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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.

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GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

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

B. WILSON, Ed.]

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Forster's Sinai Photographed.

[The following extracts are taken from the *Christian Observer*, being a review of a recent work entitled "Sinai Photographed; or, Contemporary Records of Israel in the Wilderness. With an Appendix. By the Rev. Charles Forster, B. D." The article is of an highly interesting character, and will be undoubtedly appreciated by our readers. The light thrown upon the Exode of Israel from Egypt, and the confirmation of the sacred narrative, afforded by Mr. Forster's investigations and translations of the Photographed inscriptions of the Written Valley" in the desert of Sinai, are very opportune at the present time, and will be thankfully received by all who love and reverence the Bible as the Word of Jehovah.—Ed.]

We cannot accompany Mr. Forster through the whole of his investigations, or through every point of his argument. Let us single out a few great points; perhaps if we confine ourselves to these two, the passage of the Red Sea, and the true position of Mount Sinai, with an explanation of our author's method of verifying some of its marvelous inscriptions, we shall give more satisfaction to the reader than by attempting a general outline of the whole.

We scarcely know whether more injury is done to the Mosaic records by scoffers, who deny the truth of the narrative of the dividing asunder of the Red Sea altogether, or by those timid Christians, who explain this stupendous miracle so as to bring it down to little more than a natural phenomenon of rare occurrence. In fact, the great light for the veracity of Moses always has been, and ever must be, made on the Red Sea. The reason, Mr. Forster remarks, is obvious: if this great miracle of the Exode be established in all its awful grandeur, none of the miracles which follow it can be shaken; nor will it be worth while to explain them away. On the other hand, if it can be explained by natural and secondary causes, all the subsequent miracles must suffer with it. He therefore dismisses at once, as unworthy of serious refutation, the favorite conjecture of modern rationalists, that the passage took place through shallows, four or five feet in depth, where the sea was

not more than two miles wide; and that the drying up was produced merely by the action of a violent wind. Mr. Forster, on the contrary, dares to maintain that the sea was dried up where the channel is from two to three leagues in width, and the water from nine to fifteen fathoms in depth. As the sea was divided by no natural agency whatever, but the rod of Moses; and a strong east wind was employed to drive out and pile up the waters; this latter part of the miracle, as we learn from Scripture, was a work of time, for "it blew all that night." And the same natural agency produces precisely the same effects to this day at Bob-el-Mandeb. It piles up the waters to a considerable height, though it has no power to cleave the sea asunder. Accepting the narrative of Moses, it is easy to determine the exact site of this stupendous miracle. And we shall see, as we proceed, the confirmation the inspired history receives, both from the geographical features of the country, and the traditions, and even the names of the headlands, valleys, and other places prominent in the geography of the scene. There can be little doubt that the land of Goshen lay, as Josephus mentioned, along the west bank of the Nile, to the site of old Cairo. Hence the road led by the valley of Budeah, better known as the Wadi Tawarik, to the Red Sea, at a spot where, as the Israelites discovered with dismay, and their enemies with triumph, "the sea shut them in." The mountains surrounded them on every side; they must either remain where they stood, and perish with hunger, or by the hosts of Pharaoh, or the sea must cleave asunder to afford them a passage, for there was no other way of escape. Here they were ordered to encamp at Pihahiroth, opposite to Baal Zehpon, between Migdol and the sea. Pihahiroth is the mouth of the valley of Budeah. Budeah, of Arabic derivation, is the valley of the flight; "its other name, Wadi Tawarik, signifies the valley of the nocturnal travellers," ("And Pharaoh called for Moses and Aaron by night,

and said, Rise up and get you forth," &c. }
 Exod. xii. 31-42; and again Deut. xvi. 1. }
 But a third name for this valley has been re- }
 cently brought to light, which crowns and }
 seals the testimony of both the others: it is }
 that by which it is known at the present day, }
 and has been known, we may be assured, }
 from time immemorial among the Arab tribes }
 inhabiting this coast. In the splendid chart }
 of that scientific officer, Captain Moresby, it }
 is laid down as the Wadi Mousa, the valley }
 of Moses. The evidence, says Mr. Forster, }
 of nomenclature can be carried no higher; }
 and yet we think it is carried even higher, }
 for on the opposite coast we have the Ayun }
 Mousa, the Wells of Moses. The Arabic }
 name is proof sufficient of their vast anti- }
 quity, and it may safely be presumed that }
 they have borne it ever since the Exodus. }
 The people travelled three days and found no }
 water. Without water neither they nor their }
 cattle could have lived so long; they must }
 have dugged them wells, and the name, if not }
 the wells, remain unto this day.

Let us investigate the names which the }
 surrounding places still retain. Along the }
 Arabian coast, opposite to the valley of }
 Moses, beginning at the Wells of Moses, are }
 six Wadis, or landing places; we give their }
 names, with the Arabic derivations:—1. }
 Ayun Mousa speaks for itself. 2. W. Re- }
 ineh, or Reiyaneh, "The Valley of the Peo- }
 ple." 3. W. Kurdhiveth, "The Valley of the }
 Congregation." 4. W. El Abtha, "The }
 Valley of the Pilgrims." 5. W. Sudah, "A }
 road leading men up from the water." 6. }
 W. Warden, "The Waterers."

These headlands extend eighteen miles }
 along the eastern coast, which is likewise }
 the length of the Wadi Mousa, on the other side. }
 If it is asked, at what point the Israelites }
 crossed over, or struck the coast, Mr. Forster }
 answers, they reached it abreast, along the }
 entire line of the contested localities. The }
 whole sea in front of the Wadi Mousa opened }
 her bosom to the people of God, and the }
 winds of heaven kept the passage free; and }
 the reader has only to look into Moresby's }
 chart, in order to satisfy himself that a north- }
 east wind, striking the Arabian coast at }
 Ayun Mousa, would exactly sweep the whole }
 breadth of the sea for sixteen or eighteen }
 miles in front. And this, amazing as it is, }
 is nothing more than the Mosaic history de- }
 mands. The rationalists and the timid school, }
 as expositors, have utterly failed in all their }
 explanations. Of these, Dr. Robinson is one }
 of the most respectable, and Mr. Forster }
 answers him at length. He is the advocate }
 of a shallow passage near the Isthmus of }
 Suez. And as the subject is just now of }
 more than usual interest, we will give his }
 argument in his own words:

"As the Israelites numbered more than two }
 millions of persons, besides flocks and herds, they }
 would, of course, be able to pass but slowly. If }
 the part left dry were broad enough to enable them }
 to cross in a body one thousand abreast, which }
 would require a space of more than half-a-mile in }
 breadth, (and is, perhaps, the largest supposition }
 admissible,) still the column would be more than }
 two thousand persons in depth, and in all proba- }
 bility could not have extended less than two miles. }
 It would then have occupied at least an hour in }
 passing over its own length, or in entering the sea: }
 and deducting this from the longest time interven- }
 ing before the Egyptians must also have entered }
 the sea, there will remain only time enough, under }
 the circumstances, for the body of the Israelites }
 to have passed, at the most, over a space of three or }
 four miles. This circumstance is fatal to the hypo- }
 thesis of their having crossed from Wady Tawarik; }
 since the breadth of the sea at that point, accord- }
 ing to Niebuhr's measurement, is three German or }
 twelve geographical miles, equal to a whole day's }
 journey."

To all this Mr. Forster answers by asking }
 a few plain questions, which he prefaces by }
 observing, with some truth, that most mod- }
 ern travellers who ride their own hobby are }
 sure to pronounce their theory fatal to what- }
 ever theory stands opposite to it; the amount }
 of this *fatality*, however, is not a question }
 of words, but of facts. He then asks,—and }
 we, too, repeat the questions on our own be- }
 half,—what title has Dr. Robinson to assume }
 half-a-mile, or any other *theoretical* space, as }
 the largest supposition admissible? What }
 authority has he for drawing up the Israel- }
 ites in close column at all? What becomes }
 of the immense herds of cattle and flocks }
 of sheep, wholly excluded from his computa- }
 tion, while requiring as great or greater space }
 than the people themselves? And what of the }
 enormous mass of tents and household furni- }
 ture, and of the mixed multitude which fol- }
 lowed in their train? Altogether the host }
 must have numbered probably three millions. }
 Take the miraculous fissure at half-a-mile, }
 a camp of three millions of persons, allowing }
 twenty to each tent, would require 150,000 }
 tents. But tents require intervals; and Mr. }
 Forster, by a simple computation, shows that, }
 arrange them as you will, a march of several }
 hours must take place before the remoter }
 parts of the encampment could even reach }
 the supposed fissure of half-a-mile, already }
 crowded almost to suffocation by the van and }
 centre of the vast army.

"But this time has all to be added to the time }
 occupied in the passage, and thereby doubles the }
 time specified by the Scripture narrative solely for }
 the transit. These calculations leave no alterna- }
 tives between absolute impossibilities on the one }
 hand, and the extension of the camp along a great }
 length of shore, and the expulsion of the sea along }
 the entire length of the shore on both sides, on the }
 other. Now the Wadi Mousa, or Tawarik, presents }
 the only level and open space for such an extension, }
 along the entire western or Egyptian side. It is }
 eighteen miles in length; and the Israelites, en- }
 camped along it between its opposite extremities.

Migdol and Baal-Zephon, would simultaneously, enter into the sea at the one given time, and march across the uncovered bottom, like a vast army in line, without the loss of one needless hour in reaching the shore."

We have given the merest outline of the argument in favor of the Wadi Mousa passage. It is confirmed by ancient traditions. It seems to accord in every point with the conditions the Mosaic narrative demands. It allows, for instance, for the exact and literal truth of the statement, that the children of Israel, with all that pertained to them, crossed over in a night, and all went (as though at once in one body) "into the midst of the sea upon dry ground." (Exod. xiv. 15-29.)

The passage of the sea being accomplished, the great object which presented itself before them was Horeb, the Mount of God, now Mount Serbal. So Mr. Forster maintains. But here again the battle is joined between our author and his opponents, who are both stout and many; and if the reader is one of those who has given heed to monkish legends, repeated with undoubting reverence by modern travellers, he must prepare himself for a rude assault upon a favorite prejudice; for the popular Horeb lies twenty miles from Serbal, at the south-eastern extremity of the Sinaitic range. There the Greek convent stands, piled up high on the mountain side; and there, for the most part, credulous travellers wend their way. If that be the true Horeb, the labors of a life are lost, and Mr. Forster's researches are time misspent. He is willing to accept the challenge, and we think he may do so without the least misgiving. The point is of vital importance. If Mount Serbal be not the real Horeb, the inscriptions in the desert are not the work of Moses, or of the Israelites. Here, again, we shall give in a few words an outline of Mr. Forster's line of evidence.

The first time we hear of the sacred mountain, second only in awful interest, if second, to the Hill of Calvary,—for Calvary retains no traces now of that wondrous scene of which it was the theatre,—is while Moses still dwelt in Midian, and kept the flocks of Jethro. "He led them to the back side of the desert, and came to the Mount of God, even to Horeb." There is no dispute as to the situation of Midian; it lay along the eastern coast of the gulf of Akaba. The back side of the desert, then, must have been the western side or that next to the Mediterranean Sea. "The mountain" stood alone; the name Horeb, in Hebrew is literally a single isolated mountain; and of all the peaks of the Sinaitic range, Serbal only answers to either of these conditions. It towers up in solitary grandeur to the height of three thou-

sand feet, and it lies at the back side of the desert. The monkish Sinai is a cluster, whose rival peaks may continue vainly to dispute with each other, to the end of time, a name and honor to which the Serbal seems alone entitled. Again, it occurred to Mr. Forster to try, as an *experimentum crucis*, whether some of the existing Arabic names of places in this sacred region might not throw light upon the question. He found in Burekhardt's map, Zebeir, as the name of a rocky spur, at the very foot of Mount Serbal; he was not acquainted with the word, but he referred to his Arabic Lexicon, scarcely venturing, he says, to anticipate that it would prove of the least Scriptural importance.

"I leave," he says, "the Christian reader to judge, from his own feelings, those with which I first found the word itself, and then read the following definition:—'Ayzebir, Mons in quo loquutus Moysi fuit Deus.' Richardson repeats this definition (of Golius) Zabir, the mountain on which God spake to Moses. . . . And the reader will observe, that the local name Zebeir, in Burekhardt, and the Arabic word Zabir, in Golius, are wholly dependent witnesses. The Arab lexicographers had no reference whatever to this local name, which has to the present moment escaped altogether unnoticed. They gave the denomination solely as an old proper name for Mount Sinai—as their synonyme for 'the mount of God.'"

It is farther remarkable, that before the sixth century there seems to have been no doubt upon the subject. Till Justinian built his monastery of St. Katherine, upon the mountain to which it has given a name, the unbroken consent of all tradition regarded Serbal, *το ορος*, as "the mount of God." The pre-Justinian tradition is at least the unbiased witness of the primitive church. But the witness of the primitive church on a point like this is, we may reasonably infer, itself based on Jewish tradition; and no rival tradition is to be met with in Josephus or Philo. Yet upon the question of the true Sinai, our recent travellers, and writers at home, continue to reason as though ecclesiastical history and monkish tradition were of equal authority. Drs. Robinson and Stewart, who reject the inscriptions as the work of other hands and much later date, yet both admit that, down to the sixth century, Serbal was the only acknowledged Sinai. Dr. Stewart, indeed marks the point of transition to the monkish Sinai, when he adds, "ere imperial patronage had brought Hebal Mousa into favor, and when Serbal was reckoned the mount of God." Nor must we omit, that from the very foot of Serbal, along the valley of Firan, still runs a perennial stream. Eusebius mentions the place as the ancient Rephidim, "a locality in the desert close to Mount Horeb, into which the waters from the rock in Horeb flowed, and the place was

called Temptation." That no such river originally flowed through the Wadi Firan, if Moses and the Israelites were there, is perfectly certain. There could, in that case, have been no murmuring for want of water. The danger of the Israelites must have lain, not in the want of it, but in its abundance. We honor Mr. Forster for his courage, and we go with him in his creed. We are quite disposed to commit ourselves, heart and soul, to the Mosaic narrative, and to receive it as it stands, "all or none." This then, is the river which gushed from out of the stony rock, when Moses smote it with his rod! There is more truth in the New Testament than even many Christians can receive. "They did all drink of that spiritual rock which followed them." There is more truth in Hebrew poetry than pious commentators admit. Indeed, there is a vast deal of sheer exaggeration amounting almost to positive untruth, in several passages, if it were not a perennial stream, a *river*, which flowed from the rock at Rephidim. Such expressions, referring to this event, as that "rivers ran in the dry places," (Psa. cv. 41.) or that "He brought streams also out of the rock, and caused the water to run down like rivers," (Psa. lxxviii. 16,) surely implying something more than a mere gushing torrent that speedily dried up and disappeared. But still more expressive is Psa. cvii.: "He turneth the wilderness into a standing water, and dry ground into water-springs. And there He maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields and plant vineyards, which may yield fruits of increase." "I pause," we quote Mr. Forster, "to compare this description with the physical characteristics, and the actual circumstances, of the Wadi Firan. It is the *only spot* in the peninsula of Sinai where the water-springs run like ever-flowing rivers; it is the *only spot* in the peninsula of Sinai where an ancient city, or any city, exists, or ever did exist; it is the *only spot* in the peninsula of Sinai where corn ever did or could grow. In a word, all the conditions depicted in the Psalm are to be found in this, but not in any other region of that 'waste and howling wilderness.'"

There is nothing new in this. Dionysius, bishop of Alexandria, in the third century, takes the same view of the subject. The extract is given by Mr. Forster. The Mosaic history, too, demands a running stream. Before the miracle there was "no water for the people to drink;" many weeks afterwards there was water enough for Moses to cast into it the dust of what had been the golden calf; he "strewed it upon the water; and made the children of Israel to drink of it." And whence came this water? He tells them

years afterwards, when he reviewed their conduct all through the wilderness, "I cast the dust into the brook, that descended out of the mount."

TO BE CONTINUED.

A New-Year's Address.

The revolving seasons have brought again the beginning of a new year, while they have rolled the old one into the bosom of eternity. Seedtime and harvest, summer and winter, with all their varied blessings, have appeared in regular order, according to God's appointment and his ancient ordinance. Day and night, sunshine and shade, heat and cold, have regularly alternated for the benefit of man. God, the all-beneficent Father, and the bestower of every good and perfect gift, has caused his sun to shine on the evil and the good, and his rains to descend on the just and the unjust. Benefits temporal and spiritual; favors personal, social, and national; and mercies innumerable, have been conferred and received. Have we not all reason to exclaim with the royal Psalmist, "Bless the Lord, O my soul! and forget none of his benefits; who forgives all thine iniquities; who heals all thy diseases; who redeems thy life from destruction; who crowns thee with loving kindness and tender mercies; who satisfies thine advancing age with good; thy youth is renewed like the eagle's," Psa. ciii. 1-5.

The past year has written its own record, and all our actions, bad and good, have been faithfully inscribed on its pages. And pray what do we read there? Brethren, what says our consciousness? Have all our advantages been improved? All our mercies acknowledged and properly appreciated? Have we, as the Lord's stewards, been faithful to our trust? The manifold mercies of the Lord, even the light and knowledge of salvation, as revealed in the truth of the glad tidings have been particularly entrusted to us. We profess to have "the truth as it is in Jesus;" to be standard-bearers of the primitive faith and practice. Now, how do our works during the past correspond with these professions and responsibilities? Have we been more active, diligent and self-denying than those whom we esteem in error; or have we not rather manifested a cold and indifferent spirit? Has the work of the Lord cost us anything; in time, or labor, or money? and how much of each? Many questions of a similar import might be asked, but we leave these things to the great Heart-searcher and Rein-trier, who will reward every one as his work shall be. Let us adopt the language of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked

way in me, and lead me in the way everlasting," Psa. cxxxix. 23, 24. And as the past is gone and cannot be recalled or improved, "may the time past of our life suffice us to have wrought the will of the Gentiles;" and seeing that "the end of all things is near, let us be sober, and watch unto prayer," 1 Pet. iv. 3-7.

If then on a review of the past we do not find much to boast of,—either in our advancement in knowledge, piety, or usefulness, let us resolve on amendment. Let us seize the present opportunity not only to resolve, but also to execute, for this is our only time, and our true course of action.

"Time *past*, is fled—thou canst not it recall;
Time *is*, thou hast—employ the portion small;
Time *future*, is not—and may never be;
Time *present* is the only time for thee."

Reader! are you a christian? Then rejoice in your position and future prospects. You bear the name of the Anointed one. His name has been named upon you. You cannot rise any higher in the present state. The titles of earthly princes, kings, and emperors are far below the name of Christian. Hear the apostle John's estimate—"Beloved, now are we the sons of God, but it does not yet appear what we shall be; but this we know when he shall appear, we shall be like him, for we shall see him as he is. And every one who has this hope in him, purifies himself even as he is pure," 1 John iii. 2, 3. As you bear the name of Jesus Anointed, are you not bound also to have his character? Was *he* holy—righteous—merciful—benevolent? Such traits of character must be yours. Was *he* devotional—law-abiding—obedient? You must be so too. Was *he* kind—humble—faithful? You are exhorted to let the same mind be in you. He has left us an example that we should walk in his steps. Imitate him, then, in all these things, and you will find that a Christian is the highest style of man. You will be thus prepared for every good word and work, and ultimately for Messiah's associate kings and priests of the future age. As you have entered on a New year let it be spent truly and earnestly in the attainment of this likeness to Jesus. Let each day and week and month tell of some improvement; of some conquests over sin and the flesh; of some work done for God. Cherish the truth you have believed, live up to it, and spread it abroad earnestly and energetically. The truth belongs to you, and it is your business to disseminate it for the enlightenment of others. Then be up and doing. "The day is far spent, and the night is at hand." What you do, it is actually necessary to do quickly. The Lord, the Judge, is coming. The signs of his approach are crowding upon us. The prophetic peri-

ods, which point to the resurrection of the dead, the end of Gentile times, and the beginning of the great Sabbath Rest of the people of God, are fast nearing completion. How necessary and important, then, O Christian! that thou shouldest watch and pray, so that thou mayest be accounted worthy to stand before the Son of man.

Reader! perhaps you are not a Christian—have not yet decided for God and his Christ. If so, there is no time to be lost if you would secure the blessed salvation. Ponder well the truths of salvation presented to you from time to time in these pages, and compare them with the Holy Scriptures, which are able to make you wise unto salvation, through the faith which in Christ Jesus. Study the promises made to the fathers, and the covenant made with David. Read the prophets in connection with the same. Behold in Jesus the promised seed of Abraham, and son of David! Accept the redemption provided through his blood,—the means appointed for the covering of your sin; and then by a persevering course of well-doing endeavor to obtain the glory, honor, and immortality of the age to come. EDITOR.

A Word to Subscribers.

On receiving this number you will perceive that we enter on a New Volume, trusting to you for support. A prompt renewal of your subscription would much oblige, and assist in the publication. Even more than this is actually needed. An extra name, or names, with the subscription price for one year, from each present subscriber, would materially assist in sustaining and enhancing the value of the *Banner*. We have to meet with many discouragements, and in our opinion uncalled for criticisms. Some find fault with selections; others with the insertion of original articles, not suited to their taste; others again with the editor that he does not write enough himself, etc. etc. Perhaps all these objectors may have some reason to complain. But we never expect to suit every one. We endeavor to do our best in the circumstances in which we are placed. We are glad to be able to say that the complainers are *few*, and mostly those who choose to withdraw their support.

Will our readers try to do something for us? We are in a great measure dependent on you. The *Banner* is printed to be read—the more readers or subscribers, and the more good is likely to be accomplished. We will work as heretofore, and even try to do more to make our pages interesting and profitable; and for as little remuneration as any one can reasonably expect. Thus far no one can truthfully say that we have ever

received one cent during the past ten years, for our editorial labors; and barely enough to pay current expenses of printing; but in the same time we have lost hundreds of dollars in bad debts.

We feel obliged to contributors for their assistance, and for the general courteous manner in which they have conducted themselves towards those who have seen fit to differ with them. Let those who contribute to our pages, be always guided by a supreme reverence for the Word of God, a sincere desire to enlighten others, and a humble, gentle, and courteous manner, and we have no doubt that their articles will be generally well received, and calculated to do good.

EDITOR.

For the Gospel Banner.

Sundry Remarks of the Resurrection.

BRO. WILSON:—In the *Harbinger* of July 22nd, 1863, p. 135, I find an article, headed "Resurrection" in which the writer says, "That there will be a resurrection of the dead, both of the just and of the unjust is a truth acknowledged by all believers in the word of inspiration." Now I firmly believe the word of inspiration, and I do not acknowledge a resurrection of the unjust to belong to the word of inspiration, for these reasons; Those Pharisees who allowed it were not inspired, and further, the phrase "both of the just and unjust" in the text is marked as doubtful by Griesbach, and I think it must be clear to every well informed mind that it is an interpolation. It has been clearly proved that the Pharisees did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion. (See Buck's Theological Dictionary.) Professor Ripley in critical notes on John v. 25, takes the position that the Pharisees held and taught, that only the righteous would be raised, Maccabees vii. 1-61, also Prov. xxi. 16. As I intend to be as brief as possible, I shall not quote passages to prove the non-resurrection of the wicked in this place, but go on to notice what the writer further says. He says, "On this subject I see no cause for disagreement." Well, I do, we shall see before I get through. Again, he says, "I must say I am led to wonder, why a people professing to believe the sacred oracles to be the foundation of all our faith, and the only source from which the faith is derived, should be ever trying to make people believe this or that, or something else, which they have no testimony for in the word of God. This course is calculated to make the sceptic more sceptical, and create feuds and dissensions by a multitude of words without know-

ledge; according to the sacred Scriptures it is vain babbling." Now I agree with the writer here, and would say to him and others, who are teaching that there are two classes to have a resurrection, in all kindness, to stop teaching so, for it is vain babbling according to his own showing, as there is not one particle of evidence in the word of God for such a doctrine. He next says, "That there are but two classes mentioned in the Bible that will have a resurrection, then to him who believes the Bible it is two, no more nor less." Now the writer vetoes this, when he quotes Paul, 1 Cor. xv., he says Paul treats largely upon the resurrection of the one class, and *only one*, and all who quote his words in a manner by which to make him include more than one class certainly pervert the scriptures. "All" in the Bible means all to whom the language is addressed, no more, no less; but that the word "all," as used by Paul in 1 Cor. xv., includes all the human family is a most egregious error. We will quote the words of the Holy Spirit as spoken by Paul in verses 21-23, as rendered by the *Diaglott*. "For since through a man, there is death, through a man, also, there is a resurrection of the dead; for as by Adam all men die, so by the Anointed also, will all be restored to life. But each one in his own rank; Christ a first-fruit; afterwards, those who are Christ's at his appearing." He then says, "It must be apparent to all who have not a hobby to ride, that Paul in these remarks defines the word 'all,' as applied to those who are resurrected in the first rank, no more, no less." Now I cannot agree with this view for this reason, Paul includes both ranks in one class, or we cannot understand his language. Hear him, "But each one in his own rank, Christ a first fruit (here is the first rank) afterwards those who are Christ's at his coming," here is the second rank, or language has no meaning. But what the writer says in the next sentence overthrows the position taken by J. H. Thomas and others, and shows it to be false. He says, "Some are so extra benevolent that it seems reasonable and just, that all the heathen, infants, (he adds, why not idiots? and I may add all who have not the gospel and obeyed it,) should have a resurrection to be placed on trial or probation, and have the offer of eternal life. To such we would say it is not impossible, for this to be so; but it is very improbable for this reason, God has nowhere said so in his pure word, consequently we cannot believe it, because faith comes by hearing the testimony of God, and any man who labors to make men believe what God has not said, but what they think reasonable and just, does not preach God nor Christ Jesus tho

Lord." Here again I agree with the writer. Again he says, "we read blessed is he that hath part in the first resurrection, on such the second death has no power—they lived and reigned with Christ a thousand years;" "but the rest of the dead," &c., he ought to know is an interpolation, and I am astonished that he does not inform himself of it, then there would be no occasion for him to say, "no account of a third class to be on trial or probation, but no second class." But the writer overthrows the view J. H. Thomas takes of these passages. Again, he quotes Dan. xii. 2. Now let me say to the writer, and all others, whom it may concern, would they seek the translation by Bro. Hacking, which I have not the least doubt is the right translation, there would be no difficulty. It reads as follows: "And multitudes of sleepers in dust of ground shall awake, these to the life of the age, and those (the unawakened) to the contempt of the age." This so much relied upon as teaching a resurrection or awaking of all mankind, does not say all, but multitudes. Now there may be a multitude and not all this multitude awake to the life of the age; this is the first class. What is said of the second class? It does not say they are awakened, but leaves them unawakened to the contempt of the age, therefore no occasion to say, some for trial and probation. No, this doctrine is not true, or the angel forgot to give Daniel the information. I am astonished the brethren with so much light on other parts of Scripture, do not try to inform themselves on this subject.

The writer's reply to Mark Allen on the war question I admire very much. We ought to investigate every subject, proving all things, then hold fast that which is good. Now if the writer close his eyes upon the above translation, in all kindness I say it, he may as well close his eyes on all other translations, except King James'. I am a little acquainted with Bro. Hacking, and I do not believe he would give a wrong translation to the world. Therefore, we have as much right to use his translation as any other man's; if so, the passage does not teach a resurrection of the unjust, and the man who thinks it does has a hobby to ride, and he may ride him down into sheol, but he can never get him out.

The writer next calls attention to 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, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." He then adds, and they that have done neither good nor evil unto a resurrection of trial and proba-

tion. No, this doctrine is not true, or Jesus and the apostles failed to proclaim all that is reasonable and just according to the *ipsi dixit* of some. Now this addition is superfluous, not called for. Had the writer an understanding of the right exposition of John v. 28, 29, he would not use such language. If he, or any one else, will read with an understanding mind the exposition of this interesting passage of holy writ as given by Bro. Lyon in his tract on that passage, I am persuaded he will see it does not teach a resurrection of literal dead men, but a restoration of the children of Israel, a bringing them out of their political graves to their own land. Now let me exhort, as a lover of truth, all those who are misled by the fallacy of the wicked dead being raised to life in the 1000 years, to get Bro. Lyon's tracts on John v. 28, 29, the other an exposition of 1 Cor. xv. 22, then there will be no necessity to use such language as that of the writer of the article referred to. Hear him again, "that there will be children and gentiles on probation in the ago or kingdom to come is a glorious truth or doctrine taught in the living oracles of God, but that those children and gentiles will have a resurrection from the dead to enjoy such privileges is nowhere taught in the word of God." In this the writer and myself are perfectly agreed. If he were as consistent in all his sayings, there would be no cause of disagreement. But again, he says, "The first rank are raised to incorruptibility, the second rank to condemnation and death, no third rank taught in the Book." I admit there is no third rank taught in the Book, and I am also astonished that men of such abilities and good sense should teach the second rank are raised to condemnation, when Paul says, "they (the second rank,) are Christ's," and are to be raised at his coming, when this corruptible shall put on incorruptibility, and this mortal shall have put on immortality. Now, brethren, had we not better leave the matter where inspiration leaves it, and teach the word instead of our frail human opinions. Yours, in hope of the kingdom.

S. R. BRAIMIN.

Norwichville, C. W.

From the Israelite Indeed.

Jehovah is Coming from Sinai.

Dear BRO. LEDERER:—Will you have the kindness to indicate, by some remarks appended to this letter, whether the Hebrew will allow the proposed translation offered below? You are no doubt aware, that many who hold to the personal reign of Christ on the throne of David, etc., also believe that the Second Advent will be composed of two grand acts; 1st, A coming under the sixth

vial, designed for the removal of the saints before the last judgments are poured out. 2nd, A coming with all His saints, to execute judgment under the last vial. It is not my purpose now, to enter into a relation of the reasons assigned for such a belief, since many able men have given them in detail, in works accessible to all. Suffice it to say, that such is my faith. Between these two acts of the Advent, in all probability, a few years will intervene. All the explanations hitherto given of the place where Christ and His translated saints will be during this intermediate period, have been unsatisfactory to me. Some place Him "in the air," others in "a pavilion cloud," some "in heaven," whilst other leave the place indefinite. It seems to me, that the Scriptures give us a satisfactory solution, and one in perfect harmony with all parallel passages. My want of acquaintance, however, with the Hebrew, prevents my being positive; and hence I desire you to say how tenable my position is, according to the laws of the language.

The Bible evidently declares that Jesus, the Messiah, will pass that intervening period with His saints, on or at Mt. Sinai. At His open revelation, He is to appear on the Mt. of Olives (Zech. xiv. 4,) but He comes *from Mt. Sinai*. The first act is a coming "as a thief," etc., (concealed,) for the removal of the saints, preparatory to that final, open, astounding, majestic appearing of the great King. The saints are taken away to Mt. Sinai, and are there assigned their positions, and receive the instructions necessary for the ushering in of "the dispensation of the fulness of times," and the fulfilment of the covenant made with Abraham, Isaac and Jacob. After all the arrangements are perfected, and the period of "manifestation" has arrived, Christ, with the saints, leaves Mt. Sinai, and arrives at the Mt. of Olives, at the critical time mentioned in prophecy. That this order is indicated appears—among other passages—from the following. The only alteration from the common version is, the changing of two words added by the translators. Thus, in Psa. lxxviii., which evidently describes the period of Christ's Advent to judgment, and the blessed results that will follow, we read, verse 8; "The earth shook, the heavens also dropped at the presence of God; even Sinai itself is moved at the presence of God, the God of Israel." And verse 17: "The chariots of God are twenty thousand, even thousands of angels, the Lord is among them in Sinai in the holy place." If this rendering is correct, and the Psalm has, as is generally believed, a distinct reference to the future Advent, then the Messiah will not only appear on the Mt. of Olives, but also on Mt. Sinai. Now, at what period but

the one stated, can this presence of the Lord on Mt. Sinai be placed? To make this still more conclusive, we have to refer to Deut. xxxiii., which embraces the blessings pronounced on the several tribes, and which we know will only be fully realized in the future restoration of the Jews after the Advent of Christ, and we read, verse 2d: "*The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mt. Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them.*" This, I must believe, in view of the entire character of the chapter, and the remarkable correspondence of the passage with numerous predictions in relation to the Second Advent, is still future.

Allow me to add: taking for granted that such is the designed arrangement, where on earth could a place be selected, more suitable for the concealment of the saints, prior to the manifestation and the going forth against "the beast, and the kings of the earth and their armies," (Rev. xix. 19.) It is already a place highly distinguished, having enjoyed the presence of the Lord God; being honored by the giving of the law, and pronounced holy. It is, at the same time, a place so isolated, separated from all other countries, as to be well adapted for such a purpose. Mt. Sinai then is destined to witness another and sublime scene, when the King of Kings reveals Himself in royal splendor, with a multitude of the seed of Abraham gathered unto Him. Then our King will bring salvation, and all the children of Abraham will rejoice.

G. N. P.

In the very kind letter which is given above, we are requested to give the literal rendering of the verses alluded to, and which we now do with the best of our knowledge of the sacred tongue.

1. Deut. xxxiii. 2, "And he said: Jehovah is coming from Sinai, and rises unto them from Seir; He beams from Mt. Paran, and comes out from the myriads of saints, from His right hand the fire-statute unto them." (Italics are supplied.)

2. Psa. lxxviii. 17. (In the Hebrew Bible it is the 18th verse.) "The chariots of God are myriads, thousands of heavenly powers; God is in the midst of them; so Sinai among the holy mountains."

The 8th verse in the Psalm is literally translated in the letter.

The subject is of great importance, and worthy of the consideration of the earnest Bible student. We must confess, however, that we have not, as yet, paid due attention to the admissibility of these verses as Messianic passages, though—as the writer correctly remarks—that in Deut. admits, or rather, demands, the rendering of it in the

present tense. We shall study the subject, as soon as our time will permit. We wonder, however, that the author makes no allusion to Judges v. 4, 5; and particularly to Habakkuk iii. 3, and Isaiah xliii. 1-7.

ED. I. I.

For the Gospel Banner.

Ifs and Ands.

BRO. WILSON:—Pleased should I be to direct to the office of the *Crisis* what I am about to write, did I feel a confidence that my pains and postage would not be in vain.

A contributor to that sheet of Nov. 10, 1863, (and there are good things in that No.) in a short article, headed, "A crack in the 'Nut'; or another nut for theology to crack." Let me first say to H. F. C., you emphasize on the expression *forever and ever*, as though *eternity* was necessarily implied by the term. If that be so, what have you to say against eternal torment? Look at Rev. xiv. 11; xx. 10. I suppose you don't believe in eternal torment—but I may be wrong. So much by the way.

Believing the Scriptures, far be it from me to deny Luke i. 33 or *any* scripture. And, my friend, will you dare believe, spite of all plausibility, of all cherished associations, of all sacrifice, that Jesus came not to *destroy* the prophets? Matt. v. 17. And, that the true church is built on the foundation of the apostles and *prophets*, &c? Eph. ii. 20. And moreover, that the mystery of God should be finished, as he hath declared to his servants the *prophets*? Rev. x. 7. Ponder these declarations, and ask yourself, how can there be *conditional* prophecy? The truth cuts, and let it do its work. It quenches many a flame kindled by fleshly excitement, and let such be quenched. It opens the ear so that *hollowness* in sound is detected, and *fuss* passes not current as gospel. Now to the point. The kingdom *will* exist eternally; and though Jesus delivers it up to the Father, it still is, notwithstanding the Son is subject to the Father. But why let the thousand years' reign of the saints with Christ, which period *will* have an end, be left in your communication to hang upon any uncertain or disputed definition of the verb *reign*? Do you hold that the thousand years of Rev. xx, are future? I judge you do. Can you then find anything declarative of the burning up of the globe, or of the total destruction of all mortal mankind, before the prophecy of the thousand years' reign is given in the Apocalypse? Now, my friend, who are destroyed before the thousand years? Will you look over Rev. xix? Can any just principle of logic lead you to infer that every man, woman, and child, in mortal flesh are cut off? Are they not the armies? I

admit there is a vast destruction—but nations are left. The chosen of God to rule over men (see 2 Sam. xxiii,) must be just, &c. When the Anointed comes to reign, his brethren, the saints, reign with him; they are one. They are not *ruled* but *rulers*—and with the Lord then over MEN. H. F. C., I know not who you are. I don't approve of important Bible questions being compared to "nuts," &c. But if you are disposed and seeking for the truth, don't you see that to raise questions against the rulership of saints with Christ over nations of men, is trilling with that book, concerning which a curse is pronounced on such as add to or take from it? May your eyes and heart be opened to receive what is offered—the Word of God, unmixed, unviolated. Those who are wise in this are wise for themselves. The testimony costs us something in this life—but the testimony enriches for the glorious future.

H. HEYES.

Wallingford, Conn., Dec., 1863.

Psalms.

A large portion of the sublime productions, commonly called the Psalms of David, and in the Hebrew the Book of Hymns, or Praises of the Lord, were composed by David, who from the devotional spirit, and deep and affecting piety which breathes through those holy songs, is justly styled the sweet Psalmist of Israel. The remaining portion of the Psalms were written by Moses, Asaph, Jeduthin, and other inspired prophets, some of whom lived before, and others after the time of David.

These productions were probably collected by Ezra, and placed by him in the order in which they now stand.

The Psalms, which were composed by David, while suffering from the unjust persecutions of Saul and other adversaries, are twenty in number; * and those written by the afflicted King of Israel, during the unnatural rebellion of his son Absalom, amount to six. †

David is also supposed to have written the xxx. the lxxii. and the lxxviii. cx. and many others.

That the authors of these singularly beautiful compositions were divinely inspired no one will doubt, who recollects the remarkable prophecies which are scattered through this book, which is frequently cited in scripture, where also several of the persons who are believed to have assisted in the composition of the work are called Seers, and are acknow-

* Psalms vii. xi. xvi. xvii. xviii. xxii. xxxi. xxxiv. xxxv. lii. liv. lvii. lviii. lix. lxiv. cix. cxl. cxli. cxlii.

† Psalms iii. xlii. xliiii. lv. lxxi. lxxxiv.

ledged to have been endowed with the spirit of prophecy.

Moses may be considered as the first composer of sacred hymns; this species of composition was carried to a high degree of excellence by succeeding prophets; but, beautiful as were many of these divine songs, they were excelled by the exalted strains of the prophet-king, where, in language adapted to the grandeur and magnificence of his theme, the inspired monarch expresses the whole scheme of man's redemption, the passion, the resurrection, and the ascension of the Son of God. The personal sufferings of Christ are minutely described, with all the attendant circumstances of mockery and horror, and the history of the Savior shadowed forth with a precision which does not leave untold the "parting of his garments," or the "casting lots for his vesture."

It is generally supposed that the hymn which our Savior sung at the last supper with his disciples, was that portion of the Psalms contained between the cxiii. and the cxviii., including the last mentioned. This was usually sung by the Jews at the celebration of the Passover, and was called by them the great Hallel, or Hymn. But this book acquires a still higher degree of veneration from the Christian believer, when he recollects that the complaint of the royal Psalmist were the last words spoken on the cross by an expiring Savior. "Surely no tongue of man or angel can convey an higher idea of any book, and of their felicity who use it aright." *Hammond.*

For the Gospel Banner.

Beware of Perversions.

The subtlety and perversity of the human mind may invent, *do invent*, numberless plausibilities. But no ingenuity can make common sense people believe that twice two make only three, or more than four. Plain declarations of *Yahweh's* word show there is a future for the wicked: not everlasting life indeed: but a judgment to come. Some people get hold of a notion; they are pleased with it; and against reason and positive, direct, evidence shut their eyes: they talk, they emphasize, they strain: and perhaps in an extremity cry out, *interpolation!* Suspicious, indeed, is that doctrine, the advocate whereof uses the word, "interpolation." Is Mark viii. 38 (open your bible and read it) an interpolation? Where must be the individual of whom the Anointed shall be ashamed, according to the teachings of some who (I speak for myself here) are deceitfully handling the word of Yahweh? Why, according to you, there will not be a person of that generation over again in existence! And here is but a little of the overwhelming

evidence against you. Gospel believer! let no art, no craft, no earnestness, no influence, seduce you! Error may storm away, multiply words: and if you give way to its insinuations, will ruin you! Truth is direct: truth is SAFE! Let none rob you of it.

A friend lends me the *Crisis* paper. I see its contributors are taking strong ground against the non-resurrection of the unjust dogma. Glad to see it. May they yet see their errors in ignoring prophetic truth—repent—believe and obey the Gospel!

Wallingford, Conn.

H. HEYES.

Valley of Jehoshaphat.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat."—Joel, iii. 12.

The valley of Jehoshaphat, which lies between the Mount of Olives and the hills, on which Jerusalem is built, is still used as a burial-place by the modern Jews, as it was by their ancestors. It is, generally speaking, a rocky flat, with a few patches of earth here and there, about half a mile in breadth from the Kedron to the foot of Mount Olivet, and nearly or the same length from Siloa to the garden of Gethsemane. It is filled with tombs everywhere dug in the rock, some of them large, indicating the superior condition of their ancient possessors, but the greater part are small and of the ordinary size.

Many of the stones are covered with Hebrew inscriptions; and to the learned in Rabbinical lore, this ancient grave-yard would furnish an interesting field for investigation. The Jews have a tradition, evidently founded on taking literally the passage in Joel iii. 12, that this narrow valley will be the scene of the final Judgment.

For the Gospel Banner.

Saints' New Year's Song.

Departed year! no more shall we
Know eighteen hundred sixty-three.
O year of marvels, joys and pain!
We would not have thee back again.

Welcome the new born sixty-four!
We know not what thou hast in store:
But what of ill can us betide
While we in Jesus' love abide?

Soul! overcome distracting care!
Be watchful, trusting, bent on prayer!
In honest labor do thy best;
And with the Master leave the rest.

Should fierce temptation come on thee,
In darkest moment steadfast be!
Yield not to Satan's wiles a mite,
To death, if need be, sound for right.

So let us live each day, each hour;
Confiding in Almighty power.
Shall Jesus in thy round appear?
Oh! happy then the new-born year!

H. HEYES.

Wallingford, Conn.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

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

B. WILSON, Ed.]

GENEVA, KANE CO., ILL., JANUARY 15, 1864.

[VOL. X. No. 2.

Forster's Sinai Photographed.

CONCLUDED.

We trust our readers are now prepared to receive with candor Mr. Forster's evidence on the subject of the inscriptions; assisted as they are, or may be on reference to his volume, by the photographed fac-similes of the inscriptions and monuments themselves. "Moses was learned in all the wisdom of the Egyptians." He was therefore no stranger either to their hieroglyphical or their alphabet-written language, nor yet to their wonderful acquirements in every branch of art or science; and in each of these they excelled all the nations under heaven. It was remarked in one of our popular books of chemistry fifty years ago, that Moses must have been expert in practical chemistry, or he could not possibly have reduced the golden calf to powder; and the works of Bezaleel and Aholiab, men "inspired by the Spirit of God," we may venture to maintain, were probably in no degree inferior to those of Phidias, or any other master of Grecian art. We are prepared, then, to expect that the inscriptions should be in various characters, and that the sculptures, if any should be met with, were of a masterly description; and all this we find to be the fact. Of the sculptures since we mean to say but little, we shall speak first. There are two, photographed, before us, which every man of taste will feel to be surpassing beauty. There is one of an ostrich, which looks, as Mr. Forster says, as if it would fly out of the rock. It is especially remarkable for the total contrast it presents to the hard, conventional Egyptian style. Very near to it are tablets in the conventional style of Egypt; hieroglyphics, hard, stiff, and dry; yet the living figure is there too, showing that, while they employed the conventional Egyptian style for the purpose of language, they had the high power at their command of representing life and nature, which the Egyptians do not seem to have possessed. It must be added, that in the monuments of ancient Egypt the

ostrich occurs in mere miniature outline as a hieroglyphic character, not singly, but in interlinked groups of three or four birds, uniformly running, as the emblem of speed. In this instance it is fifty times the size of any other hieroglyphic, and stands forth beside them like a colossus. Another sculpture of great beauty is that of a little child kneeling devoutly, obviously in the act of prayer. Mr. Forster has given us two photographic drawings made by different artists, from casts which are now in the British Museum. They are precisely in the attitude of Sir Joshua Reynolds's celebrated infant Samuel. The drawing of one of them taken from a cast by Colonel McDonnell, is by Mr. Hawkins, and on it Mr. Forster observes, "Mr. Hawkins's beautiful drawing will point out this figure to the reader, whose eyes must be very different from his or mine, if they fail to recognize in it the inspired art of Bezaleel and Aholiab, or one of their wise coadjutors." The written inscriptions are in the ancient Hebrew character, but the language is ancient Arabic; the Arabic tongue in Hebrew letters. The Arabic is allowed by the greatest scholars to be a language of primeval antiquity, older than the Hebrew itself. Bishop Walton, the learned editor of the first polyglott ever published in England, maintained this opinion more than two centuries ago. For nearly three thousand years, he says, after the division of tongues, it existed pure and unmixed within the boundaries of Arabia. We owe the discovery of this pure old Arabic to newly discovered records, at Yemen and on the coasts of southern Arabia, and to the sagacity and unwearied zeal of Mr. Forster. Through what toils he passed in working out his great problem, and how severely he has had it tried, the reader will learn on reference to his former works, and to the volume which is now before us. It is sufficient for our present purpose if we say in general, that it has been tested by several of our great Oriental scholars, who bring out precisely the same sense from the same in-

scriptions, when reading it, as ancient Arabic in ancient Hebrew letters; while neither he nor they, nor, we believe, any of his opponents, have been able to make any tolerably consistent sense or meaning out of the inscriptions on any other assumption. We make a selection of a few, a very few, translations; for the whole number now made public amounts to no less than seven hundred, brought home by Mr. Lottin de Laval, and published in two volumes, the latter in 1856, by the French government. And all of these have been moulded, not merely copied or photographed.

We will take them in the order of the Israelites' march. We cannot specify all the spots at which they were discovered, or the circumstances which led to the discovery of each. We cannot compress the substance of a folio into a short review.

First, we have inscriptions found, where we should expect to find them, in one or more of the Sinai Wadys, or valleys, leading up into the country from the sea-shore. From twenty-five inscriptions, of all of which fac-similes are given, we select the following translations, which, like the originals, are metrical, and we give Mr. Forster's numbers:—

No. I.

"The wind blowing, the sea dividing into parts,
they pass over."

III.

"The sea enters by night the People,
The sea and the waves roaring."

V.

"The waters permitted and dismissed to flow upon
the astonished men,
Burst, rushing unawares, congregated from all
quarters,
Banded together to slay treacherously, lifted up
with pride."

VIII.

"Weep for their dead the enemies. The virgins
wailing.
The sea pouring down overwhelmed them."

XI.

"Weep floods of tears, the tender virgins filled
with fear and grief,
Returning the disparted waters
Cover them."

The next we copy will remind the reader of the sublime passage, Isaiah lxiii. 14, where the descent of Israel into the Red Sea is compared by the prophet to a terrified horse going down into a deep hollow.

XII.

"The people pass quickly over thro' terror like a
horse,
The soft wet mud at the bottom of the sea."

The figure of a man leading a horse is one of the most marked of the Sinai hieroglyphics. The terror of the Israelites as they en-

tered the sea is often mentioned. In Nos. XIII. and XIV. it is repeated in almost the same words. We give them both:—

XIII.

"Propelled into the sea the Tribes are filled with
The People fear stricken fugitives." [terror.]

XIV.

"The People terror-stricken passes over running
in haste through the open gulf."

The next that we shall quote is remarkable for ascribing the miracle to the hand of Moses:—

X.

"Divideth asunder the Leader the sea. Its waves
roaring;
Enter and pass through the midst of the water the
People."

XXI.

"The People departeth fugitive, a mighty army
submersed in the deep sea.
Sole way of escape for the congregated People."

And lastly, No. XXIII.

"Fleeth the People, descend into the deep the
Enter the waters the People. [Tribes.]
The People enter and penetrate through the midst.
The People are filled with stupor and mental per-
turbation,
Jehovah although their keeper and companion."

It may perhaps appear to some a suspicious circumstance, that amongst the inscriptions photographed and translated by Mr. Forster, there are few which refer directly to the giving of the Law, and to the awful scene when the Lord descended upon the mount. To us the omission seems rather a proof in favor of the genuineness of the inscriptions. The tables of the Law were too sacred to be copied on the rocks. The awful scene upon Sinai, when the mountain trembled at the presence of Jehovah, is indeed attested, if Serbal be the true Sinai, not by inscriptions engraven by art or man's device, but in a manner infinitely more worthy of the Majesty of the great Jehovah: "The mountain flowed down at his presence; and the valley beneath, filled with huge fragments torn by a mighty convulsion from its sides, still attests the stupendous miracle." Mr. Forster is of this opinion, and he strengthens it with the remark which, correct, is not a little confirmatory, that the other or monkish Sinai, including its many peaks, shows no traces of any such convulsion. We offer this, however, as a conjecture, and not without hesitation; for seven hundred inscriptions, many of which are still undeciphered, it is possible that some may describe the giving of the Law as clearly, as others relate the cleaving asunder the sea, or the events which befel the chosen people in the wilderness. And there is one which, beyond all doubt, refers to this awful transaction. It is No. XVIII:—

"The Hebrews terrifies, astonishes the Law. Moses praises and magnifies God."

We proceed to transcribe a few inscriptions taken promiscuously. One thing the reader cannot fail to remark; and we beg for a moment to urge it, especially if he be a "doubter" upon his serious attention. The inscriptions refer, almost without exception, to the transgressions of the people. Now all we ask at present is this, and we think the request a modest one: to be shown in the records of any other nation, still more in its public monuments, the emblazoned history, not of its military virtues, not of its glories and conquests, not of its magnificence and power, but chiefly of its national vices, of its rebellion and apostacy, and of their awful chastisements. We have this in the Bible. Where in any other book? We have it graven on the rocks on Sinai. Why not in the Egyptian records sculptured on almost every stone amongst the ruins of their idol-temples? Why not on the tablets disintombed from the palaces of Nineveh? Is there not the hand of God in this?

Kibroth Hattaavah, "the graves of lust," Mr. Forster identifies with the mountain of Sarbut; and here, unquestionably, a multitude of graves exist. A plan of the mountain cemetery, drawn by Niebuhr, is given in the volume. Here too, and in the neighborhood, are still to be seen vast flights of the Hebrew Slav, the Sinaitic Nuham, misrendered quails; in fact, a kind of crane-like goose, three feet in height; an important discovery, inasmuch as it clears up the difficult text, Numbers xi. 31, where it appears as if the birds lay two cubits on the ground, whereas two "cubits high on the face of the earth" referred neither to the depth to which they lay upon it, nor to the height at which they flew above it, but simply to the height of the birds themselves, namely, "two cubits," or three feet. But let us listen to the voice of the rocks at Kibroth Hattaavah; we still give the numbers of the inscriptions for the sake of reference, omitting, of course, many more than we insert:—

No. XXVII.

"The People evil-minded stricken with pleurisy eating and drinking,
Cast into the pit of destruction the tomb.
The People and Slavs cause inwardly to corrupt.
Fed on them for a whole month, full to satiety
their bodies inwardly corrupted."

XXVIII.

"The People given drink to satiety, mangling it
strip the flesh from the bone,
Congregate they swill.
Replete with food obstreperous they cram surfeited,
vomit clamoring
The People, drinking water to repletion.
Weeping for their dead cry aloud with downcast
eyes The tribes (or The Hebrews;) mourns
the dove devoured by grief.

(Apostacy from the faith (conducts to) the tomb,
The ass kicketh hungering,
The tempted men brought to destruction perish."

XXIX.

"The People the Tribes (or the Hebrews) opposeth
themselves.
Evil-minded the People apostatize from the faith.
The mixed multitude before the Tabernacle commit
adultery.
Murmuring men of depraved mind."

XXXIV.

"Devouring flesh ravenously, drinking wine
greedily,
Dancing shouting
They play."

This short inscription, mainly in pure Hebrew characters, is in perfect harmony with the Scriptural account of the conduct of the people, Exod. xxxii. 6, repeated by St. Paul, 1 Cor. x. 7:—

"As it is written;
The People sat down to eat and to drink,
And rose up to play."

XXXV.

"The People at Marah thirsteth.
Greedy lust after flesh the People by the welling
fountain."

XXXIX.

"The People wending on their way drink, drinking
with prone mouth, gives them to drink
again and again Jehovah."

We close our quotations with a few inscriptions in which proper names are prominent, particularly those of Moses and his sister Miriam:—

XLVI.

"Clamor vociferously the People.
The People Moses anger,
Swerving from the right way for water thirsting
insatiably.
Out of the stony rock gently flows the water
gushing:
Out of the rock the murmur of copious waters:
out of the hard stone a springing well.
Braying like wild asses,
Swallow down enormously and greedily the Hebrews.
Greedy of food like infants, they plunge into sin
against Jehovah."

It has been made a question lately, whether the meekness of Moses would have been mentioned in Holy Scripture, at least if Moses himself wrote the Pentateuch. Who inscribed the rock with these words, connecting the meekest of men with one of the grandest of miracles?

XLVII.

"The congregation at Kadesh—
Smiling the rock, like a great river depart passing
forth the waters.
Moses their shepherd, a meek and lowly man, to the
thirsty gives water to drink."

This inscription, containing a full and clear record of the miracle at Meribah, is one of the most perfect to be met with at Sinai. The characters are, nearly all, our present Hebrew characters.

Here are two in which Miriam "the prophetess" is handed down to posterity. But in what disgraceful colors, and yet how true to Scripture!

XLVIII.

THE TRIBES, PROPHETESS OF LYING LIPS AND A DECEITFUL TONGUE,

Causes to conspire inflamed against the pillar and prince of the people.

Convoked for tumult perverted full of strife,
The People, the meek and generous man revile,
The blessed of God they load with reproaches."

Never was commentary so perfect; the 12th of Numbers is explained. The meekness of Moses and the false accusations of his own sister, are both of them graven on the stone and written in the book. But the inscription supplies what the sacred record does not expressly mention, namely, the natural effect of Miriam's jealousy and slanders; they inflamed the multitude to revile the blessed man of God. Here punishment stands also upon record in the following apparently imperfect tablet:—

"MARIAM, the sister of Moses and Aaron.
leprosy.
punished.
Mariam (with) leprosy punished."

The inscription is copied from a German collection by La Borde; Mr. Forster shows that Miriam, not Mariam, would be more correct.

We have mentioned a remarkable cutting of an ostrich chiselled in the rock in strong relief. It stands at the head of a triple tablet, bearing a threefold inscription, which Mr. Forster pronounces to be the most splendid hieroglyphic at Sinai; the ostrich he supposes to be the representative or symbol of Israel, and the inscription he regards as of similar importance with the Rosetta stone in fixing the meaning of the other inscriptions. But all this we leave. Our duty, we conceive, is rather to indicate the sources of hidden wealth, than to rifle the mines; and the extracts we have made are sufficient to show what the reader may expect, even if not conversant with Eastern letters and languages, from the study of this remarkable volume.

It seems to us, through the good providence of God, to have been presented to the world at a period the most opportune. The flood-gates of infidelity are opened anew; all the old objections to the truth of Scripture re-appear, and new ones are produced. Those who should be the guardians of the truth, and are sworn to its defence, betray their trust. Some shrink back and make a cowardly compromise, and others meanly and basely take an open part with the enemies of revealed religion. At such a crisis a new class of evidence appears; how will they treat it? It cannot be answered with supercilious sneers; it cannot be passed by in

silent contempt; it cannot now even be hinted or surmised that the inscriptions are falsely copied, or that some of them do not really exist. Photography cannot be made to lie; the sun in the heavens will not lend his beams to illuminate and engross a forgery. What, then, is to be done?

Since Mr. Forster's previous work upon the subject, every resource has been tried, and it seems to us that every resource has failed. It has been said that the early Christians of the East knew nothing of these inscriptions, although they frequently traversed the wilderness of Sinai. It is proved, upon the contrary, by quotations from their writings—which may be found, without farther search, in this volume—that the Eastern fathers knew of the inscriptions, and ascribed them undoubtingly to Moses and the Israelites. It is asserted that they were the work of Christian pilgrims of a later age; but no band of Christian pilgrims are known to have dwelt in these deserts, or indeed to have crossed them. The argument chiefly rests upon the frequent recurrence of the cross amongst the inscribed characters. Hence it is inferred, those characters were chiselled out by a Christian hand. But those crosses, upon examination, are not numerous; and if they were, they are found on the Rosetta stone. This formidable symbol, let the reader know, is the Arabic letter tau; its shape is exactly that of the crucifix, worn as an ornament suspended round the throat by a chain passed through a ring at the top. Sometimes the cross is inverted, and the ring is then at the bottom. But the argument is worthless, and it is mentioned only to show the disingenuous shifts of those who advance it. Mr. Forster has counted up these crosses in the seven hundred Sinitic inscriptions, and they amount to about twenty; he has counted them on the Rosetta stone, and there are no fewer than seventy. It is maintained again, that Egyptian miners have, in ages past, dwelt amongst these rocks and chiselled those inscriptions. But if so where are the traces of the mines, or where are the indications, in the Sinai range, of metallic strata; or where the Pactolus of the desert, bearing its auriferous deposits to the sea? Besides, the hieroglyphics have not one pagan symbol amongst them; not one Isis or Osiris, or sacred cat, or sacred crocodile; but they have many symbols never found in Egyptian mummies, tombs, or temples. We wait to see what farther answers can be given to these wonderful discoveries. What theory can be framed to set them aside, and conceal the evidence they give to the truth of Moses and of God? Yet we are not sanguine of any immediate results. Mr. Forster remarks, that "there always exists a class of

minds to whom the plain and simple is distasteful; who have no pleasure in ordinary proofs or unentangled deductions. Give these men what kind or amount of evidence you may, they are certain to demand other and more." And Paley has cautioned us not to expect even the serious consideration of new truths from men of the highest class of mind, whose infirmity it is too often to despise the discoveries of other men, and to pass them by unexamined, with a sort of presumptuous disdain. Yet truth never fails to triumph at last, least of all the truth of God; and if these investigations among the rocks of the wilderness through which Jehovah once led his people do not silence the array of infidels just now so loud in their clamors, they will give courage to many a Christian heart, and lay anew in some those foundations of perfect confidence in the veracity of Moses, and the truth of Scripture, which ought never to have been disturbed.

From the Millennial Harbinger.

The Numbers in Daniel.

