Present State not Natural	264
Signs of the Times	382	Professor of Signs, or two ways of telling a Story	320
Shall we Believe?	181	Pulpit	384
Sham Orthodox	384	Resurrection Ignored	413
Spiritualistic Pretensions	351	Salvation of the Last Time	347
Spiritualism	53, 185	Sea-Beast and the Land-Beast	
Sunday Keeping, &c	396	Second Appearing	253, 271, 293, 312
Sundry Inquiries	280	Suez Canal	429
Sundry Matters	223	Temple of God	397
Sundry Remarks upon "Sundry Remarks"	45	Ten-horned and Two-horned Beasts	333
Sundry Thoughts	280	Time of the Resurrection	
Synopsis of a Discussion	348	There shall be no Curse	293
The "Advent Christian Times"	398	Things to think of—Questions and Answers	98
Ages to Come	83	"This House of Clay"	399
Alarm Bell	229	"Thy Will be Done"	63
Assize of the Nations	241	Tobacco	429
Banner Objected to	138	To Readers	17
Banner Rejected	177	To Subscribers	
Best Book	279	True Freedom	240
Bible	352	Turned Back to Hell	144
Coming of Christ	201, 300, 325	Was Lazarus raised Mortal?	246
Coming Struggle in Europe	222	Well directed Effort	364
Covenants of Promise	6	"Well Done"	110
"Days of Vengeance"	105, 140, 148	What are we Becoming?	61
Deferred Recognition	121	What God Foreknows may not come to pass	367
Devil's Tax List for 1867	102	What next?	186
Discovery of Jerusalem	236	What is it to be Unspotted from the World?	194
"Divinity of Christ"	233	What is Thought?	160
Duty of Parental Instruction	96	What it is to be Lost	159
Ecumenical Council	416	What the Scriptures teach	334
Eternity of Evil	430	Who are "the rest of the dead?"	378
		Who is the "Ancient of Days?" and who is the "one like the Son of Man?"	84
		Whose Coming?	379
		Will Christ come before the Millennium?	3

**Gospel Banner and  
Millennial Advocate**

**Benjamin Wilson,  
Editor and Publisher**

**Vol 15**

**1869**

**Geneva, Illinois**

**Microfilmed 2001 by Facez, Rockford, Illinois**

**Gospel Banner & Millennial Advocate**  
**Benjamin Wilson, Editor & Publisher**  
**Geneva, Il. Vol 15 INDEX**

**Abraham, faith of** 143, 144, 267, 286, 293, 304, 312, The Faith defined 328, 341, 360, 375, 384, 393 obedience to the Faith 408, organization into congregations as obedience 423, crisis to believers in end times predicted 435,  
**Adams, Thomas E. (Mo)** 278, 348, 350, remarks on Tobacco 429,  
**Adrian, Mich.** 269  
**Advent Christian Times,** Buchanan, Mi deny Age to Come 398, 399  
**Adventist** 28, 98 infected with non-resurrection of wicked doctrine 224, 304, zeal of "Second Adventists 401  
**Age to Come** 73, 81-84, 304, 432  
**Allen, Mark** 170, 188, 206, 259, 358, 385, 401, 432,  
**Allyn, P. (Mi)** sharing faith 384  
**"Ambassador,"** by Robert Roberts, charges of slander 219, name change 297,  
**American Christian Review** 101  
**Ancient of Days** 84  
**Apostacy** 325  
**Archaeology, at Jerusalem** 237  
**Ashtabula, Ohio** 11  
**Austin, Miss (Il?)** 173  
**Balch, Albert** 12  
**Beecher, Henry Ward** 39  
**"Believer's Hope Only of a Future State,"** by R.V. Lyon 183  
**Birkenhead** 125  
**Bond, Newell, (Oh)** 383  
**Boyd, W.B. (Il.)** 67, 69, 143  
**Brewer, W. (Il)** 144  
**Brookfield, Lynn Co. Mo.** 12  
**Button, A.W.** 17, conference president 269,  
**Callaway, James E. (Ia)** 104, 223,  
**Cameron, James (Edinburgh Scot.)** 6

**Compiled by Jan Stilson,**  
**Oregon, Il. Summer 2001**

**Campbell, Z.** supposedly wrote the Latter Day Manifestations 337, 417, 433, 446  
**Campbellite,** 101, 135, 220 British Campbellites 331,  
**Chase, L.H. (Mich)** 269  
**Chesterfield, Il.** Christadelphian congregation 270  
**Chicago, Il.** 269, 271  
**Christadelphians,** crochets 86, sectarian 138, 177, unbecoming conduct 219 name of magazine also 297, criticism of resurrection doctrine 365, damaged the work in Indiana 416  
**Clem, L. (Ind.)** 319  
**Coghill, Francis (NJ)** 223, 296, 297, 309,  
**Colegrove, C.** 101  
**Communion questions** 135  
**Conditional Immortality** 18, 20, 28, 47, 51, 73, see also Soul, immortal 112, 132, 151, 173, 191, 212, 399  
**Conferences,** organized into quarterly meetings throughout Il, Wisc. 271, 335  
Geneva, Il. 17, 432  
Chicago, Il. 269  
Plum River call to Conf. 335  
Wolf River, Kansas Conf organization, 350  
**Consecrated Christians** 304  
**Cook, C.H. Mrs.** 33  
**Covenants** 6, 139, 144  
**Dean, A.** 156  
**Death** 183 Life and 423,  
**Dixon, Il.** 335  
**Dogmatizm** 214  
**Dowie, George** 60, correction 218, criticism of Dr. Thomas 356-358  
**Druf, F.A. (Ia)** 178  
**East Walpole, Mass** 22  
**Eden** 303  
**Elizabeth, NJ** 331,

**Elijah** review of More Anon's statement 403  
**Ellston, Labette Co. Ks.** 319  
**Emphatic Diaglott** 6, 17, 158, 323,  
**Evangelism Trips:**  
    **B. Wilson** to Missouri 12-16  
    **R.V. Lyon** to Hamilton Canda West 40 returned home 119, 336, to Rochester NY, and to Jordan Ind. 351 Report of Ind. 384 from Ind to Watseka, Il. 400, report of problems in Indiana due to Christadelphianism 416  
    **Wm. M. Howell** to Iowa 104, returned home 120, 222,  
    **Wm. P. Shockey** to various places after his wife healed a bit 223  
    **Wm. P. Shockey** reports other trips 240, 280, details trips through Mo and Neb over the years 400  
**Field, Nathaniel, Dr.** (Ind) error on "Jews question" 224,  
**Fike, J.M. (Ia)** discusses Moyer sermon 364  
**Freedom,** 240  
**Gerelds, S.W.** (Mass) questions resurrection doctrine of R.V. Lyon 22, baptized by Dr. Thomas in 1853, believed in the Age to Come since 1848, died 432  
    **"Glorius Future, the Kingdom of God"**  
        by R.V. Lyon 183  
**God,** foreknowledge, pity 368 one god 387,  
**Gospel,** definition 41 rejection of it 159, 341,  
**Gospel Banner,** appeal to readers for more subscribers 17, exhortation by reader to Wilson, 64, improved 65, notice to subscribers 76, reader encouraged B. Wilson to become a Christadelphian, 138, 177, disagreement with 178, irregular delivery 218, resolution to merge Gospel Banner with Herald of the Coming Kingdom and Christian Instructor 271, 350, Sweet review 353, pro Age to Come 398,

Appeal for new subscribers to sustain it another year, even tho' delegates voted to merge it with the Herald of Coming Kingdom 413, challenge accepted by R.V. Lyon 416, acquiescence to the will of the delegates: Banner to merge with Herald 441,  
**Grand River, Wayne Co. Ia.** 103  
**Great Commission** 138, 145, 167  
**Green, Mannie L.** 64  
**Hall, D.P.** defense against spiritualist 365 See Also Spiritualism  
**Harriman, S.S.** death reported by S. J Harriman, Centre, Wis. 432  
**Harvard, Il.** 271  
**Health,** eating, etc. 172  
**"Herald of the Coming Kingdom and Christian Instructor,"** Thos. Wilson, ed. 271, 331, 350  
**Heyes, H. (Ct.)** 28, 64, 143, 224, 237, 280, against Adventism pro Age to Come 398  
**Heresy,** non-resurrection of wicked 224.  
**Hicklin, Lewis** 64, 97, 159, 209, 264, 304, 318  
**Hogsdon, Thomas,** 61  
**Hoover, Mary (Tn)** 155  
**Holy Spirit,** referred to as Power 269, Baptism with 411,  
**Howell, W.M. (Mo & Ia)** 103, 222,  
**Huse, George,** (Mass) 17  
**Hymns**  
    Jesus Cometh 24  
    Second Advent 184  
**Jesus Christ,** sonship 67, 93, 112, mediator 181 foundation of Christianity 189, Christology 206, confession 220, Divinity of 233, 259. office & character 265, 305, 321, 358, 372, 379, 385, 393, 401, baptizes with Holy Spirit 411  
    **"Jesus of Nazareth,"** by R.V. Lyon 183  
**Jews,** speaking to 104 tabernacle 157, Words from 158, place in Age to Come 224, what they expect 229, restored to homeland 295, 356.  
**Jones, Wiley (Va.)** 119