BRO. NEWMAN: I notice in a late issue an answer by H. L. Hastings, to a question propounded by E. S. W., concerning the numbers of Daniel viii and ix, on which, with your permission, I would offer a few remarks. But as some one has written a very good reply to his objections respecting the year-day system, I shall confine myself chiefly to the question of the 2300 days and seventy weeks of Daniel viii. 14, and ix. 24; remarking there is certainly no evidence that the 70 weeks of the ninth chapter give any clue to the commencement of the vision recorded in the eighth. It has been taken for granted that these 70 sevens cut out, or rather cut up, which were to begin with a certain event specified, as the going forth of the command to restore and build up Jerusalem, gives us the starting point of the vision of the ram, the goat, and the little horn, consequently 1810 years from the termination of the 490, the sanctuary should have been cleansed, and the indignation have terminated. Well, such ought to have been the case if the assumption referred to had been the truth; but we see not yet anything approaching to such a desideratum. The sanctuary is yet polluted by the feet of the Turk, and the host is still scattered to the four winds, and the indignation has not yet ceased in the destruction of the enemies of God's people. Yet it is now about 2397 years since the vision commenced on its course. The Medo-Persian ram, the Grecian goat, and the little horn of fierce countenance have all succeeded each other in regular order. But the horn is still making war and prevailing against the saints of the Most High, his craft

is yet prospering, and is he not yet broken without hand; yet the course of the vision requires that the sanctuary shall be cleansed, the indignation to be ended, the opposing power to be broken. 2300 years have long since expired, and the vision is still current. How is this accounted for? Many have tried to account for the apparent failure of the vision, but none have ever done so satisfactorily, either to themselves or any one else, and I apprehend never can, with the 2300 years for the measuring line: it is too short at both ends. Stretch it as we may, it will never reach from one terminus to the other, for we must bear in mind that the question that was propounded was, "How long shall be the vision?" The vision comprehended three great monarchies, the whole of them. Not a part of the first and a part of the last, but from the time that the ram possessed two horns—these two horns being Cyrus and Darius, the two kings of Media-Persia, it must begin during the lifetime of Darius. But Darius only lived two years after they came into possession of the Babylonian Empire, we must therefore date the commencement of the vision as far back as B. C. 536, or else have no vision of the ram with two horns. But if we leave out this clearly defined starting point, we have no other given, and we may close the book as far as the time is concerned, for no one can tell where to begin.

If the 70 sevens of Dan. ix, don't furnish a clue to the beginning of the vision, and they certainly do not, the 9th chapter defines the starting-point for the 70 weeks, but not of the entire vision. It is mere assumption to assert that it does. The Hebrew word "*nichtach*" and its equivalent Greek word "*sunctmethcesan*" means to cut up into portions, viz: into three parts of 7, 62 and 1, the one divided again into halves, or 7 sevens, 62 sevens, and 1 seven, or two, three and a half. The only connection the 70 weeks has with the vision seems to be included *within* the time allotted for the accomplishment of the great events therein specified, but give us no clue to the commencement of the vision, for the simple season that Daniel did not need it,—neither do we. If we begin at the beginning of the vision, and use that measuring line which has been preserved for us by the Jewish Rabbis, who translated from the original documents, probably in Daniel's own hand-writing, more than 2000 years ago, or about 250 years subsequent to the conquering of Belshazzar by Cyrus, and commencement of the Medo-Persian dynasty. The 70 Jewish Rabbis, who living so near Daniel's time, with the original manuscripts in their hands, written in their own native tongue, one would think they could scarcely make so

important a mistake in as simple number as one hundred years, and the whole seventy looking on. It is much more reasonable to suppose that some subsequent transcriber might have committed the blunder of writing 2300 for 2400, than they should have made a mistranslation of the Hebrew. However, such is the case. They, that is the 70 Rabbis, have translated the number thus, *Eos Hesperas kai proi hesncrai dishillai kai tetra-kosiai, kai katharis thesietai to agion*, until evening and morning days two thousand and four hundred, then shall the sanctuary be purged.

The question to which the above is the answer reads as follows: "How long shall the vision stand, taking away the daily sacrifice, giving up to abominations of desolation and trampling under foot the sanctuary and the power?" The answer is, until 2400 evening morning days. Now, can any one seriously imagine that 2400 literal days can cover all this ground occupied by three successive universal monarchies, Medo-Persia, Greece, and Rome. Surely, no one possessing a grain of common sense could entertain such an absurd idea. Yet, preposterous as it appears, there are some vigorous writers extant who would fain have us believe that the vision is less than seven years in extent.

In view of the many difficulties attending the literal 24 hour-day measurement of the length of the vision, we are necessarily shut up to the conclusion that these evening-morning days are symbolic representatives of so many years. More especially as days are divinely appointed symbols for years expressed in plain terms elsewhere, to say nothing of the well known fact that the 70 sevens cut out from the vision were fulfilled in years. This question settled, the next is, which of the two measuring lines shall we take—the 2300, or 2400? Aside from the fact of the shorter one having already run out, the weight of evidence I think can be shown to be very much in favor of the Septuagint translation; but as it would occupy too much space to go into all the proofs, I shall for the present confine myself to the following summary:

1st. That a prophetic day represents a year.

2nd. That these years cover the entire length of the vision.

3rd. That the vision begins with the conquest of Babylon by Darius and Cyrus, the kings of Media and Persia, about the year B. C. 536.*

4th. That the vision terminates with the cleansing of the sanctuary, the breaking

* B. C. 536 is only 535 whole years; so 1866 only makes the cardinal number 1865, added together makes 2400.

without hand of the last Gentile power, and establishment of the Kingdom of God.

5th. That as it is now about 2397 years since the vision commenced, three years more is requisite to fill up the number given for Gentile rule, ending about the year 1866-7.

W. H. HACKING.

Listowell, C. W.

We have cheerfully inserted the above article at bro. Hacking's request; but that he and our readers may see what others say about it, we append an extract from a critique on said article, which we find in the *Advent Review* of Dec. 29th, which we think is worthy of attention. EDITOR.

The latest effort to "prolong the days" that has come under our notice, is the claim put forth by W. H. Hacking, in the *Millennial Harbinger* of December 16, 1863, that it should read 2400 days instead of 2300 days. Concerning the commencement of this period he says: "We must therefore date the commencement of the vision as far back as B. C. 536, or else have no vision of the ram with two horns." Another little piece of numerical legerdemain is visible in his efforts to make the period, with this starting point, extend to 1866, thus: "B. C. 536 is only 535 whole years; so 1866 only makes the cardinal number 1865, added together make 2400."

This speaks for itself. As to his commencement, however, we inquire, Does not the ram with two horns represent the Medo-Persian empire during its whole existence? The horns do not represent Cyrus and Darius personally, but the two elements of the nation, Medes and Persians. Hence there is no cause for going back to the first, second or third year of the existence of that empire for the commencement of the prophetic period which covers this field of vision; and, indeed, the prophet guards us against this misapprehension, by introducing the ram in the height of his power, and pushing his conquest westward, northward, and southward.

But we wish to inquire more especially concerning the reading of 2400 instead of 2300 days. He offers no other authority for this than the Septuagint. That the Septuagint reads thus, we do not deny. But, to say nothing of his unfortunate attempt at quoting the Greek, in which, in a quotation of twelve words, there are no less than seven glaring errors, we are prepared to show that this reading is simply a misprint which has crept into the common edition of the Septuagint in this country. The Septuagint is a translation from the original Hebrew into Greek. Our common English version is a translation from the same Hebrew into English. One translation reads 2400, the other 2300. It will be at once seen that this dif-

ference in the translations can be authoritatively settled by simply appealing to the original from which they were both taken; and it is a fact that *all* the Hebrew manuscripts read 2300, not 2400. This is alone sufficient to convict the Septuagint of error here. But we have still more definite testimony. The whole question is well set forth in the following from Litch's Prophetic Exposition, vol. i. pp. 115, 116:

It has been sometimes urged, as a reason why we cannot depend on the calculation of this period, that there are various readings, and it is uncertain which is the correct one. The reading of all the Hebrew manuscripts is 2300. The Septuagint, or Greek version, is 2400. The Latin of Jerome, 2200.

The Hebrew copies being the oldest, and all the copies agreeing in the reading, it is but a reasonable conclusion that it is the correct reading. As for the reading of Jerome, there are few who place any confidence in it. On the Septuagint, I beg leave to introduce the following extract from "Begg's Connected View," p. 3:

"It is in mercy to His people, although it will end to the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examiner of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (p. 476.) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon the misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read, with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it has crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal *standard* editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunninghame, Esq., of Lainshaw.'"

Thus, in addition to the fact that all the Hebrew manuscripts read 2300, we have the

still more decisive fact that the very manuscript in the Vatican from which the common edition of the Septuagint was printed, reads 2300 instead of 2400, as printed in that edition. Hence that reading is a mere typographical error, a misprint; and on this foundation our friend would fain erect a theory. We cannot, therefore, allow him the benefit of that extra hundred years, with which he would be glad to stretch out the 2300 years.

For the Gospel Banner.

Report of the Fourteenth Semi-Annual Conference of Brethren of the One Faith.
Convened at Geneva, Ill., Dec. 27th and 28th, 1863.

At 10 $\frac{1}{2}$ o'clock A. M., on Lord's day, December 27th, 1863, some sixty-five of the brethren of the One Faith once delivered to the Saints, from the Congregations assembling at Chicago, West and South Northfield, Cook Co., Manchester, Boone Co., Dixon and Melugin's Grove, Lee Co., Rockford, Winnebago Co., Elgin, Aurora, and Geneva, Kane Co., assembled at the Meeting House of the brethren at Geneva, and attended to the "all things" commanded by the apostles—the breaking of bread, the prayers, the fellowship, and praise. At 12 $\frac{1}{2}$ o'clock the meeting for worship closed.

At 2 o'clock P. M., the brethren re-assembled, and organized the conference for business, by choosing bro. E. W. Vining, Elgin, Chairman.

According to appointment of the last Conference, bro. R. Appleyard of South Northfield introduced the first subject, selected for discussion at the present time, viz: "Is not every individual member of the Church obligated to attend on the ordinances of the Lord's house, and to contribute to the edification of the body on the first day of the week? If not, on what plea may brethren exempt themselves from so doing?" he taking the affirmative of the subject; after which the subject was discussed in its various phrases *pro* and *con*, by brethren H. Fish of Manchester, J. Fish and B. S. Mills of Chicago, P. Innes of Aurora, and J. Whitehead of Geneva, until 4 o'clock P. M., when after singing a hymn the meeting adjourned till 6 o'clock.

6 o'clock. The Conference met pursuant to adjournment, and after singing a hymn the discussion of the afternoon was resumed and participated in by brethren Bingley, Bennett, and T. Wilson of Chicago, Whaley of Melugin's Grove, B. Wilson, J. Wilson, sen., G. D. Wilson, and B. Boyes of Geneva, Connable and Barnes of Manchester, L. Button of West Northfield, Chase and Jackson of Aurora. The discussion was continued until after 9 o'clock when on motion of bro. B. Wilson the further discussion of the question was dispensed with, and the 2nd subject agreed to

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up after the business of the Conference could be transacted to-morrow. After a hymn the Conference adjourned to-morrow morning at 10 o'clock.

28th, at 10 o'clock the Conference adjourned pursuant to adjournment. After singing, ver, the journal of the last Conference read.

Corresponding and finance committee reported no business done during the last year—no communications received or no funds received or disbursed.

Reports of the Churches being then in order. Secretary read two reports from the last year's meeting at Burritt, Winnebago and Chemung, McHenry Co. Also, reports were given for the other Conferences represented in the Conference. The state of the body as shown by the reports, showing no positive increase, was in a declining position. The Congregations were generally on the first day of the week, and keep the memorial loaf, and keep the records of the Lord's house, and to exhort one another up in our most holy

Committee appointed at the last Conference to select subjects for the July Conference, 1864, not having prepared or received reports for discussion, and asking to be excused from so doing, were on motion excused.

Jackson of Aurora, moved that a new committee be appointed. Carried.

Motion—brethren Vining, S. L. Jackson, Connable, and R. Appleyard were appointed such committee to select subjects for discussion at the next Conference.

Communication from bro. Wm. Fish of Ohio, on the subject, "Has the Christ a form" sent to bro B. Wilson, request of bro. Fish, read.

After singing a hymn, Conference then adjourned until 1 1/2 o'clock P. M.

Conference met pursuant to adjournment and after singing a hymn the committee on subjects for discussion at next Conference reported the following:

Bro. Elijah, and will he come before the coming of the Lord?

What sacrifices, if any, are the people to make to receive the rule of Messiah?

Committee also reported the following: That this Conference receive the communication of bro. Wm. Fish of Dayton, and recommend that the same be published in the *Banner*, and that the brethren be requested to give the matters therein set under their consideration, and come to the next Conference prepared say to what action they had in the premises; and that the brethren in other localities be requested to give the same their careful consideration.

The report of the committee, was then concurred in, and the subjects adopted for discussion at the next conference.

On motion it was decided that the next Conference be held at Aurora, Kane Co., Ill., July 3rd and 4th next.

The subject,—“Are we, as Christians, the subjects of God's providence, temporarily?” was then introduced by bro. Thos. Wilson of Chicago, according to appointment. He was then followed by brethren R. Appleyard, Jas. Fish, B. Boyes, Jos. Wilson, sen., and Peter Innes, until 4 o'clock, when the Chairman announced it was time to close the meeting. As it had been decided that the order of exercises in the evening should be as heretofore, and many of the brethren wished for a further discussion of the matter under consideration.—

Bro. Mills moved that the motion to adopt the subjects for investigation reported by the Committee be re-considered. Motion carried.

Bro. Mills then moved that the subject discussed this afternoon be adopted for further discussion at the next Conference, and if there be more than sufficient time than to finish the subject, that the first subject reported be taken up afterwards. Motion carried. On motion of bro. Appleyard, bro. B. S. Mills was appointed to introduce the subject, with bro. Vining as alternate.

The Conference then took a recess of three hours and in the interim partook of a repast spread in the Meeting House by the sisters of the Geneva Congregation.

At 7 1/2 o'clock the Conference again came to order, and the time was spent until after ten o'clock in short and stirring addresses and exhortations, by the brethren and sisters, the singing of hymns and spiritual songs, and being in truth a good time. The brethren seemed to feel as though they had received good by their attendance on the Conference, and agreed that it was profitable to edification for them to meet from the various localities where they are scattered, to renew their vows, and provoke one another to love and good works.

After a prayer had been offered to our Heavenly father, the brethren separated to meet again, if permitted, on Lord's day, July 3rd and 4th, 1864, at Aurora, Kane Co., Ill.

H. B. PEIRCE, Sec'y.

For the Gospel Banner.

Has the Body of Christ a Form?

When we are spoken to about a body of any kind we comprehend it by the form it has, as the body of a man, or animal, bird, or fish. We know which is meant when one or the other is named, by the form we know each has. So of all organized bodies, their constitution give them their form of

government. Is it otherwise with the body of Christ? I think not. It has a constitution as well as the Jewish body or church had. The living believers in Christ are spoken of throughout the New Testament or covenant, (agreement or constitution,) as a body; and also as a household and a building. The same figures were used to represent the Jewish church or body.

See Heb. iii. 5, 6. "And Moses indeed was faithful in his whole-house as a servant, for a testimony of the things spoken. But Christ as a son over his house whose house we are, if we should hold fast the confidence and the exultation of the hope."

God, the Father, speaking to the house of Israel, by his prophet, Ezekiel xliii. 10, 11, says, "Thou son of man, show the house to house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

The faithfulness of Moses as a servant was, that he gave the law to the house of Israel. Christ as a son has been faithful over his house to give the law to his household, as he testifies to his Father, in the presence and hearing of his apostles, that he had given the words to them that he (the Father) had given him. Then again he is heard to say to his apostles, "blessed are they that believe on me through your words," (the words he had given them.) Were those apostles faithful men? they certainly were. Did they show us the house with its forms thereof—its laws thereof—its ordinances thereof? Did they set the house in order, and command those set in order to observe all things, that the Master had commanded them? That was their commission. "Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and the Holy Spirit, teaching them (the immersed) to observe all things which I have enjoined upon you, and Behold, I am with you all the days till the consummation of the age."

To the teaching, then, and examples of those faithful apostles must we look for the wisdom necessary to guide the house, and keep it in order. After presenting the gospel of the kingdom, and the name of Jesus, the anointed king, those believing were immersed into his name, and the necessary officers appointed, named elders, deacons, and deaconesses. This set the believers in any locality in order. If this was done by the apostles,

(which certainly none will deny,) then according to the commission they would have to command those set in order to go and do likewise, as had been done to them—go, evangelize all you can—immerse believers—set them in order. By this easy and simple order of things the body or household of Christ will be kept in order or form, until the Master comes to order and arrange all things anew. Is this order and arrangement manifest amongst those believing now? Is the body in all its parts known by all the world? Are parts of the body even known by other parts, "known and read of all men," and known unmistakably to each other? I fear a negative answer will have to be given to the above questions.

What then is our duty as honest men and women who profess to honor God, and have characters worthy of the responsibilities of the age to come? our characters are made by our works: "by their works ye shall know them." Shall we live on in disorder, or shall we set to like men and get in order? This is my desire, and I wish to co-operate with any of like desire, be they few or many. The constitution is not so hard to be understood that we cannot tell the form of its government, or it would never have been given to us. Why then is there so much diversity of practice amongst those professing the One Faith? Almost any and every form, or no form: all, is thought sufficient, by many, to constitute one or more persons members of the body of Christ. This is not in accordance with the constitution, which says, "speak the same things; mind the same things." In the days of the apostles it was their constant care to get and keep the several congregations in order, giving commands, and setting examples for all that should come into the faith during the age.

2 Thess. iii. 6, 7;—"Now we charge you, brethren, in the name of Jesus Christ, to withdraw from every brother who walks out of order, and not according to the instructions which you received from us. For you yourselves know you ought to imitate us, because we were not disorderly among you." What a solemn charge, given not in Paul's name, but in the name of the head of the church; and O what shall be the chance of life to those who heed it not! There is then by this charge shown us that there is an order in which we are positively to walk. It will be no excuse for us to say we do not know the order; for if we know not the order, we cannot withdraw from those out of order. What then, I ask all the brethren in Christ, can we do in this matter? are you willing with me to attempt a reform? if so; how shall we commence? shall it be by a called meeting of baptized believers in the United States and

or is not, is a reality in the heathen idea. A pagan suppliant has faith in prayer, as he understands it. Groveling as his notion of it, such as it is he means it. He trusts it as an instrument of power. He expects to accomplish something by praying.

When Ethelred, the Saxon king of North-herland, invaded Wales, and was about to give battle to the Britons, he observed near his enemy a host of unarmed men. He inquired who they were and what they were doing. He was told they were monks of a monastery, praying for the success of their countrymen. "Then," said the heathen king, "they have begun the fight against me. I will attack them first."

No any unperturbed mind will conceive of the scriptural idea of prayer, as that of one of the most downright, sturdy realities in the universe. Right in the heart of God's plan of government is it lodged as a power. Amidst the conflicts which are going on in the evolution of that plan, it stands as a power. Into the intricacies of divine working and the mysteries of the divine decree, it reaches outwardly as a power. In the mind of God, we may be assured, the conception of prayer is a fiction, whatever men may think of it.

God has, and God has determined that it should have, a positive and an appreciable influence in directing the course of human events. It is, and God has purposed that it should be, a link of connection between the human mind and divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has decreed that it should be, a power in the universe, as distinct, as real, as natural, and as efficacious as the power of gravitation, or of magnetism, or of electricity. A man may use it, as he uses any other power, as soberly as he would use any other power of these. It is as truly the dictate of common sense, that a man should expect to achieve something by praying, as it is that he should expect to achieve something by a telescope, or by the mariner's compass, or the telegraph. This intense practicalness characterizes the scriptural ideal of prayer. The Scriptures make it a reality, and not a reverie. They do not bury it in the notion of a poetic philosophical contemplation of God. They do not regard it in the mental fiction of prayer by which men in any other or all other duties of life, unconsciously have not concealed the fact of prayer beneath the mystery of prayer. The scriptural utterances on the subject of prayer abound with no such reduction of tone, and confusion of sense, as men often put forth in imitating them. Up, on the level of inspired thought, prayer is PRAVER; a distinct, unique, mental power in the spiritual universe, as pervasive and as constant as the great occult powers of nature.

The want of trust in the scriptural ideal of prayer, often neutralizes it even in the experience of a Christian. The result cannot be otherwise. It lies in the nature of mind.

Observe, for a moment the philosophy of this. Mind is so made, that it needs the hope of gaining an object, as an inducement to effort. Even so simple an effort as that involved in the utterance of desire, no man will make persistently, with no hope of gaining an object. Despair of an object is speechless. So, if you wish to enjoy prayer, you must first form yourself such a theory of prayer—or, if you do not consciously form it, you must have it—and then you must cherish such trust in it, as a reality, that you shall feel the force of an object in praying, except in such degree as it appreciates the scriptural view of prayer as a genuine thing.

Our conviction on this point must be as definite and as fixed as our trust in the evidence of our senses. It must become as natural to us to obey one as the other. If we suffer our faith to drop down from the lofty conception of prayer as having a lodgment in the very counsels of God, by which the universe is swayed, the plain practicalness of prayer as the Scriptures teach it, and as prophets and apostles and our Lord himself performed it, drops proportionately; and in that proportion, our motive to prayer dwindles. Of necessity, then our devotions become spiritless. We cannot obey such faith in prayer, with any more heart than a man who is afflicted with double vision can feel in obeying the evidence of his eyes. Our supplications cannot, under the impulse of such a faith, go, as one has expressed it, "in a right line to God." They become circuitous, timid, heartless. They may so degenerate as to be offensive, "like the reekings of the Dead Sea."—*Still Hour.*

The Bible One.

There are in the New Testament 205 direct quotations from, and 348 references and allusions to, writings, events, and individuals in the Old Testament, without including the prophecies predicted in the Old Testament that are fulfilled in the New, unless a special allusion is given to them. Of these, 237 are from the Pentateuch, 78 from the historical books, 103 from Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon, and 135 from the prophetic books. These quotations by Christ and his inspired apostles from 38 of the 39 books of the Old Testament show conclusively that the whole of the Old Testament writings are authentic and inspired, however much infidels and semi-infidels may assail certain portions, and wish to exclude them from the sacred canon. The two must stand or fall together.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

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

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Our Country:

WHAT IS TO BECOME OF IT? *

It is a pet notion with many to set this country forward as the true Israel. This ingenious perversion of the Holy Scriptures is for the purpose of flattering our people with the hopes and promises made to Israel. But there is another side to the appropriation. If we are Israel, we must expect Israel's judgments and desolations. And, whether we will or not, God seems to have taken us at our word, and to be resolved to deal with us accordingly. We have now been suffering for years under strifes, storms, and corruptions which have already imparted to our political and social economy a complexion of no encouraging sort: reduced us to a condition, in general, which no one hitherto seemed to think possible; and given mysterious forebodings of the future, not very comfortable to the patrioters who have been expecting so much peace and glory from the object of their adoration.

We have had Fourth-of-July celebrations, thanksgiving-days, fast-days, and plenty of occasions made to hand, and to call out the country's ingenuity and eloquence in self-laudation, on which men high in position have uttered themselves with great freedom over the divine glories and redemptive mission of our nation, and given out large hopes of the impossibility of any serious or lasting damage ever happening to our liberties or institutions. It is lamentable to see how men of piety and research have thus been deluding themselves, and those who look to them for guidance. There is, perhaps, no department in which we have more erred and sinned than in this. And, as others have spoken without reserve on the one side, we may be permitted to direct attention to a few statements, for the consideration of such as are willing to look at things in the light of Scripture and fact, on the other.

There are those who think that our country is yet in its youth, and just maturing for a career of glorious promise, and that it is impossible, on this account, for it to be overwhelmed in the fierce and bloody agitations which we are suffering, or from any other cause. We see not the least force in this line of argument. Our country is not so youthful, even in years, as some seem to persuade themselves. Full three generations have passed away since the birth of its independence, —quite time enough to develop and decide what manner of people we are,—and in experience, self-importance, and general advancement our country is older than many nations that have lived five times as long. But, even admitting that we are yet in comparative youthfulness, and that immense capacities and advantages have been lavished upon us, which as yet have played but a small part in the activities of the world, what does it signify? How many a costly and well-built ship, with every thing planned and promising for the service of successive generations, has been wrecked and lost on its very first voyage! How many a noble young man, with every endowment of nature, position and education for a long life and exalted destiny, has been cut off in the opening of his usefulness and distinction, with all the high promises which clustered round him unfulfilled! And the Sovereign Disposer of all things may just as well deal in the same way with nations.

There are others who believe that the perpetuation and spread of our particular ideas and institutions are so linked with the civilization, enfranchisement, and conversion of the world, that we certainly are safe, whatever may transpire. The Anglo-Saxon race at least is that to which multitudes assign this sublime mission. This, too, we regard as entirely a delusion. The Anglo-Saxon race, indeed, has much to distinguish it from the general mass of mankind. It has played a conspicuous part in the world's progress in intellectual culture, inventions, enterprise,

* Re-printed from a tract sold by W. Z. Harbert, at No. 112, North 10th Street, Philadelphia, at 5 cents each; 50 cents per doz., \$3.00 per 100.

and wealth; but it needs quite too much civilizing, enfranchising, and conversion itself, to be looked to for the accomplishment of so much. How can it achieve for mankind what it has never been able to achieve for itself? "Like beggetteth like;" and if it could, even in the slow process of centuries, bring the rest of the world to its own status, that would it be but an immoral world,—a materialistic, skeptical, unsanctified world,—a world tenfold more the servant and thrall of the devil than a child and worshipper of the true God? It would neither be at peace with him, itself, nor in harmony with heaven, and, in the ordinary course of things, never could be. With all the godliness, faith, saintship, missionary fervor, and real nobility which have been developed among the Anglo-Saxons, estimated with respect to their superior privileges, the most wicked, godless, hypocritical, atheistic, and heaven-defying people on earth have been, and to this day are, these selfsame Anglo-Saxons. Look at but a few facts. It is the Anglo-Saxon race which claims to be the depository of the true Christian religion; and yet it is the stay of Mohammedan empire and its antichristianism, and even encourages and protects paganism itself at some points, with all their vast, besetting, and dehumanizing abominations. It is the Anglo-Saxon race which boasts of being the great apostle of the principles of righteousness and just government, and yet sends millions of the Chinese annually, enforcing the infliction with armed fleets; takes America from the Indians, and the Scinde from its lawful possessors, by robbery and murder; kills races of men to get territory to which it has no claim; makes treaties to plunder those who enter into them, breaks them to gain lands, blows the helpless to atoms because they dare to remonstrate and seek self-preservation by force of arms. The Anglo-Saxon race professes to be the messenger of peace, yet carries a sword ever warm with blood, and often with the blood of its own immediate kindred. Within the last two years it has slain at least a million and a half of men in a contest between brothers of one family, who could not agree which should hold the balance of power in the administration of their common government. The Anglo-Saxon race gives itself out as the missionary of heaven, and the evangelizer of mankind; yet it is earth's most successful propagandist of atheism, infidelity, and resistance to lawful authority; the educator of nations in rebellion and supreme selfishness. In a word, the Anglo-Saxon race is an embodiment of the same depraved humanity found everywhere upon earth, only a little better cloaked with Pharisaism, a daring falsehood, and the spirit of

worldly gain, a little more pietistically sentimental, a little more unflinchingly self-idolatrous, and a little in advance of the apostate nations on their way to the judgments of God Almighty. So far from looking to such a people as the predestined instruments to convert and regenerate mankind, we feel rather, with a certain divine of England, that "the depression of the Saxon race is absolutely necessary for the moral and religious improvement of the world." So far from being the redeemer which men would have it, it needs rather to be put out of the way, that the promised redemption may come. At any rate, there is in it nothing hopeful upon which to calculate upon security for our country.

God can do without this nation of ours, if he sees fit, just as well as with it. He could reject and humiliate his own chosen people, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and service of God, and the promises," without detriment to his purposes in the earth. No nation, any more than any man, is necessary to him. And for like reasons for which he destroyed Jerusalem he may also cast us down from the eminence of which we have become so boastful and vain. And this idolatry of self and country; and substitution of human devices, agencies, and arrangements in the place of the proper Savior, and building up of men in hopes not at all warranted in the revealed plan of God, so characteristic of nearly all our thinking and theology, must themselves go far to hasten the coming of judgments to sweep away the occasion and instrument of such mischievous delusion.

There are those, also, who regard our history, doings, and economy as such an embodiment of righteousness, justice, truth, and wisdom as to render it impossible that it ever should be superseded or materially changed. But neither are we able to subscribe to this. It is the fashion, we know, to glorify the Revolution, and to canonize the men most potent and active in it, as saints; but we have always found great difficulty in justifying it upon any principles in harmony with the plain declarations of the Scriptures. The religious aspects of the Declaration of Independence are essentially deistic. It was written by a skeptic; it knows nothing of Christ, under whose supreme rule everything must come in order to be abiding; and it acknowledges no relations to God, which Jews, Turks, and infidels may not alike subscribe. The Constitution of the United States, lauded as our sublimest earthly hope, knows absolutely nothing of God, or Christ, or Providence; and the amendments to it forever prohibit Congress from making any

law "respecting an establishment of religion." *It is entirely atheistic.* The spirit which the pilgrim fathers brought with them was about as intolerant as that from which they fled. The enlargement of our territory, in whose vastness and wealth our orators so much glory, has been effected, in a considerable measure, by the butchery or forcible ejection of its former proprietors. The deepest principle upon which the whole machinery of our Government is built is a theological falsehood,—a Pelagian heresy. It assumes that the majority of men are pure, intelligent, right-minded, virtuous, and governed by reason and truth; which is contrary to all Scripture, experience, and fact. And the framework of our institutions, is subversive of the Divine order, and embraces all the elements of apostacy from God, and ultimate self-destruction.

We do not suppose that other forms of human government are so much wiser and better than our own. All human governments are defective, unreliable, and transient; and there is no basis in true theology, morals, or religion upon which to except ours, or upon which we can rightfully hope for that excellent and world-regenerating destiny which public men, in church and state, have been so loud and confident in claiming and proclaiming. Dr. Duffield once said, "I know no safe depository of power among mortal men for the purposes of government. Tyranny and oppression, in church and state, under every form of government, social, civil, ecclesiastical, monarchical, aristocratical, or democratic, have, sooner or later, characterized the governments of earth, and done so from the beginning. * * * *It is the sway of heaven alone that can redeem this fallen world.*" It was truth he uttered. There is but one rightful and competent governor of earth; and He is a KING. He is absent now. And while He is absent, and the literal setting up of His kingdom is delayed, there will be nothing but disappointment, revolution, and trouble in all human calculations and affairs. The philosophy of Providence, as conducted throughout the whole period of his absence, is to prove to men, by the failure of all their multifiform experiments, that they can neither *save*, nor happily *govern*, themselves. God has also plainly declared it to be his purpose to "overturn, overturn, overturn," until He comes to whom all judgment has been given, and in whose righteous reign alone the world for the first time since the fall, shall have peace. How, then, can it be otherwise than that our particular institutions are also among the things that shall perish and disappear?

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terprise and devotion among our citizens, for God to mete to us a destiny of nearing affliction and dishonor. There is virtue and godliness in the land; but it is scarce, often much alloyed, and almost entirely neutralized. It has no ways of making itself felt effectively upon the body politic. It is vastly in the minority, where majorities rule with absolute sway. And, by a sort of common law, it is excluded from the scenes and sources whence the controlling powers in the working of our system issue. All that piety can do is, to preach and pray, lament and suffer; whilst wickedness lifts itself into high places, and even virtue is sought to be used as an instrument of selfishness and sin. And for men to count on the preserving power of that which they continually stifle, or seek to use as self and ambition dictate, only enacts a deeper complication of hypocrisy and guilt, which calls the louder for the very judgments which it is thought to avert. And when we further remember, that all the goodness, prayers, and devotions of Jesus and his truest followers were not sufficient to avert destruction from apostate Jerusalem, how poor is the hope of the salvation of our country furnished by the feeble saintship of the pious few whom our politicians scorn to listen to or to imitate!

There is also an alarming offset to this piety and faith, to which some trust so much for the stability and continued prosperity of our American institutions. That man must be blind indeed, or have radically erroneous ways of estimating political and national virtue, not to perceive what corruption and decay have been going on for the last twenty years in every department of our government, executive, judicial, and popular,—from the smallest municipality or corporation, to the highest State or general legislature, or supreme court. It is folly to talk of the rule of principle, reason, and right in the management of any of our public affairs. It is party, passion, and self-aggrandizement which hold the reins of empire and control all our elections. There is not a single stability of virtue which our politicians, or their adherents, will not sacrifice, the moment they believe they can thereby secure their selfish ends unpunished. The most positive promises, the most unequivocal professions, and all the blinding solemnities of an oath, are as nothing upon the consciences of the great mass of our public men. Their highest aims are distinction, power, and plunder. Even the Churches, and the so-called Benevolent Societies themselves, are not free from the workings of the unholy spirit; and the activity of many of them has no other spring than that which animates the common demagogue. "We speak that we know, and

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Nor are we among those who see too much good, piety, prayer, faith, and Christian en-

terprise and devotion among our citizens, for God to mete to us a destiny of nearing affliction and dishonor. There is virtue and godliness in the land; but it is scarce, often much alloyed, and almost entirely neutralized. It has no ways of making itself felt effectively upon the body politic. It is vastly in the minority, where majorities rule with absolute sway. And, by a sort of common law, it is excluded from the scenes and sources whence the controlling powers in the working of our system issue. All that piety can do is, to preach and pray, lament and suffer; whilst wickedness lifts itself into high places, and even virtue is sought to be used as an instrument of selfishness and sin. And for men to count on the preserving power of that which they continually stifle, or seek to use as self and ambition dictate, only enacts a deeper complication of hypocrisy and guilt, which calls the louder for the very judgments which it is thought to avert. And when we further remember, that all the goodness, prayers, and devotions of Jesus and his truest followers were not sufficient to avert destruction from apostate Jerusalem, how poor is the hope of the salvation of our country furnished by the feeble saintship of the pious few whom our politicians scorn to listen to or to imitate!

There is also an alarming offset to this piety and faith, to which some trust so much for the stability and continued prosperity of our American institutions. That man must be blind indeed, or have radically erroneous ways of estimating political and national virtue, not to perceive what corruption and decay have been going on for the last twenty years in every department of our government, executive, judicial, and popular,—from the smallest municipality or corporation, to the highest State or general legislature, or supreme court. It is folly to talk of the rule of principle, reason, and right in the management of any of our public affairs. It is party, passion, and self-aggrandizement which hold the reins of empire and control all our elections. There is not a single stability of virtue which our politicians, or their adherents, will not sacrifice, the moment they believe they can thereby secure their selfish ends unpunished. The most positive promises, the most unequivocal professions, and all the blinding solemnities of an oath, are as nothing upon the consciences of the great mass of our public men. Their highest aims are distinction, power, and plunder. Even the Churches, and the so-called Benevolent Societies themselves, are not free from the workings of the unholy spirit; and the activity of many of them has no other spring than that which animates the common demagogue. "We speak that we know, and

testify that we have seen." The whole moral stamina of the nation, public and private, political, commercial, social, and ecclesiastical, is fearfully diseased and weakened. "Instead of the wisdom, the rectitude, the benignity, the self-denial, that are requisite to the high office of bringing the world back to allegiance to God, the people of the United States are showing that they have not enough even to prize and preserve the eminent blessings with which they themselves are intrusted, but are carelessly and wantonly dashing them from their hands. Vast crowds, at least, setting at defiance the laws alike of God and man, are plotting and perpetrating crimes and mischiefs of gigantic dimensions, drenching their hands in blood, and ready to plunge the nation into a fathomless gulf of sin, wretchedness, and ruin. The world never before beheld a spectacle more unsuitable to a people professing to be Protestant Christians." And where to look for the remedy, is a question which cannot fail to embarrass and disturb every true man who intelligently considers it. The fact is, that, in the present course of things, *there is no remedy.* The ministry and Churches are powerless against the incoming tide of evil and defection; whilst too many, who should be serving as watchmen, are sleeping at their stations, eating and drinking with the drunken, or expending their energies in augmenting the ills which require to be expelled. Vain is the help of man in such a state of things as this. Nor have we any promise of a favorable change whilst the present dispensation lasts. On the contrary, inspiration assures us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.) For what, then, can we hope but continued decay, judgment, and ruin?

We tremble, therefore, for our country, and are filled with sorrow at the convictions which force themselves upon us and cry for utterance. It is no joy to us to contemplate the end to which this land, in which our fathers lived and died, is inevitably drifting. But we are persuaded, and this we would have all our people ponder well, that it is not in the nature of our government, nor in accordance with the established movements of God's administrations among men, nor agreeable to the true philosophy of Providence, nor conformable to the plainly revealed nature and course of the present pregnant times, for our country to have the outcome from the disturbances, depressions, and moral defections that have seized upon it, which our leaders and misguided divines so fondly predict. God help us! We can bear no other testimony.

Still, we are not comfortless. We have

hopes and consolations far higher than any which seem to lie in the path of mere human progress and development. They are not built upon our country, the excellence of its Constitution, the integrity of its Union, the strength of its resources, the piety of its people, the reform of its administrations, or upon anything that can come out of it. "The governments and kingdoms of this world are but the organized dominion of human apostasy from God;" and nothing fit to be reposed in is to be expected from them. God will overrule them, and so shape their course as not to be without important effects in filling out the great plans of his providence and the ultimate glories of his elect; but they that put their trust in them shall be utterly confounded. Our fondest anticipations all connect with a course of things in the affairs of this world, the very idea of which many would refuse to dwell on, even, though compelled to admit its truth. Our hope is in Christ Jesus, and his speedy coming to set up a kingdom which shall never be destroyed or left, but which shall break in pieces and consume all these kingdoms, and shall stand forever. (Dan. ii. 44.)

We, accordingly, submit a few suggestions by way of practical direction for these critical times.

1. Let it be the profound concern of every one, above all things, to secure for himself a firm foothold in the spiritual world, and an unrelaxing grasp of the immutable promises of God in Christ Jesus; for there certainly will be need of them. When all earthly hopes and stays are stricken down, as they must be, there will remain no other source of consolation; but the Lord will keep *him* in perfect peace whose mind is thus anchored and staid. (See Heb. vi. 19, 20.)

2. Let every one be assured, that all the storms and tribulations yet to come, with all their bearings and issues, are under the perfect control of Almighty God; and that, whatever intensities they may reach, or results they may bring forth, every thing considered, it will be the best. With whatever severity they shall break upon the rebellious, proud, and faithless, those who so watch and pray as to be accounted worthy "to stand before the Son of man" shall not only be saved from their fury, but find in them that very hand which is to crown them forever. It is the gracious Father, after all, who is at the helm of all things, and steering right for a glorious consummation, whatever zones of ill or suffering may have to be passed. The wicked, and the enemies of Christ and his reign, must be brought low; and every plant which the Lord has not planted must be rooted up; but, with all the wrecks and desolations which yet may strew the shores

of time, the ship of God's salvation cannot founder. He will bring it to its destined shores amid shoutings of joy, with all its precious freight safe forever. See 2 Tim. i. 12.)

3. Let every one be fully awake to the stirring fact, that the coming of the Lord Jesus is now near at hand, watch, and work, and pray continually with reference to it, knowing that he shall come as a thief in the night, lest coming suddenly there should be unreadiness to meet him. There is not another event in the coming time concerning which so much is said in Scripture, upon which so much depends, or with reference to which we are so frequently and urgently warned and exhorted by the inspired writers. Christ himself, as well as his inspired apostles, again and again admonishes us to watch for his return, to pray for it, patiently to await it, to expect it, to look continually for it, to love it, to anticipate it with cheerful and fond desire, and to keep ourselves in constant readiness for it, as though liable any moment to be surprised by it. Nor have we any promise of being kept from that dread hour of "trial" which shall come upon all the world, but that which connects with a posture of continual waiting and prayerful anticipation of our Savior's speedy return. Let each, then, imitate the first Christians in looking for the Lord from heaven, and "be diligent to be found of him in peace, without spot and blameless." (2 Peter iii. 14; see also Luke xxi. 34-36.)

Thus, then, do thy duty, O man, as a brave and faithful Christian, and confidently leave the whole issue of things with thy overruling Lord and God.

For the Gospel Banner.

Baptism of the Holy Ghost.

NOT RECEIVED AT THE PRESENT DAY BY THE DISCIPLES OF JESUS.

As this subject is being agitated by many of the professed disciples of Jesus,—not long since a writer in the *Herald of Life*, put forth considerable effort, to prove that the "Baptism of the Holy Ghost and its gifts are one;" and that the disciples of Jesus did at the present day receive it. Now I deny that the gift of the "Holy Spirit and its baptism are one," any more than the gift of the Father, and the Father are one.

Says Peter, the prophets spoke as they were moved by the Holy Spirit. Hence, all the promises made of God unto the fathers—are but the gift of the Holy Spirit. And as these promises center in the Christ; (Gal. iii. 16,) upon the believer repenting and being immersed into the Christ (into his character) for the remission of sins: Jesus is made unto him by the Father, "wisdom, and righteous-

ness, sanctification and redemption," 1 Cor. i. 30, 31. Consequently, Jesus becomes his "Alpha and Omega;" that is, the beginning and completion of his salvation. Hence, all the promises pertaining to the future, he has received or they have been made over to him. And this is what Peter would have us understand, when he says, "...ye shall receive the gift of the Holy Spirit." Although he may die and go down into *sheol*, he will surely rise incorruptible, and come into possession of the promised inheritance; because Jesus the LIFE-GIVER is out of the grave: and his resurrection is a pledge of all those who sleep in him. Hence, his salvation is sure.

But it is as clear as a sunbeam in mid-heaven, that a *visionary* conversion, that none can describe or know anything about, and a fancied faith, that the disciples of Jesus at the present time or day are baptized with or receive the Holy Spirit, then following a fancied spirit, that has sealed sentiments upon their hearts, which are in direct opposition to the *Living Oracles*, has been the means of bringing the cause of truth into disrepute; thereby *prevented* the thinking and candid mind from embracing it!

It is true that the Holy Spirit or its baptism was promised to the primitive disciples, that they might be endowed with power to confirm the covenant or unfold the Christian system to the Jew first, then to the Gentiles. And we shall find upon an investigation of the Oracles of Divine Truth, that in every instance in which they received the Holy Spirit, or were baptized with it, it endowed them with power to speak with tongues, or prophecy, or bring all things to their remembrance, which Jesus had said; so that they were enabled to speak and write them out for our instruction!

John xiv. 26; Acts i. 5. "But the comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you [the apostles] all things, and bring all things to your remembrance, whatsoever I have said unto you." "But ye shall be baptized with the Holy Ghost, not many days hence." By turning to Acts ii. 1-11, we have the promise verified, on the day of Pentecost; "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the mul-

titude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Here we have positive testimony that the disciples after they were baptized with the Holy Spirit, were enabled to speak fluently a language that they had never learned! And by the supernatural power which the baptism of the Holy Spirit conferred upon them, they could with ease preach the gospel to nations whose language hitherto they had been perfectly ignorant of; and by the same power they could demonstrate the truthfulness of their message by performing a miracle in the presence of their hearers. And this is what we are to understand by Paul, 1 Cor. ii. 4.—"But in the demonstration of the Spirit and power."

Again, Acts x. 44-47.—"While Peter yet spoke these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we."

What testimony did they of the circumcision have, that the Holy Spirit had been poured upon the uncircumcision! Answer, "For they (the circumcision) heard them (the circumcision) speak with tongues and magnify God."—Acts xix. 1-6. "Paul came to Ephesus, and finding certain disciples. . . And when he had laid hands upon them, the Holy Spirit came on them."

Here we have immutable testimony that the baptism of the Holy Spirit, the pouring out of the Holy Spirit, and the receiving of the Holy Spirit are one.

What was its effect upon them? Answer, "And they spake with tongues and prophesied." And we shall find by turning to Luke i. 13-15, that the angel testified that Elisabeth should give birth to "a son," that his name should "be called John." "And many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he

shall be filled with the Holy Spirit, even from his mother's womb."

And by turning to the 57th verse of this chap., we find that Elisabeth was delivered of a son. And in verse 58 they rejoiced. And in verses 59-63, we learn that his name was called John according to the direction of the angel. And in verse 64, we have the testimony that the angel told the truth, when he said that the child should be filled with the Holy Spirit. Please listen to it! "And his [John's] mouth was opened immediately, and his [John's] tongue loosed, and he [John] spoke, and praised God." (See v. 76; Matt. iii. 4; Mark i. 6; Luke vii. 33.) Here we have the testimony that the angel told the truth, when he said the child should be filled with the Holy Spirit. And will bro. S. W. B. in the *Herald of Life*, bro. Sim, and my good bro., the editor of the *Harbinger*—take a position for the sake of sustaining a long established opinion—that will for ever nullify the prediction of the angel—and thereby, put an argument into the hand of the infidel, to wield against the *divine authenticity* of the Scriptures? *

Again it is said, after the naming of the child and his being filled with the Holy Spirit, and his mouth being opened, and his tongue loosed, and he spoke praising God! that his father was filled with the Holy Ghost and prophesied. Please listen to the testimony as recorded by Luke i. 67-79.

"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 he hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of all 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; the oath which

* We also think that the writer is wrong in applying this to John. The nominative is Zachariah, and not John; and therefore *John* cannot be supplied as above without doing violence to the record. This verse applied to Zachariah exactly fulfills what Gabriel said to him; see verse 20; but not so if applied to John. Nor do the references quoted, Matt. iii. 4, etc., about John's food and raiment help the matter at all. No; the matter is simply this—Zachariah had been informed that his wife Elisabeth should have a son, named John; Zachariah disbelieved the angelic message, and asked how he might know this, seeing that both he and his wife were old. A sign was given him—he was to be dumb till these things were done. He was so; and on the eight day, when his child was to be circumcised and named, as soon as he wrote his name John, as given by the angel, his speech was given to him, thus fulfilling the angel Gabriel's word. A remarkable fulfilment. EDITOR.

he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God: whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Again in verses 41-45 we have the testimony that Elisabeth received the Holy Spirit—and she praised God and prophesied. And we are informed in the Living Oracles, that Barnabas and Paul received the Holy Spirit, and they prophesied. And Paul spoke with tongues. (See Acts ix. 17; xi. 24.)

And the apostles by prayer and the laying on of hands, were enabled to confer upon men the Holy Spirit. See Acts viii. 15-17; xix. 1-6. And upon their receiving it, they either prophesied or spoke with tongues.

And it ought always to be remembered that when Jehovah fulfills a prophecy in the dispensation to which it belongs, it is final; hence, we are not to look, nor expect a second fulfillment of Joel's prophecy in this age. Hence, the Bible is the only infallible guide. And only as men are guided by it, can they have the assurance that they are right. And as it is an immutable fact that like begets like, we conclude that none at the present day are baptized with the Holy Spirit, or receive it. And we shall, by the help of God continue in this belief until we have the testimony which can be relied upon, that those who lay claim to this blessing, can foretell coming events as the apostles did—preach the gospel with ease to a nation whose language they were hitherto ignorant of. Yes, when bro. Storrs, and S. W. B., will do all this, I will believe that they have been baptized with the Holy Spirit.

R. V. LYON.

West Lebanon, Ind.

Queries on Time of Breaking Bread, and Answers.

BRO. WILSON:—I send you a few questions which you will please answer either by private letter or through the *Banner*, or you may insert them in the *Banner* for the consideration of the Church. I hope you will give them immediate attention, as it seems to us of vital consequence, and the congregation here differs on the subject.

LEVI SKEELS.

QUESTIONS.

1. Have we any authority aside from the example of early christians for breaking the loaf on the first day of the week.

2. If their example is sufficient reason for our being confined to a particular day, should we not be confined to a particular time of day for the same reason?

3. Was it not their custom to meet in the evening. See Matt. xxvi. 20; Acts xx. 9.

4. How are we to understand 1 Cor. xi. 20. Is this institution, *The Lord's Supper* when properly observed?

5. Is supper in this connection a meal which belongs to evening?

6. If we are to be confined to the evening, where shall we find the evening of the first day, does it precede or follow the first day, according to the practice and usage of early christians.

It has been our practice here to meet on Saturday evening, (supposing it to be the evening of the first day,) for the purpose of surrounding the LORD'S TABLE, and drinking of the Lord's cup.

If our practice is wrong, we want light; if we are right, scriptural answers to the above questions may shed some light upon the pathway of others.

MANY ENQUIRERS.

Pharisburg, Ohio, Jan. 11th, 1864.

ANSWERS.

No. 1. We know of none. There is no positive command recorded which says that the first day shall be set apart for this purpose, or for religious worship at all. But we read that the disciples did break the loaf, as well as observe other duties enjoined on them and apparently at stated times. Luke records that the congregation at Jerusalem "*continued steadfastly* in the doctrine of the apostles, and in the fellowship, and in the breaking of the loaf, and in the prayers;" which language implies both the importance of the duties attended to, and there was an appointed time to attend to them. These were congregational duties, and could only be observed when the brethren were assembled. This required an appointed time, which they undoubtedly had, although not stated. That time was the first of the week, as we find on reference to Acts xx. 7, and 1 Cor. xvi. 2. Paul and his companions continued at Troas seven days; but it was "on the first of the week, when the disciples met together to break the loaf;" and Paul ordered the congregations of Galatia and Corinth to lay somewhat by itself, by putting it into the treasury, on the first day of every week. This order was evidently given to be observed by the congregations when they met together on that day for purposes of worship. We have seen that though Paul continued for seven days at Troas, yet the first day only is mentioned as the time when the disciples came together. And we are bound to admit that there was uniformity of practice, as well as oneness of faith, in all the primitive congregations. This uniformity was the result of obedience to law as administered by the apostles, under the immediate guidance of

the Holy Spirit. And though we have no recorded positive law, commanding us to set on the first of every week, yet as we have examples of the practice of those who were thus commanded, they come to us with the force of positive injunctions.

We could give corroborative evidence from ancient ecclesiastical history, showing conclusively that the disciples met every first day for purposes of religious worship, but as we apprehend the "enquirers" wish us to be confined to the Scriptures in our replies, we pass it by.

No. 2 requires no answer, because no particular time of the day is stated to have been observed. But we presume this will be answered by considering,

No. 3. We have no positive evidence that the primitive Christians met for worship in the evening; at least we cannot find it. There is no room for doubt that our Saviour, the passover with his disciples in the evening; and that was the time when he instituted the ordinance of breaking bread. See Matt. xxvi. 20, 26. But Acts xx. 7, to which we are referred for proof, is not so explicit. We are not told that these disciples came together in the evening to break bread.

It is only inferred from what is stated about Paul continuing his speech till midnight, that the disciples might have met earlier in the day for that purpose. The presumption is that they did. Paul apparently had been waiting for this day for seven days, so that they might assemble with the brethren when they came together for worship, and that he might impart to them some instruction or consolation. There is nothing surprising at the protracted meeting which they had, when it is considered that this was probably the last interview they would have with him, and that "they would see his face no more;" as he said to the Ephesian elders. We cannot fairly and positively say, that because we read Paul discoursed with the brethren at Troas till midnight, that therefore they came together to break bread in the evening. We can very easily conceive of some highly esteemed brother, even at the present day, visiting some one of our little Ecclesias, and after laying over for a day or two, meeting with the brethren on the first day, and joining in their social worship, and then preaching or discoursing or conversing with them in the evening even to a late hour. We think Acts xx. 7 cannot be referred to as an example which definitely settles the time of the day, and there is not another passage which can be quoted for that purpose. There is then neither law nor example as to a particular time of day for the breaking of the loaf; from which we infer, that each congregation is at liberty to select that particular

time of the first day, which will be the best suited for the locality and circumstances in which it is placed. We have no doubt whatever that the circumstances in which the primitive disciples were situated, in many instances, made it necessary for them to meet in the evening. The Jews were obligated by the law to keep the seventh day as a Sabbath, and consequently the first day would be a day for labor. This would necessarily make evening the most eligible time for them. But we cannot say how far they practiced this, nor as to what extent the practice prevailed among the Gentile Christians. Ecclesiastical history informs us that in early times the disciples of Jesus were obliged to meet for worship under cover of night, and in secret, because of their enemies, and to escape from persecution. But at the present day we have the privilege granted us to worship God according to the dictates of our conscience, in open day; and even the day itself is recognized and set apart as a rest day. Then why should we not use the day, rather than night, for assembling together, and especially as it is much more convenient? It seems to us that while the first day has been appointed for worship, the time of that day has wisely been left to the circumstances of the worshippers.

No. 4. We think that the ordinance of breaking of bread is what is referred to by Paul in 1 Cor. xi. 20, called "the Lord's Supper;" and which is evident from verse 21, where he says that "in eating, every one takes first his own supper, and one indeed is hungry, and another is filled." Dr. Macknight says—"Christ having instituted his supper after he had eaten the passover, his disciples very early made it a rule to feast together before they ate the Lord's Supper. These feasts were called (*Ἀγαπαί*, *Charitates*,) *Love-feasts*. They are mentioned Jude 12, as also by some of the ancient Christian writers. From Xenophon. Memorab. lib. iii. c. 14, we learn, that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice in their feasts previous to the Lord's Supper."

No. 5. The original word for supper is *δειπνον*, and is defined by Greenfield as follows:—"A morning repast; dinner; in N. T. supper, the principal meal of the Hebrews, and taken in the evening; *meton*, food; fr. the Heb. a feast, banquet." We learn from this that supper was an evening meal amongst the Hebrews. The passover was partaken of in the evening, and as our Lord embraced the opportunity to institute "the breaking of the loaf" in memory of himself, the apostle Paul calls it the Lord's Supper, more from associ-

ation of ideas, than from it being a supper, or a principal meal. This must be evident from what he says to the Corinthians, that "each one takes *first* his own supper." This institution is not invariably called "the Lord's Supper;" indeed it is only *once* mentioned, and that incidentally; therefore, we think to build a theory on it, or to make a law from it to bind disciples to meet together in the *evening*, is altogether unwarranted and arbitrary.

No. 6. This query scarcely calls for an answer, because we have before shown that we are not confined to the *evening*. However it is well known that the Jews reckoned their time from sunset to sunset, which would make the evening precede the first day with them; but the Gentiles generally reckoned as we do now, therefore their evening of first-day would follow after. If the primitive Christians, Jews and Gentiles were confined to the evening of first-day for the breaking of the loaf, etc., would there not be one day's difference in the time of observing that institution, if they followed their usual methods of reckoning time? Our enquirers state that it has been their practice to meet on Saturday evenings for this purpose; others, have met on Sunday evenings for a like purpose. Here is one day's difference between the two. Would it not be best after all, seeing there is neither positive law nor example for *evening* observance, for both parties to take the *day*, and thus meet on common ground.

Brethren, let us not lose sight of the grand design of the institution, while contending for minor points. Let us discern the Lord's body and blood in it, and "keep the feast with the unleavened principles of sincerity and truth;" and "not forsake the assembling of ourselves together, as the manner of some is, but exhorting each other, and so much more as we see *the day* approaching." May we all be found "walking in the commandments and ordinances of the Lord blameless" when the Lord Jesus shall return from the heavens.

EDITOR.

For the Gospel Banner.

A Critic Criticized.

BRO. WILSON:—In the *Banner* for Jan. 1st, 1864, I noticed a communication, headed, "Sundry remarks on the Resurrection," and signed S. R. Braiman, Norwichville, C. W. This communication seems to have been written in reply to an article in the *Harbinger* written by Bro. L. H. Chase, on the "Resurrection of Just and Unjust." So far as the discussion of the question between Bro. Chase and S. R. B. is concerned, I shall not interfere, although I am not indifferent to the doctrine that has been agitated by Mr. Geo. Storrs and his followers

for some years past, and with which some even of those who have professed the One Faith have become either wholly or partially leavened, and in due time may give it some attention. My purpose now is simply to call attention to certain incorrect assertions and perversions which are made in the communication referred to.

1st. The writer says; "The phrase 'just and unjust' (Acts xxiv. 15) is marked as doubtful by Griesbach, and I think it must be clear to every well-informed mind that it must be an interpolation." Now we should suppose that one who makes so bold and broad an assertion as the above must have thoroughly investigated, and have known whereof he affirmed, but such is evidently not the case, for the above is wholly incorrect, and no well informed person could make such an assertion; and the fact that such an assertion is made, is proof positive that the individual making it, was to say the least not well-informed on that point.

The phrase "just and unjust" is NOT marked as doubtful by Griesbach, but is genuine, and all the doubt there is rests upon the simple word νεκρωσ, nekroon, * "dead," or perhaps more properly, dead ones, which is marked by Griesbach as a reading which should probably be omitted, although there is not sufficient evidence to justify its removal from the text. I wonder this was not noticed by the editor before publication.

It appears therefore that if the word *dead*, which Griesbach marks as doubtful, should be dropped entirely, it would not destroy the force of the apostle's language; "that there shall be a resurrection both of just and unjust."

2nd. With regard to the translation made by our worthy Bro. Hacking. I shall not attempt to dispute but that "these, and those" is a critically correct translation of *ayle* and *wayle* the original of "some;" Dan. xii. 2. So also of the Septuagint, which has the Greek pronoun *o*broi, *outoi*, them, plur. of *outos*, this, but I presume that Bro. H. will not deny but these may sometimes be appropriately translated "some." But the writer has introduced an interpolation, to give a different coloring to the text; viz. "the unawakened," in parenthesis. Certainly no one, unless he had some peculiar theory to sustain, could have suggested anything so apparently at variance with the sense of the text. It seems somewhat inconsistent for one who rejects a supposed interpolation in one case, to introduce one in another, for the purpose of favoring his peculiar notions.

* See Greenfield's Polymierian Greek Testament. In the text of Knapp, nekroon is given as genuino.

3rd. One more which we should probably have noticed before the last in order. He tells us that the writer whom he is criticizing should have known that "the rest of the dead, Rev. xx. 5, is an interpolation." Let me ask S. R. B. if he knows this himself? And if so will he please to inform us how he obtained that knowledge, that we may know too? I find it marked in Greenfield's Polymicrian, as a reading omitted by some, but in the opinion of GRIESBACH to be retained. I also find it retained by Knapp as genuine. Now let me ask friend S. R. B. if he is not willing to take Griesbach's opinion with regard to this text; as he seemed so ready to receive it with regard to another which he supposed Griesbach considered doubtful? Namely Acts xxiv. 15.

Lastly, S. R. B. says, "The writer's (I. H. C's) reply to Mark Allen on the war question, I admire very much." If the Bro. referred to has written a reply to Mark Allen's articles on the war question, I have not seen it; I am well aware that he has written *at me* on the war question. But a reply is quite another thing. In order to reply to a matter, the matter in question must first be heard. This was not the case with the articles alluded to; they were written before my matter was heard, and consequently, cannot be considered a reply, unless friend Braiman wishes to place Bro. C. in the position of one spoken of by the wise man; "He that answereth a matter before he heareth it, it is a folly and a shame unto him." Prov. xviii. 13. Those arguments of Mark Allen's have never been answered; and Mark Allen has refrained from any further discussion of the subject; *not* because he is convinced that he is in error with regard to it; but because of the belligerent, intolerant, and unchristian spirit manifested by some, who professedly are advocates of peace. Yet Mark Allen still stands ready to maintain the arguments he has advanced whenever any one qualified to discuss the question desires it. By qualified, I mean not simply a person who can write an article for publication; but one who has sufficient of the spirit of Christ about him to treat his opponent in controversy with common courtesy; and a sufficient amount of candor to examine an argument before he undertakes to combat it; and who instead of being carried away by impulse, or bound up with old prejudices, can come up coolly, and squarely taking all scripture for his standard, with a disposition to receive truth when it is presented.

MARK ALLEN.

Woburn, Mass., Jan. 17th, 1864.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Varied Renderings of Isa. xxvi. 14, 19.

Verse 14. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

"They are dead, they shall not live; they are deceased tyrants, they shall not rise; therefore hast thou visited and destroyed them; and all memorial of them thou hast abolished."—*Bishop Louth's Translation of Isaiah.*

Verse 19. "Thy dead men 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."

"Thy dead shall live: my deceased, they shall rise; awake, and sing ye that dwell in the dust! for thy dew is as the dew of the dawn; but the earth shall cast forth, as an abortion, the deceased tyrants."—*Louth's Translation.*

"And the earth shall cast out the dead."—*"As an abortive birth is cast out of the womb, to which the grave is compared (Job i. 21.) But the verb here used does not properly signify to cast out, but to cast down, or cause to fall."*—*Benson's Commentary.*

We append the following extract on verse 19, from Pirie's Works, Vol. I. pp. 227, 228. Ed.

"We have already seen, that the living and rising again of the righteous dead, in the beginning of that verse, must be taken literally. Now to this it is added, 'And, or but, the earth shall cast out the dead.' Unluckily our translators did not know what to make of the word *Rephaim* in this text, which they translated 'the dead.' In almost every other text where this word occurs, they have rendered it *giant*—the true sense of the word. Giants may be either dead or alive; and as the earth is said to cast out the *Rephaim*, they thought they must have been in the grave; hence they considered the word as denoting the dead in general. An unpardonable mistake! The word always signifies either men tall in stature, above the common race of mankind; or great in crime, ringleaders in apostasy from the truth, and in persecuting those who are of the truth. Such were the giants in the days of Noah, and such Nimrod and his co-adjutors in an after period. Now, as all called by this name in Scripture are considered as leaders in iniquity, the word was used to denote all pre-eminence in crime,—tyrants and persecutors, whether kings, generals or priests.

Hence it is evident, that although the word here signifies the dead, yet not the dead in general, much less the righteous dead, but dead giants, or monsters, either in stature or in crime—the *wicked dead*. That this is the

true sense of this passage will appear, if you consider.

1. That the dead in the first clause of the verse are called "thy dead"—the church's dead, or those who have died in the faith; but the dead in the end of the verse are distinguished by no such epithet. The former are *Metibcha*, dead, yet the sons of the church, although sleeping in the dust of the earth; the latter are the *Rephaim*, that are everywhere in Scripture considered of the church's enemies, dreadful and terrible. Thus in Deut. ii. 11, the *Rephaim* or giants, a people great and many, and tall as the Anakims, were called by the Moabites, *Emirus*, a word signifying *terrible, horrible, dreadful*, descriptive of their figure and character.

2. The former are said to live, to arise, as Christ's dead body, to awake and sing, as herbs rise and rejoice in the influence of the heavenly dew; whereas the latter, the *Rephaim*, are said to be 'cast out' by the earth. The earth is here considered as a mother, happy in bringing forth the righteous, as a mother rejoices when she is delivered of a son; but when the *Rephaim* appear, she casts them out, rejects them as a vile, abominable thing, as a mother throws away a mole or abortive conception. This is the exact sense of the word *tephel*, rendered 'cast out.' How just the idea! A mole, or monstrous birth, is not born as a son, but cast out as a vile and loathsome thing.

I trust it is now evident, that the prophet in this verse, means to state a contrast between the resurrection of the righteous and the wicked dead. And if the verse had been properly translated, the contrast would have been evident even to the English reader. 'Thy dead shall live, my dead body shall arise: awake and sing, ye that dwell in the dust, for your dew is as the dew of herbs; but the earth shall cast out with contempt the *Rephaim*.' Thus it accords exactly with what the Psalmist says on the same subject, 'When I awake I shall be satisfied with thy likeness.' When I rise from the dead, my body shall be as the body of Jesus, when he arose. *Psa. vii. 15.* But 'as a dream when one awaketh,' is despised and neglected, 'so, O Lord! when thou awaketh them,' or in awakening them 'thou wilt despise their image.'—*Pirie's Works, Vol. 1, pp. 227, 228.*

For the Gospel Banner.

Correspondence.

BRO. WILSON:—"We know that we are of God," says John, "and the whole world lieth in wickedness." Here is an emphatic declaration—no doubt expressed—full assurance. *Knowledge* then, without misgiving, has been enjoyed by christians. Is not knowledge

then possessed by the true christian now? assuredly.

"I am a Catholic, and I know I am right," said a man once to me. But here was delusion, not from scriptural evidence, but from persuasion that he belonged to the true church—that the Romish Priesthood were successors of Peter—did the man speak—so here was not *knowledge*.

I have not however begun to write in this manner because I am going to define, or attempt to define, the *knowledge* possessed by the christian. John's expression came on my mind while thinking on the insatiation, evident to those who believe the Gospel, exhibited in some expression of a writer's in the *N. Y. Independent*, of Dec. 31st, 1863. Here are some of them. "In no period since the war began was there ever so general a confidence as now that peace was at hand, the nation saved, slavery at an end, and a glorious future opening upon us! *A free people like ours will be found adequate to all their emergencies.* (The italics are the editor's.) It is the inherent agreement of American ideas and institutions with the spirit of the Gospel, and the great ends to which Providence has pointed for thousands of years, that gives us unwavering assurance."

Groping in the dark! Grossly, grossly dark art thou, O editor of the *Independent*! And I am not sorry I borrowed it this morning. The paper itself is an indication of the approaching crisis—the great crisis. Darkness covers the earth and gross darkness the people—and the widely-circulated *Independent* looked upon as a *light, is itself darkness*! When I reflected on this fact—a so-called "religious paper" of unequalled circulation—read by tens of thousands of people every week, the query first came on the mind, *Are we right?* And were it not for bible instruction—heeding the sure word of prophecy—down should we go with the current. And then another query—Can we *tell* these writers *the truth*? Are they to roam in delusion without a warning? Let the truth thunder in their ears whether they will heed it or not. Let there be an extra *Banner* or *Harbinger*, or both, containing a synopsis of prophetic truth, pertaining to the season of judgment and stupendous revolution—of downfall of Republics, Empires, and Kingdoms—of the ADVENT OF THE KING OF KINGS AND LORD OF LORDS—especially for presentation to the editors of the leading journals issued in the country. Brethren, you who have means, what think you of this idea? True, I do not expect the testimony to be regarded—it may be nevertheless by some—but is it not our duty to offer them light? Let us do our duty and we shall be rewarded, whether men will hear or forbear.

It seems I need not descant on the baseless expectations presented to the people in both secular and sectarian newspapers. They are palpable. Let some of our able brethren hop up in a condensed form the nonsensical rotchets of the day, and the *Gospel hope*—let those who have the means enable brethren Wilson and Newman to mail thousands of the *Banner* and *Harbinger* containing those editors far and near—let all this be done surely, not to distinguish or exalt men or papers, but to serve God, and look to Him for reward, and to none else. H. HEYES.

Wallingford, Conn.

Five Negatives.

It is known that two negatives in English are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They *strengthen* the negation; and a third negative makes it stronger still, and so a fourth and a fifth. How strong *five* negatives must make a negation! But do five negatives ever occur! Whether they ever occur in the Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No. They are connected with a promise, one of the "exceeding great and precious promises," which are given us. The case occurs in Heb. xiii. 5, "For he hath said, I will never leave thee nor forsake thee." There five negatives are employed. We translate two of them; but there they all are, as any one may see who looks into his Greek Testament. Now, they need not have all been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He secures the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harrassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of saying it thus, "I will not leave thee, I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza, which very faithfully as well as beautifully, expresses it:

'The soul that on Jesus hath lean'd for repose,
Will not, I will not desert to his foes;
'That soul, though all hell should endeavor to shake,
'll never, no never, no never forsake.'

How earnest God appears to be in this matter! How unworthy it is in his children, after such an assurance as this, to suspect that he will forsake them! He *cannot*. It is impossible for God to lie. Here one who was never known to break his word assures his people, each of them individually, and five times over in a single sentence, of his continued presence with them. Under similar circumstances, what man of reputed veracity would be discredited? and shall not the God of truth be believed in a like case?—*Nevins*.

For the Gospel Banner.

To J. M. Stephenson.

Can a man believe *scripturally*, that the *Gospel* is the *power of God unto salvation*, (and be baptized) and subsequently be baptized into the third angel's message to *perfect* his salvation?

And if either of the two baptisms are *valid*—which? Yours, in Christian love,

L. H. CHASE.

Adrian, Mich., Jan. 15th, 1864.

(*Harbinger please copy.*)

For the Gospel Banner.

Lines Composed by R. B. S.

Brethren, begotten through the word, 1 Cor. iv. 15; Jas. i. 18
And made alive in Christ our Lord, Rom. vi. 11; Col. ii. 13
Be steadfast and you soon will be, 1 Cor. xv. 58
Quickened in immortality, Rom. viii. 11; 1 Cor. xv. 55
Encapturing thought! you then will join, Isa. xxv. 8, 9
With all God's children, and will shine, Matt. vii. 11
As the bright stars for evermore, Dan. xii. 3; Prov. iv. 18
Your Lord and Savior to adore, Rev. ii. 14; Matt. xiii. 45
Take courage then, my brethren dear, Psa. xxvii. 14; xxvi. 31
Though trials may await you here; Phil. i. 29; Acts xiv. 22
God is your refuge and high tower, 2 Sam. xxii. 3
He'll save you in each trying hour, 1 Cor. x. 13; Psa. xxxiv. 19
In Jesus doth all fulness dwell, 1 Cor. i. 30; Col. i. 19
Which should all doubts and fears dispell, 2 Tim. i. 7
He also knows our every need, Heb. ii. 18; iv. 15
And for us he doth intercede, 1 John ii. 1; Heb. vii. 25
Then cast on him your every care, 1 Pet. v. 7; Psa. lv. 22
Make known your wants to God in prayer; Phil. iv. 6
For no good thing will he deny, Psa. lxxxix. 11; Matt. xxi. 22
But will your every need supply, Phil. iv. 19
Eternal life and our abode, 1 John v. 11; Eph. i. 14
Are purchased with a Savior's blood; 1 Pet. i. 19; Heb. ix. 12
Then valiant fight, the prize secure, 1 Tim. vi. 12
For all God's promises are sure, 2 Cor. i. 20; Rom. iv. 16
In faith unwavering let us stand, 1 Cor. xvi. 13; Heb. x. 23
Still guided by a Savior's hand; John x. 27; xiv. 6
All things at last we shall obtain, Rev. xxi. 6
And in God's kingdom ever reign, Dan. vii. 18; Rev. xxii. 5

PUNGENT REPLY.—To a young infidel who scoffed at Christianity because of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar to be made because an infidel went astray from the path of morality? The infidel admitted that he had not. The doctor added, "Then, do you not see that you admit that Christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?"

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, 1864.

[VOL. X. No. 4.

For the Gospel Banner.

Remarks concerning the Fellowship.

AN APPEAL TO THE BRETHREN.

In Acts ii. 42 it is recorded, that the Ecclesia at Jerusalem "continued steadfastly in the Apostles' doctrine, and in the fellowship," etc. That the fellowship, so rendered, was the contribution for the poor saints, I need not stop to prove, as it is not a matter in dispute among the brethren. That Gentile congregations had a similar order prevailing amongst them is, I think, abundantly apparent from the incidental allusions to it in the Epistles. However, it is very clear that such an institution existed in the Corinthian Church. That they had a *treasury* in which the collection for the poor saints was to be deposited is also evident, for it is spoken of.

Now it is not admissible to suppose that the apostle Paul would establish an order in the Corinthian church like that at Jerusalem, and a different order in other Gentile churches. Indeed this is no more a supposable case than that he preached a different Gospel in different districts of country. Now as it is certain that the apostle Paul was not indebted to the Apostles at Jerusalem for the Gospel he preached, so neither was he for that order which he established in the congregations. The same Spirit which guided the Apostles at Jerusalem "into all truth," was his instructor also. Hence the Gospel preached, and the order established in the congregations were the same in both cases. Therefore the ordinances of the church are standing ordinances, and have a binding obligation upon all the faithful.

Then, brethren, how is it now? Is there in your several Ecclesias a treasury? and is that treasury supplied every first day by the brethren, "according as the Lord hath prospered them?"

Remember, brethren, it is the *Lord's treasury*—the brethren also are *his*—and *his* the *gold and silver*.

A few particulars may be noted with respect to some of the congregations which the writer is more particularly acquainted with. Congregation A., are endeavoring to attend to the all things commanded—and for this meet regularly on the first day of the week—make a collection putting it into the treasury. But this congregation finds it somewhat difficult to properly impress the brethren with its importance, so as to induce them to make it a matter of conscience, and do it as unto the Lord. Hence the treasury is not adequate to meet the demands which are made upon it from various sources. Congregation B. meets in like manner on the first of every week—has a treasury, in which the collection is deposited; from which disbursements are made to meet the demand coming against it from their own organization. Congregation C. meets also, to attend to the things appointed. Here also is a treasury, but though there are none rich amongst them, yet there are none in necessity; and as their expences are small, so there is with them no pressing necessity. Consequently the box is not circulated, but stands on the table, and those who desire to contribute step forward and deposit their offerings. Congregation D. meets on the first of the week to break the memorial loaf, etc., and attends to the praises, prayers, teaching, etc. These also have a treasury in which the collection is deposited; but what the demands are against it the writer has no knowledge.

There are other congregations claiming to be of the One Faith, who, if I am not misinformed, do not meet regularly on the first of the week to break the memorial loaf, and attend to the other things appointed. How such view these requirements, I am at a loss to know. To my mind they are imperative. Well, in view of the facts before stated, I would ask is this action of the congregations in reference to the fellowship, a full carrying out of the design for which it was instituted?

I presume, that in the congregations referred to, no case of pressing necessity could

arise without being promptly attended to by the brethren and relieved to a certain extent. But it is not obvious that as many of our congregations are small, and the brethren poor, that cases are liable to arise at any time of such a nature as would place it utterly out of the power of the "little flock," in which it might occur to render the desired relief. In such cases the Lord's poor must endure many privations or be reduced to the necessity of seeking relief from foreign sources.

Does not this show, that there is not only a necessity for a treasury in every church, but also that it should be liberally supplied on every first day by ALL the brethren who have it in their power to contribute, though it be but the widow's two mites, remembering the RULE, "as the Lord hath prospered you."

But alas! Who in the congregations is there that is alive to these things, but what sees and deeply laments the apathy and indifference of many brethren in reference to the things which as members of the "One Body" devolve upon them, both with respect to the fellowship, the prayers, and the teaching. What can be done to bring such up to a proper appreciation of their duty, so that they may make the doing of them a sacred, conscientious, and religious duty? It is more than I can tell.

It is recorded concerning the church at Jerusalem that they continued steadfastly in the observance of these things; and as steadfastly in the fellowship as in the breaking of the loaf. And though the congregation was large, and many were poor, yet to their lasting honor it is said, "there were none that lacked," for those who had the means contributed bountifully—and for this purpose many sold their possessions and goods—and none considered "ought they possessed as their own;" they regarded themselves as the "stewards of the manifold favors of God," and dispensed his bounties with a willing and liberal hand. The result was, all were supplied; and the effect was, love, joy, peace, and good will; they did eat their food with gladness and singleness of heart, praising God.

Let me quote for your instruction brethren, a few positive, practical, scriptural injunctions, such as;—"In the morning sow thy seed, and in the evening withhold not thine hand." "He that soweth bountifully shall reap also bountifully." "The Lord loveth a cheerful giver." "He that hath pity on the poor LENDETH to the Lord." "He that giveth to the poor shall not lack." "The righteous giveth and spareth not." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "The liberal soul shall be made fat." "There is that scattereth, and yet increaseth; and

there is that withholdeth more than is meet, and it leadeth to poverty." "Distributing to the necessity of saints." "The poor ye have always with you." "Only they would that we should remember the poor; the same which I also was forward to do."

The Lord's poor are his legacy to the church, and those of his brethren who possess this world's goods are required to consider the poor and not to shut up their bowels of compassion from them, but as God's stewards to dispense his bounties, remembering that "it is required of a steward that he be found faithful," and that it is "more blessed to give than to receive."

Now, brethren, if these injunctions were properly observed, think you, there would be any lack now any more than in the days of old? Then should any sudden and unforeseen calamity befall a brother or sister, either by fire or flood, relief would be speedily afforded; not as a matter of private charity, but in a manner not calculated to wound the feelings of the sensitive, seeing it is from the Lord—out of HIS treasury.

Some of the brethren may wish to enquire why I am so strenuous on this subject, and whether there is really a necessity for such action on the part of the congregations. Well, brethren, I think there is, and a pressing necessity. And here let me say that I think it is always safe to do right, and to act in obedience to law. In proof of the necessity, I may state that a short time ago a letter was received by one of the brethren here, from a brother of character and standing, whose name is often seen in the pages of the *Banner*, detailing with much reluctance and feeling the peculiar circumstances in which he was placed, and seeking for some assistance by way of loan, until he could recover himself from his difficulties.

The circumstances were these. He had had, severe, protracted, and distressing afflictions in his family, of such a nature as required his own personal attention and care, and as his family were dependent upon his daily labor for their support, he in consequence run considerable behind, and was necessitated sorely against his mind to contravene the Apostolic injunction "owe no man anything." None of the brethren however had any money to loan and the treasury was exhausted—so that little could be done towards meeting the necessities of the case. A few brethren however here and elsewhere cheerfully gave something, which though inadequate afforded temporary relief, and which was very thankfully received.

Another case.—A short time ago a letter was received by the editor of the *Banner*, Jan. 7th, 1864, an extract from which I will give. He says, "Bro. Wilson.....on the

night of the 22nd of Dec., at 10½, my house took fire and burned up, with nearly all that was in it. I only saved one bed, and a few clothes, some of the family only what they had on. The family consists of 12 persons, viz., my father 77 years old, my step mother, a sister, and seven children, all burned out in the depth of winter. I have got into a cabin 14 feet square, and very uncomfortable. Had it not been for the kindness of neighbors we should have suffered much. I am badly in debt for my land, or I would have raised money on it to re-build. If you will lay my case before the brethren you will do me a great favor, and anything they can do for me will be thankfully received." Such is the extract. Think of it, brethren, a family of 12, the aged and the young driven by the devouring element from a comfortable home, and nearly every thing consumed, and now huddled together in a miserable cabin, destitute of comforts and convenience; then remember the unprecedented severity since this catastrophe occurred, and then if there are anybowels of mercies and compassion let them flow out unrestrained. These are samples of cases which from time to time come to our knowledge. In view of these facts, and others which I might have related, I would appeal to the brethren whether there is not a necessity, yea an *urgent* necessity, for that action on the part of the congregations for which I am pleading. If every congregation was fully alive to this subject as I think they should be, and contributed liberally, and kept the treasury well replenished, such cases would be promptly relieved, and none would feel the poorer. It would not then come as a burden on some, while others did not participate, but be a real fellowship—a *joint* participation.

Let me urge then that the brethren see to this matter, and if the subject has any importance in their estimation that they take such action as will be a full carrying out of the evident design of the institution.

And in reference to the cases presented the brethren will need no urging. Any response which the brethren may be pleased to make, may be confided to the editor of the *Banner*.

JOSEPH WILSON, Sen.

For the Gospel Banner.

How and When?

Much has been written upon the question concerning the purifying influence of the blood of Christ, how and when it operates? and as the subject has been revived again in some circles, some contending still that the *emblems* in the ordinance of the Lord's Supper possess a sin-remitting power, etc., I have a few words in opposition to this dogma, the ideas on which I have not seen in print.

The point in dispute appears to be condensed into the proposition in what way and where is the blood of Jesus applied to the purpose of the cleansing of believers immersed into the name of Christ. There existed under the old ritual a plan by means of which sins were forgiven. There is a plan under the New Testament also. There are some points of resemblance between the two, and many points of difference; in harmony however. To elucidate these different plans, I remark,

1st. As to the Place and Name.

Under the old covenant the *one* place where God's name was recorded for the forgiveness of sins was in Jerusalem. Under the new covenant, there is *no one place*.—Mal. i. 11; John iv. 21; 2 Tim. ii. 8. But there is one institution or act—Matt. xxviii. 19; Mark xvi. 16; Luke xxiv. 47. Go disciple, or teach all nations immersing them *into the name*. He that believeth and is baptized shall be saved. That repentance and remission of sins should be preached *in his name*. This one act then, predicated on belief of the truth, imitates believers into the name. *Now* therefore it is no more necessary to come to the name, seeing christians are already in the name, and there is none other name given whereby we can be saved.

2nd. As to sacrifices—the means.

Not bulls and goats as of old, but well ordered lives, Rom. xii. Praise and thanks giving—the fruit of our lips, Heb. xiii. 15. Good works, Phil. iv. 18. See B. Wilson in *Banner*, March 1st, 1863.

These sacrifices of the christian are offered more as freewill offerings, from the principle of love, as a prompting cause. If ye love me keep my commandments. Under the new covenant the continual shedding of blood is not necessary, Heb. ix. 25, 26; the remission of sins having been obtained through the *one* sacrifice of Jesus, the virtue of which continues *uninterruptedly*. Heb. x. 12. The word here translated for ever, *διηνεκες*, *dice-nekes*, according to Donnegan, means a state of uninterrupted protraction or continuance; the same also in verse 14, "He hath perfected for ever them that are sanctified." This then obviates the necessity for a continual coming to the name for remission, seeing there is no interruption to its efficacy, and we are already in the name. The *one* sacrifice of our Savior has made us free from sin. Being baptized into his death, our *old man* is crucified with him so that it is no more *I* that do it, but sin that dwelleth in me. This will appear more fully from a view of

3rd. The Priesthood.

Composed not of one tribe only, but of the whole family in Christ, whose province is to offer up spiritual sacrifices through our High Priest.

The High Priest under the old covenant as a mortal man and died, and another took its place. Our High Priest hath an unchangeable priesthood, Heb. vii. 24.

The duty of the High Priest under the law was to make clean from sins daily, and "om all sins of the people" once a year, Lev. xvi. 30. This was done by our High Priest once only, when he offered up himself, Heb. vii. 27. Having accomplished his work so far, how can it be necessary for him to do it again? Remember, our office as priests must not intrench upon the duties of our High Priest. He has entered the holiest place, and is now our advocate; having been emptied like unto us, he is able to succor us. He is our propitiation or covering, our sacrifices offered in him and in love will be accepted, and our sins covered, for his name's sake. Blessed be his name! for "I will be merciful to their transgressions, and their sins and iniquities will I remember no more," Heb. viii. 12. Is it not sufficient then to know that our transgression of the precepts spoken of by bro. Fish, (*Banner*, Feb. 15, 1863, Ques. 3.) will be forgotten, or as he says in substance, we will partake of the emblems, having been forgiven. Now what need of looking for an emitting power in the emblems if our sins have been remitted before partaking of them? We are not under the law, but under grace. Sin is not imputed where there is no law. Our sacrifices then will be accepted, and our sins covered, not imputed, not remembered, by passing through our High Priest, who will present them spotless and clean before our Father, God.

The Altar of old was in a Tabernacle made with hands, ours (Jesus) in heaven, the city of the living God—the heavenly Jerusalem, hence those who serve in Tabernacles, or Tables, have no right to partake of our altar. The altar was the medium on or through which sacrifices were made effectual.

Our sacrifices are effectual in consequence of being offered through Christ. Thus he is our altar. Being then believers immersed into Christ, we are in the name, and have no need of offering sacrifices for the pardon of sin, seeing our High Priest did this for us when he offered up himself, and thus perfected for ever those that are sanctified. We were set apart and cleansed in the bath of regeneration, Eph. v.; being at this time, made free from sin, Rom vi., and made members of his body, of his flesh and of his bones; thus we are in continual contact with his blood, if we have the spirit of Christ; if not, we are none of his.

And thus I have opened out my idea of the how and when in a few words, thinking the brethren will see the force of this scheme,

and amplify it for themselves, for I have not attempted to prove the steps fully. At some future time, if desirable, I think I can substantiate the above plan from the word, I would not lightly speak of the importance of the first day ordinance. But I mean to contend earnestly for its scriptural purpose, "do this in remembrance of me,"—as against all beautifully wrought plans of men, elaborated mainly from the thinkings of the flesh. "This is my blood," as I might say of a picture, this is my friend. That is, represents him merely. My friend's picture cannot help me to any substantial good; but if I love my friend, I love to look upon his picture when absent himself; so with these emblems.

At baptism, we were made babes in Christ, we feed upon him, and grow in him, by partaking of his words. See bro. Thomas, *Banner*, March 15th, 1863.

One more thought, if the emblems, be the means of contact for remitting sin, it is worthy the serious consideration of the brethren, whether the other Papish dogma of the daily sacrifice is not also necessary. The two seems to me to stand or fall together.

All of which is commended to the brethren in love,

B. STILLMAN MILLS.

For the Gospel Banner.

The Wicked in the Purpose of God.

TO BRO. R. V. LYON.

In the concluding remarks of your reply to Bro. L. C. Thomas, (in the *Harbinger*), in which, if possible, you would tempt us to believe that there will be no "true and righteous judgments" of all ungodly men, other than the result of the condemnation that came upon Adam for his disobedience; no convincing ungodly sinners of their evil deeds; no "greater damnation" for those who have "trodden under foot the Son of God, and counted the blood of the covenant wherewith they were sanctified an unholy thing," than to go down to the grave and remain in the tomb; you "ask criticism from any quarter," that the foundation of the theory you advocate may be tested, for you affirm that "truth is what we want."

It is manifest that the theory you have assumed for truth in reference to the wicked is propt up by unwarrantable inferences, drawn from a few texts of Scripture. The first we notice is, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36. You rely much on the words "shall not see life," as though they really supported the theory you advocate; but they do not, as we shall prove presently. God's word is not yea, and nay, but yea and amen. The sentence "he that believeth not the Son shall not see

life," alone, and *without* qualification, proves this, that the moment an individual rejected the teaching of the Son of God, the *sense* of *seeing* life became extinct, yea more, was instantly and literally destroyed in the wrath of God, which would continue to abide upon him. This is logical *affirmative proof*, Bro. Lyon, of the theory you advocate. Do facts justify such an inference from, or interpolation of the sentence? Certainly not! for the Son of God came not to destroy men's lives, but to preach the gospel, that those believing might have, (not mortal life, for that they already possessed, but) everlasting life at the resurrection of just ones from the dead. We are therefore compelled to look for some qualification of the sentence, which is readily found. Being preceded by the copulative conjunction "and," which unites it to the preceding sentence, both in grammar and in sense, (and thus prevents any person making the Lord talk nonsense by quoting it in a manner to prove an unsound theory;) the whole sentence reads, "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." But what life shall he *not see*? The rules of grammar and sense reply, "*everlasting life*." There is not anything in the text to warrant the conclusion, that unbelievers will not see a *future* mortal life at the resurrection, *more* than the inference that they should cease to see *present* mortal life. The text proves nothing in reference to a *present* or *future limited life*, but clearly defines the recipients of *everlasting life*. The wrath of God abideth on rejectors of the gospel in prospect, and when the great day of his wrath is come to *execute* judgment, He will punish unbelievers with *everlasting* destruction from his presence, and the glory of his power. This is the time of their effective "condemnation," and which the righteous do not "come into," because he will give reward to his servants the prophets, and them that fear his name, small and great. Rev. xi. 18.

Your other affirmative proof, or stronghold of the theory you advocate, proves nothing for it, and therefore I consider it extremely weak. Let us consider its import. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. What more does this text prove than that "the man that wandereth out of the way of understanding is already "dead in trespasses and in sins," and shall *remain* there? Or as Paul says, "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," Heb. x. 26. Where is the proof that the quotation from Proverbs has any reference to men physically dead? The natural life of man is dependent on the air we breathe, and connexion with the first Adam; and as God formed Adam from the dust of the ground, and willed him into an existence terminating in death, may he not with equal propriety will the rejectors of his truth into a second terminable life, to punish them for their *own* iniquity? Ezekiel and Paul evidently so believed and taught. *Proof*—Ezek. xviii. 20; 2 Cor. v. 10. When the Lord's purpose is accomplished with the workers of iniquity, they will remain punished with *everlasting destruction*, the antithesis of *everlasting life*.

There is a verse in Heb. xi, often quoted to prove that God has no other *finale* for the wicked, than the appointment "once" of man to die for the disobedience of Adam. But as the scriptures teach, (and Bro. Lyon admits,) that mankind are to die for their *own iniquity*, we are warranted in looking for another appointment of "judgment," so the Christ once appeared to put away sin by the sacrifice of himself, which does not however prevent his *second* appearing—not for a sacrifice, but to execute judgment without mercy upon the despisers of his goodness. The appointment of "men once to die" was, "by one offence (margin) judgment came upon all men to condemnation, even so by the righteousness of one, (or one righteousness,) the free gift came upon all men unto justification of life," Rom. v. 18. "Moreover the law entered that the offence might abound," in other words, that "every one might give an account of himself to God," Rom. xiv. 12. Again, the knowledge of Christ to the obedient is a savor of life unto life, and to the disobedient a savor of death *unto* death. 2 Cor. ii. 16. Accordingly it is appointed unto men once to die for one disobedience, "but AFTER THIS the judgment," on their own account.

"Vengeance belongeth unto me, and I will recompense, saith the Lord." A singular vengeance indeed in which infants and idiots in very many instances are equally subjects, with the ungodly and the sinner, if Bro. Lyon's theory be true. But as we have shown that the three texts, mainly if not altogether relied upon for the *affirmative* of said theory, do *not* prove it, it remains only for us to set in order *the truth* from the scriptures on this subject.

When Paul the apostle was arraigned before the Jewish Sanhedrim in Jerusalem he cried out, "for the hope and resurrection of the dead I am called in question." Being afterward transferred to Cesarea to appear before Felix the Governor, who was informed against Paul by a certain orator named Tertullus as being a pestilent fellow, a mover of sedition among the Jews, a ringleader of the

sect of the Nazarenes, who also had gone about to profane the temple, Paul's answer was, "that they cannot prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and 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 UNJUST.*" Acts xxiv. 14, 15. "And as he reasoned of righteousness, temperance, and judgment to come, *Felix trembled.*" But why should he tremble? Because God "commandeth now all men every where to repent," and men will no more escape the effect of *their own* disobedience, than Adam did from his. Therefore says Paul, "knowing the terror of the Lord we persuade men," that by obedience they might "flee from the wrath to come."

Daniel the prophet confirms Paul, chap. xii. 12, "and at that time shall Michael stand up * * and many of them that sleep in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt." Or according to Bro. Tacking's translation of the text. "And multitudes of sleepers in dust of the ground shall *awake*, these (the just) to the life of the age, and those (the unjust *) to the contempt of the age." Either translation in simplicity teaches us that as the righteous are awakened to receive the reward of well-doing, the wicked are also awakened to receive the reward of iniquity.

Jesus, the Son of God, confirms the testimony of both Daniel and Paul, so that the wicked are left without excuse. 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, ('for the trumpet shall sound, and the dead shall be raised,') and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." To me this testimony alone is conclusive in reference to dead ones having "done good," and having "done evil." The text can have no reference whatever to a restoration of the children of Israel, and bringing them out of their political graves to their own land, from the *fact* that they are not restored for any *good* they have done, but because they are beloved for the father's sake, and because the Lord will not change his purpose that he hath declared in reference to them. *Proof*—Rom. xi. 28, 29;

* "The just" and "the unjust" are words that I have supplied as being more *comprehensive of the truth* than the words in parenthesis, page 9 of the *Banner*.

Ezek. xxxvi. 21-24. These testimonies ought to be conclusive, and put this matter at rest forever among lovers of the truth. But to consider it further; "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust unto the day of judgment to be punished.*" 2 Pet. ii. 9. This overwhelming testimony is beyond all cavil. The Lord hath amply arranged to fulfil his word, "to execute judgment against all, and to convict ALL the IMPIGIOUS of all their works of impiety which they impiously did, and of all the HARSH words which impious sinners spoke against him," Jude 15. (*Dinglott.*) It is a fearful thing to strongly advocate a theory that contravenes "YAHWEH'S" purpose. It is literally and actually although it may be unknowingly serpentine. Then, teachers, beware that you deceive not the wicked, and that you build upon a good foundation lest you suffer loss, when "that great and terrible day of the Lord come," Joel ii. 31, "to punish the world for their *evil*, and the WICKED for their iniquity." Isa. xiii. 11.

P. DEGEER.

Toronto, C. W., Jan., 1864.
(*Harbinger please copy.*)

To our Correspondents.

We wish to impress on our Correspondents the importance of writing *short, pithy, practical* articles for the *Banner*, on important subjects, and with distinct, attractive, headings. We dislike and many of our readers are beginning to dislike, the continual "reply," or "rejoinder," etc., to what this or that writer may have written on certain subjects. This method is apt to introduce an interminable war of words, principally because of personal allusions made to the writers of said articles. Sometimes it may be necessary to allude to a writer as the author of a certain article but it is by no means necessary that said writer should be made the subject of the article, or the object of ridicule and sarcasm. We respectfully suggest to every one who wishes to examine or oppose any doctrine set forth by another, to write distinct articles on the same subject adducing the "law and the testimony" *for* or *against*, as the case may require in their judgment—thus writing *on* the subject, instead of *at* the writer. By this course the opposite party will be more likely to be convinced, if wrong.

It was our intention to have the present volume of the *Banner* as free as possible from this apparently personal manner of writing, because it is offensive to some, and on account of it many have withdrawn their support; but we have now on hand waiting for insertion a number of articles from able

writers—all of which are somewhat of this character. We trust our readers will bear with us, and with the writers also, if we see fit to publish said articles; and we sincerely hope that if some should be left unpublished that no offence will be taken by correspondents.

Let us urge on our brethren who have the ability, to write on topics which are interesting to themselves, and calculated to do good to others. Let the conversion of sinners not be lost sight of. Write too for the edification of the Ecclesia. Many are able to write who do not—such we urge; so that we shall have MS. copy on hand to pick from, for we do not feel bound to publish *all* that comes along even now, and much less if we had a super-abundance.

We are thankful for the valuable assistance rendered by contributors, and hope that they will continue to use their pens for the good of others; and may God be glorified by our united efforts to disseminate the knowledge of his saving truth.

EDITOR.

The Wines of Scripture, and their use at the Passover, &c.

No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use; all of which kinds of beverage are expressed in our English version by the single term "WINE," or by that term in connection with some other term expressive of quality.*

The term wine, therefore, as used in our English Bible, is to be regarded as a generic term; comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely, some seldom and sparingly; and some to be utterly and at all times avoided.

By a mere comparison of the passages in which the term wine occurs, this will be rendered probable.

For it were difficult to believe that the wine by which Noah was dishonored; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds with-

* These terms are, *Yayin*, a generic term, comprehending wine of all kinds. *Tirosh*, also a generic term, denoting the fruit of the vine in the cluster, the press, and the vat, either in the solid form of grapes, or of grape-juice expressed, (i. e.) new wine. *Ausis*, the fresh juice of the grape, and even of other fruit. *Sobhe*, inspissated wine, corresponding to the Latin *sapa*, or the Greek *siraum* and *hepenna*. *Uamar*, unmingled wine, wine red, thick, turbid. *Mesch*, mixed wine; whether with water or with drugs. *Shemarin*, lees of wine, and sometimes preserves or jellies. *Eshishu*, cooked wine, or grape cake. *Shechar*, sweet drink, from the palm or other trees, but not from the vine.

out cause; wine of which he who is deceived thereby, is not wise; wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by libertines, was THE VERY WINE which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifice; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.

There is a wine of some sort spoken of very frequently in the Bible, with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings.

That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so now, that in place of silence, history, both sacred and profane, hath spoken; an spoken, not of their identity, but know and marked dissimilarity.

The fruit of the vine, in the state it exists in the vat, the vineyard and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosh*, *yayin*, *ausis*, *hhemer*, &c., in the Greek translation of these terms by the Seventy, it is called *oinon*, in the Latin translation, *vinum*, and in the English, *wine*. And it is further apparent that the fruit of the vine, in the same state, is called by the same name by profane writers; hence we meet in Aristotle with *oinon*, wine of the vat; in Livy, with *vinum*, wine of the field; and in Cato as well as Isaiah, with *vinum pendens*, wine of the cluster; and hence, also, when we do so meet with these terms, though the presumption of course will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms *yayin*, *oinos*, and *vinum*, are generic terms, and embrace in their comprehensive meaning the fruit of the vine or pure blood of the grape, in all of the states in which it exists.

But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendent wine of Cato; for it is the wine of the cluster of Isaiah. This wine must be good wine, for

is wine approved of God; and there was, we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be at the less worthy of commendation on that count, because we believe it still to be what then was (in the sense in which we use the terms,) *unintoxicating wine*.

We have shown that different kinds of wine existed, and were known to exist from remote antiquity, some of which were salutious, sober wines, and some deleterious and intoxicating.

Since these things are so, since different kinds of wine exist, and are known to have existed from remote antiquity—to ascertain which of these, whether salubrious and sober, or insalubrious and intoxicating wine was used by our Lord in the sacramental supper, it will be of use first to ascertain which of these kinds of wine was used at the paschal supper.

And here it is obvious to remark that the fruit of the vine in none of its forms constituted any part of the original institution, as will appear from the thirteenth chapter of Exodus. On the contrary, on the fourteenth of Nisan, a lamb without blemish, was by each family to be eaten, with bitter herbs; eaten standing with their loins girdled, their shoes on their feet, their staves in their hands, and eaten in haste.

In whatever form the fruit of the vine was subsequently used, it was probably introduced after the settlement in Canaan—when the guests, in place of standing (as appears from John xii. 23,) reclined on their left arm on couches placed round the table—a posture which according to the writers in the Talmud, was an emblem of that rest and freedom which God had granted to his people.

But at whatever time wine was introduced at the paschal supper, it might be presumed, in the absence of evidence to the contrary, that the kind selected would be in keeping with the nature of the ordinance. And this it should seem could not well be intoxicating wine, since this would but ill accord with a solemnity in which bitter herbs were to be eaten, and from which leaven was to be excluded. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee in all thy quarters."

Gesenius declares that the Hebrew word *azem*, the English translators have rendered *azem*, applies to wine as well as bread.

"The word *chomets*," says Mr. Hershell, converted Jew, "has a wider signification than that which is generally attached to leaven," by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

The Rev. C. F. Frey says, "that during the passover Jews dare not drink any liquor made from grain, nor any that has passed through the process of fermentation."

The testimony of Mr. Frey is corroborated by another Hebrew writer, who declares "that their drink during the time of the feast is either pure water or raisin wine prepared by themselves, but no kind of leaven must be mixed therein."

And M. M. Noah, Esq., says in a recent publication: "unfermented liquor or wine free from alcohol was alone used in those times, as it is used at the present day at the passover."

But not to insist on this. Whatever the kind of wine made use of at the paschal supper, it was always, if the writers in the Talmud or even the Christian fathers are to be credited, diluted with water.

But if the wine made use of in the paschal supper was diluted with water, then probably the wine made use of at the supper of our Lord was also diluted.

For we are told that, having on the night before his passion retired to an inner chamber at Jerusalem and celebrated for the last time the paschal supper, he took bread and the cup, and having blessed and broke the one, and poured out the other, he gave both to his disciples in token of his love and as memorials of his death; which solemnity was thereafter to be repeated, that by its repetition his death might be showed forth until his second coming.

As our Lord in this latter ordinance, for aught that appears, made use of the elements previously prepared for the former ordinance, it may fairly be concluded, that water was mingled in the wine contained in the cup made use of in the former, as it was mingled in the wine contained in the cup made use of in the latter.

And thus the Fathers of the Church believed, and the early councils authoritatively ordered. But if the wine made use of in these offices of religion was not *intoxicating*, why was it diluted with water? Does not its dilution prove that it was intoxicating wine? Certainly not. Other qualities apart from its contained alcohol may have rendered dilution necessary. The unintoxicating wines of antiquity were often thick and even rosy, and therefore required to be diluted to fit them for convenient and sometimes for healthful and pleasurable use.

Since then the unintoxicating wines of antiquity required dilution, and since the wines made use of in the offices of religion were actually diluted, the fact of their dilution increases rather than diminishes the presumption that the wines so made use of were unintoxicating wines.

On the whole, since the bread of the passover must be unleavened, that is unfermented; since the use, nay, even the possession of leaven was prohibited during this festival; since many of the modern Jews, who may be supposed to understand the usages of their fathers better than we do, refuse even now the use of fermented wine in the cup of blessing which they bless—to say the least, it is not improbable that unfermented wine as well as unfermented bread was made use of at the paschal supper, and if at the paschal supper then probably at the supper of our Lord.

Nor let it be forgotten, that however much may of late have been said by the disciples about fermented, that is, intoxicating wine, the Master has said nothing of the use of wine of any kind in that solemnity. Nor is the term wine ever employed by the sacred writers in connection with the sacramental supper. It was the "cup" that Jesus Christ gave to his disciples; and *neither fermented nor unfermented wine*, but the "FRUIT OF THE VINE" are the terms by which the contents of that cup are, by him that poured it out, designated. And surely the pure blood of the grape, as it is expressed from the cluster, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the grape will be after continued fermentation shall have converted a nutritious and healthful into an intoxicating and deleterious beverage. And if it be so, then surely it may be used on sacramental occasions without scruple and without offence.

As to the dilution of the paschal and sacramental wine with water, the usage may be said to have been peculiarly pertinent and proper, if the wine itself was unfermented wine, because such wine often, if not usually, required dilution.

If these things are so—if the wine used in primitive times and on sacred occasions, and whether fermented or unfermented, was diluted with water—then how inconclusive the argument drawn from such usage, in favor of the use, as a common beverage, of fermented wine, and without dilution!—*Dr. Nott's Temperance Lectures.*

"The Sealed Book of Daniel Opened,"

Or, a Book of Reference for those who wish to Examine the sure "Word of Prophecy." By William C. Thurman. Published by John Good-year, N. W. corner of Seventeenth and Pine Sts., Philadelphia, Pa. 1864. svo. pp. 252. *

A copy of this new Work has been for-

* If any one of our readers wish a copy we can order for them at \$1.00 in paper, postage 16 cts., or cloth, \$1.50, postage 20 cts.

warded to us for examination, and its perusal has indeed afforded us both pleasure and profit. The Work is one of the most elaborate Chronological productions ever issued from the press, and we think definitely settles some important prophetic dates. The writer treats the subject of Chronology in altogether a new light to us, being brought to the test of his own personal astronomical observations and mathematical calculations. He has made out a new and correct list of astronomical tables, the accuracy of which he thinks uncontested, and which he regards as fitting exactly all the prophetic and historic dates embraced in the Scriptures. We endorse the following notice of this interesting and important Work, which we find in the *Prophetic Times*;

Mr. Thurman claims that he has ascertained the exact starting point from which we are to date the commencement of the sixty-nine weeks of Daniel, viz.: Aug. 15, B. C. 488; and that from this he has come into possession of the key which completely opens the way to a clear understanding of prophetic chronology, establishes the age of the world since the fall at 6000 years, on the 15th day of the seventh month, A. D. 1875, and makes Daniel's 1335 days end in A. D. 1868, when the great Jubilee of jubilees is to begin. The reasonings and evidences with which he sustains these conclusions, have remarkable force and pertinence and are well worthy of the careful and thorough investigation of students of the Bible and of sacred chronology. Mr. Thurman is fully satisfied of their absolute correctness; and if he has succeeded to the extent he claims, he has done a great work in the solution of difficulties, and demonstration of our whereabouts in the prophetic calendar, which must be of immense importance to the people of God, and for which he deserves their lasting gratitude. We cheerfully commend his book to the attention of all who are searching for wisdom on these all-important points. To show his method of reasoning, and the general style of his work, we may be permitted to quote a specimen or two. On pages 51-55, he thus discourses upon the text (Dan. ix. 24, 25) respecting the commandment from the going forth of which the famous period of the "seven three score and two weeks" begins: "We will first inquire who was to give it, and, second, to whom it was to be given. By reference to 1 Esdras vii. 4, we learn that it was not to be given by the kings of the earth, but by the God of heaven. In the next place, to whom was it to be given? Not to the Jews; for they had no power to restore and build Jerusalem: and had they possessed the power, there would have been

no use for a commandment, as all they wanted was the privilege. As none possessed the power except the kings of Babylon, and after them the kings of Persia, it is clear that this commandment must have been given to one of them. We must now ascertain to which. 'The Lord, the king of Israel, saith of CYRUS, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (Isa. xlv. 6, 7, 23;) and 'I will direct all his ways, he shall build my city, and he shall let go my captives' (Isa. lv. 13.) We now inquire whether Cyrus ever received this commandment. 'Thus saith Cyrus king of Persia, *The Lord God of heaven, hath charged me to build him a house at Jerusalem*' (Ezra i. 2) . . . By comparing Ezra i. 1-4 with vi. 34, we learn that he has not given us the full edict as issued by Cyrus; but the full copy having come down to us through Josephus, we find that as much was said about building Jerusalem as the temple. Josephus not only declares that Cyrus 'gave them leave to go back to their country, and to build Jerusalem;' but, by virtue of that privilege, we find them employed at that very work. (See Ezra iv. 12.) This commandment therefore properly went forth, accomplishing the object of its original design, when Cyrus granted the Jews the full privilege of restoring and building their city. So far from the least hint being in the Bible of 'the Lord God of Israel (Ezra vii. 4,) ever commanding any one except Cyrus 'to restore and build Jerusalem,' He 'saith of Cyrus, He is my shepherd, and shall perform all my pleasure' in this, 'even saying to Jerusalem, Thou shalt be built.'

Is it not strange that those who set themselves up as the masters in Israel should yet contend, that there were three other commandments for the building of Jerusalem, and that Darius or Artaxerxes performed the most essential part of that pleasure of the Lord which he declared should be performed by Cyrus? The one called a commandment as given by Darius, was only a prohibition written to the adversaries of the Jews, who were trying to hinder them from accomplishing that which Cyrus had granted them the privilege of performing. It was, 'Let the work of this house of God alone.' (Ezra vi. 7.) That by Artaxerxes Longimanus, in the seventh year of his reign, so far from having the least appearance of a command, either to build Jerusalem or anything else, was a mere grant of Ezra's request. (Ezra vi. 7.) There is not a word here about Jerusalem, which had been built long before."

Again on page 106, he says:

"The time of the beginning of the seventy years' captivity, being such an important

point in chronology, we will in conclusion call the attention of the reader to the undeniable authority we have for commencing it in B. C. 558. The eclipse of the sun, as recorded by Jeremiah, and found to have occurred B. C. 594, prevents our beginning the captivity a single year lower, or more than one higher; and the one foretold by Amos, forbids our commencing it a single year either lower or higher, without adding or diminishing a year more than we have inspired authority for doing. Again, through Ptolemy and Berossus we have settled the chronology of the Kingdom of Babylon from the time of Nabonassar, their king, to the end of the reign of Nebuchadnezzar, which we have proven to be correct by five eclipses of the moon; hence we cannot begin with the reign of Nebuchadnezzar a single year higher or lower, and in the eighth year of Nebuchadnezzar the captivity began, (2 Kings xxiv. 12.) At B. C. 666 and B. C. 510 we have adjusted both the beginning and the end of the Kingdom of Media with Bible chronology. That we have the chronology of that kingdom properly arranged, we prove by the eclipse of the sun, which happened during a battle between the Medes and Lydians, as recorded by Herodotus. With this combined authority, it may be considered certain, that our chronology cannot be far from the truth; and if not, it must be strictly correct; for the captivity commencing in the fourth year of the Jewish cycle of seven, forbids any change as to the arrangement of our table of chronology, except in the entire cycles of seven full years, which clearly proves that B. C. 558 was the year in which Nebuchadnezzar 'carried away Jerusalem to Babylon.' From this epoch, B. C. 558, there must be just seventy years to the end of the captivity, when Cyrus issued the edict for their restoration. (Isa. xlv. 28.) Seventy from 558 leaves 488; hence, it must have been issued B. C. 488. We are required to 'KNOW AND UNDERSTAND, that from the going forth of this commandment to restore and build Jerusalem unto Messiah the Prince,'—that is, to the birth of that Prince, who was 'born king of the Jews,'—there were just 'seven weeks and three score and two weeks,' of years. (Dan. ix. 25.)"

* * * Again he says, (p. 210,) "that A. D. 1868 is the 49th sabbatical year, in which, on the 10th of the 7th month, the year of Jubilee begins, at which time the type—'then thou shalt cause the trumpet of the jubilee to sound'—must reach its antitype in the proclamation of the great Jubilee.'" Ezekiel's seven-years' war (Ezek. xxxix. 9) he says, will have its "beginning after the coming of Christ, in A. D. 1868, and end in 1875." "The saints are to be caught up in

the clouds to meet the Lord in the air, in A. D. 1868, but will not until 1875 enter the holy city, New Jerusalem." The great Sabbath, during which the Christians shall live and reign with Christ a thousand years, commences A. D. 1875."

A Voice from Assyria.

The following facts were communicated to the Royal Society of Antiquarians under date of September 15th, 1858, and also, in brief, to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the divine telegram may flash from continent to continent, "There is one YAHVEH, and his name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the Thirteen Great Gods of Assyria, the one marked No. 6, is named YAV.

Sir Henry Rawlinson in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, is cuneiform character—having the same *phonetic* power—that is, the same power or *back bone* as a consonant, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to, or departure from, the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV, is one of the oldest gods of Assyria appearing in the nineteenth century before Christ—as an element in the name of a son of *Ismi-Dagon*, a King of UR of the CHALDEES.

YAV—GOD OF THE ATMOSPHERE one of the oldest and earliest names among the Assyrian deities yet found, and always regarded with reverence, enters as an element into the name of the son of the king of the city where *Abraham* was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded that the *Assyrian* arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH and is contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that *Jehovah* is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham, the patriarchs, and the Pentateuch, is YAHVEH—in the contract form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the dead," found about the persons of all respectable mummies of fashion, (which in its present form at least, can hardly be placed earlier than Abram) as Abram and the "Book of the dead" antedate *Moses*.

The documents are scientifically discriminated by Dr. Herman Hupfield, of Halle, in his "Die Quellen der Genesis," (The Source of Genesis,) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bible-Werk" above alluded to, Leipzig, 1858.

Of the explanation given to the document in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was so familiar may be designated in a brief and popular way, as the *two* accounts of the creation—the *two* accounts of the Flood—Records of the House of Noah, with records of the Abramidae, or House of Abraham, etc.

All these appear in the first *eleven* chapters of Genesis, and may be read as separated in Bunsen.

We can thus determine at once, the first use of YAHVEH among the Hebrews. It is the name of the Supreme Deity in the *second* account of Creation—in the mouth of *Noah*, and the invocations of *Abraham*.

So another, and a slightly older word, *Elohim*—implying the knowledge of the singular form *El*, likewise appears as the name of the Supreme Deity of the Hebrews—in the *first* account of Creation—the *first* account of the Flood—the Records of the House of *Noah*, and in the mouth of *Abraham*.

It is farther well known to all acquainted with the subject, that both the *Phenicians* and the late *Chaldeans* (family relatives of the Hebrews speaking branches of the same Semitic language) perverted the first and oldest name of the Supreme Deity, viz. *Elohim*, with its singular form *El*, from its original *monotheistic* idea to a foreign and polytheistic use.

On the cylinders and inscribed bricks of *Ur of the Chaldees*, the birthplace of *Abraham*, and the land of his fathers, we find the earlier Chaldeans did the *very same thing* for YAHVEH and its contract YAHVEH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself. The facts are their own commentary.—*Independent.*

For the Gospel Banner.

To L. H. Chase.

You ask the following question, viz.—“Can a man believe *scripturally*, that the *Gospel* is the *power of God unto salvation*, (and be baptized,) and subsequently be baptized into the third angel’s message to *perfect* his salvation?”

And if either of the two baptisms are *valid*—*which?*”

ANSWER—The *gospel baptism* of course.

Yours, for “ONE BAPTISM,”

J. M. STEPHENSON.

Buchanan, Mich., Feb. 5th, 1864.

(*Harbinger please copy.*)

For the Gospel Banner.

A Query on taking Oaths.

BRO. WILSON:—Will you or some of the readers of the *Banner* please inform me, whether Scripture will justify us in taking an oath under any circumstances?

In Matt. v. 33-37, Christ seems to forbid all kinds of swearing, (*omnium*.) (*orkon*.) and in James v. 12, the same is again enjoined, while in Matt. xxvi. 63, Christ answers under an oath (*orkon*.) and in 1 Thess. v. 27 Paul imposes an oath, (*exorkizo*.) Also, 2 Tim. iv. 1. If any one can explain this discrepancy it will gratify me much.

Yours, truly,

N. J. A.

Barrington, Ill., Feb. 7th, 1864.

For the Gospel Banner.

A Correction by Bro. Hacking.

BRO. WILSON:—I have noticed that in several instances in the discussion on the non-resurrection of the wicked dead, my name has been dragged in as authority for a supposed improvement in the translation of Dan. xii. 2. Now I wish it to be distinctly understood, that I never inserted the words “awakened” and “unawakened” in my rendering of that passage, either from the Hebrew or the Septuagint Greek. I would also remark that the criticisms of Bro. Mark Allen on that text, as well as on Acts xxiv. 15 are perfectly correct. I freely admit that the words “*ayleh* and *weayleh*” in the Hebrew, and *avro* in the Greek, “may sometimes be appropriately translated” *some*, but

I did not “introduce the interpolation” spoken of, neither was it done with my knowledge or consent.

Yours, in the One Faith,
W. H. HACKING.

Listowell, C. W., Feb. 1864.

The Advent Pre-Millennial.

Dean Alford says there is a difference of opinion “whether the expected second Advent is to be regarded as preceding or succeeding the thousand years’ reign or Millennium. The majority, both in number and in learning and research, adopt the pre-millennial advent, following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself.

“On this point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation.—I mean, the necessity of accepting literally the first resurrection and the millennial reign.

“The Lord will come in person to this earth; that his risen elect will reign here with him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment. This is my firm persuasion, and not mine alone, but that of multitudes of Christ’s waiting people, as it was that of his primitive apostolic church, before controversy blinded the eyes of the fathers to the light of prophecy.”—*Critical Greek Testament*, Vol. iv., Part 2.

SELF-PRAISE.—I will not much commend others to themselves, I will not at all commend myself to others. So to praise any to their faces is a kind of flattery; but to praise myself to any is the height of folly. He that boasts his own praises, speaks ill of himself, and much derogates from his true deserts. It is worthy of blame to affect commendation.—*Warwick.*

Died.

In Aurora, Feb. 6th, 1864, of dyspeptic consumption, EDWIN W. G. SMITH, aged 29 years.

For some years Bro. Smith had been laboring under and fighting against the disease which caused his death. But the fell destroyer had taken hold with such a firm grasp, that though he struggled with him for some years, yet it seemed impossible for him to extricate himself. He had been a professor of the religion of Jesus Christ for a number of years, and was supported by its promises in the prospect of death. Many relatives and friends mourn his loss, but they sorrow not as those who have no hope.

“But on the resurrection morn,
His Savior from the skies,
Shall come to build anew his form,
And bid himself arise.”

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, 1864.

VOL. X. No. 5.

For the Gospel Banner.

Whom should we Worship?

Being an examination of certain peculiar doctrines advanced by bro. Thomas Churchill of Toronto, in his "remarks on a form of Sound Words," in Banner, for Oct. 15, 1863.

"But the hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth, for the Father seeketh such to worship him,"—Jesus. John iv. 23.

"My Father is greater than I,"—Jesus. John xiv. 28.

"For this cause I bow my knees unto the FATHER of our Lord Jesus Christ,"—Paul. Eph. iii. 14.

In his animadversions upon my compilation of a "Form of Sound Words," bro. Churchill presents a somewhat singular objection, which stripped of all its ambiguity amounts to this,—such a form is objected to because none of the prayers, thanksgivings, and supplications are addressed to Jesus. Although bro. C. has not used the precise words, his objection amounts to the same, and I have only stated it clearly. The question thus presented to our minds is one of great importance;—Whom should we worship? The Father or Son? To whom should our petitions and supplications be addressed? Brother C. says, to the Son, and by him to the Father. He professes to find his authority for this,

1st, In certain New Testament passages, which speak of calling upon the name of Lord, etc.

2nd, Because he is represented as a mediator.

3rd, Because he is our advocate.

The doctrine of the triune God, or three Gods in one, as taught by the anti-Christ of ancient and modern times, finds no place in the scriptures of "Moses and the Prophets," called "the oracles of God," to which Jesus and his apostles have in the New Testament most emphatically directed our attention, and concerning which the eternal Spirit has said, "If they speak not according to this word, it is because there is no light in them," Isa. viii. 19, 20. This trinitarian dogma

doubtless has been one of the greatest stumbling-blocks in the way of well-minded Jews, who have these words of Jehovah by Moses ringing in their ears, and ever on their tongues,—*Shamai yis-ra-ail, ye-ho-rah ai-lo-hay ye-ho-rah e-chad.* "Hear, O Israel, Jehovah thy God is one Jehovah," Deut. vi. 4. So also the divine utterance thundered from Sinai, "Thou shalt have no other gods before me." These utterances of the eternal Spirit together with others, notwithstanding they are found among the records of a former dispensation, have made me exceedingly cautious with regard to the wild notions concerning worship advanced by some, a more desirous to understand, so far as I may from what is revealed, the nature and character of God our Father, and his Son, Jesus Christ our Lord and Savior. A correct reading and understanding of those passages, which bro. C. has called our attention to, by no means presents to us a doctrine, so inharmonious, and so directly in opposition to the principles set forth in those oracles of the Almighty to which we have briefly alluded.