**Jubilee**, redemption of the land 290  
**Judgment** 4, 25, 32-36, 69, 107, 128, 164, 244, 437  
**Keller, S.V. (IL)** 60, debate with Universalist 349, response to More Anon on Elijah 402-404  
**Kingdom of God**, 18, 20, 28, 47, 93, 155, 170, 188, 238, 341, 360, 375, 393  
**Ladoga, Wisc.** 317, R.V. Lyon preaches here 400,  
**Lamb, J.** 182  
**Laporte, Ind.** 319  
**Larkin, Abel (Il)** 181, 249  
**Leask, Rev. Dr.** author of Judgment of the Nations 437  
**Lewis, M.I. (Wi)** 38, 87, 262, 317, 367  
**"Life in the Future an Israeli Hope,"** by R.V. Lyon 183, 286,  
**Lowell, Mass** 17  
**Lyon, R.V. (NY)** no resurrection of unjust 22, 40, 119, illness 183, 264, 336, 351, report of Indiana troubles 416  
**Malone, Albert** 22, 29, 49, 78, 102, 128  
**Man, nature of** 30  
**"Man Not Immortal" a defense against Spiritualists** by D.P. Hall 365  
**Man of Sin**, the Pope? 247, 300-325, 417-420, 446  
**Marturion** 87, 136, 207, 221, 350,  
**Maude, W.** 125  
**Melchizadek** 93,  
**Middlecreek, Chase Co. Ks** 18  
**More Anon**, 47, 65, 84, 107, 151, 180, 205, 212, 240, 302, 328, 346, 349, 353, 372, 387, 397, regarding Elijah 403 Daniel's image 405  
**Moyer, George**, Christadelphian 17, sermon reviewed 364  
**Millennium** 3, 65, 72  
**Miracles** 125, what is 184  
**Missionary work** 281, 297,  
**Mt. Sterling, Il.** 181, 249  
**Names Given to Congregations**  
     Church of God 40  
     Ekklesia of God (at Chesterfield, Il.) 60, 143  
     Brethren of One Faith (at Geneva, Il.) 60, 271,  
     Congregation of God at Hoboken, NJ 223  
     Brethren of the Abrahamic Faith 270  
**Napoleon** 38, 62, 99, 161, 230, 446  
**Nellis, George (Oh)** 11  
**Nevius, B.L.** 67, 143  
**New Year** 16  
**Newton, Robert D.D.** American S.S. Union 225,  
**Norfolk, Va.** 119  
**North, Franklin G. (Mich)** 194  
**Northwestern Christian Association**, organization resolution 271  
**Old year, poem** 64  
**One Faith** 13, 269  
**Old Union Church**, Indiana struggling to withstand Christadelphianism 416  
**Orem, W. J.** 280, 350,  
**Orthodoxy**, Errors 348, Dilemma 382, Myths 384,  
**Papacy** 95, 280, catholicity 346, 356, ecumenical council 416  
**Parents Responsibility** 96  
**Payne, Jilson (Il)** 157, 257, 350  
**Perkins, John (Mass)** 23  
**Pierceton, Ind.** 270  
**Prayer** 63, 261, 269  
**Principles**, dangerous to church 45  
**Promises to Abraham**, Isaac, David 7, 265-268, 269, 286  
**Prophecy**, end times 181 gathering of nations, 199 Abomination of Matt 24. 225, 280, 300, signs of times 249, 2 Pet 3:7-13 304, 320, 344, 353, discussion of greek Kata 380, dilemma of orthodoxy 382, Sweet's review 387 Daniel's image 405, 433,  
**Prospectus** of another Interlinear Translation of Scripture 56  
**Punishment of Wicked** 158 everlasting 431  
**Reed, H.V. (Il.)** 271