But before examining the proof texts presented by bro. C., I propose to show by positive testimony from the New Testament, that the addressing of prayer to Jesus, or to any created being, is entirely in contradiction of the express precepts and example of our Lord Jesus and his apostles. In the gospel of Luke we find that when the disciples asked Jesus to teach them to pray; he did not teach them to address their petitions and supplications to him, but to the FATHER. See Luke xi. 1, 2. He taught them to pray to their "Father in heaven, in secret," and when they prayed to say "our Father, who art in the heavens," Matt. vi. 6-9. He also says to his disciples, "if ye then being evil know how to give good gifts unto your children how much more shall your FATHER who is in heaven, give good things to them that ask Him," Matt. vii. 11; Luke xi. 13. We also read that Jesus upon one occasion said to

his disciples: "ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; and that whatsoever ye shall ask the FATHER IN MY NAME he may give it to you," John xv. 16. We also find that Jesus himself prayed to the Father, and acknowledged that the Father was greater than He, and that the TRUE worshippers would worship the FATHER, John xvii. 1; Luke xxii. 30-47; John iv. 23; xiv 28. We find with regard to the apostles and the believers of their time, after the ascension of Jesus, that while Peter was kept in prison, prayer was made without ceasing of the ecclesia unto God for him, Acts xii. 5. The apostle Paul says in addressing the ecclesia at Ephesus, "I bow my knees unto the God and FATHER of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. iii. 14, 15. but I will not occupy more space by quotations will refer the reader to 32 additional passages in which positive proof is contained—Matt. xviii. 19, 10; John xvi. 23, 26; xvii. 11, 20; 1 Cor. x. 13; 2 Cor. i. 3, 4, 21, 22; ii. 14; ix. 8, 12-15; Eph. i. 16, 17; v. 20; Phil. iii. 3, 15; iv. 6, 20; Col. i. 1, 12; iii. 37; iv. 3; 1 Thess. i. 2; 1 Tim. i. 17; 2 Tim. i. 3; Pil. iv. 19; James i. 5; iv. 7, 8; 1 Peter i. 3, 17; v. 5-7; 1 John iii. 21, 22; Rev. xix. 10; xxii. 9.

The following from the writings of Origen is to the point, and serves to show what was the practice of the primitive christians before the council of Nice.

"If we duly consider," says Origen, "what prayer really imports, care must be taken not to address it to anything created, not even to Christ himself, but to the God and Father of the universe only, to whom our Savior himself prayed, as we have already asserted, and who instructs us to pray in like manner. For on hearing the words '*teach us to pray*,' he does not teach them to pray to himself, but to the Father, saying, 'our Father, which art in heaven.' Indeed, if the Son, as elsewhere demonstrated, be a second as to essence, and subject to the Father, then we must pray either to the Son, and not at all to the Father, or to both, or else to the Father only. Now that it should be addressed to the Son only, and not at all to the Father, every one would be ready to demur as highly absurd. But if both together, then we must address them in the plural number, saying in our prayers, grant ye; be ye beneficent; do ye supply; do ye save; and such like forms, nothing of which can any one show to have been practised by any persons in the scriptures. It is enjoined therefore, to pray to God alone, the Father of the universe, not however without that high-priest, who was constituted by the Father with an oath, accord-

ing to what has been written, 'he hath sworn, and will not repent; thou art a priest for ever after the order of Melchizedek.'"*

Having here presented a reasonable amount of testimony to sustain the position that prayer should be addressed to the Father alone, I shall now proceed to examine those passages brought forward by bro. C. in opposition. The first is Acts ii. 21, "whosoever shall call on the name of the LORD shall be saved." This is a quotation from Joel ii. 32, "whosoever shall call upon the name of Jehovah," etc.; certainly there is no proof in this, but to the contrary. The next is Acts vii. 59, "and they stoned Stephen calling on {God,} and saying, Lord Jesus, receive my spirit;" unfortunately for bro. C's theory, the word God is not in the original, but is supplied. Stephen saw Jesus with his natural eyes, and it was not out of place for him to address him under those circumstances, and call upon him to approve of or sustain him before God. The Greek verb *δεχομαι*, *dechomai*, here rendered receive, likewise is used for, to strengthen, to approve, or sustain. We are next referred to the account of the conversion of Paul, and his baptism by Ananias, Acts ix. 14-21. In this I find no evidence of any prayers offered to Jesus of Nazareth. The phrase "call on thy name," we will notice in its place. The next is Acts xii. 16, "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This also shall be duly examined. Next we have Rom. x. 12, 14. The most important point in this is the quotation from Joel we have before noticed. The next, 1 Cor. i. 2, is doubtless esteemed a strong passage, "all that in every place call upon the name of Jesus Christ our Lord." The explanation of this is involved in the true signification of the phrase, "call upon the name." 2 Thess. ii. 16, has no application that I can see, therefore I pass it. But, last in order, 2 Tim. ii. 22 is more to the point, but the same remark is applicable to it that I made with regard to 1 Cor. i. 2.

Having the strong proof texts of this theory before us, we perceive that the force of them rests upon the phrase *call* and *calling* on the name, etc., which I now proceed to examine critically. And let me ask bro. C. and others, if any there be who hold with him, are you sure that the phrase calling on the name of the Lord means praying? Let us examine the subject thoroughly; and in proceeding, suppose we ask this question; did Ananias really mean that Paul should go to praying, when he said; "arise, wash away thy sins, CALLING ON THE NAME OF THE LORD?" Paul had already been praying for three days, and

* The above is quoted from a foot note to *M. G. Oullock's credibility of Scriptures*, Vol. 2. p. 304.

certainly such a requirement would be superfluous. But what did he mean? We will endeavor to show. And in pursuing this subject we will enquire,

1st, *What is the name of the Lord?* and

2nd, *What is signified by the expressions call and calling on the NAME of the LORD?*

CONCLUDED IN NEXT. M. A.

For the Gospel Banner.

Apostolic Church Order.

BRO. WILSON:—Please permit me to pen a few thoughts upon this all-important subject.

First, if it is not possible for a church to be organized according to apostolic order in these last days, the query arises, after what order shall they be organized? It seems to be the opinion of some that such a church cannot, and does not exist at the present day; and the reason assigned is, that there are no apostles to ordain bishops, elders, or deacons, and that the church does not possess the authority to do so. This being the case, all ecclesias of christians, since the apostles' day, must have been organized, if organized at all, contrary to apostolic directions; and out of the order practised by them. Their order being divine, and by the Holy Spirit's direction, the present order must be human, and according to *man's* direction; and per consequence opposed to the teaching of the Holy Spirit.

I see an article in *Banner* for Dec. 15th, stating there is an ecclesia of christians at Springfield, Ohio, organized without officers, that there is not an official character in the body, neither after the style of the Mosaical, or *apostolic orders!* Now, I must acknowledge that this ecclesia at Springfield, Ohio, is to me, and I think must be to many others, one of the new things under the sun, that is making its appearance in these last days of the apostacy. But as they are the ecclesia of Christ, without an *official member* in it, we have to come to the decided conclusion, that it is after the order of Quakerism, to all sit in awful, *solemn silence!* But as I understand the order of God's house, such an ecclesia of God cannot exist; no more than a perfect man can exist, without eyes, mouth, ears, feet or hands. Every truly organized body, whether physical or ecclesiastical, must have official members. The natural body must have its official members, or it must die, and so must the body of Christ. The apostle says, you are the body of Christ. Well says one, is not Christ head over his body? we answer, yes; but Christ governs his body by officials, God works by means or officials. Thus we hear the apostle say, "as though God did beseech by us, we pray in *Christ's stead*, be you reconciled to God." The apos-

ties are Christ's officials, to establish the order of his house, or body; not only in their lifetime, but through the present dispensation, and they have ordained that such officials, as bishops, elders, and deacons, shall exist in the congregation of the saints, as much as Christ has ordained the loaf, and cup for his New Testament body and blood. I understand that even in the apostles' days, the exclusive right, or authority did exist in the church, for the appointment of its own officials; that the apostles never imposed officials upon the church without their consent; and that the church did appoint officials, and the apostles sanctioned them by the laying on of hands, they having the exclusive right or authority to dispense spiritual gifts; but gifts have ceased, because not a necessary qualification for those offices. Thus we admit the laying on of hands in modern days, a useless performance; but we hear Paul say, "whosoever you (the church) shall *appoint or approve* by your letters, them will I *send* to bring your liberality unto Jerusalem." 1 Cor. xvi. 3, 4. And again, "And we have sent with him the brother, whose praise is in the gospel throughout all the *churches*; and not that only, but who was *chosen* of the *churches* to travel with us with this grace, which is ministered by us to the glory of the same Lord, and declaration of your ready mind:" again, "whether any do enquire of Titus, he is my partner and fellow-helper concerning you, or our brethren be enquired of, they are the *messengers* of the *churches*, and the glory of Christ," 2 Cor. viii. 18, 19, 23. Hence we have positive testimony, that the church did possess authority to appoint their own officials, or officers, to transact their own affairs. Again, says Paul, "this is a *true saying*, if a man desire the office of a bishop, he desireth a good work." But our correspondent from Springfield might say, if he desire that office he would be aspiring to an evil work; this is the difference between him and Paul; for this seems to be the burden of his soul, to show that, such an appointment resulteth in evil, and only evil, and that continually. I ask, why does the apostle go on to give the necessary qualifications for the office, if no such officers are to exist in the church? and again, why are they not needed in the church at the present day, as much, may even more, than in apostolic times? and if the church seek out and find men of sterling moral worth and talent, that will fill the bill described by the apostle, and he desires the office, is not the church obliged by apostolic injunction to place him in a capacity whereby he may perform that good work? "And likewise must the deacons be grave, not double-tongued, not given to much wine, nor greedy of filthy

lucre; let them first be proven, (by the church) then let *them* use the office of a deacon." 1 Tim. iii. 8, 10. "Let the elders that *rule well*, be counted worthy of double honor, especially they who labor in *word and doctrine*; against an elder receive not an accusation, but before two or three witnesses." Thus we find, that such officials were necessary to constitute a properly organized church of God, in days of apostolic rule. And we find the apostles, as the officials of Christ, and of the church, laboring to establish this order in all the ecclesias of the saints. Hear Paul, "now we *command you* brethren, in the *name* of our Lord Jesus Christ, that you withdraw yourselves from every *brother* that walks disorderly, (or those who disarrange the order we established among you,) and not after the teaching which he received of us," Thess. iii. 6. Thus we find the apostles laboring to disciple men and women, and then bringing them into this divine order. And the Holy Spirit through them handed down the divine order to us, to observe, and follow. And are we perverting the word of God, by laboring to bring our brethren and sisters into this *divine* arrangement? And because bad men have abused, and perverted the order of God's house, is this any good reason why good men and women should discard the order entire? Is it not a sarcastic slur, and even blasphemy against God, and the holy order of his house, which is declared to be the pillar and *ground* of the *truth*, to say, "for christians who have embraced the *one apostolic faith*, to presume to teach our brethren the necessity of coming into apostolic order," is indeed, nothing but a *figment* of the *apostacy*, and is productive of *no good* in any congregation? See *Harbinger*, Dec. 16. Ah, my brethren, we are not contending for the establishment of a perverted power brought on by the apostacy. Nay, verily. But we are contending for the establishment of the same order in the church *now*, that existed in the days of apostles; with the exception of miraculous gifts, which were not necessary for the perpetuity of the church. And I ask, is not the true ecclesia of God, the same now that it ever was? And if not, by whom and by what authority is the order changed? And I ask, again, in all kindness, is it not vain for a man professing to be in the *one faith*, to bring up the inconsistencies of Campbellites, New-Lights, and limitedly instructed Adventists, as evidence, with sound argument, against the idea of our laboring to establish apostolic order in all the congregations of the saints? Query, shall those who understand the pure gospel of the kingdom, and the name of Jesus Messiah, cease to proclaim it because Campbellites, New-Lights, and limitedly instructed Adventists, have most grossly perverted it? we answer, most emphatically, *no*. And by the same rule of reasoning, we would ask, shall we cease to contend for the order of God's house, as revealed to us by the Holy Spirit, through the instrumentality of holy and inspired apostles, because ignorant and unconverted Campbellites, New-Lights, and limitedly instructed Adventists have so grossly perverted it? we say no, no. Again, says the apostle, "know you not that you are the temple of God? and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. Are the true saints any less the temple of God *now*, than they were in ancient days? And as the apostle declares, (God) "has given to us all things pertaining to *life and godliness* through the knowledge of *him* that hath called us to glory and virtue." This then being the case, ought not puny men to tremble at the language of God, as uttered by Paul, found in 1 Cor. iii. 17, "If any man defile, (or disarrange the order,) of the temple of God, him shall God *destroy!* for the temple of God is holy, which temple you are." But dear brethren, remember, that in the days of apostles, men crept in unawares, who were ordained to this condemnation, styled filthy dreamers, that despise *dominion*, and speak evil of dignities! Raging waves of the sea, foaming out their own shame, and may properly be called a figment of that man of sin that exalteth itself above the order of God's house. But hear the apostles' language to the true ecclesia of God. "But we are bound to give thanks always for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the *spirit*, and belief of the *truth*; whereunto he called you by *our gospel*, to the obtaining of the glory of our Lord Jesus Christ. Therefore brethren, *stand fast*, and hold the traditions which you have been taught, whether by *word*, or *our epistle*," 2 Thess. ii. 13-15. "May the favor of our Lord Jesus Christ be with you all. Amen." L. H. CHASE.

Adrian, Feb. 5th, 1864.

For the Gospel Banner.

A Word to those out of Order.

Bro. WILSON:—Seeing at various times, lately, that the order and arrangements of God's house or congregation has been somewhat discussed, permit me through the medium of the *Banner*, to offer a few thoughts, not for the purpose of censuring any one, neither by way of courting controversy; but because I have seen, and doubtless yourself and others also, an indiscretion among us who have put on the Lord Jesus, and are called by his name, in hope of eternal life which God that cannot lie promised before

the world began,—which indiscretion I think can be easily remedied by a little consideration, and apostolic order adopted with care and efficiency. The injunction of Paul to his brethren at Corinth, "let all things be done decently and in order," is always worthy of consideration. That which I think should be remedied is a practise which has been prevalent somewhat amongst us, yet so far as I know limited in extent. Some of our brethren in the faith, doubtless with honesty of purpose, but without due consideration, being located in the providence of God at a distance from any local congregation regularly organized, and yet from some inadvertency, or it may be from an unwillingness to yield to the propriety of becoming a member of some one of the located congregations, thinking it may be enough that they belong to the body of Christ, and that may suffice for membership; or that at any time should they meet with an organized local ecclesia they ought to be recognized in full as one of the congregation wherever they may be; all the while overlooking the fact that they are not under the care and superintendence of any congregation. But again there is another incongruity analogous to the former, which I have long deplored also as a gross indiscretion. It may arise from undue consideration or failure of discrimination, or some other cause, and I have had valid reasons for saying there have been such amongst us, if not now,—but I hope not. I think I may safely say we have had some good brethren and well qualified to preach and administer, etc., with a commendable zeal, (but waving all and every consideration of christian order and propriety, yet doubtless with a fervency of zeal and christian philanthropy,) have gone forth to the world to proclaim the glad tidings of the kingdom of God, and baptize, without ever taking into consideration that the primary duty of every one of us, is first to become members of an organized local congregation of our brethren somewhere,—those who have believed and obeyed as the Samaritans did, Acts viii. 12; and then if any brother having a desire to go out for the good of his fellow-men to minister the word, etc., unquestionably his duty is to express his desire to the church of which he is a member. The church knowing his qualifications, zeal and aptness to teach, will send him forth, with letters of commendation, and if they are able to aid him with means, well, but if unable, and yet his desires are to go even at his own charges, let the church send him as above; and although he be the Lord's freeman, let him always consider he is the servant of the church whereof he is a member, and whose imperative duty is to make his report to that church, and not immediately to the press. That manifestly is the duty of the church whose servant he is. O brethren! let us not be desirous of vain glory; but see that every thing be done decently and orderly so that we may obtain the blessing.

It is true the apostle to the Gentiles, went out from Damascus without acquainting the church in Jerusalem, but he was sent by the Lord himself. By and by we find him at Jerusalem; afterwards we find him at Antioch, where the Spirit said to the church, "separate me Barnabas and Saul for the work," etc., Acts xiii. 2. The church sent them out. I think brethren must be aware there have been improprieties in practise in the absence of order, which could be remedied with a little consideration.

Again, brethren, if it is thought best, when convened by conference to send out one or more brethren to proclaim the gospel from one or other of the churches, would it not be proper to see that the brother be furnished with a letter of commendation, both from the congregation whereof he is a member, and also from the conference. The bro. always remembering first to make his report to his own church, and they to the Conference when convened.

J. McMILLAN.

Rochester, N. Y., Feb. 13th, 1864.

From the Harbinger.

The 2300 Days of Daniel.

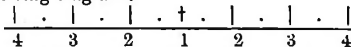
I observe an editorial in the *Advent Review* of Dec. 29th, a marked copy of which has been sent to me, criticising quite indignantly my last article on the numbers of Dan. viii. 14; and ix. 26. And after having introduced the subject by a short exordium on the consequences of letting go the great "anchor," which great anchor he proceeds to inform us is the position established by Adventists in 1844, that the period is 2300 years in length commencing B. C. 457 and ended A. D. 1844.

Query, How does he make 457 and 1844 to foot up 2300 unless by such a "piece of legerdmain" as he accuses me of? One would suppose that the two sums added together should make 2301.

However, let this pass for the present. He asserts that the evidence, in the language of "one of our ablest opponents," which goes to establish this, compared with that for any other position, to be "like the sun compared with a rush-light,"—the evidence that establishes the fact of the termination of the vision in 1844!

Well, this is a most astonishing announcement, truly. We are left, now, to choose which of the two alternatives to accept; either that the Word of God has entirely failed, or, that the sanctuary has been cleansed; God's indignation ceased in the destruction of his enemies; and the little horn broken, and we

in blissful ignorance of these stupendous events ever since 1844! to say nothing of the coming of the Lord to accomplish this great work. He must admit that these events mark the termination of the "time appointed." He then goes on to quote two lines and a half from the middle of a paragraph, and makes his comments upon this garbled quotation; but why did not he give his readers the why and wherefore of this half sentence? Simply because it might possibly damage his theory of the commencement and termination of the vision, therefore he can only afford to quote the following, "we must therefore date the commencement of the period as far back as B. C. 536, or else we have no vision of the ram with two horns." Having magnanimously given his readers this short quotation, he cast his eye upon the foot note and discerns a "piece of numerical legerdemain" to "prolong the days;" but he seems to have forgotten that he himself had just availed himself of a portion of this same piece of legerdemain, in extending the 2300 from B. C. 457 to 1844. Probably I can explain to his satisfaction this legerdemain by the following diagram:



Let the space between each particular line represent a year. Now count the spaces, and he will find only six; but if we add the two extreme figures together, we have eight. How does this appear? Simply because one year from the birth of Christ is set down as the second year, therefore, in calculating backwards to B. C. 536, we only get 535 whole years; the same in counting forward to 1866 we have on the first of January of that year only 1865 years expired since the nativity. "This speaks for itself."

He next inquires, does not the ram with two horns represent the Medo-Persian Empire during the whole of its existence? Well, suppose it does. Then, of course, we must necessarily commence from the time it became a universal empire. And why cut off 70 years of its existence? Now this is just what I contend for. We require the whole of these three universal empires to fill up the vision of the ram, goat and little horn. But as the 2300 days will not cover the whole ground, we are necessarily shut up to the conclusion that the Septuagint translation gives the correct number, as by no mode of calculation can the 2300 days be made to fit at either end of the vision.

He continues, "the two horns do not represent Darius and Cyrus personally but the two elements of the nation, Medes and Persians." Well, this is a matter of no importance, provided he adheres to the position that these "two horns represent the empire

during its whole existence." Stick to that and the matter is settled. Still, in my opinion, the statement of the angel in the 21st verse has a special reference to the two reigning monarchs, marking definitely the commencement of the vision and of the Medo-Persian dynasty: more especially as both these kings are mentioned by name in the books of Daniel and Isaiah as prominent characters.

Again, the vision opens with that particular epoch when no beast could stand before him; but he, the ram, did according to his will, and became great. Now, this is just the very time that the victorious armies of Cyrus and Cyaxeres had succeeded in the conquest of that great monarchy that had hitherto exercised dominion over the habitable world, the very time when nothing could resist or prevent him from doing "according to his will;" but this state of things did not obtain more than twelve years subsequent to the establishment of the Persian Empire, for we find the successors of Cyrus, viz., his own son Cambyses, makes an unsuccessful expedition against the Ethiopians, and so did not according to his will. This occurred B. C. 524, so on down to the date he gives for the commencement of the 2300 days. The Persians, so far from doing according to their will, met with numerous reverses of fortune in their sieges and battles, both by sea and land. In the year B. C. 470, Cimon of Athens defeats the Persians and captures their fleet. In the year 460 B. C., the Egyptians revolt against Artaxerxes, and, supported by the Athenians, defeat the Persians, the year following, in Egypt. The Persians, so far from meeting no resistance, and doing according to their will met with no less than ten or twelve defeats in their battles between the years 524 and 557 B. C.; while on the other hand, during the reign of Cyrus and Cyaxeres, it was literally true that nothing could "stand before them, and they did according to their will and became great;" but in no period in the history of the Persian empire, than from its establishment 536 to 524 B. C., will this description of the ram apply. We are therefore, shut up to a period of twelve years, for the commencement of the prophetic numbers, let it be 2300 or 2400; and if the first be the correct one, then it ended nearly a century ago; but if we take the longer period and allow it to cover the entire vision, from the setting up of the Medo-Persian empire to the "last end of the indignation," we have the whole vision before us made plain and satisfactory, in exact correspondence with historical facts, and a perfect harmony established between the termination of this period with that of Dan. vii., xii. and Rev. xii., xiii. I refer to the 1260 days of Papal rule, begin-

ning with the 606, when Pope Boniface, by his flattery of Phocas, the emperor of Constantinople, procured for himself the title of "universal bishop." That title is still claimed by his successors, because the time specified for the CONTINUANCE of that usurpation is not quite expired. But if that date for the assumption of this title be correct, (and we have no reason to dispute it) it must expire the same time with the 2400; viz. about 1866, terminating, also, synchronous with the 1335 days of Dan. xii. 11, which period evidently commences with the Justinian decree, issued about the year 531-2, "changing the perpetual (abomination) and establishing the abomination of desolation;" as it reads in the Septuagint, in Dan. xii. 11, and of course ending 1866-7.

In reference to the seven "glaring errors in quoting from the Greek," let it suffice to say that they are simply typographical, and he knows it. If he knows anything, he should know that it is impossible to represent all the Greek characters and aspirates with our alphabet. The aspirates being of no importance, I generally omit the letter H, as it is but a poor substitute for the guttural sound of the Greek. The fifth and tenth words have been mangled by Typo, and the omission and misplacing of the aspirates constitute the "glaring errors," all of which having nothing to do with the argument, are dragged in for the sole purpose of casting contempt upon my effort to harmonize the vision with historical facts, to insinuate ignorance and incompetency on my part.

He next asserts that the number "is simply a misprint, which has crept into the common version in this country." To this I reply, that the copy I possess happens to be printed in London, England, and I ask him to produce a copy, printed in any country, that reads 2300. I am well aware that all the Hebrew copies extant reads 2300, but in order to settle the question which of the two is a corruption, he must produce the original documents. Aside from all other considerations, the simple fact of the present copies of Hebrew reading 2300 and those of the Septuagint 2400, the claims to accuracy are about equal. But when we take into consideration the stunning fact that the 2300 period has long since expired, (even if we do commence with B. C. 437) and nothing whatever has transpired to mark the termination of the vision in 1843-4, that the shorter period will not cover it within 100 years; that 2300 will in no wise harmonize with other prophetic periods, and the description given of the ram does not correspond with the facts of history obtaining at the time the 2300 years are supposed to commence. All these stubborn facts, together with the reason given in my last

article, one would suppose ought to settle the question of preponderance in favor of the Septuagint over the Hebrew text, as it has come down to us since that translation was made. We know that our Savior and his Apostles used and quoted from the Septuagint, and can it be supposed that they would thus countenance the use of a false and erroneous translation of the Prophets. He accused me of an "effort to prolong the days" by taking the "benefit of that extra hundred years with which he would be glad to stretch out the 2300 days." Now I would ask him if he learned this glaring piece of dishonesty "in the light of the sanctuary," where he recommends me to go? If he has, I must beg to be excused from entering such a "sanctuary."

In conclusion, I would just inform him that I read Dr. Litch's Prophetic Expositor, twenty years ago, but must confess that I have small faith in the expositions of a man whose calculations have utterly failed, and whose mind is yet darkened by Platonic philosophy; whose conceptions of things have so little to do with the Word, that he is still laboring under the Satanic delusion that the soul that sins shall not die. W. H. HACKING.
Listowel, C. W.

From the Prophetic Times.

The Prospect for 1864.

"And ye shall hear of wars and rumors of war for nation shall rise against nation, and kingdom against kingdom." "And there shall be... upon the earth distress of nations, with perplexity."—Matt. xxiv. 6, 7; Luke xxi. 25.

The New Year has come. It opens with "wars and rumors of wars." The summary of news from the four winds is, "there is strife, or its coming shadow, in every part of the world." On our own soil, the great civil war, which has slain its millions, and has already lasted three years without a moment's respite, still continues. "More men for the field," is the call of the authorities; and additional thousands are about to be marched to the scene of carnage.

A little south of us, in a neighboring republic, another bloody contest is being waged. The subtle Emperor of the French has thrown an army into Mexico, and is changing the whole system of government there, by overthrowing the republic, and erecting an imperial establishment upon its ruins. An empire has been proclaimed and an emperor elected, and the sword is being glutted to sustain that empire against a bloody resistance which may take years to overcome. Napoleon, having gained possession of the silver-fields of Potosi, is most probably aiming at the annexation of California and Sonora to the French dominions. He is desirous of a French colony and foothold on the coast of

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Pacific, and will doubtless make efforts to accomplish it. Having set at defiance the rees of the "Holy Alliance," of the Old world, he has not hesitated to tread under t the "Monroe doctrine" of the New. It old seem, also, as if these French movements on this continent were about to involve l further hostile complications. The mo- i has been offered and entertained, in our gress, to declare these aggressions in xico unfriendly to the United States, to ist on the withdrawal of the French forces n Mexican territory, and unless this with- wal takes place before the 15th of March et, to declare war against France. The Emperor is also largely involved in) contest in Cochinchina. And the failure his proposition of a grand congress of ropean sovereigns at Paris, in consequence England's refusal to enter it, has caused r to be branded as an enemy to liberty d the happiness of the human race, and is tensively announced as the forerunner of universal war of the peoples against their vereigns."

The proposed congress itself was the pro- ect of a great plan to compromise lawless volution with existing despotism. The ople of all the nations have for a long time id a growing determination to be free. But e notions of freedom which look to the ab- eration of all bonds of religion and govern- ent, society and order, have more than ce proven themselves the breeders of worse ils than those against which they protested. evolutionists have grown wiser since their st experiments. They are now for com- omise. They say to the existing regime: let us come to terms. Let democratic inciples prevail, and we will agree to have em sustained and protected by a strong ntral dictatorship." Hence the idea of the liberty of the peoples" under one great nfederate empire over all Christendom, ith the democratic Emperor of France at its ad. Hence the proposed congress which as simply a bid to legitimate and enthrone volution,—a thing which has now been determined, and which its projectors are bent accomplish by one means and another, oclaiming peace and liberty with the sword isheathed, and with vengeance and chains r all hinderers of their purposes. Such is ow the spirit of the most vigorous move- ents in the world of European politics.*

* Read in this connection the letter of Prince ricien Murat, dated Paris, November 7, in which e says, "You have doubtless read the discourse e Emperor at the opening of the Chambers, e initiative which he has taken, and the simplici- ty with which he has exposed his gigantic project, ace him at the head of all European sovereigns, they misunderstand him, let them look to their

On the 5th of November last, the day on which England celebrates her deliverance from the Gunpowder Plot and popery, Napoleon delivered his imperial address, which may justly be taken as the inaugural manifesto of the new alliance. He then said, "The treaties of 1815 have ceased to exist." He thus expressed a literal and momentous fact, which he shows he appreciates and upon which he indicates his purpose to proceed. That one little sentence covers the political history of a century, and put Europe back into the days of the French Revolution and the first Napoleonic empire. We may, therefore, look for the putting forth of those same revolutionary ideas, guided by that same Napoleonic mind, made wiser by experience, and sustained by a wider influence, deeper scheme, and a firmer compact. Says one of the London journals, "the Emperor has crossed the Rubicon; and he has crossed it with the Revolution for his ally. We are on the eve of momentous events."

And besides the dangers which are invest- ing England from this source, with her vast colonial possessions, she is seldom without some military contest on hand. There is her continual periodic war in South Africa. There is the rebellion in New Zealand. There is the revolt in India, which so far from being settled, is becoming much more serious than was expected. There is entanglement still with China. And there is actual war with Japan.

There is a lull in the disturbances in Italy; but she is endeavoring to place her finances in a safe condition, without diminishing her defences. Her army is four hundred thousand strong. Her fleet is being increased. And things are ripening for more bloodshed and trouble there.

Accounts from the East tell us that Turkey is to be invaded. Russia is throwing half her army into the provinces bordering on the Black Sea, preparing to invade Armenia and to conduct an expedition to the Caspian. She has formed an alliance with Servia and the Principalities for the invasion of Bulgaria, and placed her best general in command of

own acts. The people will comprehend him; and woe to those who force him to drag them before the tribunal of public opinion, which will judge without appeal. Before a congress which will have Napoleon at its head, the people have nothing to fear. Their interests will be protected, and their civil wars will cease. All parties will disappear. All private interests will appear too small to dare to show themselves.

"The heads of parties will no longer have a plea for their existence, save the hope of being useful to the public weal, and from the moment they cease to be so their continuance becomes a crime. Tell those who love the memory of my father to wait and hope in the justice of Napoleon III.

her southern armies. France, instead of undertaking to hinder her now, may rather be expected to combine with her in her Eastern schemes. Austria is really with her.

Poland is being desolated by bloody, civil war, which has already continued for a year, and which has but little prospect of success to the insurgents, or interference from abroad to put them down.

A revolutionary manifesto has been recently placarded in the principal towns of Hungary, also, announcing the establishment of a new organization for the independence of Hungarians, of which Kossuth is said to be the head, betokening another bloody uprising.

In Germany, the Schleswig-Holstein question is causing much anxiety, and is very likely to end in war. * Measures are being taken at Berlin for calling under arms the Sixth and Tenth military divisions, as their radius of recruiting and garrisoning is the nearest to Holstein. And everywhere the spirit of war is rife.

Surveying, then, this excited, exciting, and threatening state of things the world over,—the multitudes of men engaged in deadly strife, and the multitudes more in arms and at the command of leaders preparing to give the word which at any moment may make the vast world one field of blood,—the fearful activity of agencies and elements which have been the deprecation of wise and good men of all ages,—the disintegration, revolution, impiety, selfishness, and treachery, enfeebling and destroying all the fabrics and ties by which society has hitherto been preserved,—and a cunning, ambitious and unprincipled adventurer, leagued with revolution, rising to the head of earthly power, and promising the world liberty and peace by means of his own universal, despotic dictatorship, which troubled and restless peoples seem at any time ready to accept,—what conclusion can we draw, but that unexampled changes are at hand, and that all that Christ and his prophets have spoken respecting the last perilous times, and the Man of Sin, are about to have their speedy fulfilment?

Some persuade themselves that all is well and hopeful; that the reign of evil is about its last; and that the long-trampled plant of liberty is putting forth for its world-wide bloom; that Time's great conflicts are so far over, that we have only to pursue the easy victory, to complete the emancipation of the earth from all its ills. And we would fain believe, after a voyage so long and against so many adverse storms, that we are at last touching upon the blessed shores; that at

length the gates of final triumph are opening before the steady march of light and inquiry and freedom. But every one knows, who readeth things aright, that these shores are only islands and marshes of confusion and despond, and these opening gates but flood-gates of disaster and judgment, and that continents and seas of trials and storms yet lie between us and the promised Millennium. Prophecy assures us, with unmistakable certainty, that the earth shall first be "turned upside-down," the nations scourged, shaken, and deceived, and all confederations of the unsanctified finally smitten, until "the mountains shall be melted with their blood," and all people be in pain as a woman in travail!

Call it the shriek of birds who love to fly in storms; denounce it as the Jeremiad of silly people; here stand the words of God as its full warrant, so plain that one may read them while he runs. And man can no more keep back the fulfilment of those words, than pluck the stars from their places, or stay the golden chariot of the sun in the magnificence of its morning ascensions.

There have indeed, been "wars and rumors of wars" before, and revolutionary troubles, and powerful men of insatiable ambition causing disturbances and overthrowing nations, in other ages. But never to this day, has there been the same menacing and convulsed state of things, so universal in extent, so intense in degree, and connecting so directly with one centre of power and one system of ideas. More than ever in the whole history of Christendom, things are heading up to that fulness of development in the directions of prophetic indication, which argues that "the harvest" is at hand. The whole period of the personal absence of Christ from the earth is more or less characterized by the prevalence of wars, deceitful usurpations, and tribulations. But, every where, the Scriptures tell us that the last years of that period are to have these features ripened and intensified to a point which shall shake the world, overwhelm nations, and entail unparalleled distresses upon mankind. And the year upon which we are entering promises to be one of those years,—at least one of the years of eventful preparation for the triumph of Antichrist and the sufferings of nations. The signs and probabilities all point sufficiently in that way to make us solemn and thoughtful. These certainly are not the times for the people of God to grovel in levity, worldliness, and extravagant and luxurious living, but rather to watch and be sober. Every soul should be making ready for the Lord's coming and the day of vengeance upon the proud and Christless. As remarked by the *Boston Recorder*, "the great day, and its momentous events, may be a little nearer

* Since the above was written war has broken out, and the Danes been repulsed.—*Ed. G. B.*

an we think. We may have but little time for all we have planned to do for ourselves, for our friends, for the church, and for the world. Let every house, then be put in order, and every lamp be trimmed and burning."

The Lord give us grace to attain that peace which his Holy Spirit, diligently sought and allowed, alone can give; and to keep the word of his patience, that he may also keep us; from that hour of trial which shall come upon all the world, to try them that dwell upon the earth!

Outlines of Prophetic Study.

How are we to study prophecy? First of all, let us study the *chronology* of the subject. I do not mean to say that this can be done entirely apart from, and previous to, some amount of attention to the details; but till our first object should be to give most careful heed to the chronological parts, and to make our study of details bear upon this specially.

In studying prophecy, just as in studying history, we can make but inconsiderable progress without chronology, or at least, without some chronological method to keep us from confusion and entanglement. Many a foolish prophetic interpretation might have been avoided had this been attended to. We may, perhaps, be able to strike out some ingenious and correct interpretations of particular passages or vision, and be able to say that such events are, some time or other, to fall out in the future, or have fallen out in the past history of our earth, but how or when, or in what order, we can with difficulty contrive even to guess. We read of a variety of events which future times are to witness; of the coming of the Son of man, the destruction of the apostonations, the downfall of Antichrist, the resurrection, the kingdom of the saints, and perhaps we have a tolerably correct idea of them as *isolated* events. But without some sort of chronology, or system of arrangement, we can have no more. If we would construct our prophetic map with correctness, we must first sketch our outline, and lay down our latitudes and longitudes. Our telescope must be adjusted to its proper focus before we can expect to have a distinct and regular view of the scene to which it is directed.

The chronology of prophecy ought, then, to have a prominent place in our prophetic inquiries. In proportion to the correctness of our views, on this point, will be our success in dealing with the details of the subject. Many, we are aware, deny this; they look upon individual prophecies as dark, and upon their chronology as darker still; and hence they cannot conceive of that which is dark being illustrated by that which is darker.

They seem to regard most prophecies, especially those which involve chronology, as little better than well-constructed riddles, affording a fair field for ingenious exposition and amusing arithmetical conjectures. They can see little in them but vague, unclassified statements, capable of any meaning or order, according to the caprice of the expositor, and are disposed to think that the best that can be said of them is, that they were not *intended* to be understood or arranged. They read the Scriptures, but it is with no expectations of thoroughly understanding them, and are content to pick up here and there a few bright gems, all the rest remaining confused and shadowy.

But there is more system in the Bible than these suppose; not in one part of it only, but in all,—historical, doctrinal, prophetic. It is by no means difficult to trace throughout them the existence of a plan most regular and well constructed. It may astonish some to be told, this; and to be told, moreover, that it would be difficult for a series of prophecies to be given in symbolical language more plain and systematic than those which the Spirit of God has conveyed to the church in the book of Daniel, the "man greatly beloved," and John, the "beloved disciple." Any careful reader will see that the prophecies they contain are strictly chronological: and that in two respects; both because they preserve a regular order and succession of events in all their details, and because, by many hints thrown in here and there, they give us data for fixing the general period within which the specified events are to occur, and for determining their commencement, duration and close. This is one of the advantages we possess in studying the visions of Daniel and John. We have merely to interpret what is already arranged. In other prophecies, as those of Isaiah, Jeremiah, or Ezekiel, there is little order of succession observed. Events are not detailed so regularly one after the other, nor are their several parts always knit together. We have to search about for links by which to fasten them to each other, so that they may be fully classified and arranged; but in Daniel and John much of this is already done.

In return for this advantage which the chronological possess over the detached or irregular prophecies, there is a disadvantage, if we may call it so, connected with the former from which the latter are free; and this is, that the former are generally conveyed in symbolic language, while the language of the latter is more literal, and approaching, in many places, the style of history. In Daniel, for instance, we have the vision of the great image, in which we have concise views of four great monarchies which were succes-

sively to appear on the earth, from the times of the prophet to the setting up of the kingdom of the Son of man. In this we have nothing to *arrange*, for this is already done by the prophet himself; we have simply to interpret; but then there is a difficulty compensating for this, for the language is symbolical. I do not say that in this particular vision there is much to perplex, for so much of it has been fulfilled that most of the difficulties have been cleared away; I give it merely as an instance of the greater difficulties which, previous to its fulfillment, would have attended it from the nature of its language. Let us look into the prediction is themselves.

In the second chapter of Daniel occurs the first of them. It is the vision of a majestic image. Its head is of gold, and denotes the Babylonian empire, of which Nebuchadnezzar was the head, whose throne was in "the golden city." Then there are the breast and arms, which were of silver, inferior to the first, the kingdom of the Medes and Persians. Then there are the belly and thighs of brass, a kingdom still inferior to the two former, the Macedonian. Then there are the legs of iron, and the feet of mingled iron and clay; this is the Roman empire, strong as iron, breaking all things in pieces that stood up against it. Such was that empire in its Pagan state, at the first coming of Christ. It had not passed into the condition of the "feet and toes" of mingled clay and iron; that is, it was not then subdivided into ten kingdoms, and these entirely diverse and incongruous in their nature. For centuries after the first coming of Christ it remained undivided in its strength. When the subdivision began I do not now discuss. It is sufficient to say that there was no vestige of it for two or three centuries, at least. And this is demonstration that the falling of the stone upon it could not be the first coming of Christ; for that coming was not destruction at all; and, moreover, the empire had not then attained its divided state, so that the stone could fall upon its feet, and crush its clay-iron toes. Beyond all doubt, then, "the stone that smote the image upon its feet, breaking them in pieces, and then becoming a great mountain, filling the whole earth," must refer to some events connected with the *second* coming of Christ, as it is written, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." This is the termination of the "times of the Gentiles," which began with the reign of Nebuchadnezzar; and such is a skeleton of the world's history from that day till the coming of Christ, and the setting up of the better kingdom. It is an unbroken period of Gentile dominion and Jewish oppression till the day of the Son of man. It

is obvious, then, that the millennium or kingdom must be after the advent, and not before it. There is no room for a thousand years' blessedness between the destruction of the Roman empire and the coming of the Lord, inasmuch as *that empire is to be destroyed by the Lord at his coming.*

Take another chronological prophecy, that of the seven trumpets in the Apocalypse. I do not here interpret; I merely sketch. The period occupied by these trumpets is, not nearly so long as that of the former vision to which I have been referring. They take up a mere section of history; the commencement of which I do not undertake to determine. The first trumpet sounds, and fiery hail descends, mingled with blood. The second trumpet sounds, and the great mountain of fire is cast into the sea. The third angel sounds, and the great star falls from heaven, turning the waters into wormwood. The fourth angel sounds, and the sun, moon and stars are smitten so that the third part of them is darkened. The fifth angel sounds, and the bottomless pit is opened and the locusts arise out of it to lay waste the earth. The sixth angel sounds, and the four angels bound in Euphrates are loosed for slaughter. The seventh trumpet sounds, and the kingdoms of the earth become Christ's kingdom and their many crowns are placed upon his head. This is the time of *judgment*, the time of *resurrection*, the time of recompense the saints, as it is written, Rev. xi. 17;

"We give thee thanks,
Lord God Almighty!
Which art, and wast, and art to come.
For 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."

In all this there is a distinct succession of events in chronological order from the sounding of the first trumpet to the coming of the Lord, the resurrection and the kingdom. Where, then, is there room for a millennium before this? How could it be thrust in between the sounding of the last trumpet and the Lord's coming?

Let us select a single specimen, of discursive prophecies. They take up only sections or portions of history, and are to be regarded as episodes in the chronological prophecies. When we can ascertain their place in that chronology, or at least discover somewhat of their connection and order, they of course possess the advantages of both kinds of prophecy. The following is such. It is the twenty-fourth chapter of Isaiah. It refers to the last scenes of this present age which are immediately to precede the coming of the Lord, and describes the state of earth in

rose days of darkness, and tumult, and ror. The first ten verses describe the desolation which is to overwhelm the earth because of iniquity. In the midst of this verflowing wickedness there is heard the voice of praise from a remnant in the distant isles, "Glory to the Righteous One." At this is drowned in the abounding iniquity, and the prophet thus proceeds :

"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;
For her iniquity lieth heavy upon her;
And she shall fall and rise no more."

Such is the state of earth as here described, a state which corresponds to that predicted by Peter in the third chapter of his Second Epistle. The vision then proceeds :

"And it shall come to pass in that day,
Jehovah shall punish the host of the high ones
that are on high,
And the kings of the earth upon the earth."

Here, then, is a two-fold vengeance foretold: first upon the host of the high ones that are on high; that is, the principalities and powers of darkness, the prince of the power of the air, and the spiritual wickednesses that are in the high places. Then comes the punishment of the earth, its kings and its inhabitants, as elsewhere set forth in the second psalm :

"They shall be gathered together,
As prisoners are gathered in the pit;
They shall be shut up in prison,
And after many days shall they be visited."

We recognize at once here the casting of the beast and false prophet into the lake of fire, as described in Rev. xix, and that binding of Satan, as given in chap. xx. 'Isaiah says, "After many days shall they be visited;" and John says, "When the thousand years are expired Satan shall be loosed out of his prison." But let us mark what takes place in the interval; that is, between their being cast into the pit and their being visited :

"Then the moon shall be confounded,
And the sun ashamed,
When Jehovah of hosts shall reign
In mount Zion and in Jerusalem,
And before his ancients gloriously."

For we know what signs are to be in the heaven and in the earth, in the sun, moon and stars, in that great and notable day. And then comes the song of Israel or of the church in the succeeding chapter, a song like that of Moses and Miriam after the destruction of Egypt and its chivalry, when they sank like lead in the mighty waters.

And after this song of exultation over their enemy, they strike the festal note; a note in unison with that which they sing at the marriage-supper of the Lamb; a song of

festival; a song of resurrection-joy and glory, in the presence of their God and King :

"In this mountain
Shall Jehovah make for all people
A feast of fat things.
* * * * *

And in this mountain
Shall he destroy
The face of the covering cast over all people,
And the veil that is spread over all nations.
He will swallow up death in victory;
The Lord Jehovah shall wipe away tears
From off all faces;
And the rebuke of his people shall he take
From off all the earth:
For Jehovah hath spoken it."

These specimens will furnish the reader with some idea of the true way in which prophecy should be studied. After constructing our prophetic chart—at least in so far as the general outlines are concerned—by means of the visions of Daniel, supplemented by those of John, we are then in the true position for viewing and understanding the isolated prophecies of Isaiah. We shall find how much Daniel helps us to interpret Isaiah and again how much Isaiah assists us in understanding Daniel. They assist mutually in arranging each other. Had all prophecies been chronological, our difficulties in the way of interpretation would have been greater than they are. Had all been discursive, our difficulties in the way of arrangement would have been considerably multiplied.—Bonar.

For the Gospel Banner.

To Mr. R. V. Lyon.

DEAR SIR:—In the *Banner* for Feb. 1st. 1864, I noticed a communication from you on "the Baptism of the Holy Ghost," in which you speak of one Bro. Storrs. Will you please inform me through the columns of the *Banner* if the individual you refer to is Mr. George Storrs, of New York city, formerly editor of the "Bible Examiner;" and if so, do you regard and fellowship him as your Bro. in Christ? A plain and candid answer to the above simple question will be looked for with interest by myself, and doubtless many others, who are uncompromisingly for the truth as it is in Jesus.

MARK ALLEN.

Woburn, Feb. 12th, 1864.

☞ A little Sunday School scholar, when asked to define *Chaos*, answered, that it was "a great pile of nothing, and nowhere to put it." Another, when asked to define *Slander*, said it was "when nobody did nothing, and somebody went and told on't."

☞ It is easier to do a great deal of mischief, than to accomplish a little good.

☞ The Christian's feeling himself weak makes him strong.

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 15, 1864.

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For the Gospel Banner.

Whom should we Worship?

Being an examination of certain peculiar doctrines advanced by bro. Thomas Churchill of Toronto, in his "remarks on a form of Sound Words," in Banner, for Oct. 15, 1863.

CONCLUDED.

1st, WHAT IS THE NAME OF THE LORD.

Moses desired to know this, when the messenger of the Lord appeared to him at the bush for the purpose of sending him to Pharaoh, and the sons of Israel, to lead them out of the land of Egypt. "And Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them the God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" "And God said unto Moses, *ehyeh** *asher ehyeh*, I SHALL BE THAT I SHALL BE. And he said, thus shalt thou say unto the children of Israel, I SHALL BE hath sent me unto you. And God said moreover unto Moses, thus shalt thou say unto the children of Israel, YAHWEH, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and my memorial unto all generations," Exodus iii. Again we read, "and God spoke unto Moses, and said unto him, I am YAHWEH, and I appeared unto Abraham, unto Isaac, and unto Jacob, *he ail shad-dai*† in power Almighty; but by my NAME

* *Ehyeh*, is the first person, singular, future, of the verb to be, and consequently should be rendered "I shall" or "I will be," instead of "I am." But King James' translators have evidently followed the Septuagint, which has it *eimi, eimi*, which is the first person, present, of the Greek verb to be, consequently "I am."

† *Be ail Shad-dai*, is the Hebrew, which literally translated would be as above in power Almighty. The Hebrew letter *beth* or *b* is used in composition as the preposition in, and has the same force as the Greek preposition *en*. The word, *name* is not found in this connection, but is supplied by the translators. *Be* signifies in; *ail* power; *Shad-dai*, plural of *shad*, mighty or almighty. In the Septuagint it is *θεος αν αυτων, θεος οων αυτων*. *Shad-*

YAHWEH, was I not known to them," Exod. vi. 2, 3. In this we have a spirit-announcement and definition of the name of the Eternal One, who appeared unto Abraham, Isaac, and Jacob in power almighty—YAHWEH; He who SHALL BE. * The idea of this name was first expressed in the promise made to Eve of a seed to be in the future a deliverer from the sin-power. Hence when we keep in mind the fact that God announced to Moses, that by his name YAHWEH he was not known unto the ancients, we find a peculiar force in the expression used by Eve at the birth of Cain, "I have received a man, even *Yahveh*, or he who shall be," this is, the promised deliverer. With regard to this NAME we will remark, that it is the name by which the Eternal Spirit has announced himself as "a memorial to all generations," it is a name high above every name that is named, and it carries with it the assurance of all power, and hope of future deliverance, or salvation; and it is doubtless in view of this that the wise man says, the name of *Yahveh* is a strong tower, the righteous runneth into it and are safe. From this we learn that there is salvation for the righteous by obtaining refuge in the name of the LORD, for all salvation is to come in that name. See Psa. cxviii. 20. This brings us to consider,

2nd, CALLING ON THE NAME OF THE LORD.

The prophet Joel in speaking with regard to future deliverance uses the expression, "it shall come to pass that whosoever shall call upon the name of YAHWEH shall be delivered, for in Mount Zion, and in Jerusalem, shall

dai is rendered by the present participle of the Greek verb to be, *ων*, being or existing, conveying the idea of the Self-Existent or Eternal One.

* The following from Professor McWhortan with regard to the name YAHWEH. Gen. iv. 1, may be of interest. *Yahveh* is from *Hayeh*, the old root of the Hebrew verb to be, and it is in the third person singular future of *Hayeh*: viz., in the form of its old future—that we find the true place and pointing of the word rendered *Yahveh*, literally, "He will be." Turned into the noun, or name *Yahveh*—"He who will be."—*Memorial Name, by A. McWhortan*, pp. 23 and 28.

deliverance, as YAHWEH hath said, and in remnant whom YAHWEH shall call," Joel 32. The above is quoted both in Acts ii., and Rom. x. 12, to which our attention has been called. In the prophecy of Amos we read, "In that day I will raise up the tabernacle of David that is fallen, that ye may possess the remnant of Edom, and all the heathen (Gentiles or nations) that are called by my name," (*margin*) "upon whom my name is called," or named, Amos 11, 12. By this we learn that certain of the Gentiles were to have the name of the Lord called (or named) upon them. This perhaps may furnish us with a key to unlock the mystery of "calling on the name of the Lord." By reference to the following passages it will be seen that the name of YAHWEH was once called upon Israel. Num. vi. 7; Deut. xxviii. 10; 2 Chron. vii. 14; Dan. c. 19; Isa. lxiii. 19. We likewise see that in these passages the term called is used in the sense of naming. As I have before shown it was predicted by the prophet Amos that certain Gentiles should have the name of the Lord called upon them. In view of this the apostle James upon a certain occasion said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for HIS NAME," etc., Acts xv. 14. In view of the same condition of things to be brought about in part through his instrumentality as an apostle to the Gentiles, Paul says, "concerning the Son of God, Jesus Anointed our Lord, who 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 of the dead. By whom, (or through whom,) we have received grace and apostleship, for the obedience to the faith among all nations, in relation to his name," *ὑπερ τοῦ ὀνόματος, hyper tu onomatos*, Rom. i. 1-6. By this we are taught that the favor of an apostleship was granted to Paul that he might proclaim to the Gentiles the good message, in order that by the obedience of faith some in all nations might be placed in relation to THE NAME OF THE LORD, as determined previously by God, and predicted by the prophets in the Holy Scriptures. We learn also by John, that by believing into his name, the condition of the apostleship is to be attained. "To them gave I power to become sons of God, even to them who believe into the name of him"—*εἰς τὸ ὄνομα αὐτοῦ, eis to onoma autou*. This condition or relation is consummated, by the act of being born out of water, subsequent to intelligent faith in the things of the kingdom of God and the name of Jesus Christ, which is the Father's name. It was to this end that Jesus just before his departure said to the eleven: "Go you therefore and teach

all nations, (Gentiles,) immersing them into the name, *eis to onoma*, of the Father, and of the Son, and of the Holy Spirit." The name of the Father, of the Son, and of the Holy Spirit being one. The phrase "into the name of the Lord Jesus," which occurs in several places in connection with baptism, is equivalent to the same. Understanding then that at the time of a person's immersion into the body of the Anointed, he is also inducted into the name of the Lord, which is the name of all the holy ones, (for we read that of him—the Father—"the whole family in heaven and earth are named;" see Eph. iii. 15.) it would seem very appropriate for Ananias upon the occasion of Saul of Tarsus (who had been praying for three days,) coming to learn his duty, to say, "arise, and be baptized, taking the name of the LORD," rather than invoking the name of the Lord Jesus in prayer. The original of Acts xxii. 16, translated in the common version "calling on," is *ἐπικαλεσάμενος, epikalēsamenos*, participle, 1st aorist, middle voice of *ἐπικαλεῖσθαι, epikaloo*, a Greek verb, which *Greenfield* defines as follows—to surname; to call; to denominate; to call upon; to invoke. *Pickering* defines it, to call upon; to invoke; to implore; to be accused; to be named; to be surnamed. *Lydell* and *Scott*; 1st, to call on; to call to; to appeal to. 2nd, To give a surname or nickname to. *Epikaloo*, is a compound of the Greek preposition *epi*, upon, and *kaleo*, a verb which signifies to call; to invoke; to name. By this we find that one of the significations of *epikaloo* is precisely what we have suggested to us in the foregoing passages, namely, the naming of a person, or taking of a name, or surname. We find many examples of this usage of the word, in the Septuagint, (or Greek translation of the Old Testament,) and in the New Testament writings, a few of which we will here present.

"Then began men to CALL UPON (*ἐπικαλεῖσθαι, epikalēsthai*), the name of the LORD," Gen. iv. 16, (*margin*), "call themselves by the name of the LORD." "The angel which redeemed me from all evil, bless the lads; and let my name be named on them," . . . (*ἐπικληθήσεται, epiklethēsetai*), Gen. xlviii. 16. "And all the people of the earth shall see that thou art CALLED BY (*ἐπικεκληται, epikekletai*), the NAME of the LORD." Deut. xxviii. 10. "My people which are CALLED BY MY NAME," (*epikekletai*), 2 Chron. xvii. 14. "Thy city, and thy people are CALLED BY THY NAME," (*epikekletai*), Dan. ix. 19. "All the heathen are CALLED BY THY NAME, (*epikekletai*), Amos ix. 12.

In the last four passages the formation is precisely the same, and the last passage is quoted in Acts xv. 16.

the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance. For where a covenant is, there must also of necessity be a death of the covenantor. For a covenant, [or will] is of force after men are dead; otherwise it is of no strength at all while the covenantor liveth. . . . and as it is appointed unto men once to die, but after this the judgment; * so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without a sin-offering unto salvation." Read Heb. ix. 15-28 inclusive. I have condensed to save space. Also Paul to Timothy; "one mediator between God and man; THE MAN Christ Jesus; who gave himself a ransom for all, to be testified, in due time," 1 Tim. ii. 5. 6. It does not appear by this that he was appointed a mediator, for men to pray to, but to mediate a covenant for all men, as Moses was to mediate a covenant for Israel.

"What is the office of a mediator?—is it not a position between two parties at variance to reconcile both?" It is certainly a position between two parties; but certainly not in this case, to reconcile both; there is only one party to be reconciled, viz.—man to God; not God to man. God is not at variance with man but man with God. The office of Jesus as the mediator is not to convey the desires and intentions of men to God, but to convey the desires, purposes, and intentions of God to men, who are afar off from, and unreconciled to him. Unenlightened Gentiles are in that condition, afar off from God, without Christ, and without hope. Christ, the mediator, has made known the intentions and purposes of God concerning such, how they may be reconciled—how they may be brought nigh. It is not for them to pray to Jesus, or present petitions to him, for him to present them to the Father; but to yield obedience to the requirements of the covenant, by faith in the things of the kingdom and name, and by immersion into the name of the holy ones. By this obedience they are brought to that condition styled, "in Christ Jesus." To such the apostle Paul says, "but now, in Christ Jesus, ye who sometimes were afar off, are brought nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new-man, so making peace; and

* It is a mistake to suppose that the writer here makes allusion to the final judgment. He is arguing from the fact that judgment or decision upon a will, is passed after men are dead, that is, those who made them.

that he might RECONCILE both unto God in one body, by the cross," Eph. ii. 13-16. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. And all things are of God, who hath reconciled the world unto himself by Jesus Christ, and hath given us the ministry: namely, that God was in Christ, reconciling the world unto himself," 2 Cor. v. 17-19. We see then, that by New Testament teaching, those who have obeyed the conditions of the covenant, and come into Christ Jesus, are brought nigh and reconciled to God, consequently no longer at variance, and no longer in need of that office of the mediator, which bro. C. tells us is to reconcile two parties at variance. I have not so learned the truth as to believe that those who are in Christ Jesus, are at variance with God, and need the office of a mediator to reconcile them. No; such "have not received the spirit of bondage, again to fear, but the spirit of adoption, whereby we cry, ABBA, FATHER. The Spirit itself beareth witness with our spirit, that we are the sons of God; and if sons, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together," Rom. viii. 15-17. Being in Christ; we have the liberty of sons of God to approach the Father, and can worship him acceptably in spirit and truth. Hence we do not "slight the glorious office of a mediator." But having conformed ourselves to the mind of the Father, which he has conveyed to us, we do but obey his requirements when we pray to our Father in heaven.

3rd, OUR ADVOCATE.

Bro. C. says; "we are further told, that he is our advocate. See 1 John ii. 1. What is the business of an advocate? Is it not to plead a cause? This is well-known to the most simple-minded! But if we can plead our own cause with God as most praying men do, what necessity for an advocate?" By this language it appears that he has strangely misconceived the character of Christ as an advocate, as he has that of mediator. In accordance with his idea Christ Jesus our Lord must be unceasingly employed in making pleas to the Great Judge of the universe in behalf of his earthly clients. But what says the New Testament. The passage in John to which our attention has been called, reads as follows: "my little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the whole world," 1 John ii. 1, 2. The word rendered advocate is παρακλητος, *parakletos*, which is the same word that is rendered comforter in

will now notice a few New Testament passages. "Judas, surnamed (*επικαλουμενον, toumenon,*) Iscariot," Luke xxii. 2. "Judas, surnamed (*επικληθη, epeklethe,*) us," Acts i. 23. "God is not ashamed to be called (*επικαλεσθαι, epikalesetai,*) their name," Heb. xi. 16. See also Matt. x. 3. and x. 5, for examples of derivatives from *aleo*. "Lebbeus, whose surname, (*epikletei,*) was Thaddeus," and "Simon whose name (*epikuleitai,*) was Peter." These examples ought to convince any reasonable mind that the act of naming, or taking a name, is quite a common signification of the Greek verb *epikaleo*, both in the Septuagint and New Testament, and that we have good precedent for using it in that sense in the passages under consideration, more especially in the sense contended for by bro. C. and others, is a positive contradiction of some of the plainest teachings of the Scriptures, both in the Old and New Testament. As we have before remarked, *epikalesamenos*, which is a form used in the direction of Ananias to Saul, is in the middle voice. The middle voice in Greek denotes an action returning, terminating with the agent; or as we might more clearly express it, it denotes what a person does to or for himself as, I name myself; I wash myself, etc. In view of this it seems to me that the middle voice would be inapplicable to the sense contended for by bro. C., viz., invoking the name of Jesus, or calling on the Lord Jesus, as this act would terminate upon the agent; he would not be invoking, or calling on himself, but upon another. Paul was directed to arise without delay, and be baptized, and by that act to do something to, or for himself; that something being to call on, or name, or take on himself, the name of the Lord." Not praying as we would have it. Paul was to be a chosen vessel to bear the NAME OF THE LORD among the Gentiles, consequently it was necessary that he should bear the NAME OF THE LORD to first be called, named upon him. This exposition is also the exposition of all those passages to which attention has been called, which signify, instead of directing our prayers and supplications to the Lord Jesus, the naming, or invoking named, or taking on themselves the name of the Lord. This is quite clearly proved by the apostle Paul in his letter to the Romans, where he uses both the participle of the Greek verb *ονομαζω, onomazoo*, to name, and *epikaleo*, to call on; to express precisely the same thing. The language is as follows. "Let every one that nameth (*ονομαζων, properly naming,*) the name of Christ depart from iniquity. Flee also youthful men, but follow after righteousness, faith, peace, with them, calling on, or taking the name of the Lord (*των επικαλουμενων του*

κυριου, των επικαλουμενων του κυριου,) out of a pure heart," 2 Tim. ii. 19-22. With this full exposition of the subject, it seems unnecessary to examine, and critically analyze the other passages presented, in the doing of which we should only arrive at the same conclusions, which we briefly sum up as follows:

FIRST.—The Name of Yahweh is a strong tower, through which salvation is to come to Israel and the nations.

SECOND.—That Name is the one name pertaining to Father, Son, and Holy Spirit, and with which all the family of holy ones are called.

THIRD.—That it is the purpose of Yahweh, God of Israel, to take out of the Gentiles a people for that Name.

FOURTH.—That the act of placing them in that relation to the Name is consummated by an immersion in water, upon a confession of an intelligent faith in the things comprehensive of the kingdom of God and name of Jesus Christ; and

FIFTH.—That this was signified by the PHRASE CALLING ON THE NAME OF THE LORD.

2nd. OUR MEDIATOR.

Bro. C. attempts to strengthen his argument by calling attention to the fact, that Jesus Anointed is our mediator. He asks: "Why was Jesus given as a mediator? See 1 Tim. ii. 5. 'One mediator between God and man.' Why between? What is the office of a mediator? Is it not a position between two parties at variance, [?] to reconcile both. . . . is it not the office of a mediator, or one between, to convey the mind of the disagreeing parties, and likewise their intentions one to another?—Assuredly it is; then why slight the office of a mediator, which Jesus holds between God and man, by the special appointment of Jehovah! He has conveyed to us the mind of the Father, who has resigned us into his hands."

In answer to the above queries, we might array the following:—Why was Moses made a mediator, or one between God and the children of Israel? Why should the children of Israel slight the glorious office of mediator? Why not present their prayers and supplications to Moses? Why offer them up over his head to God, as if Moses had not been appointed? If it is a reason that our prayers should be addressed to Jesus because he is our mediator, it was certainly a valid reason, why the sons of Israel should address their prayers to Moses. But as bro. C. has so misconceived the character and position of Jesus as a mediator, I will endeavor to answer his questions more clearly.

"Why was Jesus given as a mediator?" I will answer this in the language of the writer of the epistle to the Hebrews. "And

for this cause, he is the mediator of the new covenant, that by the means of death for John xiv. 16, 26; xv. 26; xvi. 7. In one of these passages Jesus said to his disciples, "I will pray to my Father, and he shall give you another *parakleton*, that he may abide with you for the age," (*εις τον αιωνα, εις τον αιωνα*) This word would be more appropriately rendered, a helper. According to *Greenfield*, it signifies, "one invited; one called or sent for to assist another; an advocate; an instructor, or guide," etc. Moses was an advocate for the children of Israel; so were the high priests; but they were not to be worshipped or prayed to on that account. But John speaks of him as our advocate or helper, for those who sin, and why? because he is the propitiation for our sins. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John iv. 10. "Whom God hath set forth, a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," Rom. iii. 25. And is this work of propitiation a work of continuous pleadings to the Father, that day by day he needeth to make intercession for delinquent sinners? "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples; for this he did once when he offered up himself," Heb. vii. 25, 27. "But Christ being come an high-priest. . . . by his own blood he entered in *once* into the holy place, having obtained eternal redemption," Heb. ix. 11, 12. "For Christ is not entered into the holy places made with hands. . . . but in'o heaven itself, now to appear in the presence of God for us; nor yet that he should offer up himself often as the high priest. . . every year, for then he must often have suffered. . . . but now *once* in the end of the age, hath he appeared to put away sin by the sacrifice of himself. . . . Christ was *once* offered to hear the sins of many," Heb. ix. 24-28. "But this man, after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God; from henceforth *waiting* till his enemies be made his footstool. For by *one* offering he hath perfected forever them that are sanctified. The Holy Spirit also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. . . . If we sin wilfully

after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," Heb. x. 12-18, 26. Said Jesus on the cross, "it is finished," and died; his blood was spilt, and the expiatory offering had been made, and his blood cleanseth us from all sin. He is now the ever-living one in the presence of the Father, not for us to address our prayers to; but the intercession made by the offering of his own blood commendeth us to God, if we avail ourselves of its efficacy, by rendering the obedience required. All those who have rendered this are brought nigh to God, and thus into communion with the Father. So far as the work of the mediator and intercessor is concerned, it is all accomplished, and it rests with men to avail themselves of it; no further sacrifice can be made. There remaineth no longer any offering for sin. Those who have not availed themselves of it are still out of Christ; "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world."

MARK ALLEN.

Jan. 1864.

Elohim.

The following explanation of the word Elohim, translated "Lord," in Gen. iv. 26 will pay for a careful perusal. It is taken from the *Herald of Gospel Liberty*.

Elohim (as its termination "*im*" shows,) is the plural of *eloah* "whose root" (according to Furst) "is *el*, a participle of the verb *eil*, signifying to be strong." Gesenius says that *el* "to the mind of the Hebrew always presented the idea of strength and power." *EL* means one who is *Mighty*. In Ezek. xxxi. 11, the title is given to Nebuchadnezzar; in Isaiah xlii. 10, to a false god; in Isaiah ix. 6, to the Messiah; in many places, to the Almighty. *EL* "is a general name for God, and stands in (Hebrew) poetry very often alone, sometimes with the article: " as *ha El*, the God. In prose, when *el* stands for the true God, it ever stands alone, but always with an attribute, as *el shaddai*, "God Almighty;" (Gen. xxxiii. 20.) Sometimes Jehovah is called *el elohim*, "God of gods."

But "Elohim" is formed more immediately from "*eloah*." "*Eloah*" is a *god*,—any god. "*Eloah* is in the "singular number;" and (what is remarkable) "the form of the singular is employed only in the poetic style and later Hebrew." The plural form "*Elo-him*," "is the common and very frequent form." "*Elohim*" is the first designation of the divine nature used in Holy Scripture. It was "*Elohim*" that "created the heavens and the earth." It was "the spirit of '*Elohim*' that moved upon the waters." It was "*Elohim*" that said, "Let there be light,"

Elohim "created man." Many, many centuries passed away before the divine nature was designated by the singular, *eloah el*. All through the earliest age the designation was in the plural, *Elohim*. Certainly it is a remarkable fact. What can it mean?

It is usual to account for the fact by calling it the plural of Majesty or excellence, (*pluralis excellentiae*.) "For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc., in the plural form, but with the sense of the singular." So says the author of a "Hebrew Grammar."

But far more satisfactory seems the account given by Professor Muller, as condensed in Stanley's first lecture "On the History of the Jewish Church." "'*Elohim*' is a plural noun, though followed by a verb in the singular. When '*Eloah*' (God) was first used in the plural, it could only have signified, like any other plural, 'many Eloahs'; and such a plural could only be formed after the various names of God had become the names of independent deities: that is, DURING A POLYTHEISTIC STAGE. The transition from this into the monotheistic stage could be effected only in two ways; either by denying altogether the existence of the Elohim, and changing them into devils,—as was done in Persia,—or by taking a higher view, and looking upon them as so many names invented with the honest purpose of expressing the various aspects of the Deity, though in time diverted from their original intention. This was the view taken by Abraham. Whatever the names of the Elohim worshipped by the numerous clans of his race, Abraham saw that all the Elohim were meant for God; and thus Elohim, comprehending by one name every thing that ever was or could be called divine, became the name by which the monotheistic age was rightly inaugurated; a plural conceived and construed as a singular. From this point of view the Semitic name of the Deity, which at first sounds not only ungrammatical, but irrational, becomes perfectly clear and intelligible. It is at once the proof that Monotheism rose on the ruins of polytheistic faith, and that it absorbed and acknowledged the better tendencies of that faith."

For the Gospel Banner.
God's Gospel to Abraham.

"Brothren," says Paul, "I speak after the manner of men; though but a man's covenant, yet *confirmed*, no man disannulleth, or addeth thereto."

"Now to Abraham and his *seed* were the promises made. Gen. xii. and xv. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which says Paul

is Christ. And this *I* [Paul] say the covenant that was *confirmed* before [with Abraham] of God in Christ, the *Law*, which was [not established until] four hundred and thirty years after, *cannot disannul*, that it should make the [previous] promise [of God] of none effect. For if the inheritance [of the land of Canaan, covenanted by God to Abraham and his *seed*, Christ, as Paul affirms] be of the *law*, it is no more of *promise*: but God gave it to Abraham by *promise*."

Here, then, we have the Gospel of God to man in a nutshell: that the Abrahamic seed, at some time yet in the future, shall inherit the "Land of Canaan," under Christ, and that in him, and under his reign, "all the nations of earth shall be blessed;" and this not the result of the *law of Moses*, but in strict accordance with a *covenant* and *promise* made of God to Abraham 430 years before the *law* was given from Mount Sinai.

Wherefore, then, the *Law*? says Paul. Why, or for what purpose was that legal instrument given by Moses to the children of Israel? Hear the answer Paul makes to his own question: "It was added because of transgressions, until the seed [Christ] should come, to whom the promise was made."

So that the occupation by the twelve tribes of Jacob, of the "land of Canaan," in virtue of the *law of Moses* cannot, as Paul says, disannul that it should make the previous *promise*, made and *confirmed* of God, of none effect: "for if the inheritance be of the *Law*, it is no more of *promise*; but God gave it to Abraham by *promise*."

What, then, becomes of the everlasting Gentile *ding-dong* about the promised inheritance of the land of Canaan being *that*, and that alone, guaranteed the twelve tribes of Jacob under the *law of Moses*?

The seed, Christ, to whom the promise was made, has not to this day inherited the land of Canaan, or any other spot of all the earth: for when on earth, "the foxes had holes, and the birds of the air nests, but he [the Son of man and Son of God] had not where to lay his head."

If then Christ has never yet possessed enough land upon which to lay his head, except when he lay in the grave "three days and nights," for our transgressions, it is evident from the word of God—the covenant made with Abraham 430 years before the *law* was given; "unto thee (Abraham) and thy *seed* [Christ] will I give this land—the land of Canaan," Gen. xii. 7—that a time is coming when he [Christ] and all the Abrahamic seed, will possess that land, and, as one of the prophets declares, "dwell therein for ever."

How, otherwise, can Christ ever become the "heir of the world?" How, otherwise,

is he ever to become "king over all the earth," or his dominions extend "from sea to sea, and from the rivers to the ends of the earth?" Not "beyond the bounds of time and space," as some fanatics have asserted. How, otherwise, can mankind exclaim with propriety: "The Lord reigneth; let the earth rejoice?" How, otherwise, is the law ever to "go forth from Zion, and the word of the Lord from Jerusalem," to govern all the families of the earth? How, otherwise, is he [Christ] ever to sit upon the throne of his father David, and reign over the "house of Jacob for ever"—not up among the stars; but over the twelve tribes of Jacob, Luke i. 32, 33. How, otherwise, are the "kingdoms of this world" ever to become the *one* kingdom of Christ? How, otherwise, is the kingdom of Christ "to destroy all the kingdoms [kingly rulers and systems] of this world," and itself [Christ's kingdom] stand forever?

The *great truth* enunciated by Paul in Gal. iii. is as clear as the sun at noon-day, except to such as have been blinded by anti-christian teaching. It is that Christ is literally the "heir of the world;" and that he is destined to rule it in righteousness; that his universal kingdom will be established, or built up upon the ruins of all the kingdoms and empires of mortal man. He will dash them to pieces like a potter's vessel. They have all without exception, been established by the sword, and are destined, if the word of God be true, to fall by the same weapon.

Not my will, but thine, O Lord, be done.

E. T.

For the Gospel Banner.

The Breaking of Bread---The Law concerning it.

"Where no law is, there is no transgression."

When a man believes the gospel, and is baptized, he "taketh hold" of the "New Covenant," and all its obligations become "of force." Our great lawgiver said to his disciples when he sent them to disciple all nations, "teach them to observe all things whatsoever I have commanded you." Let us take an example, Jesus "took bread and gave thanks, and broke it, and gave it unto them, saying, this is my body, which is given for you, this do in remembrance of me." Now this commandment is understood by almost all sects and parties, to be "of force;" or in other words to be binding upon all those who profess to follow Jesus. But in order to be binding there must be a definite fixed time for its observance, or else those who do not observe it, are blameless; "for where no law is, there is no transgression." Let us now look at the practical working of the thing. Most of those who admit that it is "of force," deny that there is a definite time for its

observance, the consequence is that every one doeth "whatsoever is right in his own eyes." Some say once a week, others once a month, or once in three months, and others when they feel like it, or when it is convenient. Thus making the "commandment of God of none effect by their tradition," and this is done not only by those who are styled "sectarians," but by those who have believed the "good news," and been baptized, and have said in effect, "all that the Lord hath spoken we will do;" and who profess to be "waiting for the coming of our Lord Jesus Christ;" we say it with shame, they may be found in almost all our congregations. Now we contend that in order to do this in remembrance of Jesus, there must be a definite time for its observance, be that once a week, once a month, or any other time; and that to fail to do this when in our power, is to break the commandment of our Lord. Therefore seeing there *must* be a definite time for the observance of these things, let us inquire when that time is. And though our Lord did not state it, yet we are not left in the dark, or to an uncertain light on this point. Though there be no "thus saith the Lord," yet we think the example of the Apostle contains all the weight of such a commandment. For what they taught, they did it "by the Lord Jesus." And besides this they were under the guidance of the Spirit of truth; or which Jesus said to them, "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." Under such guidance we find that "upon the first of the week, the disciples came together to break bread." Such a clear example, under such circumstances, we deem to be conclusive on this subject. And here we rest the case. If this be not so, then there is no law; and "where no law is, there is no transgression;" and every one may do "whatsoever is right in his own eyes," and be guiltless; thereby making the commandment of our Lord of "none effect." The example and the commandment stand or fall together. This we deem a logical conclusion. But on the other hand, if this example be, "of force," then it is as binding upon all those who have taken upon them the name of Jesus, as if it were written, "Verily, verily, I say unto you, ye shall meet together on the first of every week, to break bread in remembrance of me;" and those who fail to do so "transgress the law." Let it be our ambition to be found "walking in all the commandments and ordinances of the Lord, blameless," that it may be said of us, "and ye became followers of us, and of the Lord;" "For ye brethren, became followers of the churches of God which in Judea are in Christ Jesus."

R. APPEYARD.

The Coming of Christ.

WE MAY KNOW OF THE TIME.

We are told that there should be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth. (Luke xxi. 26.) Here we are most clearly informed, not only that there should be signs, but that they should be such as to cause fear in the hearts of the people. We are also taught by the oracles of God to believe that they will be so clear a demonstration of the immediate coming and kingdom of Christ, that we can know his coming; at hand just as we know the summer is nigh when the trees begin to put forth leaves. (Luke xxi. 30; Mark xiii. 28; Matt. xxiv. 2.) We are not only taught to believe that we can know it, but we are as positively commanded to know it as we are to believe that Jesus is the Son of God. (See Matt. xiv. 33; Mark xii. 29; Luke xxi. 28, 31.) And why should this not be a commandment?—since the evidence of his second coming is given in the same way in which the evidence of his being the Son of God is received. And since one of God's holy prophets has declared that the wise shall understand, is it not as much to the glory of God that his people understand as to relieve on his Son?—for not only the word of his prophet, but that of his Son (Matt. v. 8) also, must fall if we do not understand.

As the promise of the remission of sins is only to those who believe Jesus to be the Son of God,* so it is only unto "them who seek for him" that he has promised to "appear the second time without sin unto salvation." (Heb. ix. 28.) As it is said he has become the author of eternal salvation to those who obey him, so it is said there is a "crown of righteousness laid up for all those who LOVE HIS APPEARING." (2 Tim. iv. 8) and if religion be faith, hope, and love, how is it possible for us to be Christians, and yet not love his appearing?

It is frequently and sneeringly remarked, by both the so-called saint and sinner, that we can know nothing about the time; and every say this with as much confidence and assured "safety" (1 Thess. v. 3) as if our not knowing the time satisfied them that Christ can never come.

It is true, "none of the wicked shall understand;" but it is equally true, "THE WISE SHALL UNDERSTAND." Dan. xii. 10.

* Or rather, to express it in scriptural language, those who believe "the Gospel," or "the things concerning the kingdom of God, and the name of Jesus Christ." See Mark xvi. 17, 16; Acts viii. —Ed. G. B.

It is true, our Lord said to his disciples, "It is not for you to know;" for at that time the vision of Daniel was "closed up and sealed;" but it is equally true that he promised, saying, "Ye shall receive power after that the Holy Spirit is come upon you," (Acts i. 8;) for at the time of the end the WISE SHALL UNDERSTAND."

It is true "that the day of the Lord so cometh as a thief in the night;" but it is equally true that "ye brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 3, 4.

It is true that while the book of Daniel was "closed up and sealed," our Lord could say unto his disciples, "Of that day and hour knoweth no man;" but it is equally true that he did positively command them to know, after the necessary signs shall have appeared. Matt. xxiv. 33.

It is nowhere said in the Bible that we are to know nothing as to the time of the coming of Christ. But in the expression, "as ye see the day approaching" (Heb. x. 25,) we are taught that we are to know.

Those who "have taken away the key of knowledge" (Luke xi. 52) having taught the millennial interval of a thousand years before the coming of Christ, makes it true to the letter:—"In such an hour as ye think not, the Son of man cometh."

If those who boast of the Lord's coming "as a thief in the night" will only take the trouble to notice who it is to whom Christ will "come in a day when he looketh not for him" (Luke xii. 46; Matt. xxiv. 50; Mark xii. 36,) surely they will glory no more in the idea of knowing nothing about it. "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites! ye can discern the face of the sky and the earth; but how is it that ye do not discern this time?" (Luke xii. 54-56.) "A wise man's heart discerneth both time and judgment" (Eccles. vii. 5;) therefore, though "none of the wicked shall understand," yet, as true as the Bible is the book of God, "THE WISE SHALL UNDERSTAND," (Dan. xii. 10;) for though they have slumbered and slept, they shall trim their lamps. (Matt. xxv. 7; Psa. cxix. 105.) They shall run to and fro over the word of God, and knowledge shall be increased. (Dan. xii. 4.) For "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. xl. 31.) For their path is as the burning "light that shineth more and more unto the perfect day." (Prov. iv. 18.) Therefore Paul could safely say,

"But ye, brethren are not in darkness, that that day should overtake you as a thief." 1 Thess. v. 4.

In the days of Noah, all that were saved knew the very day: "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Gen. vii. 4;) but those who would not believe the preaching of Noah were lost "for lack of knowledge;" and "as the days of Noe were, so shall also the coming of the son of man be." (Matt. xxiv. 37.) In the parable of the good man we are admonished to know not only the day but the very hour: "If the good man 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." In allusion to this, we are admonished, "Be ye also ready;" this is in the same manner in which the good man should have been by knowing in what "watch the thief would come." The reason urged as to why we should "watch" the signs of the times and unfolding prophetic dates, in order to know the time, is "For in such an hour as ye think not, the Son of man cometh." (Matt. xxiv. 44.) And true to the letter it is, all who refuse to listen to the admonition, "Search the Scriptures," and also the precept of Christ, "Watch, for ye know not when the time is," "think not" of his coming during this generation; for they say there must be at least the interval of a thousand years; making the word of Christ strictly true: "In such an hour as ye think not, the Son of man cometh." These words are also verified in the case of those who by faith "see the day approaching;" for they now see that the coming of Christ will be at a time which it was thought he would not come, until their eyes were opened to see it mirrored forth in the word of God, who commands us, saying, "Call no man your *father* upon the earth;" but "Search the Scriptures;" "and what I say unto you, I say unto all, Watch," "lest, coming suddenly, he find you sleeping." (Matt. xii. 36, 37.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.—*William C. Thurman.*

Resurrection of the Dead.

That the dead shall rise again, is the universal belief of Christians. As no historic fact was ever more invincibly established than the resurrection of our Divine Redeemer, so no article of our faith is more clear and indisputable than the doctrine of our rising like Him at the appointed time. It is hardly worth while, in this connection, to accumulate proofs and authorities to support

what is so generally admitted and believed, and so clearly announced in the Holy Scriptures.

Certainly, no one will deny that the raising of the dead lies entirely within the reach of divine power. No one will say that it is a thing impossible to omnipotence. It involves no contradiction. It is prohibited by no fore-gone law or necessity. It is not rendered impossible by incapacity in the decomposed bodies of the departed for reorganization. God knows each atom, and where it rests. Our substance was not hid from him when we were made in secret. His eye saw it yet being imperfect. All our members were written in his book when yet there was none of them. He has his number for every hair upon each head. Wherever the particles of these dissolving bodies may be scattered or lodged, they lie completely within his knowledge and power. And he who could at the first so attempt the vulgar dust as to constitute a man can also again recover these attenuated particles and restore them to their places. If he can bring a new and glorious ear out of the rotting seed, he can also bring a spiritual body out of the corruptible one.

And the resurrection of the dead is not a thing impossible, so it is not a thing improbable. Faint analogies of it may be traced in the ordinary changes and revolutions beheld in nature around us. Clement, the contemporary and friend of St. Paul, says, "The Lord does continually show us that there shall be a future resurrection. Day and night manifest it. The seed sown in the earth displays it." The day fades and dies. It is buried in sleep, silence and darkness. In the morning it revives, opens its grave of gloom, and rises from "the dead of night." The summer dies, and lies down in its wintry grave. The winds of heaven sigh and weep over it as if they would not be comforted. In the spring, life begins to work again in the buried roots and seeds; the plants and flowers burst out of their dark cements; and everything arrays itself in newness and glory. The sower goes forth and casts his seed upon the earth. It falls down dry and naked, and in time dissolves. But the great power of the providence of the Lord raises it again from that dissolution; and from the old seed new germs arise, and bring forth fruit. The caterpillar builds himself a tomb, and then lies down in it and dies. But out of the grave of the ugly worm comes forth the butterfly which sallies forth in the sunshine like a living flower. And so there are many things in nature that are repaired by corrupting, preserved by perishing, and revived by dying. And so when we behold man, the lord of these things, dying like them, it is but a fair presumption that he will revive again hereafter.

But God has not left us in the school of nature, nor given us over to settle our persuasions upon mere likelihoods. In the glorious records of his word, he has put the doctrine of the resurrection of dead beyond dispute. Distinct glimmerings of it may be found all through the Old Testament; and it is predicted in the New in language which no one can misunderstand. Paul says there were many saints before his day who "were tortured, not accepting deliverance, that they might obtain a better resurrection." He says that the Jews allowed "that there shall be a resurrection of the dead, both of the just and unjust." The heroic Maccabees hoped for it. The sisters of Lazarus consoled themselves by thinking of it as they lingered at their only brother's grave. Christ explicitly pointed to a coming period, when "they that are in the graves shall hear the voice of the Son of man, and come forth." The great apostle to the Gentiles argued it as a thing demonstrated by the resurrection of the crucified Savior. It was the great consolation of the noble army of the martyrs. And in every age of christianity it has been cherished as the glad hope by which the believer triumphs over the gloom of corporeal dissolution.

God has also added a seal to this doctrine which cannot be counterfeited. He has actually restored deceased persons to life again. When Elijah prayed for the resuscitation of the dead child of the widow of Sarepta, God heard him, "and the soul of the child came into him again, and e revived." Elisha, in his lifetime, received power to raise the young Shunamite; and the mere touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jairus died, Jesus "said unto her, *Talitha cumi*, and her spirit came again, and straightway the damsel arose." When he came "nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, Young man, I say unto thee, arise: and he that was dead sat up, and began to speak." And not only in the chamber and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even at the putrid grave. When Lazarus had been "dead four days," and so long buried that his sisters said, "Lord, by this time he stinketh," Jesus "cried with a loud voice, Lazarus, come forth: and he that was dead" and putrid, obeyed and lived again. And the blessed Savior himself, after being "crucified, dead and buried," took to himself the might of his superior nature, and came forth from the sepulchre, and showed himself to hundreds with many notable signs. In these cases the problem has been solved, and the fact demonstrated forever, that there is such a thing as

the resurrection of the dead. Though we may not be able to comprehend the processes by which it shall be effected, we may rest assured that it is no idle dream, no cunningly-devised fable, but a stupendous reality.—*Last Times.*

Archeology of the Time of Christ.

Much as the soil and productions of Palestine have deteriorated since the land has been trodden under foot of strangers, and much as the climate itself has changed, from the clearing away of forests, there yet remains in the vegetable and animal kingdoms of the Holy Land, and in the agricultural habits of its people, a striking confirmation of the allusions to soil and climate in the life of Christ.

Did John the Baptist appear in the wilderness, living upon locusts and wild honey? The uncultivated uninhabited region of Judæa toward the Dead Sea, whose trees and rocks drip honey from the nests of wild bees, is there to certify to the story. The contemporary Pliny informs us, that the Parthians esteem the locust a choice food, and that some tribes of the Ethiopians subsist on nothing but locusts, which are smoke-dried and salted as their provision for the year, and a modern Jewish Rabbi, long resident in Palestine, mentions that in 1837, when myriads of locusts covered the land, "the Arabs roasted these insects and ate them with much relish." The camel, as of old, is the beast of burden, and his hair is wove into a course cloth for garments such as the Baptist wore. The banks of the Jordan are lined with reeds "shaken by the wind." The fox still has hiding places in the hill-country of Palestine, where the Son of Man was a homeless wanderer; serpents and vipers abound, to illustrate the comparison of the Pharisees to their venomous brood; the scorpion haunts ruins, and hides in the crevices of the walls, its terrible sting representing the fierceness of "the enemy," over whom Jesus gave his disciples power. If an ass or a camel die by the roadside, whosoever the carcass is, the eagles or vultures are quickly gathered together. The ravens, true to their instinct, drive out their young from the nest to seek their food, having neither storehouse nor barn. The dove is still the favorite bird of the house and the grove, and is held sacred by Mohammedans, as the symbol of harmlessness and purity. The sparrow is still so annoying by its numbers upon the house-tops, and so little relished as food, that two might be bought for a farthing. The ox and the ass are still the favorite beasts of burden, and the ass's colt is the common saddle-beast of the poorer people,—even as when Jesus came meekly "riding on the foal

of an ass." Sheep and goats, however, are the most numerous of the domestic animals of Palestine; and every allusion to these in the parables and discourses of Christ may be verified among the flocks and sheepfolds of the country as one sees them to-day. At certain seasons of the year the shepherd lives with his sheen in the open air, abiding in the open air, abiding in the field keeping watch over the flock by night. At other times when cold or danger threatens, all the flocks of the village are gathered within a walled enclosure, whose door is in the keeping of the porter. In the morning each shepherd calls his own sheep, and they knowing his voice, follow him to their feeding places, where, armed with sling, staff, or other weapon, he watches them against the wolf, or the robber. When the time of dividing the flocks comes, the sheep are separated from the goats.

In the open country—the fields unbroken by fences and traversed by the highway—the sower may drop seed on the stony places or on the way-side, to be trodden under foot of men. When the wheat is in the ear, the traveller following the path through the field, may pluck his hands full, rub out the grain, and eat. In marshy spots the *zouan*, or tare, will spring up and choke the wheat, where only good seed had been sown. The barley-loaf remains a common article of diet. At harvest-time one sees the oxen treading out the grain upon the great stone floor in the open air, where the wind carries away the chaff, or the fan in the hand of the husbandman, thoroughly purges his floor of dust and refuse. At evening, in the doorways, the women usually two, sit together at the millstones, grinding the meal for the next morning. For the baking, as wood is scarce, dry weeds and grass are gathered to be cast into the little oven of earth, and burned.

If the traveller in Palestine would rest by the wayside, as he approaches a village, he will find the well or the fountain to which the women resort to draw water; and he may sit under the wide-spread branches of the sycamore,—wholly unlike the American tree of that name,—remininding himself how easily Zaccheus, from such a tree, could scrutinize the crowd as it passed along; and also how great must be the faith that would pluck up this deep-set tree by the roots. Perhaps near by he may see the mustard seed grown to a shrub in which birds make their nest; or by some brook or moistened valley, near Tabor or Nazareth, his eye may feast upon the lilies of the field, with which all the glory of Solomon could not compare. The plain of Jericho might still furnish palm-branches for the royal welcome of the Son of David; the fig-tree would still illustrate his parables;

the olive would yield its oil to the good Samaritan; the wine press and tower, with its well-pruned vine and abundant fruits, is at hand as commentary upon the last discourses of Jesus; while the buckthorn and a species of cactus, simulating the grape and the fig, remain to point the proverb that "men do not gather grapes of thorns nor figs of thistle." Perhaps in the early season might one be attracted to a fig-tree by its promising foliage, to find "nothing thereon but leaves only,"—a symbol of a cultivated intellect with an unbelieving heart.

The life of Christ must take its place in history among the realities of earth and time. We may not be able to trace its every link, to identify its every footstep; "here perchance, we may wander; there miss the right clew; yet, if with a true and living faith we seek to bring home to our hearts the great features of the Evangelical history,—to journey with our Master over the lonely mountains of Galilee; to sit with him beside the waters of the Lake of Genesareth; to follow his footsteps into remote and half-pagan lands, or to hang on his lips in the courts of his Father's house,—we shall not seek in vain. The history of the Gospel will be more and more to us a living history." The patient study of that history, in the candid and liberal spirit of true criticism, can lead only to the conclusion of the reality of Christ as there recorded. And whatever harmonistic and chronological difficulties may yet remain in certain passages of that life, we may gladly observe, with Bishop Ellicott, "that order and connection have been found where there was once deemed to be only confusion and incoherence,—that the inspired narratives are regarded no longer as discrepant, but as self-explanatory,—and that honest investigation is showing more and more that what one inspired writer has left unrecorded another has often supplied, with an incidental preciseness of adjustment which is all the more convincing from being seen and felt to be undesigned."

From the Prophetic Times.

Napoleon III.

We do not give it out as a settled doctrine that Louis Napoleon is destined to play the part of the dreaded Antichrist. And, whether he is or is not, does not at all affect the system of interpretation or the general teachings to which our serial is devoted. We hold simply, that there is to be a personal Antichrist, who is to meet his destruction, after a brief career, at the descent of Christ himself; and that the indications, and resemblances to the prophetic outlines, are all very strongly corroborative of the surmise that the

present Emperor of France will be that Man of Sin.

A correspondent objects to this idea, on the ground that Napoleon is not at the head of ten subordinate kings. But we do not say that he is the Antichrist already, except so far as the youth is a man. The Antichrist is a *growth*; and we think we see the expanding rudiments of the growth in Napoleon III, and his schemes and characteristics.

Another correspondent objects to the idea, on the basis that the little horn of Daniel viii, has a Greek origin, whilst Napoleon and his empire is *Latin*. But the Napoleon family is of Greek extraction; whilst many able interpreters apply that little horn to the Roman power. Either of these considerations would obviate the objection. But the little horn of Daniel viii, we would rather apply to Mohammedan and Turkish rule, and to the Antichrist, only on that system of *crisis* which refers the fulness of all Antichristian powers of all time to *The Antichrist* of the last days, who is to be the embodiment and final culmination of the whole of them and all their characteristics.

As regards "the number of the name," another correspondent has put us in possession of an additional fact. That name, according to the Apocalypse, must number 666. The first name of the French Emperor, in Latin, *Ludovicus*, counts this number. His second name, thrown into Greek, as if struck on a coin or engraved on a statue, *Ναπολεοντι*, also counts the same. Both those names together, in Greek, *Λοις Ναπολεον*, again count the same. This was fully set out in vol. i. pp. 18, 19, of our serial. The additional fact upon this point is, that his whole name, *Louis Napoleon Bonaparte*, in Hebrew, furnishes precisely the same; thus: *Lamed* 30, *Aleph* 1, *Vav* 6, *Yod* 10, *Sinnek* 60; *Nun* 50, *Pe* 80, *Lamed* 30, *Aleph* 1, *Vav* 6, *Nun* 50; *Beth* 2, *Nun* 50, *Pe* 80, *Resh* 200,—666. If there has been ever another case of so many and such remarkable coincidences in harmony with the scriptural designations of the Antichrist, it has never come to our knowledge; whilst other signs go very far towards requiring the belief that the man who is to figure as *The Antichrist* is already in the world, and advancing rapidly toward his full development.

Correspondence.

DEAR BRO. WILSON:—Although a stranger to you, yet circumstances I trust will soon make us acquainted. I thought it would be well to drop a few lines to you of our whereabouts, and what we are doing. Strange things have happened out here in Kansas, which make the ears of sectarians tingle. I think somewhere about the first of January

I preached a discourse on the kingdom, and showed that the kingdom of Christ is yet to be set up in the future, and was not on the day of Pentecost. This was in the Disciple Church. At the close of the discourse people gathered round me, and wanted me to show in what particulars I differed from the Disciples. I consented to do so; and when I had given a few lectures, the preachers began to persecute. Then I confined my labors to three congregations where the truth had taken root, and the Lord blessed my feeble efforts. The preachers continued to persecute, and the Lord to bless. They went from one School house to another blowing the candle out on us, until we found that we could not live with them without we recanted, and put our opinions in our hats, to use their language, and last Sunday we organized, immersed *—18. We suppose that the other congregation would make arrangements also last Sunday. In the other congregation I found a brother that is an able man and I set him to preaching. In this congregation are some brethren from Illinois, namely, Jasper Balch's family, and Horace Balch's. And I would say for the encouragement of brethren that within this vicinity of our neighborhood, there are some tolerable good claims which can be obtained under the homestead law. Middle Creek, Kan. T. L. GIDDINGS.

For the Gospel Banner.

To J. M. Stephenson.

1st. Can a man believe *scripturally*, that the *Gospel* is the *power of God unto salvation*, [and be baptized] and subsequently be baptized into the *third angel's message* to *perfect his salvation*?

2nd query. Would *either of the above be gospel baptism*—if so, WHICH? Yours, for the ONE APOSTOLIC BAPTISM. L. H. CHASE.

P. S. I hope Bro. Stephenson will not evade these two questions. L. H. C.

Adrian, March 6th, 1864.
[Harbinger please copy.]

It is a notorious fact that in our theological works a *nondescript dictionary* is made with definitions, as follows: *To be dead*, means to be more conscious. *To die*, is to live on in woe. *To lose live*, is to preserve a miserable existence. *Life* means happiness. *To burn up* is to make a *living salamander*. *To destroy*, is to preserve whole. *To devour*, *perish*, *consume*, etc., mean to make *indestructible* and *immortal*. *Not to be*, to be without end!"—*Eld. J. Blain*.

* Could not read copy here so as to connect—but suppose the writer means to say that those who were immersed and formed into a congregation at the time were eighteen in number.—*Ed. G. B.*

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. 18.

B. WILSON, Ed.]

GENEVA, KANE CO., ILL., APRIL 1, 1864.

[VOL. X. No. 7.]

The Words of Scripture the Words of God.

Efficient work implies competent knowledge; and God, in requiring work from His children, has not left them without light. "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Micah vi. 8. "But do thou abide in the things which thou didst learn, and with which thou wast entrusted, knowing from whom thou didst learn them, and that from a child thou knewest the Holy Scriptures, that are able to make thee wise unto salvation, through the faith which is in Christ Jesus. All Scripture is God-inspired, and is profitable for teaching, for argument, for setting right, for training that is in righteousness, that the man of God may be complete for every good work fitted out." 2 Tim. iii. 15, 16. We are here infallibly taught how we are to become complete men, trained for all the works of God. It is by knowing and applying the "God-inspired writings."

The Greek compound *theopneuste* occurs but once in Holy Writ, and literally means *God-breathed*. We may be sure if the Holy Spirit used a particular word to express the character of Scripture, it must be an infinitely important matter that we interpret it properly. It is illustrated in Psa. xxxiii. 6: "By the word of the Lord were the heavens made, and all their host by the breath of his mouth." Here we are taught that the heavens are "God-breathed." The heavens, then, and the Scriptures are alike in this. They are equally the glorious effects of the wisdom and power of the Eternal. Every word therefore of the one is as divine as every star of the other. It is a palpable contradiction of the Apostolic statement to deny that the words of the Scripture (of which words the Scriptures are made up) are God's breathings or God's word. This is what is meant by verbal inspiration; and were there no other passage than the one before us, no Christian

can consistently deny, that the words of the Bible are divine. A truth of such infinite importance, however, has not been left to be proved by this one decisive text. There are very few truths for which such a mass of Scripture evidence can be marshaled as this. One or two of the more obvious points are all that can be mentioned now; after which, I will invite your attention to the more prominent objections, urged against this divine and all-important truth.

I. THE SCRIPTURES ARE THE WORDS OF GOD.—Heb. i. 1; "God who, in many parts and in many ways, spoke of old to the fathers by the prophets, did, on the last of these days, speak to us by his Son." Here is a clear declaration, that God is the Author of the Bible, in both the Testaments. The prophets in the Old, Jesus in the New, were the conveyers of the words of God. Every reference made by Christ to the words of Scripture, demonstrates the light in which he looked at them as the words of his Father. Whether he is repelling the assaults of Satan, silencing the Pharisees and the Sadducees, or teaching us the infallible words of God. Does Satan tempt him to infidelity, when he is hungry, after the forty-days fast? He answers: "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live.'" Is he tempted to presume on his Sonship? he replies: "It is written, 'Thou shalt not tempt the Lord thy God.'" Is he offered the kingdoms of the world and the glory of them, if he will fall down and worship Satan? he answers: "Get thee behind me, Satan, for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

In each of these texts we have the words of Moses to the Israelites. The use, however, to which Christ puts them, stamps them as the living word of his Father, which Satan could not resist, and which Jesus, as made under the law, came to vindicate and obey. With all the precision and power of

him whose name is Counsellor he appeals to by every Christian, that the Gospels, so far as they are the words of Christ, are the words of God. But what security have we that the words are correctly reported? Two of the Gospels are by the Apostles Matthew and John. On these, before leaving the world, Christ breathed and said: "Receive ye the Holy Spirit." To them he had formerly promised his Spirit "to lead them into all the truth," "to bring all things to their remembrance, whatsoever he had said to them;" and "to show them things to come," and that he would be with them "to the end of the world." He told them they were his witnesses to the nations, that they were to be brought before governors, and kings, and commanded them not to be anxious beforehand what they should say, inasmuch as words were to be given them, in that hour, expressly assuring them it was not they who should speak but the Holy Spirit. Their official words, therefore, were to be the words of God.

Now the point which we have to consider is this: If the Apostles always spoke the words of the Holy Spirit, in those innumerable discourses delivered to their cotemporaries, and which have perished, so far as writing is concerned, shall we believe that their testimony which was thus embodied, and which has been revolutionizing and reforming the world for 18 centuries, they were left entirely to themselves—that their words were merely their own, and not the Holy Spirit's? Did they always speak inspiration when they preached but never write it? Was Christ and his Spirit so careful of the generation then living, and so careless of all the generations that were to follow? That is impossible; for Christ expressly told his disciples: "Lo! I am with you to the end of the world." The only way in which the disciples have been in the world, since they left it, has been by their written testimony; and therefore we are sure, that in that testimony we have not merely the disciples speaking, but Christ speaking, and the Holy Spirit speaking even to the end of the world.

Mark and Luke were not Apostles, but they were the disciples and attendants of Peter and Paul, and their Gospels have always been regarded by Christians as of equal authority with those of Matthew and John. On this point I shall have occasion to speak again.

Paul is a divine witness of the verbal inspiration of both parts of the Bible. In 2 Tim. iii. 15, 16, we have an unanswerable text, in which he pronounces an eulogium on the Old Testament, by calling it the Holy Scriptures, and declaring them to possess a saving power as the word of Christ—they are able to make thee wise unto salvation,

him whose name is Counsellor he appeals to his enemies: "Yea, did we never read?"—"What saith the Scripture?" "How doth David in spirit call him Lord?" John x. 34: "Is it not written in your law, I said ye are gods. If the law called those gods, to whom the word of God came, (and the Scripture cannot be broken,) say ye to him whom the Father sanctified and sent into the world, Thou blasphemest, because I said I am God's Son?" Here the argument hinges on the word *gods*. If your law gives this title to your magistrates, why may not I without blasphemy, call myself God's Son, when God is evidently marking me as his messenger by all the miracles that I am performing? The question was unanswerable simply because the word "*gods*" could not be set aside. "The Scripture cannot be broken," (more properly annulled or set aside) *i. e.* this word "*gods*" is Scripture, *i. e.* God's writing, must stand. Even the gainsaying Jews could say nothing again. Our modern Christians, who ridicule *verbal* inspiration, would have retorted at once: The *word* proves nothing. Moses made a bad selection, or; It is a blunder of some ignorant transcribers. 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' Why should they do this, unless the words were all divine? Had some words been divine, and others human, a new revelation was indispensable to make the distinction between the two; and if the Scriptures were the prophetic witnesses of Christ, from what mouth could they have come, if not from the mouth of Him who knoweth the end from the beginning?

It is an unparalleled manifestation of the glory of the words of the Old Testament, that the Son of God himself, in whom dwelt all the fullness of the Godhead bodily, should have so habitually appealed to the words of the Old Testament of Moses, David and the prophets, as the oracles of Heaven, thus veiling his own peerless majesty, while, as made under the law, he bowed in meek submission to its very least command, and taught us, by his example, how to drive Satan before us, to silence if not convince the teachers of error, and savingly to instruct the people of God.

The divine authority of the words of the Old Testament, therefore, is guaranteed to us by the express authority and habitual use of our Savior.

The question now comes up concerning the New Testament. Is it the will of God, that his children should regard the New Testament, as on the same heavenly level with the Old?

In the first place it will be admitted gladly

by every Christian, that the Gospels, so far as they are the words of Christ, are the words of God. But what security have we that the words are correctly reported? Two of the Gospels are by the Apostles Matthew and John. On these, before leaving the world, Christ breathed and said: "Receive ye the Holy Spirit." To them he had formerly promised his Spirit "to lead them into all the truth," "to bring all things to their remembrance, whatsoever he had said to them;" and "to show them things to come," and that he would be with them "to the end of the world." He told them they were his witnesses to the nations, that they were to be brought before governors, and kings, and commanded them not to be anxious beforehand what they should say, inasmuch as words were to be given them, in that hour, expressly assuring them it was not they who should speak but the Holy Spirit. Their official words, therefore, were to be the words of God.

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by faith which is in Christ Jesus;" and then by immediately adding: "All the Scripture is God-inspired"—he stamps the New Testament [*isotime*] of equal that is of infinite value. Paul took every opportunity of magnifying his office, as that of a witness whose words were all divine. 1 Cor. ii. 4: "My speech and my preaching were not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God;" v. 13: "Which things we speak, not in the words which man's wisdom teacheth, but in those which the Spirit teacheth, comparing spiritual things with spiritual."

Peter is a witness of the same character. 1 Peter i. 23; "Being born again not of corruptible seed, but of incorruptible, by the living and eternally abiding word of God." 2 Peter i. 21; "For not by will of man was prophecy ever brought, but the holy men of God spake, being moved by the Holy Spirit." 2 Peter iii. 2; "That ye may be mindful of the words that were spoken before by the prophets, and of the commandment of us the Apostles of the Lord and Savior;" verses 15, 16—"And the long-suffering of our Lord account salvation; even as also our beloved brother Paul, according to the wisdom given to him, wrote to you. As also in all the epistles, speaking in them of these things, among which are some hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own destruction." Here we see the great Apostle setting his official seal to the words of the Old and New Testaments, uttering his divine testimony to the equal authority of his beloved Paul, endorsing all his epistles and his dark things, and denouncing perdition to those who wrested them. If Peter threatened perdition to those who offered violence to a few of the words of Paul, because difficult as they were, they were still the word of God, what would he have said to our modern deniers of the divine authority of large portions of the words of the Bible, or even of the whole, because they find it hard to understand how they can be divine?

The conclusions of the two Testaments are solemn, and should be weighed by all who read the Bible. Mal. iv. 4: "Remember ye the law of Moses my servant which I commanded him in Horeb for all Israel, with the statutes and judgments."—*Dr. Lillie on Verbal Inspiration.*

When a christian backslides, it is as if the prodigal son had re-acted his folly, and left his father's house a second time.

The Pentateuch---Its Authenticity.

This is the title given to the five books of Moses, and is a Greek word, which signifies, five books or volumes. The Pentateuch forms to this day, but one roll or volume in the Jewish manuscripts, being divided only into paras-clioth and siderim, or larger and smaller sections. This collective designation of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, is of very considerable antiquity; and the names of which are evidently derived from the Greek.

That these books were written by Moses, is most satisfactorily proved, by every evidence that the nature of the case could possibly admit; and *this is legal evidence.* Thus it is proved.

1. By the language in which they were written.

2. By their containing a system of CEREMONIAL and MORAL LAWS which, UNLESS THE AUTHORITY OF ALL HISTORY be rejected, were observed by the Israelites from the time of their departure out of Egypt, till their dispersion at the taking of Jerusalem.

3. By the united HISTORICAL TESTIMONY OF Jews, and Heathens, which attests their genuineness and authenticity.

4. By their CONTENTS.

As to the first. It is an undeniable fact, that Hebrew ceased to be the living language of the Jews soon after the Babylonish captivity; and that the Jewish productions after that period, were in general either Chaldee or Greek. The Jews of Palestine, some ages before the Christian Era, were unable to comprehend the Hebrew original, without the assistance of the Chaldee paraphrase; and it was necessary to undertake a Greek translation, because that language alone was known to the Jews of Alexandria. It necessarily follows, therefore, that every book which was written in pure Hebrew, was composed either before or about the time of the Babylonish captivity. This being admitted, we may advance a step farther, and contend that the period which elapsed between the composition of the *most ancient*, and the *most modern* book of the Old Testament, was *very considerable*; or, in other words, that the most ancient books of the Old Testament were written a length of time prior to the Babylonish captivity, which took place upwards of SIX HUNDRED YEARS BEFORE CHRIST!

No language continues during many centuries in the same state of cultivation; and the Hebrew, like other tongues, passed through the several stages of infancy, youth, manhood, and old age. Now, upwards of a thousand years elapsed between the time of Moses, and Malachi, the last of the Old Testament prophets. Moreover, the circumstances of these two sacred writers differed vastly.

oses was born and educated among the Egyptians; therefore we would naturally expect that his writings, although in the Hebrew tongue, would abound with Egyptian words and idioms: this is exactly what critical Hebrew scholars have proved to be the case! Therefore, no one, under any other general circumstances, than Moses was, could have written in Moses's style: therefore he is detected to be the author of those books, by his very style! His very language betrays him! there any occasion for further proof?

Lastly, it is remarkable in tracing the different books of the Old Testament up from Moses to Malachi, we discover just such an alteration of language, and just such peculiar idioms and phrases, (Egyptian, Syriac, Arabic, Chaldee, and Greek,) as we would expect from the change of circumstances, and change of connections with other nations, which the Jews had throughout this period!

As to the *second*. The Moral, and Ceremonial Laws, were not only observed by the Jews since ever there was an account of the existence of a Jew, up to the destruction of Jerusalem; but were attributed, with common consent, by all Jews to Moses, as their inspired lawgiver, and servant of the most high God. If we began tracing backwards from the present day, up to the days of Joshua, 1451 years before Christ,) we can point out, through every age, Jewish and Heathen authors, sacred and profane, who designated Moses as the great Jewish lawgiver. And if we turn our attention to Jewish ceremonies, and can likewise trace them all up to the days of Moses, is this no proof that Moses was the author of the Pentateuch? Identity the man who is so weak in understanding as to be able to withstand this evidence!

Every book of the Old Testament implies the previous existence of the Pentateuch: in many of them it is expressly mentioned; allusions are made to it in some, and it is quoted in others. These contain a series of external evidence in its favor, which is hardly to be confuted, and when the several links of this argument are put together, they form a chain which it would require more than ordinary ability to break. In the first place, no one will deny that the Pentateuch existed in the days of Christ and his apostles, for they not only mention it, but quote it. (Matt. v. 27; Mark x. 3; xii. 26; Luke x. 25; xxiv. 44; John vii. 19; viii. 5; Acts xxviii. 23; 1 Cor. c. 9; 2 Cor. iii. 15.) This we admit, (reply to the enemies of truth;) but you cannot therefore conclude that Moses was the author, for here is reason to believe that it was composed by Ezra. Now, unfortunately for them, Ezra himself is evidence against them, for, instead of assuming to himself the honor which they so liberally confer on him, he expressly

ascribes the book of the law to Moses! "They set the priests" (said he,) "in their divisions, and the Levites in their courses, for the service of God, which is in Jerusalem, as it is written in the book of Moses," Ezra vi. 18: iii. 2. Further, the Pentateuch existed before the time of Ezra; for it is expressly mentioned during the captivity in Babylon, by Daniel (ix. 11, 13,) and before Christ 537 or 538 years! Again, long before that event it was extant in the time of Josiah, (2 Chron. xxxiv. 15,) and was then, (624 year before Christ,) of such acknowledged authority, that the perusal of it occasioned an immediate reformation of the religious usages, which had not been observed according to the "word of the Lord, to do after all that is written in this book," 2 Chron. xxxiv. 21. It was extant in the time of Hosea, king of Israel, (678 years before Christ.)--for a captive Israelitish priest was sent back from Babylon (2 Kings xviii. 27,) to instruct the new colonists of Samaria in the religion which it (the Pentateuch) teaches.

By these Samaritans the book of the law was received as genuine, and was preserved and handed down to their posterity, as it also was by the Jews, as the basis of the civil and religious institutions of both nations.

It was extant in the time of Jehoshaphat, king of Judah, before Christ 912 years, (2 Chron. xvii. 9,) who employed public instructors for its promulgation.

And since the Pentateuch was received as the book of the Law, both by the ten tribes, and also by the two tribes, it follows as a necessary consequence that each received it before they became divided into two kingdoms, that is nearly a THOUSAND YEARS BEFORE CHRIST.

Moreover, the whole Jewish history, from the time of their settlement in Canaan, to the building of the temple in Jerusalem, presupposes the book of the law was written by Moses. The whole of the temple service and worship were regulated by Solomon, (1004 years before Christ,) according to the law contained in the Pentateuch, as the tabernacle service and worship had previously been, by David—before Christ, 1042 years. Moreover, that the Pentateuch was in existence in David's time, is evident from the very numerous allusions made in his psalms to its contents. Next we come to Samuel (who judged Israel about the years 1100—1061 before Christ;) he could not have composed it, for he could not have acquired the knowledge of Egypt which the Pentateuch implies.

Lastly, in the book of Joshua frequent references are made to the book of the law; Josh. i. 7, 8; viii. 30, 34; xxiii. 6; xxiv. 26. Is it probable, that Joshua, or any other man, would refer to a public record or book, for

authority, had no such record or book been in existence? Joshua did refer repeatedly (as we have proved) to the Pentateuch; this was 1451 years before Christ; therefore, the books of Moses were then in existence. This brings us then up to the very time in which we say they were written, viz: about 1450 years before Christ! If any man can resist this evidence we have only to say—*let him!* The heathen evidence respecting the genuineness and authenticity of the Pentateuch, is considerable, and consists of the *undisputed testimony of the most distinguished Pagan writers of antiquity.*

CONTENTS. Under this head, we have only to refer to a few facts in these books, to prove their antiquity, etc. 1. The very mode of writing in the last four books, proves that the author was contemporary with the events he records; the frequent genealogies which occur in the Pentateuch, form a strong proof of its antiquity, and that they were made from original materials. 2. The distribution of property by tribes and families, proves that some such *catalogues* of families, as are found in the Pentateuch, must have existed at the very first division of the country; these must have been carefully preserved, because the property of every family was *unalienable*, since, if sold, it was to return to the original family at each year of Jubilee. *They therefore impart to the entire history all the authenticity of such a public register.*—Horne. Lastly, the frequent repetitions, too, which occur in the Pentateuch, and the neglect of order in delivering the precepts, are strong proofs, that it has come down to us precisely as it was written by Moses, at various times, and upon different occasions, during the long abode of the Israelites in the wilderness. Had the Pentateuch been re-written by any later hand, there would, in all probability, have been the appearance of greater exactness; its contents would have been digested into better order, and would not have abounded with so many repetitions, apparent contradictions, and improbabilities.—*Christian's Defensive Dictionary.*

The Reward Promised to the Saints.

The kingdom of God being the motive power of the Gospel, that it may inspire the right disposition, and develop the right character, it must be understood. That we may be prepared to exercise the functions of our position, it is necessary to understand beforehand what that position is to be. A system of tuition, and a mode of discipline, adapted to the position of a subject, might not qualify one for the office of a king. A prince should always be educated in reference to the position he is to occupy, and the functions devolving upon him in that posi-

tion, as a king who rules and administers law; and not as a subject who is ruled, and whose duty it is to obey law.

With these prefatory remarks I will now proceed to demonstrate by the plain teachings of the Word, that all who believe and obey the Gospel of the kingdom, will be associate kings and priests with Jesus Christ, in the administration of judgment, justice and mercy, only to the twelve tribes of Israel, but to all the nations of the earth for one thousand years.

The following promise to the twelve Apostles, does not exclude any others who are equally with them joint heirs with Christ; and who continue with him in temptation; or who follow him. "Ye are they which have continued with me in my temptation. 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. 28-30.

According to this quotation, the kingdom which the Father has appointed unto Christ, and which Christ appoints unto his followers, is to be the twelve tribes of Israel. This promise was made to the twelve Apostles because they were all who were present at the time; but everywhere else the privilege of reigning with Christ, without qualification, is promised to all the saints indiscriminately. The Apostles preached the same Gospel of the same kingdom to others, which Christ had preached to them; hence, they are fellow-heirs with all the saints, to the same blessed Gospel promises; for there is no respecter of persons in this plan.

The Apostle Paul couples his reign with Christ, with all who suffer with Christ. 2 Tim. ii. 11-13.—"It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him." Just as certainly and literally as we suffer with Christ, just so certainly and literally will we reign with him. Do we not suffer really and literally with Christ? And will not the promised reward be equally literal?

That all who overcome shall exercise the high prerogative of kings, will be seen in the following quotation:

"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; even as I received of my Father." Rev. ii. 26, 27.

Here our Savior delegates to all who overcome, as he overcame, the same power which his Father had delegated to him. Hence, their reign will be a co-partnership, a joint rule. And according to the original charter

power, as recorded in Psa. ii, and our Saviour's transfer of this power in Rev. ii, the nations are to be broken to pieces as a potter's vessel. No potter ever broke a good vessel—one adapted to the end for which it was made—to pieces. It is only worthless vessels they destroy.

That only such as are not adapted to the reign of Christ and his associates—such as will not submit to their rule shall be destroyed—will be seen in the light of the following advice to the contemporaneous judges and kings of the earth. "Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are they that put their trust in him." Isa. ii. 10-12. Hence, under the reign of Christ and the saints, none but the disobedient will be broken to pieces like the worthless vessels of the potter, while all the truly wise, who trust in them shall be blessed.

As will appear in the further elucidation of his subject, all nations and all kings will ultimately submit to Christ and his royal fatherhood, kiss the Son, (who will be the chief and representative;) that is, make a race with him and be blessed. Then will be fulfilled the covenant of God with Abraham, saying, "In thee and in thy seed shall all nations be blessed."

In Dan. vii. 13, 14, we find a description of the loftiest position Jesus Christ is to occupy in the kingdom of God. He comes "with the clouds of heaven to the Ancient of days, and there is given him dominion and glory and a kingdom, that all people, nations, and languages should serve him." At the 27th verse, the same universal dominion and the greatness (or glory) of the same kingdom under the whole heavens is given to the saints (i. e. his Anointed *Elohim*) of the Most High.

How can the same universal kingdom be possessed by the Son of God, and all his people at the same time?

Ans. Only by a joint possession. Christ and his people being joint-heirs, implies a joint possession of all the things to which they are heirs. They are heirs with Christ to all the promises covenanted to Abraham and his seed, (Gal. iii. 29.) which includes the kingdom in its local and universal dominion. Christ is now "Prince of the kings of the earth," (Rev. i. 5.) but when he returns, vested with the right of universal dominion, he shall be "king of the kings of the earth." Rev. xix. 16.

When all the blessed of the Father shall inherit the kingdom prepared" for the first Adam, but inherited by the second Adam,

to which they are now heirs; (Matt. xxv. 34; James i. 5;) then will they be associate kings with Christ over all the kings of the earth. Then will they reign with Christ, having suffered with him—share his crown having shared his cross. Thus the evidence that the saints will reign as literal kings is just as demonstrable as that Christ will reign.

That the saints will be kings and not subjects, will be seen by reference to Dan. vii. 21, 22, 26. "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 when the saints possessed the kingdom, (the fourth kingdom of the earth, verse 23.) But the judgment shall sit, and they (the saints, verses 22, 25,) shall take away his dominion, to consume and destroy it unto the end."

In the light of these quotations the following conclusions are legitimate, viz:

1. The saints of the Most High will be the delegated agents in the inflictions of the judgments of God upon the little horn power, when those ancient worthies shall come. Paul says, the saints shall judge the world. 1 Cor. vi. 2.

2. The saints will at the time possess the kingdom. Subjects do not possess the kingdom. They are the kingdom thus possessed. David and Solomon possessed the kingdom of Israel.

What was the kingdom they possessed?

Ans. The twelve tribes of Israel. Christ will possess the same kingdom in conjunction with all the kingdoms of earth. The saints possess the fourth kingdom of earth. They, therefore, are one party, and the kingdom they possess is another party.—*Herald of Messiah's Reign.*

For the Gospel Banner.

Will there be a Resurrection of Wicked Men? And who are the Wicked?