**“Reign of Christ and His Cabinet,”** by R.V. Lyon 183  
**Re-immersion** 60, 116  
**Restoration of Israel** 5  
**Resurrection**, Mortal questioned, 32-36, 87, 136, 141, 218, 221, 256, 277 just and unjust 54 Time of, 151, wicked 154, 224, 381, second death 156, thoughts 160, 193, 207, who is “all?” 216, limited, 217, 232, Lazarus 246, 349 questions about 274, simultaneous 364, editor’s comments , 382, rest of the dead 378, first resurrection 406, some deny it 413 442, Editors of Herald of Coming Kingdom and Christian Instructor Thos. Wilson, and Herald of Turth Mark Allen, advocate First Resurrection 442, of the wicked 444  
**Revelation**, Book of 78, 143, great tribulation 275, 333  
**Revivalism** 209, referred to as Power 269,  
**Reward for Faithful service** 110, deferred recognition 125  
**Richardson, Thomas (II)** 60  
**Roberts, Robert** , (Birmingham, Engl) Unbecoming conduct 218  
**Rochester, New York** 351  
**Rockwell, D.F.** 381, criticism of More Anon 397 criticism of B. Wilson’s idea of resurrection 407-408, Wilson’s reponse 411, another Wilson response 429, 446  
**Rosendale, Wis.** 38  
**Ross, Wm. M.** 222  
**Rotherham, J.B.** 240  
**Sabbath 49**, 196, keeping Sunday 396  
**Salvation** 347  
**Scriptures** 53, translation 56, 160, 200, 220, Matt 24. 225, spurious text 236, 334, 337, 351, historical accuracy 399, 414, 415, history of NT books 421,  
**Second Coming of Christ** 3, Zechariah 57, premillennial 141, 183, 200, 215, 241, 252, 271, 293, 300-325, 349, date setting 356, Trumpet 383

**Sectarianism** 135, 138  
**Shockey, A. G. (Ind.)** 135, 445 questions answered  
**Shockey, Wm. P (Neb.)** See Also Evangelism Trips, 54, wife’s buggy accident 80, benevolence from brethren 144, 223, 280, 350, statement on resurrection 381, description of evangelism efforts 400, 443, anti-resurrection of wicked 444  
**Sin** 11, Adam’s 257, unstability 262  
**Singing** 261, 269  
**Smith, S.E.** 233  
**Soul, Immortal** 64, 77, 112, 232, 278, 319, 336, 349,  
**Spiritualism**, demonism 185, 191, 317, 337, 347, 351  
**Stephenson, J.M. (Wis)** 269  
**Suez Canal** 38, 429  
**Suspension Bridge, N.Y.** 183  
**Sweet, B.** 28, 72, 110, 167, 244, 296, 300, 309, 353, 372, 378,  
**Sweetwater, Il.** 157  
**Tafel, Dr. Leonard** 56  
**Thomas, Dr. John** errors, 22, 65, 86, . 205, 221, position on American slavery 263, tour of England 331, criticism of regarding date setting of Christ’s return 356-358, 365-367,  
**Tidrow, Wm. (Ks)** 274  
**Tithes and offerings** 304  
**Tracts**  
    “Are Christadelphians Consistent?” 331  
    “History and Mystery of Christadelphianism” by David King 331  
**Trinity**, 233  
**Tuckahoo, West Chester Co. NY** 183  
**Tuscola, Il.** 312  
**Universalism** 215, 316, 349  
**Watchdogs** 59  
**West Meridian, Conn.** 224, 236, 280

**Wilson, Benjamin** 12, 17, 17-20, 32, 33, 51, 53, 54, 73, 74, 87, 116, 118, 135, 136, not a Christadelphian 138, 151, 156, 157, 158, 177, 190, 214 on the nature of Christ, 233-236, 256, 258, 269, 274, 275, 296, 328-331, Wilson and wife to England 331, 344, 360, 375, illness in family (son's?) 378 resurrection statement 378, 393, Daniel's image 405, 408-411, response to First Resurrection critic 411, obit of son 416, refuses to print another Rockwell review against simultaneous resurrection 429 Statement regarding new editorial position on First Resurrection 442, stern comment on resurrection of wicked 444  
**Wilson, J. O. (II)** 104, harvest feast 392,  
**Wilson, Thomas**, conf. Secretary, editor of Herald of the Coming Kingdom and Christian Instructor 269  
**Willcox, J.F. (IL)** 336  
**Wince, John L. (Ind.)** 270  
**Woodbury, Cannon Co. Tn** 155  
**Woodrow, A.D.** 49  
**Woodruff, John O. (NJ)** 333  
**Worldliness**, increasing 23, 39, 61, 195  
**Vengeance** 105, 148  
**Yatton, Ia** 138  
**Young, R.T. (NY)** 183