In treating this subject, it seems to me most natural and proper to go back to the origin of the human race, and ascertain what was the state and condition as relates to mortality in which our great progenitor was made. The record of his creation states that "the Lord God formed him of the dust of ground," hence he was "of the earth, earthy,"—gross—material. The man so formed was placed in a garden where the Lord God caused to grow "every tree that was pleasant to the sight, and good for food," and full permission given to eat of every tree save one, to eat of which was death to the eater: "For in the day thou eatest thereof thou shalt surely die," (*Margin*, "Dying, thou shalt die.") Well, notwithstanding the prohibition and the impending penalty, he

did eat of it, having hearkened to the voice of the tempter, and the sentence was pronounced against him, "dust thou art, and unto dust thou shalt return." As the sentence so the fact. He lived not to see the close of the first millennial day, but having attained to the age of 930 years he died, and the earth received its own. This event incontestably proves the full and entire mortality of the first of our race; and as a stream cannot rise higher than the fountain whence it issues, and as a corrupt fountain cannot send forth a pure stream, it follows, that our progenitor having become mortal and corruptible could not endow his offspring with any other attribute; so all in Adam die. Hence mortality is the natural state and condition of all mankind; and to which all must bow, high and low, rich and poor, young and old, saint and sinner, and from which man has no power to deliver himself. Therefore, without the intervention of a deliverer, death must ever hold him in its grasp. But a deliverer has appeared, concerning whom the proclamation hath gone forth—"Deliver from going down to the pit, for I have found a ransom;" and he is declared to be "mighty to save," and strong to deliver, whose "own arm hath brought salvation;" and though he fell beneath the stroke of death himself, yet he rose triumphant, having conquered death, and now is alive for evermore.

The question then comes who are benefited by his death and resurrection? This question the scriptures must decide. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. 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 the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 14-18, 36. In Heb. vii. 25, it is written: "Wherefore he is able also to save them to the uttermost that come unto God by him." These become united to him by a living faith and a practical obedience, and hence are constituted *heirs* of life through him who has thus become to them the second Adam, their federal head, in whom they are "created anew." To such characters Jesus says, "because I live, ye shall live also." He declared himself to be "the resurrection and the life," and that he had power to give life unto whomsoever he would, and it is his will to give it to those who are his. "I give unto my sheep eternal life, and they shall

never perish;" again, "my sheep hear my voice, and follow me, and I give unto them eternal life." "Eternal life is the gift of God, through Jesus Christ our Lord." Many more passages declaratory of the same grand truth might be quoted, but these must suffice.

Having seen by the foregoing what is the natural state and condition of man, that he is mortal only; and consequently when the lamp of life is extinguished no power short of Omnipotence can rekindle it,—and that, that power will only be exercised in behalf of those who have entered into covenant-relation with the Life-Giver, it necessarily follows, that those who are not thus interested when they enter the gloomy mansions of the dead, "shall never see life," but shall remain in the congregation of the dead.

Having now seen from the testimony of God, that some are to be raised to life, and others not; I come now to the consideration of the inquiries at the head of this article,—

1st, Will there be a resurrection of Wicked Men?

To this I emphatically answer, there will. In the book of the prophet Daniel I read—"many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. And Jesus declares that the time was coming when "the dead shall hear the voice of the Son of God; and they that hear shall live." And again, that those who hear shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation," John v. 25, 28, 29. The apostle Paul had a firm conviction "that there shall be a resurrection of the dead, both of the just and unjust," Acts xxiv. 15. John, in vision, "saw the dead, small and great, stand before God; and the books were opened and the dead were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life was cast into the lake of fire; which is the second death," Rev. xx. 12, 15; xxi. 8.

Jesus on one occasion addressing the Jews told them, "hereafter ye shall see Abraham, Isaac, and Jacob in the kingdom of God, and you yourselves thrust out;" and in 2 Cor. v. 10 the apostle Paul makes the following declaration; "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." These, without quoting more, are sufficient to establish the truth of the doctrine that there will be a resurrection of both righteous and wicked men.

2nd, Who are the Wicked?

The foregoing remarks have partially

inted out who the characters are. But an appeal to the word of inspiration must decide the question. That the scriptures recognize a class of individuals who are properly denoted as unrighteous, and wicked, is unquestionable; and they are clearly distinguished from the mere worldling, who never made any pretensions to righteousness, and were never brought into covenant-relation with God nor his Christ.

The wicked alluded to in the inquiry are such as the apostles so fully describe, viz., who "err from the truth"—who "turn again folly"—who "pervert the gospel"—who teach for doctrines (of God) the commandments of men"—who "obey not the gospel of our Lord Jesus Christ"—those for whom the world has more attractions than the inheritance promised to the saints, such as Demas." The apostle describes them at length 2 Tim. iii. 2-6, "for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unbreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness yet denying the power thereof; rom such turn away." And in his letters to the churches of Galatia and Ephesus, he plainly tells the brethren, that if they walk contrary to the spirit, and fulfil the desires of the flesh, they "shall not inherit the kingdom of God," and that such have no "inheritance in the kingdom of Christ and of God;" but that "the wrath of God cometh upon the children of disobedience," Gal. v. 16-21; ph. v. 3-6. Again, we read that the wrath of God shall be revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness."

The apostle Paul in his letter to the brethren at Corinth says, "if any man love not our Lord Jesus Christ," let him be anathema maranatha," (accursed when the Lord shall come.) The apostle in his letter to the believing Hebrews shows the awful consequences of apostacy; and that those who sin wilfully after receiving the knowledge of the truth"—who "tread under foot the word of God, and count the blood of the covenant wherewith they were sanctified an unprofitable thing," etc., that there remains "for them a certain fearful looking for of judgment, and fiery indignation, which shall devour the transgressors." See Heb. vi. 4-8; x. 26-31. These, the characters here described will then understand how true is the declaration that "the Lord shall judge his people," and that "it is a fearful thing to fall into the hands of the living God." The plain inference deducible from this language is, that they will be raised

from the dead that they may be judged according to their deeds or works, and sentenced to the torturing agonies of "the second death;" else the threats are mere verbiage, and no terror in them.

Again, the apostle Peter and Jude speak of certain characters who had crept in unawares, who were before of old ordained to this condemnation!" "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." They were men who turned the grace of our God into lasciviousness"—evil speakers—they spoke "evil of dignities," and "of things which they knew not;" they were "covetous, presumptuous, self-willed." But says Jude, "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds, and of all their hard speeches which ungodly sinners have spoken against him." And says Peter, "for if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning. For 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," 2 Pet. ii. 20, 21.

Now be it observed that the language quoted above from Paul, Peter, and Jude, was addressed to such as had entered into the bonds of the covenant—had been "washed,"—"sanctified"—"renewed"—made partakers of the Holy Spirit, and imbued with knowledge and understanding. Hence for such to apostatize, to "turn from the holy commandment delivered to them"—and like "the dog to its vomit"—and "the sow that was washed to its wallowing in the mire," shows them to be wicked, yea, desperately wicked.

These then are the characters who in a scriptural sense are denominated wicked. In their lifetime they may have lived in pleasure, and received good things; and as the psalmist says, "spread themselves like a green bay tree," and had no "bands in their death." They may have died peaceably in their beds, surrounded by sorrowing friends, had every earthly comfort; but what avails it all, for this is not their end; for by virtue of their covenant-relation to him who is the resurrection and the life, they shall hear the voice of the Son of God, and come forth as evil-doers "to the resurrection of damnation." "And these shall go away into everlasting punishment."

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all

liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," Rev. xxi. 8.

Such appears to me to be the plain teachings of the word of God, and as such I submit them to the careful and candid consideration of the brethren.

Z.

For the Gospel Banner.

A Weighty Objection.

Many objections are presented to the truth as it is in Jesus, but perhaps all are not of equal weight with the one offered a short time since in the city of Springfield, Mass., by one Mr. Curry, a preacher of Storristm, no water baptism, no resurrection of the unjust, etc., etc. In that city there is a body of Adventists, meeting in "Rice's Hall," who had been induced by the request of a friend, (H. J. Sweetland,) to allow me to use the hall aforesaid, on Thursday evening, Feb. 4th, for the purpose of setting forth some of the things most surely believed by us; but in order, doubtless, to have an obstacle in the way of extending the favor to the succeeding evenings, and Sunday, as had been requested, a minister had been sent for to occupy, and was bodily present on Thursday evening, in the person of the above named Mr. Curry. The attendance was quite small, in part owing to the announcement that Henry W. Beecher would lecture that evening in the Music Hall, but probably on the part of some, on account of certain prejudices, deeply rooted in their minds against Mark Allen, and the doctrines he advocates. Why say they, "he does not believe in prayer, and he does not call us brethren, or consider us christians?"

I commenced by reading first a portion of Matt. vi. I then remarked, that I was well aware that some in Springfield had imbibed strong prejudices against me, because it had been said, that I did not believe in prayer, and because I could not fellowship all as Christians who made a profession of religion, and call themselves brethren, yet I hoped they would not allow those prejudices to stop their ears, as to prevent them receiving what truth I might present to them from the Scriptures. So far as the statement that I do not believe in prayer was concerned, it was wholly false. I believe in prayer to God Almighty, and I likewise believed there was a proper time and place for such prayer to be made. With regard to the statement that I did not call all brethren and christians that claimed to be such, it was true, and I thought I could present satisfactory reasons for pursuing such a course. I claimed to be a reasonable man; and I believed that all christians should be reasonable, and "ready to give a reason for the hope that is in them." It was a true saying by whoever it may have

been uttered, that "reason is one of the greatest gifts of God to man. He that cannot reason is a poor senseless idiot; he that dare not reason is a slave; and he that will not reason is a bigot." I had endeavored to ascertain what the Scriptures teach what I should do in order to become a christian and a brother in the Anointed one, and I had learned that what was required of me is required of every other Gentile; and that in order to attain to a position in Christ Jesus, there was something to believe, and something to do; and that I could only receive and acknowledge as brethren in Christ, and christians, such as had believed and done the things required. I read and enlarged upon Eph. ii. in illustration of the two conditions that existed among Gentiles, viz., that of being afar off from God, alienated, and dead in trespasses and sins; and that of being quickened and raised to an exalted, or heavenly position in the Anointed Jesus, and consequently brought nigh to the Father; and showed that we must be in one or the other of these conditions. I went on to show the instrumentality by which we were to attain to that exalted condition, where there is no condemnation, but salvation and life, namely, the One Faith.—"By grace or the favor of God are ye saved, by means of the faith." I showed that this faith was a unit; that all who were in the Anointed one, would have it, no matter how far they might be apart from each other in the present world, yea, though they might be to one another totally unknown. I showed that this faith, was the confident persuasion of certain things hoped for, and yet future, that those things hoped for, were the subject matter of the "One" (and only) "Hope" of the calling, "the hope of Israel," the hope of their coming to the promise made of God unto the fathers of the Hebrew nation: that it was based upon the covenants of promise made with Abraham and David, which must be set before the minds of those who would attain to it, by the proclamation of the glad tidings of the kingdom of God and a subsequent obedience. I endeavored to set before the minds of those who heard, some of the things comprehensive of the kingdom of God; which must be received and believed in order to an introduction into the body of the Anointed one.

Having occupied something more than an hour in my remarks, I sat down giving opportunity for others to occupy if they chose. Request was made by our friend, H. J. S. (who takes a lively interest in the truth,) that I might have the privilege of speaking there again on Friday and Saturday evenings, as he understood the Hall would be unoccupied on those evenings. Mr. Hastings, who has charge of the Hall, informed them that Mr.

erry, who was present, wanted to preach Friday evening. He said that he himself had no objections to offer to what I had said, in the main he believed it. After a little further talk, and it being understood that I would speak in my friend's house on Friday evening and Sunday, Mr. Curry, the preacher, rose and among other things said; "He would not say with others that he had no objections to offer to what I had said; he could never many, if he were disposed to offer objections," but the greatest objection was, that my reasonings were correct, "it would cut off John Wesley, and Fletcher and his (Curry's) mother!" Only think of this, ye who profess to receive the Bible as the rule of faithful life, a man who professes to be a teacher of babes, a light to the blind eyes, cannot receive its teachings, if he finds that they cut off John Wesley or his mother, whom he now does not believe them. Such a person cannot be a fit subject of the Abrahamic faith, which requires men to believe certain things, because his mother, or grand-mother, or Martin Luther, or John Wesley, or any other embodiment of sin's flesh believed them; because they are the words of the living God, who requires implicit faith in what he says, notwithstanding such a course may cut off father, or mother, or sister, or brother, or every other friend we may have. Abraham was called upon to sunder the dearest ties, to get out from his kindred, and his father's house. He was given the sign of circumcision, a seal of his faith, "cutting off," symbolical of the fact that the faith necessitates the cutting off of many things which it may appear desirable to hold on to. Says Jesus, he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy me," Matt. x. 37. We have given us also the gospel ministration the figure of immersion, which symbolizes our putting off the old man; cutting off from us all the filthy habiliments of sin's flesh, all the rags of Genes superstition, called religion; and the putting on of the garments of Christ's righteousness, henceforth to walk in newness of life. If friend Curry does not believe in this, so far as receiving, understanding, and obeying the things comprehensive of "the kingdom of God and name of the Anointed Jesus" concerned, to him is of little importance. The great thing is to get religion, that is, to get Gentile delusion which is obtained by Methodist and revival machinery, by prayers and anxious benches, etc. etc., which makes those who experience it feel so remarkably happy; and through which so many are obfuscated, and deluded by the blind leaders of the nineteenth century. Yes, Mr. Curry tells us, that the apostle Peter made a

mistake, when he commanded the first-fruits of the Gentiles, (Cornelius and his house,) to be immersed; notwithstanding Peter informs us that it was by the authority of the Lord. He informs those who listen to him that the essential baptism is the baptism of the Holy Ghost, which takes place, if I understand the theory correctly, at the time this happy change called religion is experienced. Of course if Mr. C. is correct, myself and others who hold with me are wrong, and on the downward road to perdition. This, which is a logical conclusion, I freely accept; and consequently we cannot consider each other as brethren in the ANOINTED ONE. If he and those who hold with him, are christians, then myself and others are not; and as he claims to be a teacher of christianity,—if he is honest, and really believes what he professes he ought to be willing to undertake the task of converting us from the error of our ways,—especially if we are willing to give him the opportunity. Now I have a proposition to make to Mr. Curry, which as an honest and reasonable man he ought to accept. And that is this. Mr. Curry I understand has the oversight of a certain congregation, meeting in Kart's Hall, Boston, Mass. Is he willing to meet me in that place, at some time to be agreed upon hereafter, for the purpose of discussing the points of difference between us, relative to what Gentiles must believe and do in order to be brought nigh unto God, and occupy an exalted position in the Anointed Jesus? Will your theory bear the light, friend C? Come, and let us reason together.

MARK ALLEN.

Woburn, Mass., Feb. 19th, 1864.

(Harbinger please copy.)

For the Gospel Banner.

"Settled Eighteen Hundred years Ago."

The above was the answer made by one of the promulgators of Gentile theology, to a question fairly put, a few days ago, in the city of Boston, Mass. The interrogator was Mark Allen of Woburn, and the questioned Miles Grant, editor of the *World's Crisis*. The question was addressed to Mr. G. in something like the following language: "Well, friend Grant, you are a considerable hand to discuss religious questions, have you not got almost ready to discuss with me the question with regard to what it is necessary for a person to do and believe, in order to become a Christian?" The reply was as above; "that question was settled eighteen hundred years ago."

Such a reply may answer very well for a person who wishes to evade the point at issue and avoid the light: but such an evasion can never answer for an honest and candid promulgator of or seeker after the truth. It

is very true that the question as to the plan and means of salvation was settled eighteen hundred years ago, and further back than that; it is also true that the questions of "life and death, immortality of the soul, future punishment, and resurrection," were settled longer than eighteen hundred years ago, yet our friend G., seems to be ever ready to discuss them.

There is no dispute between us with regard to the fact that the question as to what is believed and done to make men christians, was settled long ago; but the true issue is, how was it settled? what was it determined we must believe? what was settled for us to do? This he tries to evade, because he well understands, that when he comes to take the scriptures as the foundation on which to establish his anxious-bench piety, and that modern methodistic delusion, called "experimental religion," he knows he is on the wrong side of the fence; he cannot sustain his position.

There seems to be a great difference of opinion and faith, friend Grant, as to *how* that question *was* settled. You say one way, I another, and a third party, another, and so on. Now, what we want to know is not whether the question has been settled or not, but which, if either, of us has the scriptural view, with regard to the settlement. Now I am neither afraid, nor unwilling, to let my position be overhauled a little, yea, a good deal; I do not fear to come to the light with it; if it is truth it will stand. What should you fear, friend G., if you are honest and only want truth and light? Come, and let us reason together; truth can lose nothing by investigation; error has every thing to lose.

MARK ALLEN.

For the Gospel Banner.

Correspondence.

BROTHER WILSON:—Having returned from Ohio, after my second visit, I thought it proper to inform you and the friends generally, of the results, through the *Banner*. I left home about the middle of Nov. Arrived in Cleveland after two days travel. Made the acquaintance of bro. McLauchlan and family—was kindly welcomed by them—had an interesting visit. I found them firm in the faith of the gospel. I also met with bro. Bond at his (McLauchlan's) house, and can say that their conversation was such as becometh Christians. After taking refreshments, started for Mayfield, where I designed to deliver some lectures. Arrived about 10 o'clock P. M. Put up with a brother-in-law that I had not seen for over eight years; found them well and glad to see me, as a brother in the flesh, but they feared the result religiously, for certain ones of the

Campbellite order, from their place, had visited Wis., and they brought with them an evil report, saying I made it my entire business to break up churches and especially those of their order. This we did not deny, as far as the truth had taken root among them. But I informed them that my mission was to preach the truth to the people, and leave them with Bible in hand to decide for themselves. The way opened for me to speak to the people, the next evening after my arrival. A certain professor of the Campbellite order had an appointment to speak at the Academy. The hour passed, and he did not make his appearance. The house chose a chairman—order was called, and I received an invitation to speak to the people assembled, to which I cheerfully complied. I spent about one hour in showing the purpose of Deity, in creation, providence and redemption, to which they listened very patiently. After the lecture was over, the trustees of the building invited me to occupy the house during my stay in that place, which I accepted. The conclusion at which I arrived in my first lecture, was this—that God had promised to reward man upon the earth. I then continued my investigation still further, showing through what means God designed to accomplish His gracious purpose. This very naturally led to an examination of the oaths and covenants made of God unto the fathers of Israel. This was done by showing that God had made certain promises to Abraham, Isaac and Jacob, and to their seed. I showed from the "apostle to the Gentiles," that if they (the Gentiles) were aliens from the commonwealth of Israel, and strangers to the covenants of promise, they were without hope in the world, Eph. ii. 10-12. I showed from this that a certain amount of ignorance in the days of the apostles, would alienate a man from the life of God.

That the measure of this ignorance was to be aliens from the commonwealth of Israel, and strangers to the covenants of promise, and consequently without saving faith. This conclusion was apparent to all—that men in this age, who are ignorant of those covenants, were sailing in the same ship as those in the days of the apostles. No God to guide their bark, no hope to cheer them on to the glory-crowned hill-tops of Eden restored.

I then presented the covenant that God made to Abraham, and showed that the law (which was made four hundred and thirty years after, could not annul, that it should make the promise of none effect; that this promise was made to Abraham and his *seed* (which is Christ;) Gal. iii. 16; and the children of the promise which are counted for the seed, Rom. ix. 8; Gal. iv. 28; iii. 29; and that neither Abraham, Christ, nor the

children of the promise have as yet received the things promised, Acts vii. 5; Heb. xii. 8-17 inclusive. I showed that the time had not arrived for God to fulfill the promise—that it was still future—that Abraham and all the worthies who were heirs with him were dead; consequently it could not be fulfilled till they were raised from the dead. Hence the apostle in Acts xxvi, 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. Why should it be thought a thing incredible with you, that God should raise the dead?” This proves that God had made certain promises to the fathers of Israel. Now the fathers of Israel were all dead; and they could not have received the things promised, while in this condition. Therefore their *resurrection to life* depends upon the *power and veracity* of God. And as God cannot lie, their *resurrection to life* and the enjoyment of the things promised, is an *absolute certainty*, and should not be thought incredible. I did not forget to state the location of the things promised, that they were to be enjoyed between the two seas, in the land of Canaan, and made heavenly by the power of God.

A. B. ALLERTON.

LeRoy, Wis.

TO BE CONTINUED.

Hell---Sheol---Hades.

Dr. Eadie says, in his Biblical Cyclopædia, on the word “Hell:” “This word is the representation of the Hebrew sheol and hades; another Greek word translated hell, literally means ‘the valley of Hinnom,’ where the most abominable idolatries were practiced; called also ‘Tophet,’ from *toph* (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Tophet thus became a fit emblem of hell. The *undoubted* meaning of sheol, is the grave or world of the dead—the regions of the Rephaim—the helpless.”

When speaking of Ps. xvi. 10, and Acts ii. 27, he says: “A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The 16th Psa. refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he has no less confidence that the Father whom he served would raise him from the dead,—the law being satisfied, and his work being concluded. ‘My flesh shall also rest in hope,’ for

“Thou wilt not abandon me to sheol,

Nor permit thy Holy One to see corruption.”

“The two lines form what is usually termed a parallelism—the last hemistich echoing the sentiment of the former. The words ‘my soul,’ means merely myself. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, ‘that he chided his heart of himself—*Kardian*.’ The latter makes the Olympic victor address *philon ctor*—his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German *selb* or *selber*. Nordheimer, in the second volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflective pronouns. It is thus obvious that the argument based upon the idea, that Christ’s soul went to sheol, and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ’s soul, in such an idiom, is *his entire person*. Now what is meant by sheol? It is the place where corruption is seen, the *region of the dead*. So the apostles understood it. Though Messiah was to die, death’s power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition.”

“Sheol and hades do not mean that narrow bed in which one corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. One corpse is lowered into its *keber*—all corpses lie in *sheol*.”—*Ex.*

THE TOMB OF EZRA THE SCRIBE.—This is the age of commemorations. While we here in England are preparing to celebrate the three hundredth anniversary of the bard of Anon, the Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honored grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilized world. Contributions for this purpose have been forwarded from Bombay, London and Paris.—*Jewish Chronicle*.

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

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

B. WILSON, Ed.]

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For the Gospel Banner.

Bible Criticism, No. 1.

BAPTISM IN, FOR, AND INTO, THE NAME.

In the New Testament as translated by the authority of King James, we find occurring many times the phrase "in the name;" and less frequently this phrase, "on his name." In the Greek we find the three phrases, *eis to onoma, en tw onomati, epi tw onomati, eis to onoma, en too onomati, epi too onomati*, all of which are translated into English by the phrase "in the name," and in one or two instances *eis too onoma autou*, is rendered, "on his name." Now the expression "in the name," signifies by the authority; as for example, "in the name of the commonwealth," (i. e.) by the authority of the commonwealth; "in the name of the king;" by the authority of the king; "in the name of Jesus Christ," by the authority of Jesus Christ. Now the question presents itself, do all these three Greek phrases mean this one thing? or do they express some nice distinctions of meaning with regard to the relation of the christian to the name of the Anointed one? In order, therefore, to ascertain if such be not the case, we propose to examine critically these phrases, and some of the N. T. passages in connection with which they are found.

And first we will notice the one that is correctly translated "in the name," with the signification of, by the authority, viz., *en tw onomati, en too onomati*. *En*, is a preposition, governing the dative case; its primary signification is *in*, and it generally denotes union with an object. From the primary signification we get others, such as, *among, with, together with*, which amounts to the same thing in reality. *Tw*, is the dative form of the article and in the singular number, masculine or neuter gender; and signifies in English, *to, for, or with the*. *Onomati*, dative, singular of *onoma*, signifying *to, for, or with a name*. Hence the proper translation of the whole phrase is "in the name," with the

signification of, by the authority. A few examples of this we will now notice.

"I am come in the name, [*en too onomati*, with the authority] of my Father," John v. 43. "The works that I do in the name [*en too onomati*, by the authority] of my Father, they bear witness of me," John x. 25. "In the name [*en too onomati*, by the authority] of Jesus Christ of Nazareth, rise up, and walk," Acts iii. 6. "By the name [*en too onomati*, by the authority] of Jesus Christ of Nazareth. . . . doth this man stand here before you whole," Acts iv. 10.

This is sufficient to show clearly the proper signification of the phrase *en too onomati*; but can it be possible that the phrase *eis to onoma*, so different in every respect means precisely the same thing? It does not seem possible, but that there must be a different meaning; yet King James' translators have rendered it so in a multitude of places. Let us analyze this sentence also. *Eis*, is a preposition governing, (not the dative,) but the accusative case. It is used to express the motion of an action INTO or UP to an object, in its immediate neighborhood, especially to express the reaching some definite point. *To*, is the accusative form of the article meaning THE. *Onoma*, a NAME; the proper translation of which is; "into the name." Yet in almost every case where it occurs, it is rendered "in the name;" two exceptions to this are John i. 12; and iii. 36, where it is rendered on the name, which is incorrect.

I will notice a few passages where this Greek phrase occurs, and is improperly rendered *in* and *on* the name in the common version. "Baptizing them (in) INTO* the name," Matt. xxviii. 19. "To them gave he power to become sons of God, even to them that believe (on) INTO his name," John i. 12. "He that believeth not is condemned already because he hath not believed (in) INTO the

* The common reading is in parenthesis, the correct in small capitals.

me of the only begotten Son of God," John iii. 18.

The next in order is the phrase *ἐπι τῷ ὀνόματι*, which we also find rendered *in*. Does *in too*, *eis too*, and *en too*, mean the same thing? *Επι*, is a preposition governing the nominative, dative, and accusative cases, its original, or primary signification is *upon*, *on*, *from whence* a variety of other meanings are derived. In this phrase it is used with respect to the dative, in which it has, 1st, In relation to the name, the signification of *upon*, *at*, or *by*. 2d, In relation to cause, the object or aim of an action, considered as the motive or foundation thereof, and consequently may be rendered *with a view to*, *for*, or *on account of*; hence the phrase *ἐπι τῷ ὀνόματι* to be properly translated, should be rendered either *on*, *upon*, *for*, *on account of*, or *with a view to* the name. The following are passages in which this phrase occurs; "repent, and be baptized every one of you, (in,) for the name of Jesus Christ," Acts ii. 38. "Threaten them that they speak no more (in) upon this name," Acts iv. 17.

By this critical examination, we learn that these three Greek phrases have nice distinctions of meaning, and were not used to express precisely the same thing. We find that they are three distinct expressions representing three different conditions, viz.,

1. The performing of an act "in the name," or by authority.

2. The introduction of believers "into the name."

3. The performing of certain acts *for*, *on account*, or *with a view to* the name.

We find also, these three phrases used with reference to immersion, and expressing these three different conditions.

1st. Immersion in water by the authority of Jesus Messiah. 2nd. Immersion *for*, or *with a view to* that name; and 3rd. Immersion into the name.

Yet there are some who claim to be teachers that deny that water baptism should be practised at all, and who tell us that the apostle Peter and others made a mistake; when they commanded and practised it after the ascension of Jesus.

In order to show the falsity of this position, will, in concluding this article, call attention to those passages which conclusively establish the above positions, as also the fact that Peter and the other apostles were not mistaken in practising water baptism.

1st, The first is the commission given to the eleven apostles, in Matt. xxviii. 18, 19, "Go ye, therefore, and teach all nations, immersing them into the name [*eis to onoma*] of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you."

As it is admitted I believe even by those who are opponents, that this is water baptism. I shall waive the presentation of proof on that point, and proceed to notice other points. **FIRST**, This command was given by Jesus, who declares he had received all authority. **SECOND**, they, (the apostles,) were commanded to teach and baptize Gentiles, *ἐθνῶν, ethnœ*. **THIRD**, This baptism was to induct its subjects into the name of the Father, and of the Son, and of the Holy Spirit. **FOURTH**, They were to teach those they made disciples, to observe or do all the things they were themselves commanded to do, viz., to teach and baptize, not simply Jews, but all Gentiles.

2nd, The apostle Peter on the day of Pentecost when asked, by the Jews assembled, what they should do, replied, repent, or reform ye, and be immersed every one of you **FOR THE NAME** [*ἐπι τῷ ὀνόματι*] of Jesus Messiah unto a release of sins, and ye shall receive the reward, * of the Holy Spirit, etc., Acts ii. 38. This I believe is also admitted to be water baptism; but it is claimed that Peter exceeded his authority, and made a mistake. This baptism we perceive was for a twofold purpose, viz.; for the name, and the remission of sins.

3rd, Some time after this the apostle Peter was called to go to the house of Cornelius, a Gentile Centurion, to declare unto him and all his house certain words whereby they should be saved. This Cornelius was with his family the first-fruits of the Gentiles unto God, and it was with regard to such that Jesus had given especial commands to the apostles, (of whom Peter was one,) as shown in Matt. xxviii. 19. Peter had just previous to this visit been instructed in a vision with regard to the cleansing of the Gentiles, and not long before that had been endowed with power from on high, and ought to have understood what he was talking about, when he said, "can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name [*en τῷ ὀνόματι*, by the authority] of the Lord," Acts x. 47, 48.

This seems conclusive, and to my mind is preferable to the speculations of the blind leaders of modern times. Peter understood when he commanded the house of Cornelius to be baptized that he did so by the authority of the Lord, and who knows better than he? Where did *he* ever acknowledge his mistake? certainly Jesus had with authority from above commanded him to do so. The foregoing is most respectfully presented for the consideration of those *hydrophobians* who deny that

* *δωρεᾶς, doorca*, a free gift, reward, benefit, or favor.

water is the element in which Gentile converts are immersed into the name of the Lord.

MARK ALLEN.

For the Gospel Bauuer.

Jehovah's Family in Heaven.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. iii. 14, 15.

Such is the language of the apostle of the Gentiles to his brethren who composed the ecclesia at Ephesus, whom he designates the saints (or holy ones) and faithful in Christ Jesus. Being "a prisoner of (or for) Jesus Christ in Rome for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, as I wrote afore (some little time previous) in a few words; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel; wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of (ek, out of) whom the whole family in heaven and earth are named." In all the scriptures Jehovah, the one only living and true God, manifests himself, as seen in Moses and the prophets' teachings, as the *one* self-existent, supreme fountain of power, who is spirit, and self-named Jehovah, Exod. vi. 3. That this one Jehovah spirit-power is God, in the highest sense, and constitutes the Father in heaven. That he is the one great fountain-head of many streams or rivers of spirit, which assume organic forms, according to his will, and when formed in his image, his own substance, (hypostasis—a basis or foundation,) they become the Elohim or sons of God; as saith Paul, Rom. ii. 36, (εξ αυτου,) "out of him, and through him, and to him are all things, to whom be glory for ever, amen." When Jehovah fastened the foundations of earth, and laid the corner stone thereof, then the sons of the dawn, or morning stars, sang together, and all the sons of Jehovah shouted for joy, and when they beheld the result of the wonders of the creation-week. Hence, then, we see Jehovah's heavenly family all created out of him, previous to the foundations of the earth having been laid; the *us*, when he said "let *us* make man in our image, after our likeness," Gen. i. 26. Bright intelligences, energized with might, power, and strength, all rejoicing in the works of their Father's hands; when "he spake and it was done, he commanded and it stood fast," Psa. xxxiii. 9; sons of power, ever ready to do his commandments, hearkening unto the voice of his word," ciii. 20; and multitudinous in numbers. Here are the "*elect angels*,"

mentioned by Paul, when he gave charge to his son Timothy, 1 Tim. v. 21; and the angel-host who met and encamped near Jacob on his way from Padan-aram, Gen. xxxii. 1, 2. And at the announcement of the birth of Jesus to the shepherds by one of them, suddenly there was with him a multitude of the heavenly hosts, praising God, and saying, "glory to God in the highest, and on earth peace, good will to men." "The chariots of God are twenty thousand, even many thousands of angels; Jehovah is among them as in Sinai in the holy place;" that is, in them all, energizing them, Psa. lxxviii. 17. They are his power and might, multitudinally manifested, the Elohim. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts, ye ministers of his that do his pleasure," Psa. ciii. 20, 21. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me twelve legions of angels," said Jesus, Matt. xxvi. 53. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," Heb. xii. 22. Hence then we see from the teachings of Moses and the prophets, these mighty hosts, these Elohim, are sons of power, emanations from, or out of the self-existent, the great Paternal Power,—the Lord, "the God of the spirits of all flesh," Num. xxvii. 15; the God and Father of our Lord Jesus the anointed. These sons of Jehovah, are his great family in heaven, every one called by his name; the mighty Gods recorded in 1 Sam. iv. 8; "woe unto us, who shall deliver us out of the hands of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness;" "ministers of his that do his pleasure; who maketh his angels spirits, his ministers a flaming fire," not only called by his name, but also his name is in them. See his charge to Moses, "behold, I send an angel before thee to keep thee in the way, and bring thee into the place which I have prepared. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions, for *my name is in him*; but if thou shalt indeed obey his voice, and do all I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, etc., and I will cut them off," Exod. xxiii. 20-23. Of the angels he saith, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation," Heb. i. 14. "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their

hands, lest at any time thou dash thy foot against a stone," Psa. xci. 11, 12. Some have entertained these heavenly messengers unawares, Heb. xiii. 2. Hence in all the scriptures we are taught, this divine family of Jehovah—those holy official intelligences belong to him,—styled his angels, his mighty ones of power, his hosts, his servants, or ministers of his who do his pleasure. He is their creator and Lord, and we see they are more ancient than the human race; without him they can do nothing. It may be said of them as Jesus said of himself, "of my own self I can do nothing," John v. 30. But being energized and authorized by him, nothing is too great or difficult for them to do. In all the sacred volume we see these angels, sons of power, ever ready, and applying their ministrations and errands of mercy, for them who shall be heirs of salvation, and executing the behests of Jehovah their Father.

"For unto the angels hath he not put in subjection the world to come wherof we speak," said Paul, Heb. ii. 5. In reference to this we may freely infer, the present world until Messiah appear, Jehovah hath put in subjection to his angel-hosts, his great and powerful family in the heavenlies, every one of them having been called by his name, and bearing his name in them, all his emphatically.

Such is my understanding of one part of our text the other part of the whole family will afterwards be scripturally considered.

J. McMILLAN.

Rochester, N. Y., March 19th, 1864.

For the Gospel Banner.

Thoughts on Gal. iii.

The Mosaic law was *servitude*; and so long as the twelve tribes of Jacob kept the *law*, they were in bondage to the "beggary elements" of the world. But Christ was manifested to redeem them from the servitude of the law, that they might by *faith* in him, receive the adoption of sons; when it would no longer be *necessary* or advisable to continue in the servitude of the law, as it *had been* prior to the advent of Christ, while they were "shut up *until* the faith which should afterwards be revealed." Wherefore, adds the apostle, the *law* was our school-master until Christ (came,) that we might be justified by faith.

Before proceeding further, I deem it necessary to remark that the phrase "to bring us," in italics, in Gal. iii. 24, from which I just quoted, is an interpolation of the translators. No words or phrases in italics, in the scriptures, are found in the original tongues from which our translation was made; but they have been placed in our translation, by the translators, to render more clearly, as

they supposed, the *meaning* or *sense* of the sacred text. In some instances they have succeeded admirably in the object they had in view; but in others, unfortunately, they have not only failed to elucidate the text but have darkened the ideas sought to be conveyed by the inspired penmen, by words without knowledge. The instance already mentioned—that of Gal. iii. 24—is a case in point, out of many others which might be brought forward; the text of which (leaving out the phrase in italics) will read as follows; "wherefore the law was our school-master *unto* (until) Christ (came) that we might be justified by faith;" whereas the translators have interpolated the phrase, "*to bring us*" unto Christ; which, so far from aiding the reader in obtaining the true meaning of the text, conveys to his mind an entirely different meaning from that which the inspired writer expressed, and intended to convey, namely: that the Mosaic law was to the Jewish nation a sort of school-master *until* Christ was manifested in the flesh, and the christian system of justification by *faith* was substituted for "the works of the law;" on the principle that, "by the deeds of the law no flesh living should be justified;" and that, "the just should live by faith." Indeed the whole thing is beautifully explained, by the apostle himself, in the 23rd verse of the same chap. of Galatians; "before *faith* came we were kept under the *law*, shut up unto (until) the faith which should afterwards be revealed."

As to the idea of the law of Moses having any tendency to bring the Jews, or any body else, to Christ, as indicated by the interpolated phrase "*to bring us*," it had exactly an opposite tendency—to keep them from Christ; as we see it has kept and is still keeping many of the Jews to this day. Not one Jew who has any belief in the necessity to keep the law of Moses, has any *faith* in the "crucified Jesus" of Nazareth. So much for the idea of our translators of the scriptures, of the law of Moses bringing the Jews to Christ, as expressed by them in the verse alluded to.

There is, then, according to Paul in Gal. iii. and iv. no longer any *necessity* "to observe days and months and times and seasons"—not even "the new moons, feast days, holy-days, or the sabbath." Yet in this year of grace, 1864, we find the Gentile church (so called) endeavoring scrupulously to carry out the law of Moses in keeping the sabbath; although it had made the egregious mistake of substituting the first-day of the week (the day God commenced the creation) for the seventh—the day on which he "rested from all his works," and, therefore, "hallowed it;" the day the descendants of Abraham still observe, deeming the law of Moses still

binding, inasmuch as they do not believe the "crucified Jesus" was the "Messiah." God promised their nation. And notwithstanding the Gentile church has the authority of God's word that the "just shall live by faith," its members are so much bent on meriting the favor of God by observing holy days, feast-days, and sabbaths (first day of the week sabbaths, too!) as were the Jews under the law. Christ was manifested to fulfill and abolish, in his own person, the "law," which was against us, having nailed the *hand-writing of ordinances to his cross*. "Henceforth," says Paul, in his epistle to the Colossians ii. 16, 17, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath; which are a shadow of things to come; but the body is of Christ." The apostle adds; "beware, therefore lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the *rudiments of the world*, (as we see them practised to this day throughout the so-called christian Gentile world) and not after Christ." Again, "wherefore if ye be dead with Christ from the 'rudiments of the world,' why, as though living in the world, are ye subject to *ordinances*, after the commandments and doctrines of men? Touch not; taste not; handle not; which all are to perish with the using."

From the testimony of Paul we may see to what a fearful extent the Gentile church is impregnated with pharisaical *Judaism*: to what an extent it is seeking to carry out the law of Moses with respect to *ordinances*, which are neither to be touched, tasted, or handled, (by christians,) and which all are to perish with the using. Its persistency to observe the "sabbath" is bad enough, according to Paul, but its presumption in changing the day appointed by God, under the law, from the seventh to the first day of the week, is astounding: thereby reversing the whole gospel economy of God. We may well exclaim; "oh, that men were wise: that they understood this," etc., etc.

The true christian lives a holy life every day—regards every day alike; so says Paul. And as to meats and drinks, he says, "not that which goeth into the body defileth a man, but that which cometh out;" that * all meats and drinks are good if received in moderation and with thanksgiving.

* We presume the writer does not use *all* here in an unlimited sense; but would restrict it to *such* as "God has created to be received with thanksgiving of those who believe and know the truth;" and which has been sanctified or set apart by God's word; and therefore cannot include *everything* which man's depraved appetite craves, or which he in his worldly wisdom may denominate *food* or *drink*, entirely regardless of its adaptation to the welfare of his physical organism.—EDITOR.

To the *foolish* Galatians Paul says: ye observe days, and months, and times, and years, I am afraid of you lest I have bestowed upon you labor in vain.

Let us, therefore, stand fast in the *liberty* wherewith Christ hath made us *free*, and be not entangled again with the (Mosaic) yoke of bondage. Christ is become of no effect to whoever seeks justification by the deeds of the *law*. All such, says Paul, are fallen from grace. For we through the Spirit wait for the hope of righteousness by *faith*. E. T.

The Gospel.

THE GOSPEL IS A PERFECTLY DEFINITE PROPOSITION.

1. In the light of reason and justice, it must be so explicit and definite, that every person who is amenable to it, cannot read or hear it read without being responsible for believing it. For God to clothe a proposition with so much ambiguity and vagueness that no person can understand with any degree of clearness, or rely upon it with any degree of confidence; and yet suspend the destiny of a responsible world upon understanding and believing it, would be the climax of injustice. Means of light and truth and responsibility go hand in hand.

Evidence is the sole cause of faith; and faith the only intelligent cause of obedience; just in proportion, therefore, as evidence is obscure or vague, will faith be obscure and vague also. Hence, for God to be just in the condemnation of every responsible person who does not believe the Gospel, he must reveal it in such a plain and definite manner that no person who reads, or hears it, can fail to understand without guilt and condemnation. And since God does command every responsible man to obey the Gospel, or be condemned to everlasting destruction, we must conclude that he has plainly and definitely revealed it.

2. The Bible import of the term Gospel.

To be a definite term, it must have a definite signification. The philological and Bible import of the term Gospel, is good news, or glad tidings. To the Bible import of this term I invite attention. Christ affirmed that he was anointed to preach the Gospel. Luke iv. 18. He says the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel. This language is a quotation from Isa. lxi. 1, which reads, "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings." &c. Now just what Isaiah meant by good tidings, our Savior meant by the Gospel. These therefore are synonymous terms in the light of revelation. According to Paul's language in Rom. x. 15, to preach the Gospel and to bring glad tidings of good

things are one and the same thing. And by comparing this extract of the Apostle's with the original prophecy, recorded in Isa. lii. 7, it will be seen that Gospel and good tidings are convertible terms. Thus the Bible being its own expositor, the term Gospel signifies "good news," or "glad tidings." But glad tidings concerning what?

The term good, or glad tidings, is an unintelligible term, unless that to which these good tidings relate be definitely defined. The mere philology of the term good news, neither defines its nature or the cause which produces this effect. Hence having learned from the Bible that the Gospel is good news, we have learned absolutely nothing, in reference to the nature, cause, or object of this news; unless therefore, we can find a Bible explanation of the subject of these glad tidings, we must remain in utter ignorance in reference to this great Bible test of salvation, upon which, as upon a pivot, the world's destiny shall turn.

But blessed be the name of God, we are not left to conjecture, or the mere ebullitions of feeling upon this vital and all-important subject. If Jesus Christ was anointed to preach the Gospel, and if we have a record of the Gospel he preached, then by reference to this record, we may learn what he then preached, just as definitely as though we had heard him with our own ears. That the great Gospel theme which he publicly proclaimed in every city, village and hamlet, might be transmitted to the latest generation of men, he selected twelve men who accompanied him during his entire ministration; who heard him during three years and a half proclaim orally, in hundreds of discourses, this glorious theme. And then that their record might be infallibly true, the Holy Spirit was to bring to their remembrance all things whatsoever he had said: John xiv. 26. With such witnesses, and such an inspired record, we have nothing left but to read our Savior's sermons and believe what we read. I will quote Mark's testimony in relation to the first Gospel sermon our Savior ever preached. "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the Gospel."—Mark i. 14, 15. The following is Matthew's version of the same Gospel sermon. "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand." Matt. iv. 18. According to the united testimony of these two witnesses, to preach the Gospel is to preach the kingdom of God. But Mark positively affirms that Christ in the first sermons preached the Gospel of

the kingdom of God. The good things therefore promised in the Gospel, relate to the kingdom of God. The great incentive held out by this model Gospel preacher, as the reason why the sinner should reform, was the kingdom of God. Hence the kingdom of God was the whole burden of our Savior's first Gospel sermon. Modern gospel preachers would do well to copy this illustrious example. Not only did all the first Gospel sermons of our adorable Redeemer, relate to the kingdom of God as their definite and unit object; but all his subsequent Gospel preaching was of the same import.—Proof, Matt. iv. 23. "And Jesus went about all Galilee teaching in the synagogues, and preaching the Gospel of the kingdom." Here the kingdom was the definite subject of the Gospel which Christ preached in all the Jewish synagogues.

Again chap. ix. 35, the subject of the Gospel our Savior preached is clearly defined. And Jesus went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom, &c. Luke's testimony corroborates that of Matthew upon this point. He says: "And it came to pass afterward that he went through every city and village, preaching and showing the glad tidings of the kingdom of God," Luke viii. 1. These testimonies cover the entire area of our Savior's ministerial labors; and yet he has given but one definition of the subject of the Gospel, and that is the kingdom of God. Hence the Gospel is emphatically good things to be realized in the kingdom of God. In Luke iv. 18, Christ says, he is anointed to preach the Gospel. And in verse 43, he tells us just what he preached. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee,—verse 44.

Hence our Savior being his own expositor,—to preach the Gospel, is to preach the kingdom of God. And to preach this Gospel of the kingdom, he was sent into our world. This was the great object of all his preaching.—*World's Crisis, Cal.*

The Literal View of Christ's Kingdom not Anti-Spiritual.

It is sometimes insinuated to the discredit of Millennialians that they deny the spiritual reign of Christ over the heart, and look only for a carnal heaven and a sensual paradise. As they insist upon the interpretation of the Holy Scriptures in a plain every-day manner, it is presumed that they ignore the proper spirituality of religion, and that their anticipations for the future must necessarily exclude the idea of spiritual life as the leading characteristic of the kingdom to come. So

Origen, Jerome and Augustine after him; and so Corrodi, Seyffarth, and many of the modern writers and preachers against our doctrines. But nothing could be more uncandid and unjust. Though it may evince wit, it displays very little of that quality of mind and heart, which is most to be coveted in view of the solemn judgment to come. We do not deny that there may have been some fanatical and carnal people who have taught certain forms of Millenarian doctrine, as there have been such to accept, caricature, and disgrace the doctrines of every school of religious belief. But it is very questionable, whether, as a class of Christian believers in the Church, there has ever lived a more earnest, spiritual-minded and devout body of men, or any who have more uniformly and stringently insisted on repentance, conversion, and real heart-obedience to the Savior, than Millenarians.

Irenæus speaks of the saints who are to reign in the earth as "growing by the sight of the Lord," and "inhabited to receive the glory of God the Father," and that they "shall in the kingdom receive a conversation and communion and unity of spiritual things with the holy angels." He says, further, that they shall "truly be practised for incorruption, and shall be enlarged and strengthened, in the periods of the kingdom, so as to become capable of receiving the glory of the Father," and in the new earth, "shall abide ever new, having intercourse with God."

Justin Martyr says, "They from every nation, slaves or free, who believe in Christ, and know the truth in his words and in those of his prophets, know that they shall be with him, and shall inherit things eternal and incorruptible," and that "they who repent not shall inherit nothing in the Holy mount; but the Gentiles which have believed in him and repent of their sins, these shall inherit with the patriarchs and the prophets, and the righteous who are sprung from Jacob. They shall inherit the holy inheritance of God."

It is written of Melito, Bishop of Sardis, an acknowledged Millenarian, that, so far from being a carnal man, indulging himself with carnal dreams, "he had his whole conversation in the Holy Ghost."

Tertullian distinctly locates the joys of the resurrection in all spiritual good things. Speaking of the glorious city, he says, "This, we say, is provided by God for receiving the saints upon the resurrection, and refreshing them with the abundance of all spiritual good things, in compensation for those which in the world we have either despised or lost."

Dr. Greswell remarks, "If I can form any reasonable conjecture about the sentiments of the advocates of the Millennium in ancient

times from such of their writings as have come down to us,—if I know anything of the opinions of the most rational and sober-minded of its supporters still,—and in particular, if I am not altogether ignorant of my own views and expectations concerning it,—I cannot hesitate to affirm that they are very greatly mistaken, or very grossly pervert and misrepresent our conceptions of the nature and purposes of this dispensation, who charge us with entertaining a sensual and carnal idea of the kingdom of Christ, and attempt to raise a prejudice against us on that account."

And who that himself has any practical acquaintance with the spirituality of religion will ever think of charging Mede, or Spener, or Bengel, or Roos, or Durant, or Farmer, or Lange, or Goodwin, or Bickersteth, with denying that grace must rule in the heart, or with teaching that the world to come is to have joys made up for eating and drinking and carnal gratifications, because they anticipated a future manifestation of the kingdom on the earth, to which all that he has been thus far is merely preparatory? Nor would it be difficult to name scores, if not hundreds of men now living, who are acknowledged to be among the most faithful, pure, and useful Christians on the face of the earth, to who the Millenarian faith presents the dearest hopes they cherish.

It was once remarked by Thomas Hartley, that "among the many arts practiced in order to bring any truth into discredit, none is more popular than that of exhibiting it to public view joined with the absurd tenets of some that have espoused it, and which is not improperly called dressing up truth in a fool's coat on purpose to make it appear ridiculous; and this often succeeds with the undiscerning vulgar, who judge only by the outward appearance of things." It is this art which has been practised for the most part by the enemies of Millenarian doctrine, and that too with a goodly degree of success. It is to be hoped that the time is at hand when men will deal with the subject with some degree of candor which it really deserves.—*Prophetic Times.*

The "Age to Come," not a Heresy.

BY H. V. REED.

The doctrine that Jesus Christ will reign over the nations in the "age to come," is frequently denounced as a "damnable heresy." But this criminating charge savors more of that spirit and wisdom that is from beneath, than of that which is from above; which is "first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy," James iii. 17. Before the reader denounces

this glorious doctrine, we earnestly recommend a careful perusal and investigation of the following propositions, which we offer for his candid and impartial decision.

1. *Is it heresy* to believe that Jesus Christ is the appointed King to rule the world to come—when the prophet teaches that “the Lord shall be *King over the earth*; in that day shall there be one Lord, and his name one?” Zech. xiv. 9.

2. *Is it heresy* to maintain that Christ is the rightful heir to the throne of David,—when the angel Gabriel declares that “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, 32.

3. *Is it heresy* to acknowledge that Jesus Messiah is king of the Jews, when the wise men of the east came, at the time he was born, and inquired, “where is he that is born king of the Jews, for we have seen his star in the east and we are come to worship him?” Matt. ii. 1, 2. And when it was written in three living languages of the world, on his cross, “*Jesus of Nazareth, king of the Jews*?” John xix. 19.

4. *Is it heresy* to believe that, though the Jewish nation rejected him as their king, and are now scattered among the nations, he is yet to reign over that nation, when the prophet so pointedly says; “But 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. 1-3. And when the apostle says, “there shall come out of Zion a deliverer, and shall *turn ungodliness from Jacob*?” Rom. xi. 26.

5. *Is it heresy* to believe that God will restore the nation of Israel back to their own land, when he has proclaimed by his holy prophets, that “I will bring again the captivity of my people Israel; and they shall build the waste cities and inhabit 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. This glorious prophecy points us to the time when the BRANCH OF RIGHTEOUSNESS grows up unto David, in whose days “*JUDAH SHALL BE SAVED, AND ISRAEL SHALL DWELL SAFELY*,” Jer. xxiii. 5, 6. No one who understands God's purposes can fail to see in this a glorious prospect for Israel and Judah. May God hasten on the period of its fruition!

6. *Is it heresy* to believe that when Christ comes he will then have power over the nations and rule them in justice, when the prophet Daniel so plainly reveals that when Christ comes, with the clouds of heaven, unto the Ancient of Days, there shall be

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*?” Dan. vii. 13, 14.

7. *Is it heresy* to maintain that all nations are yet to worship our God, when the Psalmist exclaims; “*all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's, and he is the Governor among the nations*?” Psa. xxii. 27, 29. Indeed, no one will pretend that this has ever been fulfilled. Hence it is future.

8. *Is it heresy* to endorse what the saints will sing when standing on the sea of glass, in their immortal state, “Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for ALL nations shall come and worship before thee, (in thy presence,) for thy judgments are made manifest?” Rev. xv. 4. The nations here alluded to cannot be the saints, for they are the harpers who sing what the nations shall do, &c. Hence, kind reader, if you are on the sea of glass, you will sing the “AGE TO COME” SONG. Amen.

9. *Is it heresy* to expect the binding of the devil, for the reason “*that he should deceive the nations no more until the thousand years should be fulfilled*?” Rev. xx. 3. And would there be any use in binding him in order to prevent his deceiving the nations, if there were none during that time who were liable to his deception?

10. *Is it heresy* to believe that the saints will reign with Christ, and be kings, and “*have power over the nations*,” when God's Word teaches that the kingdom and dominion shall be given to them, and that they shall be kings and reign on the earth, ruling the nations with Christ? See Dan. vii. 27; Rev. xx. 4, 5.

11. *Is it heresy* to believe that when Jesus shall be seated on his throne, in the regeneration, that the Apostles shall then reign over the twelve tribes of Israel, when Jesus himself has said that “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.

12. *Is it heresy* to believe that the kingdoms of his world, now governed by tyrants, will yet be subjected to Christ, and become his, when John heard “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 forever and ever*?” Rev. xi. 15.

Finally, *Is it heresy* to believe that all nations are yet to be benefited by the covenant

of Abraham, when Paul says, "The Scriptures, foreseeing that God would justify the heathen by faith, preached before the Gospel unto Abraham, saying, *in thee shall all nations be blessed?*" Gal. iii. 8. And when Christ thus reigns and blesses the nations, they in return will "call *him blessed.*" Psa. lxxii. 17.

Dear reader, let no one deceive you about these promises being *conditional*. They have the "thus saith the Lord," with no conditions whatever attached to them; and it would be just as true to say that the resurrection, the coming of Christ, and rewarding of the saints were conditional, as to affirm that these blessed promises were suspended on an IF.

The doctrine of the "Age to Come," then, is not a heresy, but one of those high and lofty truths which shine amid the sacred group of coming realities. May we believe in God's blessed promises to Israel and the nations—and what he has said shall surely come to pass—and obey from the heart the high calling in Christ Jesus! Then, when our Lord returns, we will "shine forth as the sun in the kingdom of our Father." This we conceive to be glad tidings of the Kingdom of God, now near at hand.

Western Persia Jewish Customs.

The *Tiding Bearer*, a Hebrew periodical published at Lemberg, copied some time ago a lengthy article from the *Carmel*, of Wilna, in which an account is given of a Jewish community in Western Persia, from which we make a few extracts, it being so very rare that intelligence from these distant and isolated Jewish settlements reaches Europe. "Massaudron," says our Galician cotemporary, "is a large province in Western Persia, south of the Caspian Sea, and east of Media. The country is exceedingly fertile, but the climate is very unhealthy. The principal city in it is Balprosh, inhabited by about 100,000 persons, mostly Persians. But there are also there Armenians, Tartars, and Jews. This province is very far from Daghestan, and it is very rare that persons thence come to us. I will therefore record the account given to me by two co-religionists from the above city, who came to our town (Temn Han Shura) to sell citrons for the Feast of Tabernacles. They said: there are about 150 families in our city; some of them very poor, but others exceedingly rich. They trade with their brethren in the land of Kitim and the Great Tartary, and are engaged in the wool and silk manufactories belonging to them. They have two synagogues, and about fourteen scrolls of the law. They receive these scrolls from Babel (Bagdad?) and they are beautifully written. They reckon

from the Babylonian captivity; for, according to their tradition, their fathers immigrated in the time of Nebuchadnezzar, and as they did not obey the call of Ezra the Scribe, they remained there to this day. The Jews there live in happiness and comfort under the protection of their *shah*, who favors them on every occasion. Indeed, so happy are they, that they are esteemed as princes by their wretched brethren in the other provinces. When the labor of the day is over, they assemble in the evenings in the synagogues, and there read the Bible. Some of them also study the Talmud and ethical works. These books, too, are imported from Babel. They have three schools, in which the children are taught Hebrew and Persian. Among themselves they speak Persian, and some also Hebrew. Of the two Jews who came to our city, and who were in my house on the second day of the New Year, one, Rabbi Mordechai, talked to me in Hebrew. The other, however, did not understand it, and Rabbi Mordechai was the interpreter. They told me that their custom greatly differed from ours in reference to this festival; for on that day they visited each other, and feasted and rejoiced in each other's houses.

Their mode of life is that of the Persians in general. The floor of their houses they cover with cloth; over this they spread carpets, and over them costly divans. Other furniture, except looking glasses, they do not possess. The walls of the rooms they adorn with all kinds of utensils of bright copper or silver, but they neither possess chairs nor beds. They sit on the divans on the floor, and on them they eat and sleep. At mealtimes they sit round in a circle, and carry the food to the mouth with their fingers, without using either forks or knives. Their chief dish is the *pilaw*, consisting of rice baked with meat or butter, and raisins, onions, pepper, and other spices. Whoever enters the room while they are at meals, sits down with them to partake of the repast. They are very fond of the *chibouk*, which they carry in their hands when they go out. They wear very long robes, fastened by very broad girdles. Their turbans are very high, and, like those of the Persians and Arabians, made of calico. They hold the beard in high esteem, and dye it red. Every leisure moment is employed in washing and adorning the beard and rearranging it. Men and women wear very small slippers, terminating in sharp upward-bent points. But the slippers of the women are of silk or embroidery work. The women twist their hair in numerous tresses, but carefully cover their heads and faces with large ornamental kerchiefs, that their features should not be seen by any stranger. Their necks are adorned with all

kinds of gold and silver coins of various sizes. Round their waists they wear silver girdles. They adorn their persons in order to please their husbands; for the ancient Persian law is still in force, that every man should be absolute master. As in all Eastern countries, the female is confined to the interior of the house, where she attends her husband with demonstrations of honor and marks of profound submission. She cannot refuse him anything, but has humbly to carry out all his orders. Should a stranger enter the house, the women quickly withdraw to their rooms, so as not to be seen by him. Should the visitor, however, be a member of the family, the lady of the house receives him and washes his hands and feet. The men take their meals in a room apart, and the women in a room apart. On the wedding day the bridegroom sits in a special room at a table; round him wax candles are burning, before him is a boiled goose or fowl on a dish, and every one of the guests, as he enters the room, gives the bridegroom some coin or some article of gold or silver as a present; the bridegroom on his part offers him a cup of wine. Some women, covered with their veils, sit all the while at the left of the bridegroom, calling out loudly, "who shows honor? The bridegroom shows honor." The bride sits in another room, covered with a white veil, so that even the women cannot see her face; all her companions sit around her in a semi-circle, and every woman that enters offers her a present. She presents to each guest a cup of wine, and the maidens call aloud, "who shows honor? The bride shows honor." The bridegroom does not see the face of the bride until after the marriage ceremony. For a whole year afterward her companions pay her frequent visits, in order to cheer her up.

When a person dies, all the family and acquaintances assemble in order to lament his demise. They put on sackcloth, and thus go about wailing bitterly until he is carried to the cemetery. There they recite the good deeds performed by him. After the body has been let down into the grave, they once more raise their voices, crying bitterly, and lamentations and wails are heard on all sides. Some smite their breasts with their hands, others inflict wounds on themselves with all kinds of instruments, and tear out the hair of their heads, thus evincing their affection for the dead, and their respect for his memory, without heeding the words of the law, which distinctly forbids all demonstrations of grief.—*The Gleaner*.

For the Gospel Banner.

The Ethics of Christianity.

A man can scarcely be really moral unless he be a christian: A man cannot be a chris-

tian, unless he be moral. And why? because the christian system embraces a code of morality, which is absolutely essential to the proper working of the divine life. Jesus Christ in himself represents the perfect character whom God in his perfect purity, could recognize as a righteous man,—in beautiful harmony with the "Spirit of God." Jesus the Christ stands out in bold relief, as holy, harmless, undefiled, and separate from sinners, it must follow therefore, that those who claim to be led by the "Spirit," will exemplify in their character the same pure morality which was exemplified in their master and head. The best laws of the best governments upon earth, are those which approximate nearest to the christian standard, in (so-called) christian nations. The christian standard is recognized as the basis for the nations' morality. But, (sad to say,) the very best of the nations of the earth, but poorly exemplify it in their working. The one fact, that all nations will make war upon each other stamps, them at once as all anti-christian, and leaves them devoid of any real connection with christianity, save in name.

A leading principle in christian ethics is the law of love, "for all the law is fulfilled in one word, thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." "This I say, walk in the Spirit, and ye shall not fulfill the lusts of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things, that ye would." "The works of the flesh are manifest; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." "But the fruit of the spirit, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." What a wonderful contrast do these two catalogues present; the former, fruitful of all that tends to make man wretched, miserable, and unhappy; the latter, productive of every feeling that will make man happy in his connection with God, and his fellow-men, who would not rather choose the best, it is worth striving after—it is worth fighting for, it is worth waiting for.

A. SUNTER.

Correspondence.

Bro. A. W. Bullon's mission to Galesburg.

BRO. WILSON:—As you will wish for some account from me of the manner in which I performed the duty I had undertaken, I will inform you that I left Geneva on the 18th March, taking passage on the Chicago, Bur-

lington and Quincy R. R., and arrived at Galesburg, at 5½ P. M., and in a few moments met and recognized bro. Ferris who was there with his team to convey me out to his residence in the country, some seven miles west of Galesburg. This was a cold and uncomfortable ride in a chilling wind, after suffering most of the day with the cold, and I found myself quite ill at night. The next evening I went with bro. Ferris about two miles to two and a half, to the meeting house belonging to the Campbellite disciples, who kindly allowed me to speak in their house, notice having been previously circulated. A small but attentive audience listened to what I had to say, on "the things of the kingdom of God, and the name of Jesus." The next day being the Lord's day I spoke at 11 o'clock, two or three of their preachers being present, but none of them appeared disposed to controvert what was advanced in my discourse. Opportunity being given, one of them, who is called among them "a good preacher," arose and said, there was but little in the discourse of "the stranger brother," as he was pleased to style me, that he could find any fault with. How was this? I surely had not advocated the doctrines of that class of disciples (*the Campbellites*) as I understand them. My effort had been an attempt to expound and set forth the doctrine taught by Paul in Heb. ii., showing that "the world to come" was to be put in subjection to a class of "Sons of God," developed from the mortal race, the sons of Adam, who are to be "crowned with glory and honor," to which state "the Captain of their salvation" has long since arrived, through "the suffering of death," thus making the flesh of "the seed of Abraham" which he took, *perfect*; and that through the same process of death and the resurrection alone, could the sons of Deity, and the joint-heirs with Jesus arrive at perfection, and be crowned with glory and honor. The vague and visionary notion of an immortal soul-salvation was shown to be a mere trashy affair, by the light of the truth, as eliminated by the apostle in the chapter. If "both he that sanctifieth, and they that are sanctified are all one," one kind, sort or class, and therefore "he is not ashamed to call them brethren,"—then there can be no such shadowy things as immortal souls in the brotherhood of Christ; for the real flesh and bones of Abraham's seed, made perfect by passing through death and the resurrection, cannot be "all of one" with such ghostly things, that are thinner and more intangible than the atmosphere, as the thousands of advocates of that ghostly idea teach that they are; so thin say they, that they cannot be seen by the aid of the finest and most perfect glasses. Can such things, if it was possible

for them to exist, be "all of one" with "the man Christ Jesus?" Impossible. There is no affinity, no brotherhood, no resemblance or likeness, between him whose flesh saw no corruption, and theological shades, more unreal than the faintest shadows.

Such was the doctrine, which my Campbellite friend could not find it in his heart at the time to condemn, in the remarks that he made at the end of my brief effort on that occasion.

I spoke again in the evening at the same place, and was listened to with apparent attention: and though opportunity was given for any gentleman present to express his dissent, and show cause why what had been declared should not be embraced as the truth, no one ventured an expression. Having delivered three discourses in their house, and experienced the kindness and hospitality of some of them at their dwellings, I thanked them at the close, and the next day returned to the dwelling of bro. Ferris, where in the afternoon of Monday, the 21st, I immersed bro. Ferris and his wife and sister, who seemed to rejoice for an opportunity of yielding obedience to the faith,—the principles of which had been long fixed and settled in their minds, as appeared from their conversation. The next morning feeling quite ill, and seeing little more to be accomplished by prolonging my stay, I set out for Galesburg in company with bro. Ferris, who with his team furnished me with a conveyance to that place, where I took the R. R. for Chicago.

The contribution of the brethren amounting to the sum of \$88.80 which I was the bearer of, in money, was most thankfully received by the unfortunate family, whom the brethren have been disposed to aid. Their circumstances have been somewhat improved by the sale of the farm on which their house and goods were burned, and the purchase of another farm in the vicinity, with a somewhat better house upon it, than the one they were compelled to live in after the disaster, which robbed them of a house and home, though this latter dwelling is by no means a comfortable place to live in, it being very cold and open, yet having more room for a considerable family. They state that the people in that region have been kind to them in making contributions of things indispensable in a family; such as bedding and some clothing, but for which they see not how they could have passed through the cold winter. I think before another winter, they will with their industry make themselves comfortable.

I am, dear brother, yours for truth and duty,

ASA W. BETTON.

West Northfield, March 29th, 1864.

The Time of the End.

The impression that some of God's children would know "the time of the end" has rested upon my mind for a long time. Noah was warned of the flood, and was sheltered from the deluging waters. Lot was informed of the destruction of Sodom in season to leave the city before the fire of heaven consumed the place. Christ's disciples, from instruction previously received from our Master, left the city of Jerusalem in season to escape the judgments which befel the guilty Jews.

Now we "are not in darkness that that day should overtake us as a thief," says one. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The phrase, "knoweth no man," is a Hebraism; that is a Hebrew idiom, or a mode of expression peculiar to that language.

In Horne's Intro., Vol. 1. p. 197, in the section devoted to Hebraisms, we find Mark xiii. 32 in the list, and explained as follows: "But of that day and that hour knoweth no man, (that is, maketh known,) no not the angels which are in heaven, etc. That is, neither man, nor an angel, nor the Son, has permission to make known the secret." In Scarlett's Trans. of N. T., 1798, the verse is rendered, "but with respect to that day and that hour, no one discloseth it, not even the angels of heaven," etc.

"Many shall run to and fro, and knowledge shall be increased." "In the last days, perilous times shall come." Christ answered that question concerning the restoration of the kingdom of Israel, by saying, "it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." "None of the wicked shall understand." We are not in ignorance that that day should overtake us as a thief. "Search the Scriptures." "Preach the Word."—*The World's Crisis.*

For the Gospel Banner.

To L. H. Chase.

To satisfy you, I will answer both your questions, although I think the second covers the whole ground. You say, 1st. "Can a man believe *scripturally*, that the gospel is the power of God unto salvation, (and be baptized,) and subsequently be baptized into the third angel's Message to perfect his salvation." Ans. Not *scripturally* or *consistently*.

2nd Query. "Would either of the above be a *gospel baptism*? If so,—*WHICH*?" Ans. The first, of course.

If to believe the *gospel scripturally* and be

baptized is not a *gospel baptism*, then, there can be no such a *baptism*. Yours, for the *one apostolic baptism*,

J. M. STEPHENSON.

Buchanan, Mich., April 4th, 1864.

[*Harbinger*, please copy.]

To L. H. Chase---Queries.

1st. Did the zeal of the thousands of the Jews, (who according to inspiration were *believers*,) for the *law*, invalidate their baptism? See Acts xxi. 20.

2nd. Did Paul in shaving his head and keeping the *law* of Moses, with four other Jewish believers, *invalidate* his *gospel baptism*? Acts xxi. 24, 26.

3rd. Can *one* man be *baptized scripturally* more than *once*?

Yours, for *one apostolic baptism*, not *two*.
J. M. STEPHENSON.

ADDING A CUBIT TO ONE'S STATURE.—Rev. H. W. Beecher having recently said, in some comments on Matthew vi. 27, that the Savior possibly meant a little bit of humor in his use of the words, "Which of you, by taking thought, can add one cubit to his stature?" a correspondent of the *Congregationalist* comes out with the following: "The passage is doubtless incorrectly translated. The word [helikia] which is rendered 'stature' means also 'age.' John ix. 21; 'He is of age, ask him;' and again in the 23d verse. Heb. xi. 11; 'When she was past age.' Men, though not commonly anxious to increase their *stature*—especially by twenty inches—are anxious to lengthen out their *life*. And our Savior's question simply means, 'Which of you, by indulging anxiety, can add even a span to his life.'"

We may add that the passage referred to, is translated in the "*Diaglott*" as follows:—"Besides, which of you, by being anxious, can prolong his *LIFE* one Moment?"

For the Gospel Banner.

Waking up of Nations.

We hear it: we hear it: a sound from afar,
And a sound nigher home: 'tis the of tocsin war!
Scandinavian and Teuton arise to the call;
Frank, Britton, and Russ;—awake one and, all!

Awake, all ye mighty of every land; [strand.
From the midst of domain, to the broad ocean's
Your ships clad with iron; your cannon—your fire
All ready prepared for the conflict of ire.

But who shall be victor? Shall self-worshipped Gaul,
Or Muscovy dark, be the ruler of all?
Or the Occident power? Or Albion sway? [day!
Oh! no, ye proud nations; spent—spent is your

The conqueror, Jesus, shall spring on the prey,
And the force of the Gentiles as chaff blow away.
Thy brethren, Messiah, are watching for thee—
The Meek and the Mighty:—the victor is He!

Wallington, Conn., Feb., 1864. H. HEYNS.

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, 1864.

[VOL. X. No. 9.]

For the Gospel Banner.

The Passover versus the Cup.

A Critique on an extract from Dr. Nott's *Temperance Lectures*, Banner, Feb. 15, 1864, with a few Remarks.

That the Jews had different kinds of wine, (*Yayin*), and that the term wine is a generic phrase, I have no wish to dispute. In our time we have probably as many or more kinds than they had, and by the term wine we understand a drink, the different species of which possess more or less of an intoxicating property, the particular kind being known by the word itself, or its connexion.

This point is granted. But the Dr. says, "There is a wine of some sort spoken of with express disapprobation," and yet with all his array of names fails to give us the name of that particular kind, that we might avoid it. This reminds me of the saying of Mahomet, that there is a part in every hog which true Mahometans might not eat;—leaving it thus, every part of that unclean animal has its advocates, from the head to the tail, so they eat up the whole hog. I am inclined to think, (seeing the Dr. has not told us the particular kind of wine that we must abstain from,) we shall be in the same predicament. If the Dr. had said, there is a use of wine disapproved. I should agree with him, and so would Paul, Eph. v. 18, "Be not drunk with wine wherein is excess," etc.

The Dr. next essays to show that the wine used at the Passover was an *unintoxicating* wine, confessing that there is no Bible precedent for wine at the feast at all; in which last statement he is partly right; but what evidence there is, is against his position, inasmuch as the wine to be used, and forming the continual drink offering at the *Passover* feast, is called *strong* wine. Now a plain English reader understands this of course to be fermented wine. Num. xxviii. compare the 6th with 24th ver. The next step of the Dr. is the testimony of several Jewish writers on the custom of their nation at this feast.

Now of how much value is the testimony of this nation, let one of his own cited authorities attest. The Rev. C. F. Frey, in his "narrative" says, that from the age of 9 to 21 years he studied these vain speculations and observances, in the use of which he was extremely strict, (speaking of their traditional customs,) "Although not one of them is found to be expressed in the whole book of God: but these are only a few of the innumerable vain and extremely burdensome traditions received of the fathers." Another of his authorities says, "the drink during the time of the feast, is either *pure water* or *raisin wine*, prepared by themselves"—for the reason as I understand, that they may be sure that no leavened bread has been put in by the Gentiles, and so defiled. According to this the drink is either water, not wine at all, or raisin wine, said by those who understand chemistry to be the *strongest wine known*.* Have they not truly made void the law of God by their traditions? Well may Mr. Frey say, "Oh! blessed Jesus,—thy yoke is easy, and thy burden is light!"

"But not to insist on this," the Dr. says, and well he may, considering his authorities—"Fathers of the Church," "early Councils," ("Popish,) and "writers in the Talmud,"—"whatever the kind of wine used at the paschal supper according to the above authority, it was always *diluted with water*." Now the Dr. apparently forgot this position, or did not know the word of God, when afterwards he takes the ground that it must be unfermented wine, because the use of fermented bread was prohibited, forgetting or not knowing that the law was as strict against anything "sodden in water," as it was against

* In a list of 56 kinds of wine, a few of which I select, "with the amount of 92.60 of real, or anhydrous alcohol, (about twice the strength of common brandy,) contained in each 100 parts by measure;—elder, 8.79; champagne, 12.61; claret, 15.10; English grape, 18.11; malaga, 18.64; currant, 20.55; port, 22.96, (according to Brande;) sherry, 23.80, (Prout;) *raisin*, 25.41, and its only equal Lissa, 25.41."—Cooley's *Cyclopaedia*.

passage is *sobbe*, boiled or inspissated wine, and therefore thick, sweet, and unfermented. In Kitto's Cyclopaedia, this text is thus paraphrased, "Thy silver is become like dross; thy *sobbe* (the rich drink of thy nobles) is become like *mahool*, even as circumcised wine mixt with water, common *lora*, the drink of a peasant."

Our critic then says, "The Dr. proceeds to show now that it was not wine of any kind, but the 'cup,' and 'neither fermented nor unfermented wine' that Jesus Christ gave to his disciples, 'but the fruit of the vine.'" We think that this is an unfair statement. The Dr. does not "proceed to show that it was not wine of any kind." His words are, "the Master has said nothing of the use of wine of any kind in that solemnity;" * * * "It was the 'cur' that Jesus Christ gave to his disciples; and neither fermented nor unfermented wine, but the 'FRUIT OF THE VINE' are the terms by which the contents of that cup are, by him that poured it out, designated." Only a true and exact statement of the case. Bro. Mills thinks that we cannot get "the pure blood of the grape" unless we eat the grapes, and that "the record ought to say, they partook of the grapes, or squeezed them out into the cup and drank." He thinks so, because he believes that grape juice cannot be kept without fermentation. In this he is mistaken; it was so kept by the ancients, as there is abundant evidence to prove, and can be so kept now. Liebig says, that raising the temperature of any liquor liable to ferment to the boiling point, destroys that tendency; but bro. Mills objects to the boiled wines of antiquity being used in the Passover because it would not remind them of the *haste* in which they left Egypt. It seems to us a very strong argument indeed why unfermented wine should be used, because if they had not time to raise their bread by leaven, they had not time to ferment their wine, and as there was "no leavened thing" to be found with them, if they used wine at all, they were necessitated either to partake of the newly expressed juice of the grape, or to use that already prepared, which was unfermented, either of which was the "blood of the grape," or the "fruit of the vine."

As "the nitrogenized matters constituting the ferment in grape juice have a similiar constitution to that of the human blood," and "these matters are wholly decomposed after fermentation," and as "animals cannot be fed on matters destitute of nitrogenized constituents," (Liebig,) we fail to see how fermented or intoxicating wine can properly be associated with unleavened bread, which is full of life-giving properties, and which has not had any of them corrupted or destroyed by the leavening process. And as

these two elements have been chosen by Jesus to remind us of his death, and of himself, as our Life-giver—the symbolic "Vine" and "the Bread of Life"—we see a very good reason why we should not use fermented wine, as an emblem of the pure and uncorrupted Lamb of God.

We come now to notice bro. Mills' few but strong reasons to prove that our Savior used fermented wine at the institution of the Supper.

Proof 1st. John did not drink wine—they said that Jesus did,—"behold a man gluttonous, and a wine-drinker!" besides he made wine at the marriage feast, and assented to the truth that "old wine is better than new." Suppose we grant all this, what proof is there here that fermented wine was used at the Supper? The Jews, probably mainly used leavened bread for their regular food, but it would not therefore prove that during the feast of unleavened bread that they used it; and although it could be shown that our Savior drank the wine in common use, (even supposing it to be fermented,) would it prove that he used it at the Passover, contrary to the express precept of the law? True, Jesus made wine, but who dare say he made *intoxicating wine*?—wine which "biteth like a serpent, and stingeth like a basilisk," and that too for a party of his friends and relatives to partake of, after they had "well drunk?" The thought is too absurd to be admitted for one moment.

Proof 2nd. "According to the law, (Num. xxviii.) strong wine was used at the feast of the Passover, etc., therefore Jesus used it." This we have shown was *shechar*, a sweet drink, and not made of the "fruit of the vine." It is very inappropriately rendered "strong drink," or wine, says Prof. Stuart; and we think affords bro. Mills no support whatever. The "strong wine," or *shechar*, here referred to was "poured unto the Lord for a drink-offering," in the holy place, day by day, and was no special appointment for the Passover. Did Jesus pour this out before the Lord in the holy place? or was it the duty of the priests? Was it drunk or "poured out?" Jesus called that which he gave his disciples to drink, "the fruit of the vine;" and bro. Mills gives as proof that fermented wine was used at the institution of the supper this inappropriate rendering of *shechar*, which was to be poured out in the holy place! This proof we regard as a complete failure.

Proof 3rd. "Jesus said, 'I will not partake of this product of the vine.' What product was that? Does the wine produce an intoxicating drink?" This then he tries to show, by referring to Judges ix. 13, and says, "Jotham in the parable evidently thought the vine produced an intoxicating principle."

We do not see how he gets this idea except it be from the word "cheereth"—"Shall I leave my wine which cheereth God and man." But is there nothing that can cheer, except an intoxicating drink? The word here translated wine is *tirosh*, a word always used by the sacred penmen to represent the fruit of the vine in its natural or its solid state; and therefore precludes the idea of an intoxicating wine; besides this is corroborated by the connection in which it stands,—viz. the *fitness* of the olive-tree, and the *sweetness* and *good fruit* of the fig-tree. Why should we associate *olives* and *figs*, the natural products of the olive and fig tree, with *intoxicating wine*, the product of fermentation, rather than with *grapes*, or grape juice, the natural product of the vine? This is "the fruit of the vine" without any dispute. The vine could not appropriately be represented as calling intoxicating wine, "*My wine*," unless it could be found in the solid fruit—which we defy any one to prove. Nor does the reference to Isa. xxv. 6, help the matter much. "Wines on the lees well refined," bro. Mills says are fermented wines, and that Jesus will partake of them at the feast in the land, when he comes in his kingdom. Now it happens that the word *wines* does not occur in this passage at all in the Hebrew, and it is only inferred from the word *shemarin*, translated *lees*, that wine must be meant. *Lees* when connected with *wine* means the sediment or dregs; but this would be inferior to the wine itself, from which it has settled, and therefore very inappropriate for such a feast as the one referred to. The word *shemarin*, also signifies *preservers* or *preserves*, a solid article of food, and worthy to be placed in connection with *shemanim*, (delicacies,) in the text in question. A writer in *Kitto's Cyclopaedia*, says, "After a full consideration of the subject, we conclude that the *shemarin* of this text was a solid article, * * * refined and prepared for being served up at a sumptuous entertainment." In the same article this passage is rendered thus; "And Jehovah of hosts shall make to all peoples in this mountain a feast of fat things, (*shemanim*, delicacies,) a feast of preserves (*shemarin*) of the richest fatness, of preserves well refined." We see no evidence whatever that intoxicating wine will form any part of that rich feast which Jehovah will make for all people in his holy mountain; nor indeed any evidence that this feast is identical with the one spoken of by Jesus, when he declared, "I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." This will be the feast of the Passover which he will celebrate with his disciples, and which will then be fulfilled in the kingdom of God. At this feast he will drink

the fruit of the vine *new* with his disciples. And what will this be,—but the "*new wine*," of Joel iii. 18, and the "*sweet wine*" of Amos ix. 13, represented as dropping down from the mountains;—the fresh or newly-expressed juice of the grape.

Proof 4th. "The disciples were blamed for excess, 1 Cor. xi. 21, termed *drunken*," which bro. Mills claims to be the proper translation of the Greek verb *methuo*. From the application of this term to the Corinthians, in connection with the Lord's Supper, he infers that intoxicating wine was used by them at that ordinance. We except to this idea entirely. The Greek word *methuo* does not necessarily mean drunken, though sometimes used in that sense. In the passage cited, viz. 1 Cor. xi. 21, being opposed to *hunger*, the proper sense is *filled* or *satisfied*. Macknight says, "The word is used in this sense by the LXX, Psa. xxxvi. 9; Jer. xxxviii. 14; and John ii. 10, where it is rendered by our translators, 'when men have well drunk,' drunk plentifully. According to the Grammarians, *μεθυσειν*, literally signifies *to eat and drink* (*μετα το βουειν*), after sacrificing; on which occasions the heathens often drank to excess." This view is also adopted by Doddridge, Leigh, Wesley, Benson, Clarke, Boothroyd, and most other critics of note. Bloodfield remarks, "The ancient Commentato rightly notice that the *ratio oppositi* require this word to be interpreted of repletion... as in John ii. 10, and often in the [Greek] Old Testament." And Clement of Alexandria (A. D. 190) one of the first scholars of his day, paraphrases the passage thus;—"One goes without (food), and another is full." The Corinthians were blamed for disorder, but there is no proof given that they were drunkards; we rather look upon this charge as a libel on their character. In chap. vi. 11, the apostle says, "and such were some of you, but ye are washed, but ye are sanctified," etc.

After a brief examination of the *proofs* given by bro. Mills that our Savior drank intoxicating wine, and commanded his disciples to drink the same in remembrance of him, we find them based on assumptions, and lacking in everything necessary to produce conviction.

Bro. Mills inclines to the opinion that it is the use of wine to excess which is disapproved, rather than the wine itself, and quotes Paul to confirm his idea, "Be not drunk with wine wherein is excess." We ask, does the danger lie in the excess or in the wine? Wickliffe translates,—"wine wherein is lechery." And this is a proper character for alcoholic wine. Doddridge says, "The apostle represents the evil as being in the wine itself." Clement says—"I admire those who

avoid wine as they would fire; young men and maidens should forego this *medicament* altogether, for HENCE (from the use of wine) arise *irregular desires* and *licentious conduct*. The circulation is hastened and the whole body is excited by the action of wine on the system." Without doubt this is the correct view of the passage.

And yet bro. Mills concludes by telling us that he would "want a *very* good reason to partake of it (intoxicating wine) at all; which very seldom comes along, except the command of my Savior, which I fear not to obey every time." Our Savior, as we have shown, never commanded any of his disciples to drink such wine, but "the fruit of the vine," which intoxicating wine is not; and so bro. Mills may be relieved from partaking of "wine wherein is excess," dissoluteness, or profligacy, etc., at the table of the Lord; or even its habitual use as a beverage.

Much more might have been said, but space will not allow. This much was deemed necessary in order to guard against misapprehension, and to correct errors advocated in the critique which we have examined. How far we have succeeded in doing so, we leave to the judgment of our readers; and as both sides of the question have been presented, we trust they will "prove all things; and hold fast the good."

For the Gospel Banner.

Truth and Horns.

BY L. H. CHASE.

"Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." 1 Peter iii. 15.

"For this cause thank we God without ceasing, because when you received the word of God, which you heard of us, you received it not as the word of man, but (as it is in truth,) the word of God, which *effectually worketh* in you that believe." 1 Thess. i. 11.

"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. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by the faith." Rom. i. 16, 17.

From the above plain and explicit testimony it is evident, that all who do or have believed the gospel of Christ, (which is the gospel of the kingdom;) and have obeyed its requirements, are *saved*, sanctified, and justified, in the *name* of the Lord Jesus, and by the Spirit of our God; and Paul says, "you are complete in him, who is the *head* of all principality and power." "Sinners of the Gentiles," such as Millerites, Seventh-day-Adventists, Storrites, Cookites, Himesites, etc., etc.,—must confess *faith* in the things of the kingdom of God, and the name of Jesus Christ, and become the subjects of repentance and remission of sins in that *name*

by baptism, before they can attain to the privilege of saints. The saints are a very different sort of people to the pious sinners of our day, puffed up like a distended bladder with the absurd "sentiments of all Christendom;" and are ready to explode into deafening glorifications of any wild speculation of the flesh. The saints are not so; "but are *renewed by exact knowledge*." They do not believe and obey the gospel, and then after a few years, instead of having increased in faith and knowledge, ignore every principle of the gospel of the kingdom and glory of God; and with a hop, skip, and jump, bound into the abyss of outer and nether Gentile darkness, roaring and shouting "glory, hallelujah," in the horrible subterranean depths of seventh-day Adventism, and Millerite impiety and blasphemies. Nay, verily. But this is the case with some at the present day, who profess to be brethren in the *one faith!* who after bedlamizing in these dens of iniquity, transgression and sin, have professed to see the true light of the gospel; but *have never obeyed it!* The saints do not purloin the truth promulgated by others whilst they were in the outer darkness, appropriate it without acknowledgment, and pretend they were enlightened in it, and obeyed it years before! The saints are straightforward, bold, and honorable in their policy; they neither fear nor imitate "the devil and his angels;" they do not *rush* out of light into darkness, and *creep* out of darkness into light, and pretend that, with a few exceptions, (and those are non-essentials,) that they were always in the light. They are guiltless of this self-deception; but being once enlightened they continue in the light, rejoicing in it; increasing therein steadfast unto the end. But not so with some of our professed brotherhood, who talk largely of the *one faith*, and occupy very prominent stations; such as co-editors, and members of the board of honor, to judge of matters sent for publication! We have nothing to say of them as men apart from their spiritual pretensions. Our personal acquaintance with them disposes us to regard them with favor and respect. We know we wish them well; and we speak our honest convictions of them because we *love them*. We most sincerely wish that we could call them all by that endearing *name, christian*; but this we cannot do, until they obey the truth. Setting Millerism aside; they have since been professors of two different faiths! and two different baptisms! and we ask, which was the true one? They will undoubtedly reply, the first; that being the faith of the gospel of the kingdom of God, and the name of Jesus Christ; and that baptism into Christ is the only gospel baptism! By that confes-

sion, then, they logically condemn themselves as *apostates!* Now this is the horn of the dilemma upon which they hang themselves—the *horn of apostasy.* And this is a deadly horn we believe; for we can discern no scope for repentance granted to apostates from the *one faith.* Neither blood, nor water, nor spirit will obliterate it; much less the wordy confession of the lips. "It is impossible," says Paul, "for those who were once enlightened, etc., if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "To fall away, is for a saint to sell his birthright for some consideration not recognized of God; and for such there is no repentance, though he might seek it with tears." Thus, then, our friends by contending for the validity of their first faith, and baptism, gibbet themselves upon this terrible *horn,* which is unto perdition. Heb. x. 38, 39. But while they thus judge themselves, we charitably interpose for their deliverance; and suggest that they could not have apostatized, *not having been enlightened in the truth.* We argue in their defence, that it is not possible that they could have been enlightened then, on the ground of the impossibility of honest men, (as we suppose they were.) enlightened in and by the gospel of the kingdom, to embrace so bold, palpable, and naked an imposture as Advent-Sabbatarianism. An ignorant man might very honestly and sincerely become a Millerite, Mormon, Mohammedan, Jew, Papist, Infidel, or anything else; but a man once enlightened by God's knowledge—no, no, never! Believing our friends to have been honestly disposed, we cannot admit that they were apostates; but convince us that they were not honest, but wicked and crafty men, and then we will readily admit that they might have been apostates; but otherwise not.

We contend then, on the supposition of their candor and honesty of heart and mind, that the dogmas they embraced, prove that they were totally ignorant of the *one faith,* "and the *one hope* of the calling," previous to their first immersion. This proved, and it results that the theological gymnastics they exhibited before men and angels, were not a drawing back unto perdition, but the groping of blind men feeling for the wall. In this case, they were *honest-hearted men, sinning grievously through ignorance.* This is the other *horn* of the dilemma upon which they can hang their theological selves. But we do hope, they will not suffer themselves to hang long upon this miserable *horn;* but like true, honest, and noble-minded men, openly, and above-board, (not sneak away in the dark,) go forward, and lovingly obey that gospel they are so ably proclaiming; and saints will

rejoice; angels will rejoice; and they themselves will rejoice in the liberty that truth gives. Amen.

Adrian, Mich., March 29th, 1864.

From the Israelite Indeed.

The Bible an All-Sufficient Guide.

A review of a pamphlet, entitled "The Bible and Tradition, without further Revelations, an 'Insufficient Guide.'"

1 and 2. In his first and second sections the writer says, that the Christian Church was founded and perfected by the revelations of Christ and of the Holy Spirit, speaking through the Apostles and prophets; verbal revelations, and not written. He concludes, therefore, that if the Church of Christ had continued on earth, successive apostles and prophets would have continued with her, "and there would have been so such thing thought of, as the canon of scripture being full and complete."

When the church of Christ was founded, it was necessary that God should speak through the apostles and prophets, to establish it, in giving the people a true understanding of Moses and the prophets, also to teach the Gentiles that they can be ingrafted into the olive tree by faith, without being put under the written law. But, then, after the new church had been established and sufficiently instructed, God caused all those teachings to be collected in written documents, known under the name of the "New Testament," which in connection with the writings of the holy men of old the Old Testament, is an all-sufficient guide for all in all ages unto the coming of our Lord. Although it is true that the Christian Church was founded, grew and flourished through the verbal instructions of Christ and the Holy Spirit, by the mouth of the holy men, apostles and prophets; yet it was not the plan of God to let the Church continue in this way. God knew that Satan also would send out false teachers and false prophets—which he really did, and is still practising—confusing the Church, which would not know whom to follow. God therefore provided the Church with written instructions, the New Testament, after which he put a stop to further verbal revelations, as the Bible, now complete, is sufficient to guide us in all wisdom and righteousness unto salvation. If any man, therefore, comes with new teachings, we are bound to hear him, and try his teachings on the only and infallible touchstone, the Bible. If we find them in perfect harmony with each other, we except them; if not, we must reject them, as false doctrines.

3. "We are informed in Scripture that marriage is ordained of God; but we are not informed in Scripture who has the right to

officiate in this ceremony." From this the writer concludes, that the Bible is not sufficient, and a new revelation needed. The fallacy of this conclusion, however, is so palpable that every child can understand it. Marriage is ordained of God. "Be fruitful and replenish the earth," was God's first command to man. If, therefore, man and wife join together in obedience to that command, are a help to each other, they are joined together of God, and no man has a right to put them asunder. But, as the Bible is silent respecting ceremonies which ought to be performed on the occasion of marriage, or who should perform the joining together of sexes in matrimony, it is evident that no special ceremonies are needed, that the parties may join together in the name of the Lord. Ceremonies are, in this case, man-made, harmless play, and may be performed by any person whom the parties themselves may choose. It is one of the numerous false doctrines of Romanism to make a marriage a sacrament, and was only invented to make people dependent in everything on their income.

4. The essence of this section is "Baptism an important ordinance, and should be administered by proper authority. The Bible does not inform us who has authority to perform this ordinance; ergo, the Bible is not a sufficient guide."

These conclusions the writer derives from false premises. It is not true that the Bible has left us in ignorance as to who has authority to baptize. Did not Christ plainly command, "Go and teach, or preach, the Gospel to every creature, and baptize them in the name of the Father, Son and Holy Ghost?" It is therefore clearly understood, that all who are called to teach or preach the Gospel, have authority to baptize. That Christ did not limit this authority to those individuals whom he addressed, is obvious. First, from the nature of the subject itself. The eleven persons to whom he thus spoke could not reach all creatures; they were mortal, and therefore limited in time and space. Secondly, from subsequent events. Paul was not present at the time when Christ gave this command to his disciples; and even from Paul's writings it is evident, that the ordinance of baptism was very seldom performed by the Apostles themselves. (See I Cor. i. 14.) It would be a question of far greater importance who is authorized to teach? But as it is my object to answer only the objections of the writer of the pamphlet before us, I will leave that to others. The conclusion of all that I have said is: the Bible teaches who is authorized to baptize, and therefore the Bible is a sufficient guide, and no new revelation needed.

5. The writer asks: "What officers in the Church have a right to lay on hands for the Holy Ghost? Can any but apostles lay on hands in the ordinance as confirmation?" (Another word, not mentioned in Scripture.) The Bible does not answer this question: therefore the Bible is not a sufficient guide! The writer is wrong again. Ananias, in Damascus, was not an apostle; and yet he was commissioned to lay his hands upon Paul, that he might be filled with the Holy Ghost. Timothy was commissioned to lay hands, to impart the gift which he had received by the laying on of hands of the presbytery. This proves that the elders of the Church were authorized to lay on hands for the Holy Ghost (?) That the Holy Ghost is not imparted by laying on hands now, in our day, because they who lay on hands, do not possess it themselves. It is, however, not my object to enter into an investigation of the question, why is it not so now, as it was in the primitive Church? I have shown, I think, that the Bible is not silent as regarding that office; and the Bible, therefore, is a sufficient guide.

6. In this section the author treats of the Lord's Supper: He asks, who is authorized to break the bread and bless it, and also the wine, and administer it to the saints? As the Bible does not answer these questions, he concludes, therefore the Bible is not a sufficient guide.

It is an undeniable fact that the ordinance of the Lord's Supper has long ago been changed, by almost all Christian denominations, from its real form. The Bible is plain enough on this point. In the night when our Lord ate the paschal lamb with his disciples, he spoke the blessing over the bread (he did not bless the bread, as it is falsely understood,) which consisted in the following words: "Blessed art thou, Jehovah our God, King of the Universe, who bringest forth bread from the earth." Then he brake it, as it was Matzah, a thin cake, and gave it round to all who sat at the table, as every Jewish husband does on that occasion now, in our days; and the same he did with the cup. In these two elements he gave the emblems of his body, which was or rather, speaking of the event which should take place the next day, would be broken, and his blood which was shed for them; and concluded with these words: "As often as ye do it, do it in my remembrance." This would say: Until now you have celebrated this feast in remembrance of the Exodus from Egypt; from henceforward you shall celebrate it in remembrance of my death which I suffered for the reconciliation and redemption of sinners. This is the original institution of the Lord's Supper. From the Acts of the Apostles we

learn that the disciples came together on the first day of the week, the "Lord's Day," to break bread, thus commemorating the Lord's death (and resurrection.) The brethren who came together chose, no doubt, either the oldest or the most pure in life among them to preside of this occasion. He then administered the elements to the company. It is therefore of very little importance whom the Church appoints to perform this office. In some it is done by the pastor; in others, by the elders; and in some by the deacons; and all are right. The Bible, therefore, is a sufficient guide, and anything of which the Bible gives no minute account is certainly of no great importance, and is of no consequence to our salvation.

7. The author wants a new revelation respecting the duties of church officers—what elders, teachers, deacons, &c., &c., have to do. These questions prove that the author never took pains to make himself acquainted with the organization of communities at that time. The Apostles organized the new Church according to the old—the Jewish. The Bishop—a Greek word—had the duty of the Rabbi. He had to teach, and to supply the spiritual wants of the congregation, and he presided over the elders in all important affairs of the congregation. The elders were to decide in matters of difficulty between members; they had to appoint men as bishops or pastors over them; and, in short, they were the fathers of the congregation. The deacons had the charge of the temporal necessities of the poor among them; and the evangelists—not originally mentioned in Scripture—were traveling preachers. I, for my part, would think a new revelation on these points unnecessary, as the Bible gives as much light on it as we need.

* * * * *

10. "Should all the saints wash each other's feet, or it is limited to the Apostles and officers of the Church? The Bible is silent on this point." Ergo, the Bible is insufficient for our guide.

I deny altogether that the washing of the feet is an order to be literally practised. Feet-washing was an Oriental custom; when the travelers went either barefoot or in sandals, the washing of the feet was therefore a necessity. It was the duty of the youngest member in the family to wash the feet of the father. Jesus, the meek and lovely Jesus, showed by this act that his disciples should follow his example in meekness generally, and did not ordain the act at all. The washing of the feet in our countries would be but a mockery, as it is indeed by the Pope in Rome, who wears a tiara upon his head, and mockingly washes the feet of twelve monks, who have been carefully prepared

with perfumes for that purpose. The silence of the Bible, therefore, on this point, proves that we need no information respecting it.

11. The author asks whether the seventh or the first day of the week shall be kept holy to the Lord; and adds that the Bible gives us no information about this important point, and concludes therefore that the Bible is insufficient, and that we want a new revelation. I would beg to be of the contrary opinion from that of the author. The Bible is very plain on this point. The Sabbath was given to the Jews only, and this is the seventh day. Christians have nothing to do with the Sabbath of the law. Christians follow the example of the primitive church, in coming together on the first day of the week, to pray and to break bread; and this day is called in the New Testament, The Lord's Day.

Any new revelation that would teach otherwise, would prove to be false, and therefore should be rejected.

From the Occident.

The Future of Palestine.

* * * * * No country on which the sun shines, can unite all the advantages which the restored home of the Hebrews, from the Sea of Onan to the Gull of Akaba, will present; bring back the people from Assyria, Egypt, the western world, and wherever they are scattered, endowed as they are now with all the knowledge of the ways of the world and masters of the key of commerce, and show us that kingdom which would be able to vie with it in all that constitutes national greatness. The desert would soon be made to blossom as the rose; streams would flow through the now barren soil; waste cities would be rebuilt, the moment the blessing of God would cause the fulfillment of the promises which His word so hopefully holds up to our spirit. People now laugh at the idea of "Dead Sea Canal," "Jaffa and Damascus Railroad," "the Red Sea, Japan, and California Steam Navigation Company," "the East India Association of Acco;" they prefer stocks of railroads in Illinois, or quartz mining shares in the auriferous hills of Nevada; but they know not what the near future may bring forth, and how soon their pecuniary interests may impel them to invest their hoarded wealth as a means of saving it from annihilation, in the despised soil of ancient Canaan and Aram, Lebanon and Hermon, the plains of Moab and the wilderness of Judah. Who knows? can our speculators tell where their wealth is safe? what bonds are of imperishable value? whether nations will consent to be taxed forever to pay debts accumulated not to advance the interests of man, but to gratify the lust

for conquest and war? who can tell how soon the airy fabrics built upon the idea of national faith may tumble into an unfathomable abyss, and thus leave those who put their confidence in them utterly ruined and beggared without remedy? Why these possessions in the land of Israel may not offer inducements for a safe investing equal to any other, surpasses our understanding. On the contrary, it is within the realms of probability that those who fancy the thing a ridiculous notion of a mad enthusiast, or their children at least after them, may find it to their interest to labor for the restoration of Palestine as the surest method to place their worldly possessions in safety, even without taking into view the benefits arising to us as a religious community, in having again a home for our laws, a spot where the ark of our covenant may rest without being exposed to the malevolence of dis-sentient neighbors, and the ill-usage which we have hitherto encountered, and shall probably hereafter meet with in all lands where we are strangers, whether these be ruled by Nazarenes, Mahomedans, or Brahmins, whether autocratic or republican, whether we are excluded from equal rights or endowed with all the privileges of citizenship. We must ever be in the minority; and no matter how just our cause may be, we shall always have to complain of slights and insults, of being overlooked by accident or design, of being scorned by the many, and denounced by zealots or infidels, all for the sake of our faith. But once again blessed with a government of our own, though only a small portion of Israelites should be found in their own land, while the many would prefer to remain in the countries where they now sojourn, and the advantages of which they might not wish to give up, the feelings of the world would necessarily undergo a great change, and the treatment meted out to us would not be what it is now. If we had our agriculturists, our statesmen, our mechanics, our public teachers, equal to the best found any where, who would dare to insult us, by stating that "he knows us only as pedlers, bankers, and merchants," and class us as a whole among smugglers, petty traders, and men of low pursuits? If our brothers do not feel such remarks as a slander on our name, all we have to say is, that their taste differs from ours; still, no effort which we can make situated as we are all over the world, will readily change the long habit which was forced on us to depend chiefly on commerce, large and small, and in all its branches, in which the meaner necessarily predominated, owing to the exclusive laws to which we were subjected; and therefore it will be centuries before the unjust prejudice against us will die out, if ever it can, in case we even suc-

ceed to divest ourselves of the second nature for gain which is ascribed to us as a part of our being. The very indifference which Israelites, those somewhat favored by circumstances, show towards their own flesh and kindred, owes its origin to the same cause, namely, they profess not to find congenial spirits amongst us. Though the assertion is base and false, and as unwise as any other folly, it is still one not rarely heard; but this too we shall have to bear in silence, while we have to obey all laws except those of the Scriptures, and while we are without a national home. If our land be, however, restored to us and we to it, how nobly will our character, which is now concealed and obscure, burst forth in all its ancient vigor and beauty, and we shall naturally present to the world again examples worthy of imitation, and the harp of Judah, which has so long hung mute on the willows of many a Babylon, will again resound to the master-touch of the inspired poet, who will sing aloud the praises of the Most High; our judges will sit on the judgment-seat of our ancient counselors, and decide for the lofty and lowly, according to the demands of the Mosaic legislation; and the wisdom which first had its chief residence on the hills of Jerusalem will evermore be diffused to enlighten a suffering world, and will prove its strength in contrast with the failures of antagonistic systems.

Will this dream be speedily realized? We can not tell indeed; events occasionally creep slowly over the face of the world; but at other times they rush rapidly forward, and one great development follows closely on the heels of the other. The same may be the case with the now apparently distant restoration of Israelites to Palestine. The world is becoming rapidly peopled; the boundaries of nations in the meanwhile are frequently changed; jealousies of one people against the other are constantly developed; the balance of power, a vain desire to preserve peace among men, is constantly vibrating to and fro, with no fixed mark at which to stop. Is it then so unlikely that an effort will be made to place in Palestine and the countries immediately north, south, and east of it an enterprising race, which shall keep it as a highway to all nations, and thus prevent the occupation of it by any great power, to become a clog to the commerce of the world? In the hands of Turkey, should it ever become a great people again, with its peculiar religion, so hateful to European nations, it might be the means of checking the overland commerce which the necessities of more than one European people will require before many generations are passed. But if held by England, France, or Russia, or any other overwhelming kingdom which may arise hereafter,

it could give such a powerful influence, in case all the improvements of canals and railroads become accomplished, as to enable it to control trade to the injury of all others. Whereas, possessed by Israelites, feeble as they would be politically, disinclined to control others if they even could, it would be a highway of nations, and men could meet there to exchange the products of all climates in perfect security, and without injury to any other land or government. One thing is certain, whether our views be realized or not, whether speedily or tardily, that it is no silly wish for us to pray for a national restoration, if we have any love for the triumphant though peaceful rule of our religion over our people, and to free them from the moral and physical yoke which will necessarily rest upon us, while we have a permanent home nowhere.

We could say much more, and may do so hereafter: but we have been hurried on to so unexpected a length that we must forbear; we only wanted to introduce the subjoined article which we find afloat in the press, and which shows that, if Israelites attach no value to Palestine, the eyes of other men are not blind to what it has been and what it may become again if its ancient inhabitants will return to it once more:

"Is there no other destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the entrepot between the East and West. On the Euphrates and along the coast, old cities will revive, and new ones will be built; old times will come back on a scale of greater vastness and grandeur, and, bridging the level deserts, the steam-car will run in the track of the caravan. Syria, then, will be a place of trade—pre-eminently. And who are pre-eminently the traders of the world? Will there, when the coming change has taken place, be any more congenial field for the energies of the Jew? The country wants capital and population. The Jew can give it both. And has not England a special interest in promoting such a restoration? Russia covets Syria, and desires to have a Greek patriarch supreme at Jerusalem. France, whether under Bonaparte or Bourbon, aspires to the suzerainty of Palestine, with a Latin bishop, or the Pope himself—or rather, a Pope—installed on Mount Zion. It would be a blow to England if either of her great rivals got hold of Syria. Her empire, reaching from Canada in the west to Calcutta and Australia in the southern east, would be cut in two. England does not covet any new territories, but she must see that they do not get into the hands of her rival powers. She must preserve Syria to herself through the Syrians. Does not policy, then—if that were all—exhort England to foster the nationality

of the Jews, and aid them, as opportunity may offer, to return as a leavening power to their old country? Rome persecutes the Jews. Nowhere does oppression and contempt attend the Jews so much as in Rome itself, in the despised Ghetto quarter of the Eternal City. Russia, too, in her Greek orthodoxy, condemns the Jew. But in England he is unfrowned on by the Church, and endowed with the fullest rights of the citizen. England also is the great trading and maritime power of the world. To England, then, naturally belongs the role of favoring the settlement of Jews in Syria. And do not the dictates of policy exhort her to the same course? The nationality of the Jews exists; the spirit is there and has been for three thousand years: but the external form, the crowning bond of union, is still wanting. A nation must have a country. And is not Syria opening to them? They seized it of yore, as a wave of armed and enthusiastic warriors: will they not ere long return to it as pioneers of civilization, to reclothe the land with fertility, and as the busy agents of a commerce which will bind together both East and West on the neck of land between the Euphrates and the Levant? the old land, the old people, and commerce again flowing in its old channels? We see strange things now-a-days; may not this also be one of the notable sights of this epoch of Resurrection?"

—*North British Review.*

Waiting for the Kingdom.

"There was a man named Joseph—who also himself waited for the kingdom of God."

Recently hearing a minister of post-millennial views, urging upon the people of his charge the importance of being always ready for the kingdom of Christ, I was led to enquire what was essential for a person to know about this kingdom in order to intelligently expect and patiently wait for it? And I find three leading thoughts naturally suggest themselves as a basis of our faith. The time of its coming; the tokens of its approach; and the nature of the kingdom. Guided by the abundant revelation of the word, we will briefly consider these interesting topics.

When will the kingdom come? We answer emphatically not till Jesus the king shall himself personally appear. "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 I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven. And there was given unto him dominion and glory and a kingdom, that all people, and nations, and languages should serve him." In Titus ii. 13, Christ's "appearing and kingdom" are mentioned as inseparable events.

We read that the wheat and tares are to grow together until the harvest. And that man of sin who is to deceive those that obey not the truth is to be found exercising his anti-christian power when the Lord appears, and is to be destroyed by the brightness of his coming; literally, the *epiphany of his presence*. A stronger form of expression than which, perhaps, could not be found to denote that Jesus is to be actually and visibly present when this event transpires. 2 Thess. ii. 8. These facts are incompatible with the idea of a millennium previous to the return of the Lord Jesus.

The phrases, kingdom of Israel, kingdom of God, and kingdom of Heaven, are used in the Bible interchangeably. This kingdom has been overthrown and will so continue "until the times of restitution," when the rightful heir to whom it was promised on the oath of God, will return, build up the tabernacle of David, establish his throne on Mount Zion, and with his immortal saints reign over the obedient nations during the long Millennial Sabbath. Blessed tidings of joy! Who will dare invert the Divine order of these events?

The tokens of the coming kingdom.—God has not taught us to daily pray "thy Kingdom come," and yet left us in uncertainty whether it is near at hand or far in the future. Lights of prophetic truth are scattered all along the way. Various lines of chronology, by something more than human ingenuity, find a common converging point. The four great monarchies which were to precede the stone kingdom have had their rise and fall; and we are living to see Rome, the last of the series, in its divided state, with elements like iron and clay, unable to be consolidated. The fearful forms of wickedness, and the appalling spirit manifestations foretold to occur in the "last days," are being daily fulfilled. The lamentable apostasy which was to take place in the church just previous to her Lord's return, we are seeing verified. She has mixed pride and pity; prayer meetings and festivals. Her cross of sacrifice has become a jeweled ornament; she encourages her children to fight, and hires unbelievers to sing her praises; her daughters walk mincingly, and her sons deal defraudingly. In short, she has despised her head, and, "reigns without him." While a spirit of war and rebellion rampant all over the globe, threatens to speedily involve the nations in a general conflict; even "the battle of the great day of God Almighty."—Christian! do you discern these things? Are you waiting for Jesus? Watch unceasingly! for he will come as a thief!

The nature of Christ's kingdom.—It will be literal, universal and everlasting. The

phrases "Spiritual kingdom of grace in the heart," are not found in the Bible. The passage "my kingdom is not of this world," means not of this age,* or dispensation. And the expression "kingdom is within you," is rendered "among you," margin, "the king is among you."—Prof. Whiting. "God's royal majesty is among you."—*Diaglott*.

Christ and his saints are to be literal rulers, the land of Canaan their territory, the whole earth their possession, and Israel and the nations their subjects.

Of the universality of this kingdom it is said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, all nations shall serve him." "The Lord shall be King over all the earth in that day, and there shall be one Lord, and his name one."

Of its duration it is written: "Thy throne, O God, is forever and ever." "His dominion that which shall not pass away, and his kingdom that which shall not be destroyed." He shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Beloved fellow-Christian, are you waiting for this kingdom? Have you an intelligent hope founded on God's sure promises of sharing in that glorious reign? Dear sinner, shall I meet you there? or, when Abraham, Isaac and the saints possess their inheritance, will you be cast out? The Lord give us grace to overcome, that we may sit with Christ on his throne, and have power over the nations.—*E. A. A. in World's Crisis*.

HEBREW MONUMENTS AND THE JEWS.—Certain discussions at the *Institute* relative to the age of Hebrew monuments, have suggested a new exploration of Jerusalem and other cities in Palestine. M. de Sauley, Abbe Michon, and M. Saltzmann start this month on this interesting expedition. The twenty thousand francs' prize decreed by the Emperor for the most important discovery in science, was adjudged this year by the *Institute* to M. Oppert, a Jew, for his persevering labors and success in deciphering the cuneiform inscriptions. The coincidence is striking, that a Jew should be the unfolders of Babylonian and Assyrian documents.—*Letter from Paris*.

THE The consummation of madness is to do what, at the time of doing it, we intend to be afterward sorry for; the deliberate and intentional making of work for repentance. Some sinners profess to be sorry, and yet go on, as did Pilate and Herod.

* The original word is *aion*, not *kosmos*, which means order, constitution of things, etc.—*Editor G. B.*

GOSPEL BANNER

AND

MILLENNIAL ADVOCATE.

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

B. WILSON, ED.]

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For the Gospel Banner.

The Resurrection of the Wicked Dead.

The resurrection of the wicked dead has been discussed in periodicals, by writers both *pro* and *con*; but with no decided result. Through the infirmities and thinkings of the flesh, those who profess to be led by the spirit or mind of God, as evolved in Scripture, frequently glide into feeling or caprice on religious subjects, a prevailing practice in this age, when religious feeling has been substituted for faith in the Bible. In offering a few remarks on John v. 28, about which so much has been said and written of late, allow me to say a few words without implying a review of those who hold to a "second trial," or if more suitable to taste, *the trial broken off by death resumed*.

It appears that under every dispensation, the means with which God favored men, were sufficient for their moral good, and enough to vindicate the sovereign prerogative in the bestowment of rewards and punishments on his creatures, and such is the obvious reasoning of the apostle in the last part of Rom. i., and also in chap. ii., where he clears the Deity of every impeachment of injustice and leaves the "world guilty before God." To make it a little plainer, under a law of right and wrong, how many acts of an intelligent moral agent are necessary to determine the character of the actor? How many in the righteous judgment of God were required to show whether our first parents were worthy of life or death? And if under past dispensations, when every transgression received a just recompense of reward, must those who have had a trial under the superior light of the gospel, have that *trial resumed* by a resurrection from the dead, because, in the opinion of silly mortals, who cannot "see the end from the beginning," enough both of time and means have not been given to form a character supposed to have been begun? "That those who, by a patient continuance in well-doing, seek for glory, honor, and immortality," will obtain life at the glorious

appearing of our Lord Jesus Christ, is too clearly established on the Bible page to admit of a single doubt, but, whether the earth will bring to the birth all the Rephaim, or *remains of the terrible ones*, or cast them out like an abortion, does not much concern believers, except for the better understanding of the Scriptures; but what decisions soever may be given concerning the conduct of Deity, "the Judge of all the earth will do right." It is a question with some whether such texts as Isa. xxvi. 14—"They are dead they shall not live, they are deceased they shall not rise," can be referred to the death of persons who have died before or after a resurrection. Without settling such minutia, the text the strongest possible language shows, appalling as the thought is, that death which forever blots the sinner out of existence, is the final reward of the wicked. Some who can see no end to be answered by a resurrection of the wicked interpret the word of God accordingly, while others see the strongest possible reasons for their resurrection, to them, the Scriptures plainly teach it. However, such diversity of opinions must arise from feeling, previous training, configuration of brain, which influence the habits of thinking, more than a right understanding of the word of God. Although Deity has not given us an account of *all* his matters, he has revealed the rule by which his conduct is governed in dispensing rewards and punishments to his creatures. That rule supplies the reason for the unparalleled sufferings of the Jewish nation; "If I had not," said Jesus, "come and done among you the works that none other man did, you would not have had sin, but now you have no cloak for your sin;" and Paul applies the same rule to the heathen world before the introduction of the gospel, "At the times of this ignorance God winked at," etc.—and he informs us that even under the dispensation or word spoken by angels, every transgression received a just recompense of reward; and Jesus in reference to the same equitable rule, says, "He that knows his

master's will and does it not, shall be beaten with many stripes." A distinction is made in regard to the degree of guilt adhering to transgressors under the gospel, as compared with the Jewish dispensation, in the unanswerable question put by the apostle. "He that despised Moses' law died without mercy, of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God?" etc. Leaving the doom of nations, such reasoning seems to imply that individuals under the gospel who know the truth and do it not, will be held responsible in a way that ignorant masses will not,—although, such by no means sets a premium upon ignorance, for "the wages of sin is death."

When one has come to the settled conclusion that none of the wicked will rise, as many have done, they are obliged to interpret the word of God to suit that hypothesis; hence there are many texts supposed to be spurious, interpolations, or unauthorized readings, but when there is no chance of any such excuse, as in John v. 28, it is boldly asserted, that it means a "political resurrection of the Jews." How any one could read the chapter and adopt such a conceit is truly ridiculous: what conclusions does such a supposition involve? Those who contend for a figurative meaning to the text are responsible for the following, "the hour is coming when some of those Jews who have done good will come out of their (political or) graves (of unbelief) unto a resurrection of life, and those Jews who have done evil will come out of their (political or) graves (of unbelief) to a resurrection of condemnation." It ought to be remembered that what proves too much proves nothing at all; so much for a figurative resurrection in this place. Ezek. xxxvii. contains such a figurative resurrection of the whole house of Israel, but then the context favors it, whereas this text does not afford a single hint of anything of the kind, therefore, the conclusion is entirely gratuitous and absurd. The chapter begins with an account of the healing of the impotent man; yet though the miracle displayed both benevolence and power, the teachers of that nation were highly offended because it was done on the Sabbath day. Jesus in reply to their religious scruples told them, "my Father worketh hitherto and I work;" but his claim involved a new charge, although Deity had borne witness by a voice from heaven, "this is my beloved Son," they were either too ignorant, or did not believe the testimony, consequently did not know that Jesus was David's son and David's Lord.

During the age of miracles a portion of the Spirit was given the apostles, and to those on whom they laid their hands, but of Christ

it is said, that God gave not the Spirit by measure unto him, and an apostle says, that "it pleased the Father that in him should all fulness dwell," and he elsewhere says, "that in him dwell all the fulness of the Godhead bodily;" in the 19th verse Jesus refers to this, "for what things soever the Father doeth these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth." He had healed a helpless invalid which had excited their hate and astonishment, but Jesus told them not to marvel at this act of his power, for greater displays were yet to follow, "for, says he, as the Father raiseth up the dead (*ζωοποιεῖ*), and animates them, even so the Son animates whom he will," and then adds, "for the Father judgeth no man but hath committed all judgment to the Son." The power of determining who are the proper subjects of eternal life at his appearing, as well as judging among the nations, is lodged in his sovereign hand; and Deity, having bestowed such power upon his Son, requires "that all men honor him as they honor the Father." In ver. 24 he informs them how they might become sharers of the inestimable boon of eternal life. "He that heareth my words, and believeth on him that sent me, (*εχει*), obtains eternal life, *και εις κρισιν ουκ ερχεται*, and into judgment cometh not; *αλλα μεταβηκεν εκ του θανατου εις την ζωην*, but passed out of death into life. Has passed out of the death-state, "which came upon all men to condemnation," into the state of justification for life, or the obtaining of life through Jesus Christ.

But, lest they should misunderstand heaven's design in affording an opportunity to secure this great blessing of life eternal, Jesus assured them in the strongest possible manner, that an hour or dispensation of time was to be granted, when sinners under the death-sentence should hear the voice or gospel of the Son of God, and that such as heard, believed, and obeyed, should pass out of the death-sentence into the justification or promise of life. And this hour or dispensation was not only coming at Pentecost, it had already begun in the preaching of John the Baptist, Jesus himself, and his apostles. It is a common phraseology in Scripture, to address those under the death-sentence as dead, "Let the dead bury their dead," said Jesus, to one who offered an excuse for not following him; and says an apostle, "awake thou that sleepest, arise from the dead, and Christ shall give thee light." It is erroneously supposed that Scripture sometimes calls piety, happiness, etc., *life*, but this is ignorantly compounding the means with the end. The Scriptures teach that piety or religion is obedience to God's revealed will, and the reward of such

is life eternal. "That life Deity conferred on Jesus, in consequence of which the apostle says, "he can no more return to corruption;" and Jesus said to his followers, "as I live ye shall live also."

The word *ώρα* is used in a very indefinite sense: "this is your hour, and the power of darkness," said Jesus to his persecutors. If it only meant the time during which Christ and his apostles preached the word, it has long since closed; but if it also includes the portion of time designated to call in all who shall believe through the word of the apostles, it extends to the resurrection of the saints, which it also embraces; hence, comprised within the *hour*, were those displays of divine power sufficient to convince men of Jesus' ability to make good his claims. The resurrection of Christ—the first-fruits—the hearing of his voice by all those who have ears, and the gift of eternal life conferred on every member of his household by a first resurrection *out from among the dead*. It is equivalent to the little while, at the expiry of which Jesus will see his disciples again, and their hearts shall rejoice. That such is the meaning, the 26th and 27th verses fully prove, "For as the Father hath life in himself, even so hath he given unto the Son to have life in himself," etc. There was a time when the Son had not that life, or undying existence, conferred upon him; but was made a little (*while*) lower than the angels for the suffering of death, but, having been raised from the dead, no more to return to corruption. Deity promised him the "*sure mercies* of David," in the government of the future *habitable*—in consequence, God has given him a "name above every name." In reference to this power Deity has conferred on Jesus, he says, "all things are delivered unto me of my Father," and in virtue of "all power being given *him* in heaven and in earth" to control the several orders in the *heavens*, called the "powers of heaven," and the "powers that be," to whom the apostle in Eph. iii. 10 says, the church has a special mission, to make known the manifold wisdom of God; "according to the eternal purpose which he purposed in Christ Jesus our Lord;" and to that end our Lord commissioned his apostles "to preach the gospel to every creature," as well as "to take out of the nations a people to his name."

While listening to his claims, the Jews appear to have been astonished. Jesus told them however, not to marvel, as the whole truth had not yet been presented to their dark intellects, confused by religious bigotry, for the climax had not been gained. *Another* hour, dispensation, or age was to follow, when "all which are in their graves (*εν τοις μνημείοις*) shall hear his voice, and come forth, they that

have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation." Before the kingdom is set up, the saints will be raised to constitute Christ's household or government—in it there will be many mansions to fill with persons previously tried and found faithful. Such shall have a resurrection out from among the dead, called the first resurrection, on which the second death hath no power. At the end of the thousand years there shall be a resurrection of all those of the mortal nations on trial who are found faithful during that period. Having done good, "they shall come out of their graves to a resurrection of life," also *all* who have sinned against the light of that glorious period with those who have done evil in the ages past will come forth to "the resurrection of condemnation." In order to have done evil they must have had a law, for "where there is no law there is no transgression." But the Scriptures speak of those who have not sinned after the similitude of Adam's transgression, over whom death is said to reign; who are they?—they are the masses whom Deity will turn into *sheol*, "with all the nations that forget God." When such are gone to the state of the dead, it is said that "God will remember them no more," Psa. lxxxviii. 5. Their names blotted out they "remain forever in the congregation of the dead." Now such texts incontrovertibly prove, that "those who have sinned without law shall perish without law," or *judgment*. But the Bible as above noticed recognises a class who, although their names are not enrolled in the Lamb's book of life, are found in the *other books* which John saw in vision, to be opened at the end of the thousand years, and which appear to contain a faithful record of all who have done evil, or sinned in law, and they shall be judged through law, (*εν νομω ημαρτων δια νομον κριθησονται*) such as all corrupters of God's word, false teachers who love the world, honor, lust, or who like Balaam love the wages of unrighteousness, of whom Peter and Jude speak. The law which condemns them to destruction will not merely be read and approved, but they will come out of their graves to a resurrection of condemnation (*εις αναστασιν κρισιως*.)

All the dead are in *hades*, but all the dead are not in remembrance, (*εν τοις μνημείοις*), and such the word translated graves signifies. Paul not only believed in a resurrection of the just and also of the unjust himself, but he reasoned upon it with such eloquence before Felix, as made that time-serving libertine, conscious of ill desert, tremble.

Said Jesus to the religious teachers of the Jewish nation, who rejected his teaching, "ye shall see Abraham, Isaac, and Jacob in the kingdom of heaven, and ye yourselves *thrust*

out." With such an array of Scripture truth, and much more could be brought, proving conclusively, that those who have done evil or sinned against light in any age, will have a resurrection to condemnation. It would require a faculty for figure or allegory to suit volatile fancies to no common degree, to make such texts teach the return of the Jews to their own land, the conversion of the world, or any other absurdity prevalent in this age of refined spiritualism.

In conclusion, it is obvious from the foregoing, that it is irrelevant to the context to interpret the 28th and 29th verses to mean a resurrection of the Jews; such assertions are entirely gratuitous and fanciful, as Jesus intended no such thing.

These texts teach in harmony with others on the same subject, 1st, That Jesus is the prince or head of life. 2nd, That Deity has constituted him the rightful sovereign of earth to whom all power and honor belong. 3rd, That he will raise the saints, who have done good, to a resurrection of life, and those who have done evil to a resurrection of condemnation, called death, or "the second death."

The phrase "all who have done evil," evidently includes the antediluvian messengers who kept not their first estate," and who inure are said to be reserved in *tartarus*, the darkest section of *hades*, "to the judgment of the great day." The religious teachers of Christ's time, the apostates, and leaders of the sects, who should arise and corrupt the simplicity of the gospel, of whom Peter spake, and against whom Jude says, believers "should earnestly contend for the faith once for all delivered to the saints," and solemn as the thought is, all believers who walk not worthy of their high calling. JAMES SIM.

Hawksville, April 25th, 1864.
(Harbinger, please copy.)

For the Gospel Banner.

Do We Owe Allegiance to Earthly Governments?

"GENERAL BUTLER TO THE NORFOLK 'PERFECTIONISTS.'—In Norfolk there is a society called 'Perfectionists,' and in their behalf some ten or twelve of this number have lately addressed a letter to the commanding General of that department, setting forth their objections to swearing allegiance, to any earthly government. The subject was disposed of by Gen. Butler in the following characteristic manner:

"HEAD QUARTERS OF 18TH ARMY CORPS,
FORT MONROE, VA., JUN. 12th, 1864.
J. F. Dozier, E. H. Beasley, and others:

Gentlemen:—I have read your petition to Gen. Barnes setting forth your objections to swearing allegiance to any earthly government.

"The first reason which you set forth is, that all human governments are a necessary evil, and are continued in existence only by the permission of Jehovah, until the time arrives for the establishment of his kingdom, and in the establishment of

which all others will be subdued unto it, thus fulfilling that declaration in Daniel viii. * 14, etc.

"You therein establish to your own satisfaction three points; 1st, The Government, though an evil, is a necessary one. 2nd, That for a time it is permitted to exist by the wisdom of Jehovah. 3rd, That the time at which a period is to be put to its existence is not come.

"Therefore, you ought to swear allegiance to the Government of the United States; 1st, Because though an evil, you admit it to be necessary. 2nd, Although an evil, you admit that it is permitted by the wisdom of Jehovah, and that it is not for his creatures to question the wisdom His acts. 3rd, You only claim to be excused when Jehovah's government is substituted, which period, you admit, has not arrived. Your obedient servant,
BENJ. F. BUTLER."

The above is copied from the *Worcester Spy* of Jan. 22; and in the two names given, I recognize two that were some time ago published in the *Banner* Directory of immersed believers in the gospel of the kingdom of God, as members of the body in Norfolk. The name "Perfectionists," however, is a new one, probably applied to them by outsiders as a nick-name, or term of reproach, as doubtless they have never adopted such a name for themselves. These brethren have no doubt been called upon to pass through many and severe trials, in the position in which they have been placed,—a part of the time under the rule of the Rebels, and a part of the time under the Federal government; and I have been often anxious to learn what has been the condition of those, and others, in the south, who have professed the faith, since this wicked rebellion against good government, was inaugurated, and as far as I have been able to learn, those at Norfolk have acted more consistently with the teachings they have received, than some others in Rebellion, who have given themselves heart and soul, as I have been informed, to the cause of Jefferson Davis and his minions; and far more consistent than some at the north, who profess to have nothing to do whatever with human governments, yet have manifested a strong sympathy with rebels, and most unmistakably, a strong desire that the Rebellion might be successful. Yet because a man may be conscientious, honest, and consistent in his course of life, it does not therefore follow, that that course is right. For a man may pursue a course that he honestly believes to be right, and still it may be the direct pathway that leads to death. "There is a way that seemeth right unto man, but the end thereof is the way of death," Prov. xiv. 12. So a man may be pursuing a course, which though it may not absolutely lead to death, yet may lead him into many trials and perplexities, in which he may think he is suffer-

* Probably this is a mistake of the printer, and should have been Dan. vii. M. A.

ing for righteousness' sake, and at the same time be only performing acts of voluntary humility, which God has never required of him. There is a good conscience, and there is an evil conscience, and a man may be equally conscientious and honest, when guided by the one as by the other. What I understand by a good conscience, is one that is instructed in accordance with the truth and right, so that it impels a man to do that which is good and right, in its strictest sense. By an evil conscience, I do not understand that the person having such a conscience must therefore be vicious, or positively wicked, (such would be more likely to have no conscience at all as to doing right or wrong, but would only consult their own selfish desires;) but a conscience that has been educated to receive error as truth, and is consistent to do things which are more or less evil, or that will result in evil; all the while conscientiously believing them, right. We have illustrations of this sort of conscience in the disciples of Wm. Miller, who were educated to believe with their whole souls, that the Lord Jesus would certainly come at a certain time, and acting consistently with that belief, refused to harvest their crops or prepare their winter's fuel. Such acted conscientiously, without doubt, but they were impelled by erroneous teachings, and the result was evil. And I might bring forward many such illustrations, but this, I think, is sufficient to prevent any misapprehension of my meaning. From this we see the necessity of having a correct standard of truth, and of guarding against the intricate, and fine-spun theories of men, who often twist, and bend the word of God, like a reed to conform it to what they have "elaborated." We need to be wary of voluminous elaborations, and look more to the simplicity of the truth as it is in Jesus. If we are not cautious how we follow through the intricate and winding mazes of men's theories, we may be led to believe that God requires us to do things which he does not require, and to leave undone things which he requires; and thus on the one hand we may be practicing voluntary humility and will-worship, and on the other neglecting necessary duties.

These thoughts have suggested themselves to my mind by the reading of Gen. Butler's reply to our brethren at Norfolk, and by what I have heard, seen, and read in times past of the teachings which have doubtless impelled those brethren to take the position they have with regard to acknowledging allegiance to any human governments; by which they have placed themselves at a disadvantage; for evidently, Gen. Butler, reasoning from their own premises has the better of the argument. The question with them does not

seem to be with regard to the taking of an oath, as doubtless they would not be compelled by the government to take an oath in this case, any more than any other, if they had religious scruples against it, as it is provided in such cases that affirmation may be made. But the question, as I understand it, is with regard to the making of any declaration of allegiance whatever, as they affirm all human governments are necessary evils, only permitted for a time by the wisdom of God Almighty. Now I have no doubt that this may be a matter of conscience with them yet I as conscientiously believe that they are in error upon this point, and that error is the result of false teachings which have obtained in the world, such as these, "that human governments are necessary evils;" that all human governments are Satanic, diabolical, and in antagonism with God: that they are usurpations, and only permitted by God for a time.

Perhaps it would be beneficial to us all, to carefully review some of the Scripture teachings upon this subject. Are human governments evils; either necessary or unnecessary? If government is an evil, then its opposite must be good, for the opposite of evil is good. The opposite of government is anarchy. I ask, then, is a state of anarchy, insubordination, and confusion to be desired by those who have become members of the body of the Anointed one? Would such a state of things be good, or for good? Would it not be one of the greatest of all evils? If then anarchy be evil, and only evil—is not its opposite, government, good? And the stronger and the more secure the government, the greater the good? Such are certainly logical conclusions, and whatever tends to weaken government must be an evil. The great foundation of the economy of God is government, and strict subordination; disobedience to it is rebellion, and as the sin of witchcraft. So far, we speak of government abstractly. Government or subordination to authority is one thing, and enactments are another thing; they are a part of the machinery by which rulers command the obedience of the ruled, and they may be good or evil. Jehovah is an infallible lawgiver, hence his laws are infallible, and for the good of his subjects, however they may appear to them; but human lawgivers are fallible and may possibly decree an unrighteous decree, and whether those who belong to the CALLED OUT OF GOD are to obey such unrighteous decrees is a question to be decided by an appeal to the word of God, and the example of the faithful in past ages, who have been placed in similar circumstances, and in their election have been approved by God. Take for instance the case of the three Hebrew children, who

were called upon to yield obedience to an unlawful decree, and thus ignore their faith, and their God, they chose rather the fiery furnace, and in that choice were approved by God, and delivered unscathed; yet they did not deny allegiance, or refuse obedience to the government, neither had they any conscientious scruples against holding office under that same Gentile power. It was not the government that was the evil, but the unrighteous enactment.

As that kingdom of God which it is predicted the God of heaven shall set up in the days of certain kings, as recorded in Dan. ii. 44; vii. 14, has not yet an existence, we cannot be under allegiance to it; and if we owe no allegiance to existing governments, then are we without law, insubordinate, anarchists, and lawless ones. The unperturbed teachings of the Scriptures, both Old and New, appear to be very plain upon these points. Says the apostle to the Gentiles; "The powers that be, (or the existing governments,) are ordained, (not permitted,) of God," Rom. xiii. 2. He also says in the same connection, "rulers are not a terror to good works, but to evil. . . . He (the ruler) is the minister of God to thee for good. . . . he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doeth evil." Hence the injunction and quotation of the apostle in the previous chapter. "Dearly beloved, avenge not yourselves, but give place to the wrath;" (that is, to God's ministers, the magistrates, or sword-bearers.) "For it is written, vengeance is mine; I will repay saith the Lord," Rom. xii. 19. How well these teachings accord with the book of the beloved Daniel. "These things are by the decree of the holy ones, to the intent that 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," Dan. iv. 17, 24. From these teachings of Daniel and Paul, without reference to any others, we are most plainly taught, that what we call human governments, are God's governments, appointed by, and controlled by him, through his subordinate agents, the holy ones, or angels; to whom the future habitable, called the world to come, is not to be in subjection. See Heb. ii. 5. Then ought we not to acknowledge allegiance to God's ordained governments, so long as they shall exist? or is anarchy preferable?

That we should be subordinated to, or yield allegiance or obedience to governors, is evidently an apostolic requirement, however much others may cavil at it. Notice particularly the following apostolic injunctions:—"Put them in mind to be subject to principalities and powers; to obey magistrates, to

be ready to every good work," Titus iii. 1. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as a chief, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing we may put to silence the ignorance of foolish men," 1 Pet. ii. 13-15. On the other hand, we have marked disapprobation expressed by New Testament writers, of certain ones who speak evil of dignities (or rulers,) who despise dominion, (or government.) See Jude 8. It is written in the scriptures, "thou shalt not speak evil of the ruler of thy people."

From the plain teachings of the Bible, it appears clear to my mind that we all should be subordinate to the existing governments, and consequently acknowledge allegiance, until absolved from such allegiance by the apocalypse of the King of Kings, and Lord of Lords, who only can release us from such subordination.

With regard to taking an oath which seems to be forbidden christians, the laws of this nation make liberal and just provision; and our rights of conscience, so far as our religious faith is concerned, are not infringed upon. How then can it be claimed that the government is a necessary evil?

But I am extending this article to a greater length than I had intended, and will conclude by remarking, that it is written with the kindest feelings, and the best intentions, and with a hope that it may be instrumental in correcting some errors, which have obtained among a portion of the brotherhood, with regard to the true character of human governments.

MARK ALLEN.

Woburn, Mass., April 24th, 1864.

For the Gospel Banner.

The Resurrection of the Dead.

BRO. WILSON:—

It is not our purpose to discuss in this paper, the perplexed question of the revival into life of that portion of Adam's race who have lived and died without hope, and without God in the world. Neither is it our intention to identify ourselves with either class of writers who have written so much for and against the resurrection of the wicked dead. We hope, therefore, to escape from that "rejoinder, review, censure," etc., which almost invariably fall to the lot of those who take sides on this question. We would not here be understood as professing to be "on the fence," undecided, sometimes inclining to one view and then to another. That, we have been undecided in times past we do not deny, and so long as our uncertainty remained, we refrained from saying anything

through the press on the subject. But our indecision and uncertainty have at length been succeeded by firm persuasion, and we, at present, rejoice in the clear light that surrounds this question. We are anxious that the light thus obtained should be diffused, and as your columns are open to the discussion of all questions relating to man's future, we intend (D. V.) to write a few articles illustrating our position in relation to the resurrection of the wicked dead. That this question has been beset with difficulties few will deny. To one class of reasoners sundry passages of Scripture seem to teach that the wicked must rise from the dead, either when Jesus comes, or one thousand years thereafter. They read that all in their graves shall come forth, some to a resurrection of life, and some to one of condemnation. They also read of a second death when the sea gives up the dead, and when death and hades give up the dead in them. These passages they understand to teach positively the doctrine in question, and are greatly surprised that any should hold opposite sentiments. In addition to these scriptures they reason that if the ungodly were forever consigned to the darkness of eternal death, or remained forever dead, they would escape the just rewards of their deeds. Indeed this reasoning is very ancient. Plato represents Socrates as teaching, "If death were the final dissolution of being, the wicked would be great gainers in it, by being at once delivered from their bodies, their souls and their vices." All men are not equally flagrant sinners, and to involve them all in the same sentence would seem unjust. Will the murderer, adulterer, and liar, etc., meet with no other retribution than just to sink into the grave, and be no more? Such reasoning is forcible, and no doubt has much to do in settling this question in the minds of many who adhere to the old view of universal resurrection. In justice, however, to the believers in the resurrection of the wicked dead, we may observe, that many of them do not believe in universal resurrection. They contend that multitudes have already received their judgment, have been overmuch wicked, Eccl. vii. 17, and are never again to appear in judgment. Among the reasons assigned for the resurrection of the wicked, one is, that their death was not occasioned by their own sin, but by the sin of Adam. And as Jesus will save the race from the consequences of Adam's sin, the wicked must share in that justification of life, irrespective of condition or character; but as death is the wages of sin they must die again. Here we find a double reason alledged why they must come forth to endure the fiery horrors of a lake of fire. It is also supposed that the opposite view is pernicious to morals, as leading the ungodly to flatter and soothe their minds with the idea that no future suffering awaits them. But as this argument is always on the lips of the advocates of endless torture, it is seldom urged by the most reflecting.

Another reason, and that an important one, remains to be noticed, in favor of the resurrection of the ungodly; viz., the abortive attempts to explain those texts brought forward to sustain the old view. We have never read a satisfactory solution of John v. 29, or of Rev. xx. 12-16 in all our readings. It may be retorted, neither have the defenders of the old view explained in a satisfactory way the passages quoted by the advocates of the non-living of the wicked dead. But granting that they have not, this, by no means exonerates the latter from giving a satisfactory solution of these texts. One may say that all will come forth; but only the righteous will be brought forth alive, another may say, that restored Israel is the subject of discourse, etc. But there is so much assumption about these positions, so much liberty taken with the text, that it fails to convince even many of the firmest believers in the non-living of wicked dead men. The most reflecting among them choose rather to give it no interpretation at all than adopt such absurd "expositions," as now and again appear.

There is a third class who are non-committal on this question, who find it difficult to come to a decision. They sometimes incline to the non-believing view; but, then those opposing texts look so formidable, seem so conclusive, that they are ready to decide the other way. For our own part we are decided. Still we belong to no section. We ask no party to abandon their principles of interpretation. We think we can effect a reconciliation in relation to this great question. We have grappled with its difficulties. We think we can settle many a fluctuating mind. We have beheld with sorrow the bitterness evoked by the discussion of this question. We have read some of what has been written, and much that has been said on this question we have no desire to read again. We have no wish to enter the lists of theological warfare, especially with a single member of the one body. Towards them we cherish love and affection. We desire to do them good, therefore we write. A desire to settle the unwavering mind of that class who feel the difficulties surrounding this question is our sole motive for asking the columns of the *Banner*. Should our remarks be inserted, and some brother or sister reply, we will not rejoice. We ask them to hear us through, consider well our arguments, and then we are done. We believe the Master is near,

and the bride is getting ready. Her eye is fixed on her distinguished position at the king's right hand, as the royal partner of Emmanuel in a world to come.

Before we take leave of this subject, we shall, we think, give such an exposition of John v. 29 as cannot fail to satisfy all parties. Brethren, let us be at peace among ourselves, approving the things that are excellent, and the God of peace shall be with us. Amen.

JAMES EVANS.

Listowell, C. W.

TO BE CONTINUED.

For the Gospel Banner.

Queries on Repentance.

B. WILSON:—Will you please answer through the *Gospel Banner*, what you understand the scriptures to teach to be necessary to constitute *scriptural repentance*, previous to *scriptural baptism*? Yours, for the truth,

Tnos. G. LOPEZ.

Holmesville, Ohio, May 4th, 1864.

ANSWER.

The scriptural doctrine of repentance, prior to scriptural baptism, in our opinion, may be defined in a few words; and this we would do more from an examination of the original word *μετανοια*, translated *repentance*, than by anything else. The definition of this Greek term as given in the lexicons is—"To change one's opinion; to alter one's mode of thinking and acting; to reform one's life," &c. Etymologically, *metanoeo* signifies to think *after*, or to think *with*. *To think after* being convinced of the propriety or impropriety of a certain course of action, so as to produce a corresponding change of conduct; or *to think with* the party who has produced this conviction. To illustrate:—In Acts v. 31 we read, that "God exalted (Jesus,) a Prince and a Savior, to his own right hand, to give repentance (change of mind or reformation) to Israel and forgiveness of sins;" and in Luke xxiv. 46, 47, we see how this scope for repentance was given. "Thus it is written, that the Messiah should suffer, and should rise from the dead the third day; and that with a view to his name, repentance (change of mind or reformation) in order to forgiveness of sins should be proclaimed to all the nations, beginning at Jerusalem." Now in order to produce this repentance or change of mind, the apostles were sent forth to proclaim the glad tidings, clothed with power to work miracles for the establishment of the truth they preached. Thus when on the day of Pentecost, Peter and the other apostles spoke of the wonderful works of God in foreign languages, taught them by the Holy Spirit, and witnessed to the resurrection of the Messiah,

by a reference to facts which fulfilled the prophetic word, the conviction fastened on the minds of the hearers, that they had been guilty of the murder of their promised Messiah and Deliverer, and so they cried out, "Men and brethren, what shall we do?" They were now prepared for a change of mind or purpose, and to *think with* the apostles. Hence Peter in reply says to them, "Repent, (change or reform you,) and let each of you be immersed with a view to the name of Jesus Christ, in order to the forgiveness of your sins, and you will receive the gift of the Holy Spirit," Acts ii. 38. Then we read that "those who received his words were immersed," verse 41, showing that a change of mind had been effected on those who thus obeyed the command. These Jews now were no longer opposers of the claims of Jesus to the Messiahship, nor to the testimony of the apostles. They thought *with* the apostles—their thinkings now were in harmony with the divine mind. Only a short time before they had very different thoughts. They had participated in the murder of the Son of God, esteeming him (though ignorantly) an imposter. But scope having been afforded them for reformation, they now through the preaching of the word saw things in a very different light. The current of their thoughts were turned into another channel, and now they mingled and flowed together with the stream of Divine truth.

From this illustration and these references we may perceive, that all the repentance deemed necessary, by the apostles, prior to baptism, consists in this change of mind, or this thinking in harmony with the great truths of the gospel. And every one who is properly enlightened, and is a subject of this change of mind or purpose, will "bring forth fruits worthy of repentance." The scriptures do not authorize one who is properly taught to wait in order to manifest these fruits, before putting on the name of the Lord in baptism; but rather such are to be addressed in the language of Ananias to Saul. "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts xxii. 16. Saul did not now view Jesus as he did only a few days before. A change of mind had taken place. He was willing to be instructed by those whom he had authority from the Sanhedrim to arrest. He had given over his persecution, and was manifesting to others a different purpose. Only three days had elapsed, but he was to delay no longer—"arise, and be baptized." There had not been sufficient time to develop all the fruits worthy of reformation, but the disposition was evidently there; and so it also

ought to be in every one who believes the good news, prior to baptism. There is no authority, however, for waiting to be immersed, after one is properly enlightened, in order to see the fruits of reformation; as witness the three thousand on the day of Pentecost, and the Jailor and his household; but by a prompt and cheerful obedience to submit to the law of the faith, as the first visible act required by Jehovah of our repentance towards him, and of faith towards the Lord Jesus Christ.

Hoping these veils will satisfy the mind of the enquirer, in some small degree at least, we leave the matter for the present.

ERROR.

For the Gospel Banner.

Jehovah's Family in Heaven.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. iii. 14, 15.

Having treated in my former letter concerning Jehovah's great family in heaven, the elect-angels, official ministers of His power, whose origin was anterior to the foundation of this our habitable having been laid, and testified by the sacred writers, chosen and elected ones, conclusively demonstrates them to have been previously placed under a state of probation and trial, having a freedom of will to choose the good or the evil, consequently they must have chosen the good, and developed character worthy to be designated elect angels. For we find a portion of their contemporaries who sinned having chosen the evil; and for which Jehovah spared them not, but cast them into *Tartarus*, (Greek N. T.) *Gehenna*, hell. Corporeal they must have been, or why cast them into *Gehenna*? But of what Orb or Planet they originally belonged, is not revealed; unquestionably, they are not of the earth, born of Adam's race; and eventually cannot be sovereign here; but as Paul says, they are ministering spirits sent forth to minister for them who shall be heirs of salvation—Heb. ii. 14. They have never washed their robes in the blood of the Lamb; for verily he took not hold of angels but of the seed of Abraham he took hold. Wherefore in all things it behoves him to be made like unto his brethren, Heb. ii. 16, 17.

These angelic executors of the mandates of the Almighty Eternal One—our terrestrial system in all its relations has He subjected to their administration, until a far more glorious manifestation and higher order of sons in the divine economy be developed to supersede them; who are of the race of Adam, and at the head of whom is Him, the chiefest among ten thousand, and altogether lovely. Cant. v. 10, 16. In whom are hid

all the treasures of wisdom and knowledge; for in him dwelleth all the fullness of the Godhead bodily; Col. ii. 3, 9; and he is the image of the invisible God, and the first born of the whole creation, (of this higher order of sons,) and he is the head of the Ecclesia, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. Col. i. 15-18. Him, whom Jehovah hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time—Thou art my Son, this day have I begotten thee. And again; I will be to him a Father, and he shall be to me a Son; and when he bringeth again the first begotten into the world, he saith: and let all the angels of God worship him. Heb. i. 2-6. For a little while he was made inferior to angels. For it became him, for whom are all things; and by whom are all things, in bringing man sons unto glory, to make the captain of the salvation perfect, through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Ecclesia will I sing praise unto thee. Heb. ii. 7, 10-12. The Apostle, writing to the brethren in Ephesus, says, Jehovah hath put all things under his feet, and gave him to be the head over all things to the Ecclesia, which is his body, the fullness of him that filleth all in all. Eph. i. 22, 23. Those brethren of the blessed Jesus he is not ashamed to own as brethren, and mingle his voice with theirs, in sweet harmony and praise to his Father and their Father, to his God and their God.

Thus we see his great family on earth, every one of whom, having been begotten or regenerated, not from corruptible, but from incorruptible seed, through the living and enduring Word of God. Pet. i. 23. "Having willed it, he begat us by the Word of Truth, in order that we might be a first-fruit of his creatures." (*Diaglott.*) James i. 18.

"Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 16-14. "And as many as are led by the Spirit of God they are sons of God; for ye have not received the spirit of bondage again to fear, but ye

have received the spirit of adoption whereby we cry, Abba Father; the Spirit itself beareth witness with our spirit that we are the children of God, and if children, than heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 14-17.

Now let us read the testimony of the beloved Apostle. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore, this world knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 1, 2.

Paul in his letter to his brethren in Corinth, addressed them thus: "To the Ecclesia of God which is at Corinth, to them that are sanctified in the Anointed Jesus, called holy ones, with all that in every place call upon the name of Jesus the Anointed Lord, both theirs and ours; grace and favor unto you, and peace from God our Father, and our Lord Jesus Christ." 1 Cor. i. 1, 2. "And to the holy ones which are at Ephesus, and to the faithful in Christ Jesus, favor to you, and peace from God our Father and the Lord Jesus Anointed. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. i. 1-3. To the Colossians he writes, "to the holy ones and faithful brethren in Christ, which are at Colosse, grace unto you, and peace from God our Father and the Lord Jesus the Anointed." Col. i. 2. Also to Thessalonica he writes "Unto the Ecclesia of the Thessalonians in God our Father, and the Lord Jesus Christ, favor unto you and peace from God our Father and the Lord Jesus Anointed." The indefatigable Apostle, minister extraordinary, having his credentials from the eternal Jehovah, our Father, and from our Lord Jesus the Anointed Messiah, brings peace and good will to the holy ones, his brethren in all the Ecclesias of God, who are in our Father and in Jesus our Lord.

Thus Jehovah's holy family on earth, now in a state of probation, having every one of them believed the gospel of the Kingdom, and obeyed from the heart a form of doctrine which was delivered to them, and immersed into the name of the Father, and of the Son, and of the Holy Spirit, and in hope of eternal life, which God that cannot lie promised before the ages began,—sons and daughters of the living God, now all living by faith, and saying with Peter his inspired servant, "blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living

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, rather us, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. i. 3-5.

Thus we have a few scriptural truths of Jehovah's great family on earth, called by his name, living by faith, and waiting for the adoption (to wit) the redemption of our body. To be further considered.

J. McMILLAN.

Rochester, N. Y.

For the Gospel Banner.

"Love your Enemies!!!"

"Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you *love your enemies.*"

This requirement from headquarters, or the "Commander-in-chief," cannot be overlooked or set aside by any believer of the Gospel of the kingdom, without manifesting a disposition to walk after the rudiments of the world, and *not after Christ.* To be married to the traditions of another age, or to give honor to the flesh, by obeying the promptings thereof, is virtually to destroy for the party so doing, the mediatorship of Christ. "For they that are after the flesh do mind the things of (or please in themselves) the flesh, but they that are after the spirit (obey) the things of the spirit." The Son of God "became the author of eternal salvation unto all them (and them only) that *obey him.*"

"Now if any man have not the spirit of Christ, (heareth his sayings and *doeth them not*, is built upon the sand, and therefore) he is none of his."

This being understood, the duty of a believer to his neighbor and brethren, is perceived readily—to *love them "as thyself."* If men have a natural disposition to *hate rivals*, it must be subdued particularly toward their brethren, otherwise it becomes nauseating, for it gives the appearance of rottenness. Jesus said, "by this shall all men know that ye are my disciples, if ye love one another." This is absolutely essential among brethren, "to keep the unity of the spirit in the bonds of peace." Not to approve of wrong-doing, or wink at degrading practices, or self-conceited arrogance in others, but ready equally to "judge ourselves."

In teaching, exhortation or reproof, oral or written, believers ought to consider themselves under like circumstances, the subject of, or party addressed in their own communications, "*for as ye would that men should do to you do ye even so to them.*" To disregard the Lord's command upon this, or any

other point, and yet profess to be his followers, is worse than moonshine—it is to underrate contemptuously his authority to dictate the principle for our *civilization*, and guidance in the narrow way to his glorious kingdom.

If any believer lack wisdom, let him ask of God who giveth to all men liberally, not forgetting that he has given standard principles (which are no quackery) that may be consulted from his last will to his household, through the Testament of Jesus Christ. There are in the New Testament principles for the time being, that he will vindicate and none other. Dishonor them, if you prefer being *ill at ease*, upon your own responsibility. Could it be shown upon some principle that all other professors are counterfeit christians, it would not by any means improve the religion of the party so doing. Then, for the honor of God, in obeying him let us contend earnestly, and *lawfully too*, for “the faith once delivered to the saints.” Hear Paul’s reasoning;—“Though I speak with the tongues of men and of angels, and have not *love*, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and though I have all faith so that I could remove mountains, and have not love, I am nothing.”

“*All faith*,” “*knowledge*” to “*understand all mysteries*,” with ability to “*speak with the tongues of men and angels*,” amounts to “*nothing*,” is mere rant and noise, and nothing else, *if love is wanting*. Yea more.—

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind, love envieth not, love vaunteth not itself, is not puffed up.” The evidence that believers are christians, is then, according to Paul, that they are “*long suffering and kind*,” not envious, “*not vaunting themselves*,” and “*not puffed up*.”

“By their fruits ye shall know them.” “The fruit of the Spirit is love,” not to our neighbor only, but to our enemies also, that we may be “the children of the highest, for he is kind to the unthankful and to the evil.” Abundant civility among brethren would be the result, to *hear the Lord Jesus*, and obey fully the command to “love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you,” which are among “the good works which God hath before ordained that we should walk in them.” P. DEGEER.

Queensville, C. W., April, 1864.

Signs of the Times.

The Editor of *The Last Vials*, published in England, says:—

“The public press foresees nothing until it has happened, and yet it sets up to be the leader of the blind, and the illuminator of the age. The preparations of Russia against Turkey have, at last, forced themselves upon the notice even of the public press. Till now, with incredible blindness, the public journals have invariably maintained that Russia was preparing for a war with the Western Powers. They have discovered at length that her chief preparations have been in the South, where no attack on the part of the Western Powers could have been apprehended. They have discovered that she has a design upon Turkey—a design of aggression, not of defence; as the *Vials* suggested some months ago, specially and equally so, before the Crimean war. The Turkish government has sent in a formal protest, complaining that Russian armies are assembling on the frontiers of Bessarabia, and in the Caucasus, whilst Russian fleets are gathering on the Black Sea. In fact, Turkey is enclosed by Russian forces all along her northern, north-eastern and north-western frontier—closed in by a semicircle of hostile troops, and threatened with invasion at the earliest opportunity. We may expect soon to hear that the Eastern question has been revived more decidedly than ever, and in a much more formidable shape.

That France is preparing for war is admitted on every side. But it is not suspected that an alliance between France and Russia on the Eastern question is to be the result of all these preparations. In spite of all our truly christian endeavors to get up a war between France and Russia, we believe that those two powers will unite against all Europe, and especially against ourselves. Their interests in the East are too nearly allied to admit of any final result except a political alliance. Each wishes for a part of the Turkish Empire, and each knows that each would be powerless without the other. An alliance between France and Russia against Turkey seems, therefore, absolutely certain, and that alliance will be equally against all the allies of Turkey, far and near. Italy will join with all her forces, and will repay us as we deserve, for our generous sympathy—the sympathy of empty words and selfish deeds. We have lost the sympathy of Italy for ever by our selfish indifference, and thrown her into the arms of France as an ally in every work of good or evil.

When Russia, France, and Italy have combined against the East, then we shall see the opening of a new epoch of the world.

☞ “A soft answer turneth away wrath; but grievous words stir up anger.”

The Mahometan Empire broken up at last—the Holy Land set free—the gates of Jerusalem thrown back that the chosen people may enter in. We shall see the results of the Crimean war, and of our most iniquitous policy. We shall see that we have protected the infidel empire of Turkey only that its ruin should recoil upon ourselves. We have supported the Mahometan empire, as it were, upon our shoulders just to the very instant when France is ready with her iron fleet—when France is ready to encounter us at sea with every prospect of success. And just at that moment down falls the Mahometan empire, and we, should we attempt to prop it up, shall be exposed to an immediate attack from a fully-prepared enemy! There never yet was a time when an Eastern war would have been one-half so perilous to England as it would be now, because the French iron fleet is now fully completed. Yet it is just at this time that an Eastern war will be forced upon us by the Turkish question, and we shall be compelled to send our forces abroad when we need them most at home. Such is the genuine result of the Crimean war—that war has only put off the evil day to make it doubly evil when once it has begun. This is a memorable comment upon the text—'Thine own wickedness shall reprove thee'—yet no man guards it!

It is to be observed that, within the last few days, even the *Morning Post*, the Prime Minister's own paper, has given a long leading article on the subject of the immense preparations which are now being made by Russia. It describes these preparations as on the largest scale, and concludes by this significant remark—'Russia knows perfectly that no aggression will be made upon herself. She must, therefore, be preparing for an aggression on her own part, against some foreign power.' Such an admission in a ministerial paper is as decisive as it is unusual, and may be looked upon as a positive evidence of some great Russian scheme not yet fully matured. But, as the scene of preparation is chiefly in the south of Russia, and on the borders of Turkey, we must conclude with certainty that nothing is intended but the invasion of Turkey—both in Europe and on the side of the Caucasus; an invasion on a vast scale, aiming both at the possession of Constantinople and of Asiatic Turkey. Into this scheme we believe that France will enter sooner or later, and probably at once. By proposing a Congress the Emperor Napoleon has most artfully exhibited himself as the friend of peace, and the enemy of all violent measures. The Congress having failed, he has gained his point most thoroughly; for by proposing a Congress he has represented himself as a lover of peace, and the Congress being set

aside by other powers, he is justified in resorting to violent measures. This is what he intended when he proposed a Congress, which he knew well to be impossible. He will now join with Russia, and plead, in justification, that he was willing to have arranged everything peaceably; but that the powers of Europe, by refusing a Congress, had driven him into war. To suppose that he was serious in the suggestion of a Congress, is to show little knowledge of his character. But it will be very convenient for him to say hereafter—'See what mischief you have done by objecting to my proposition; you may thank yourselves for all the confusion and embarrassment in which you are involved.' For his own part, we believe that he will now join with Russia in the East, and the revolution in the West. We also believe that in refusing to accept the Congress, our Government has been playing the Emperor's game, and giving him the advantage at which he aimed, and which he expected.

For the Gospel Banner.

To J. M. Stephenson.

In answer to your queries; 1st, Did the zeal of the thousands of the Jews, (who according to inspiration were *believers*,) for the law, invalidate their baptism? Ans. No.

2nd, Did Paul in shaving his head and *keeping the law* of Moses, with four other Jewish believers, *invalidate his Gospel baptism*? Ans. No; because Paul did not shave his head, and make a vow that, his *Gospel baptism was invalid*, and preach another *gospel*, and submit to another baptism, or to any part of the law of Moses, not included in the new institution, to effect his salvation; which I stand ready to *prove*, from *your confession*, and the word of the Lord, that *you*, H. V. Reed, and D. P. Hall did; dare you, in a *candid*, and *scriptural* manner meet the question?

Paul's doctrine stands *thus*; "Christ is become of *no effect unto you*, whosoever of you are *justified by the law*; you are *fallen from grace*." Gal. v. 4.

3rd, Can one man be *baptized scripturally* more than *once*? Ans. Most emphatically, *No*. Yours, for one *apostolic* baptism, not *two*.

L. H. CHASE.

Adrian, April 25th, 1864.

To J. M. Stephenson.

In answer to my first query, I understand you to say, that, you did *not believe* the *Gospel scripturally*, or *consistently*!!!

Query. How then could your first baptism be a *gospel baptism*, with an *unscriptural*, and *inconsistent* FAITH? Yours, in christian love.

L. H. CHASE.

Adrian, Mich., April 25th, 1864.

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 1, 1864.

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Signs of the Crisis.

[The following article is extracted from a new monthly periodical, published at London, Eng. We give it to show that others are awake to the importance of the times in which we live. The writer is of the Established Church.—JOHN DAWSON HULL, B. A.; Vicar of Wichambrook, Suffolk.—EDITOR.]

"The Lord is at hand." If this could be said considerably more than eighteen centuries since, how much more now! Let us with devout minds consider—I. What the Lord will come to do; II. The signs of His coming; and III. Our duties in the prospect of that event.

I. What the Lord is coming to do. *First*, then, He will come to destroy those destroyers of the earth—all false religions, and especially that of the apostate church of Rome. That iniquitous system has been undergoing a gradual weakening ever since the glorious Reformation, three hundred years since, and will receive its death-blow from the Lord himself at His appearing, "When," says the learned and pious Dr. Doddridge, "truth shall beam in upon men's minds with all its energy, and its most formidable enemies shall fall before it."

Secondly.—He will come to overthrow all barriers to the extension of His kingdom, and establish His own rightful rule over the habitable earth. For so it is written, "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, and it shall be no more until He come, whose right it is, and I will give it to Him." And so it is declared in the Psalms—"The Lord at thy right hand shall strike through kings in the day of His wrath; He shall judge among the heathen; He shall fill the places with dead bodies; He shall wound the heads over many countries." "Be wise now, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest He be angry, and ye perish; if His wrath be kindled but a little."

Thirdly.—He will come to save and bless His faithful people. "And it shall be said in that day, 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." "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."

II. The signs of His coming. Here we would speak with caution, and keep as close as possible to the word of prophecy. There certainly seems, in the occurrences of these times, a very remarkable preparation for some extraordinary crisis on the earth. This is signified in the decay of the Turkish empire, and, with it, the religion of the false prophet, Mahomet; apparently predicted in the Revelation by the drying up of the Euphrates, from the banks of which river the Turks originally proceeded. There seems to be, among that fanatical people, a wonderful diminution of bigotry and prejudice against the religion of Christ; while, at the same time, their own system is being gradually undermined by the circulation of the Scriptures. The same may be said of Hindooism, which, from all accounts, is rapidly approaching its downfall; though evil of every kind dies hard.

Another notable and cheering phenomenon of the age is the wide-spread awakening that has been going on among the Jews, and their more favorable feelings towards christianity, accompanied by a more just appreciation of real christians. As long as they were bitterly persecuted by those who called themselves christians, and were not, as the members of the Greek and Italian churches—who have much to answer for on this account—it was not in the nature of things that they should regard christianity with any other feelings than those of the most intense abhorrence. They naturally and rightly judged

of the tree by its fruits; of the religion, by the practice it led to; but their eyes are at length opened to discern between the genuine and the spurious; and, in proportion as this becomes the case, prejudice gives place to wholly opposite impressions.

And then, how striking is the change in the conduct of Protestant nations, like our own, towards them!—granting to those who for long and dreary ages, were a banned race barely tolerated, the most distinguished honors of the state. And well may it prove for those who thus befriend God's ancient and still beloved people, of whom it is written, "Blessed is he who blesseth thee: and cursed is he who curseth thee." Yea, and in whom is wrapped up the future welfare of the human family at large. But this remarkable revolution of sentiment toward Israel is surely a notable sign of the times, showing that "the time to favor Zion has come;" and if so, that *He* is at hand, who is to build up Jerusalem, and to gather together the outcasts of Judah, when He shall appear in His glory. The Jewish fig-tree is germinating, a sign that the summer is nigh.

Another happy prognostic of the Lord being at hand is the all but universal promulgation of the gospel; for, when "the gospel was once preached to all nations," when they should have the offer of mercy made them, "then should the end come." Now it is the fact, that there is scarcely a region, however remote, that, either by the preaching of the word, or its dissemination in the various languages of the nations, or by scriptural books and tracts, has not heard * the evangelical message; so that, in this unexampled circumstance, we have the fulfilment of that noble image in the Revelation, of the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; a notification, be it observed, of the near downfall of Papal Babylon; since immediately after, in the same passage, we read of another angel saying, "Babylon is fallen, is fallen." Romanism and Mahometanism had their rise about the same period, and will probably experience a contemporaneous extinction.

The signs of the times are thus, in several respects, full of hope and encouragement. Never was there so extensive a circulation of the sacred volume; never so much done for bettering the temporal and spiritual condition of the species: never so much expenditure of benevolence and self-denying christian effort; never was civil and religious liberty so

* Only evangelical in the popular theological sense; which we do not esteem consistent with the word. "Darkness shall cover the earth, and gross darkness the people," Isa. lx. 2.—the state of the nations at the Lord's advent.—Ed. G. B.

well appreciated and so widely realized; never so general an offering up of earnest prayer, or perhaps so powerful a revival of vital piety: so that, looking at things from one point of view exclusively, there is certainly not a little to produce satisfaction, and call forth thanksgiving to God. But when we contemplate the condition of the world, ay, and of the church, generally, the view is still dreary and depressing.

When our Lord was picturing the state of things that should precede His coming, He declared, among other intimations of its nearness, that, "Because iniquity should abound, the love of many should wax cold." And how abounding are iniquity and immorality, now! It may be replied, that this is no new feature of society, but has always characterized it, and ever will, to the end; at least till the arrival of the millennium. But the depravity of the present age carries with it this peculiar and distinctive character, that it is practised in the face of so much instruction, and in disregard of so many warnings and earnest calls to repentance. It has thus the stamp of especial hardness and determination.

Iniquity, in one shape or another, infects all situations in life. Education, position, and wealth have proved no security against the commission of acts of villany the most disgraceful.

Then how prevalent is *crime!* Murder stalks through the land in a manner that is absolutely alarming. Human blood is shed with a reckless barbarity that could scarcely be exceeded by savages.

All this may, in a large measure be attributable to the neglect and profanation of the Sabbath. It is a most deplorable circumstance, that, in this nominally christian land, a large majority of the population never enter any place of worship. In London, this has been ascertained to be the case with ninety-nine out of every hundred! Thus, the bulk of the nation is found to be as destitute of any real religion as downright heathens.

Another characteristic of the times, continually obtruded on the attention, and also predicted by our Lord as denoting His being at hand, is the boldness of *error*. Heedless of all exposures, it keeps marching on, determined to succeed by cool effrontery and obstinate perseverance. This is particularly noticeable in that unchangeable enemy of all righteousness, Popery. Relying for eventual triumph on the folly and depravity of human nature, in which, indeed, consists its main strength, it continues to multiply its schools, chapels, convents, and cathedrals, with the avowed object of ultimately making this free, because Protestant, country its own again. Worst of all, a Popery thinly veiled has obtained a very serious development in the Es-

established Church. It is the observation of an archbishop, in reference to Tractarianism, that the foundations of our Protestant church are undermined by men who dwell within her walls; and that neither Laud nor the nonjurors carried out so many principles of the church of Rome as are now carried out within the church of England.

Again, we must notice the *infidel* spirit generally admitted to be prevalent; a spirit that always springs up in the footsteps of popery, and, indeed, is generated by it. It assumes various forms; but perhaps, the most dangerous, because the most insidious and deceptive, is that new system which strikes at the root of christianity in the inspiration of the Scriptures, and under which the great truths of the gospel, especially the vicarious atonement of Christ, and the work of the Holy Spirit in the soul are rejected. The scriptural terms, indeed, are retained, but used with such meanings as involve a positive disbelief in Revelation. Here error displays its protean character, accommodating itself to the ever-fluctuating tendencies of the public mind. The pendulum of false doctrine which, some 20 years since, swung to the very verge of popish superstition, has recoiled to the opposite extreme; the one system believing too much, the other too little. In the latter crops out the pride of human intellect in exalting and opposing itself against the wisdom of God, as contained in His holy word.

In the foregoing remarks the writer has had in view our own country only, but if we extend our contemplations to foreign lands, how bleak and saddened is the moral scenery! Who is not familiar with the corruption of religion on the European continent, shading down from gross superstition to German rationalism—a vast Serbonian bog, in which the pure religion of the New Testament is nearly engulfed. With regard to France, we are informed that “there are signs of a gathering storm resembling those which preceded the first Revolution, and those which portended the destruction of the monarchy in the time of Louis Philippe. There is a want of faith, honesty, and morality among men in high places, and the humiliating consciousness of the nation that the want exists.” “The true question of the time,” says a popular French writer, M. De Lacey, “which only yet bursts forth in distant thunder-claps, but which in a short time will become the living question, is the religious one, *Is christianity to be or not to be?*” Why does this question agitate France? Other writers give the reasons. A review, speaking of the French drama, says, “It reveals a destroying uncertainty of principle. It seems as though some main-spring were

broken in the soul, as if the heart of society did not beat as formerly. The monstrously wicked characters brought upon the stage, though they repel, excite no surprise. We seem, in truth, to have been going down for the last few years, even into a literary Gehenna. Religion should be the main-spring of society, and the clergy the example of the people. But how is it in France, even among those engaged in unmixed education? Let the following statistics answer:—From January, 1861, to January, 1863, among lay schoolmasters, 19 condemnations for crimes, and 80 for misdemeanors, among 34,773 lay schools. In the same period there were among clerical teachers, 23 for crimes and 22 for misdemeanors, in 3,531 schools. An explosion in France shakes the continent.”

Truly, on a strange world does the great Observer of men look down—a whole race, with a few exceptions, revolted from Him to the destroyer. In one direction He beholds populous nations engaged in decimating wars, or crushed by the iron heel of a cruel despot, as though the common calamities of life were not enough. In others He surveys millions wholly given over to idolatry, steeped in vice and bloodshed, debased and tormented by the most cruel customs. Instance the thousands annually slain in sacrifice by that monster, the king of Dahomey. Then He beholds others, and they professing themselves followers of Him who name is “love,” violently carrying away from home and country their own fellow-creatures, like so many cattle, in the atrocious slave trade. But why pursue the revolting subject? Does it not seem, altogether, that the author of evil is more than even ordinarily energetic in his calling, knowing that he has but a brief time? Assuredly, things are rapidly coming to such an extremity as will loudly call for the intervention of Deity to set them right, and relieve the intense sufferings of humanity.

Several other tokens of the Lord being at hand might be mentioned; the general aspect of the world, physical as well as political, making good our Lord's predictions, “And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.” Unquestionably, we might challenge any one to specify a time when there was a *concurrence* of so many remarkable circumstances as signalize the present. Accordingly, we shall only add—a general impression, among all thinking persons at least, corresponding to what was experienced at our Lord's *first* advent—that some momentous crisis is at hand. Opinions

of the tree by its fruits; of the religion, by the practice it led to; but their eyes are at length opened to discern between the genuine and the spurious; and, in proportion as this becomes the case, prejudice gives place to wholly opposite impressions.

And then, how striking is the change in the conduct of Protestant nations, like our own, towards them!—granting to those who, for long and dreary ages, were a banned race barely tolerated, the most distinguished honors of the state. And well may it prove for those who thus befriend God's ancient and still beloved people, of whom it is written, "Blessed is he who blesseth thee: and cursed is he who curseth thee." Yea, and in whom is wrapped up the future welfare of the human family at large. But this remarkable revolution of sentiment toward Israel is surely a notable sign of the times, showing that "the time to favor Zion has come;" and if so, that *He* is at hand, who is to build up Jerusalem, and to gather together the outcasts of Judah, when *He* shall appear in His glory. The Jewish fig-tree is germinating, a sigh that the summer is nigh.

Another happy prognostic of the Lord being at hand is the all but universal promulgation of the gospel; for, when "the gospel has once preached to all nations," when they should have the offer of mercy made them, then should the end come." Now it is the fact, that there is scarcely a region, however remote, that, either by the preaching of the word, or its dissemination in the various languages of the nations, or by scriptural books and tracts, has not heard * the evangelical message; so that, in this unexampled circumstance, we have the fulfilment of that noble image in the Revelation, of the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; a notification, be it observed, of the near downfall of Papal Babylon; since immediately after, in the same passage, we read of another angel saying, "Babylon is fallen, is fallen." Romanism and Mahometanism had their rise about the same period, and will probably experience a contemporaneous extinction.

The signs of the times are thus, in several respects, full of hope and encouragement. Never was there so extensive a circulation of the sacred volume; never so much done for bettering the temporal and spiritual condition of the species: never so much expenditure of benevolence and self-denying christian effort; never was civil and religious liberty so

* Only evangelical in the popular theological sense; which we do not esteem consistent with the word. "Darkness shall cover the earth, and gross darkness the people," Isa. ix. 2—the state of the nations at the Lord's advent.—Ed. G. B.

well appreciated and so widely realized; never so general an offering up of earnest prayer, or perhaps so powerful a revival of vital piety: so that, looking at things from one point of view exclusively, there is certainly not a little to produce satisfaction, and call forth thanksgiving to God. But when we contemplate the condition of the world, ay, and of the church, generally, the view is still dreary and depressing.

When our Lord was picturing the state of things that should precede His coming, He declared, among other intimations of its nearness, that, "Because iniquity should abound, the love of many should wax cold." And how abounding are iniquity and immorality, now! It may be replied, that this is no new feature of society, but has always characterized it, and ever will, to the end; at least till the arrival of the millennium. But the depravity of the present age carries with it this peculiar and distinctive character, that it is practised in the face of so much instruction, and in disregard of so many warnings and earnest calls to repentance. It has thus the stamp of especial hardness and determination.

Iniquity, in one shape or another, infects all situations in life. Education, position, and wealth have proved no security against the commission of acts of villany the most disgraceful.

Then how prevalent is *crime!* Murder stalks through the land in a manner that is absolutely alarming. Human blood is shed with a reckless barbarity that could scarcely be exceeded by savages.

All this may, in a large measure be attributable to the neglect and profanation of the Sabbath. It is a most deplorable circumstance, that, in this nominally christian land, a large majority of the population never enter any place of worship. In London, this has been ascertained to be the case with ninety-nine out of every hundred! Thus, the bulk of the nation is found to be as destitute of any real religion as downright heathens.

Another characteristic of the times, continually obtruded on the attention, and also predicted by our Lord as denoting His being at hand, is the boldness of *error*. Heedless of all exposures, it keeps marching on, determined to succeed by cool effrontery and obstinate perseverance. This is particularly noticeable in that unchangeable enemy of all righteousness, Popery. Relying for eventual triumph on the folly and depravity of human nature, in which, indeed, consists its main strength, it continues to multiply its schools, chapels, convents, and cathedrals, with the avowed object of ultimately making this free, because Protestant, country its own again. Worst of all, a Popery thinly veiled has obtained a very serious development in the Es-

established Church. It is the observation of an archbishop, in reference to Tractarianism, that the foundations of our Protestant church are undermined by men who dwell within her walls; and that neither Laud nor the nonjurors carried out so many principles of the church of Rome as are now carried out within the church of England.

Again, we must notice the *infidel* spirit generally admitted to be prevalent; a spirit that always springs up in the footsteps of popery, and, indeed, is generated by it. It assumes various forms; but perhaps, the most dangerous, because the most insidious and deceptive, is that new system which strikes at the root of christianity in the inspiration of the Scriptures, and under which the great truths of the gospel, especially the vicarious atonement of Christ, and the work of the Holy Spirit in the soul are rejected. The scriptural terms, indeed, are retained, but used with such meanings as involve a positive disbelief in Revelation. Here error displays its protean character, accommodating itself to the ever-fluctuating tendencies of the public mind. The pendulum of false doctrine which, some 20 years since, swung to the very verge of popish superstition, has recoiled to the opposite extreme; the one system believing too much, the other too little. In the latter crops out the pride of human intellect in exalting and opposing itself against the wisdom of God, as contained in His holy word.

In the foregoing remarks the writer has had in view our own country only, but if we extend our contemplations to foreign lands, how bleak and saddened is the moral scenery! Who is not familiar with the corruption of religion on the European continent, shading down from gross superstition to German rationalism—a vast Serbonian bog, in which the pure religion of the New Testament is nearly engulfed. With regard to France, we are informed that "there are signs of a gathering storm resembling those which preceded the first Revolution, and those which portended the destruction of the monarchy in the time of Louis Philippe. There is a want of faith, honesty, and morality among men in high places, and the humiliating consciousness of the nation that the want exists." "The true question of the time," says a popular French writer, M. De Lacey, "which only yet bursts forth in distant thunder-claps, but which in a short time will become the living question, is the religious one, *Is christianity to be or not to be?*" Why does this question agitate France? Other writers give the reasons. A review, speaking of the French drama, says, "It reveals a destroying uncertainty of principle. It seems as though some main-spring were

broken in the soul, as if the heart of society did not beat as formerly. The monstrosly wicked characters brought upon the stage, though they repel, excite no surprise. We seem, in truth, to have been going down for the last few years, even into a literary Gehenna. Religion should be the main-spring of society, and the clergy the example of the people. But how is it in France, even among those engaged in unmixed education? Let the following statistics answer:—From January, 1861, to January, 1863, among lay schoolmasters, 19 condemnations for crimes, and 80 for misdemeanors, among 34,773 lay schools. In the same period there were among clerical teachers, 23 for crimes and 22 for misdemeanors, in 3,531 schools. An explosion in France shakes the continent."

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may differ as to the precise nature of that crisis; but all seem to agree in believing that we have reached "the beginning of the end."

TO BE CONTINUED.

The Antichrist.

WILL IT BE LOUIS NAPOLEON?

That there is to be some great, blaspheming, despotic military power, which is to exercise a most cruel tyranny over the whole world, and which is to lead forth the combined armies of nations to a scene of unprecedented disaster in connection with the re-appearance of Christ, it is plainly taught in the prophecies of Daniel, Paul, and John. It is this power which is styled by eminence "the Antichrist, that denieth the Father and the Son." It is also the growing belief of many expositors, that this power is the Napoleonic headship of the great Roman dominion, especially as that headship has been revived in the present Emperor of the French, Napoleon III. The general grounds upon which this belief is entertained may be stated somewhat as follows:—

1. Napoleon III answers to the description which makes this great blaspheming power the septimo-eighth head of the seven-headed and ten-horned beast of the great Roman dominion. The seven heads of this beast were not only "seven mountains," upon which the centre of Roman dominion was seated, but also "seven kings," or regencies. These seven regencies are the seven distinct forms under which the Roman power was embodied and administered. These were Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors. Of these, five had fallen when John wrote; one was, and one was not yet come. That which then was, was the Roman Imperial, which in one way or another, as history shows, continued down to Francis II, of Austria, in A. D. 1806, when the power of Europe was seized by Napoleon Bonaparte, and the old imperial succession was destroyed. In Napoleon, then, a new and distinct head was set up, whilst there was yet such an assumption by him of the old iron crown, and such an acknowledgment of his authority by the Pope of Rome in his coronation, that it was still to be regarded as the same old Roman dominion which had simply passed to another form or head. He was, therefore, that seventh head which was to come. And when he is come, said the angel, "he must continue a short space." The period of Napoleon's imperial rule was eleven years, when he was overthrown, and his empire destroyed forever, as it appeared. But it was not effectually destroyed. He is described in the vision as the beast that was, and is not, and yet is. Though as it were, wounded to death, and his deadly

wound was healed. The Napoleonic headship ceased with the fall of Napoleon I, but it was soon marvellously revived in his nephew, and now is seen in the present Napoleon III. He is of the seven by his relation to the Napoleon family, and by his assumption of the same dynasty and principles represented by Napoleon I; but the manner of his coming into power, and various peculiarities in the constitution of his dominion, present features of distinctness from his uncle's headship, showing that he is in some sense also a headship of his own kind. He is, consequently, the seventh, and yet in some sense the eighth; so answering to the description of a septimo-eighth head or embodiment of the great Roman dominion which was to be the Antichrist.

2. Napoleon III. corresponds also with the prophetic portrait of the Antichrist in his prowess, bold ambition, and growing military power. In Rev. xiii. 3, 4, as the beast's wounded head is healed, he appears as the wonder and astonishment of the world; which has been very remarkably verified in the surprise and amazement which the career of Louis Napoleon has excited since 1852. And with seven hundred and fifty thousand trained troops, furnished with the best arms in the world, with a fleet of iron-clad war-steamer, inferior perhaps to none now afloat, and with his deep and unscrutable policy and boundless aspirations, it may very well be said of him, at this moment, "who is like unto the beast? who is able to make war with him?" Nor is it difficult to anticipate, from the present condition of the world, and his position in it, that it would not take any great length of time to fulfil the words of the prophet, in which it is said that power was given him over all kindreds, and tongues, and nations;" (Rev. xiii. 7.) His rapid ascension to power and dominion has startled the world, and his influence and authority are augmenting still in all quarters of the globe. He is at this moment the most daring, the most ambitious, the most powerful, and the most dangerous man on earth. The Crimean War put him at the head of European affairs. His interference in the war of Austria and Sardinia shows with what a controlling hand he is competent to dispose of the disputes of nations. His annexation of Savoy and Nice to France is another illustration of his growing pre-eminence and independence of the old combinations of Europe. The recent war with China, and the French occupation of Syria, have planted his power in Asia. The north of Africa is his. Mexico has fallen into his hands. The defeat of his uncle at Waterloo he regards as his solemn destiny to avenge. He is now virtually the ruler of Rome. The prospect is that he will presently

have the Jews completely enlisted in his favor. Jerusalem is at this moment stirring throughout its desolations under the influences of his power. Palestine seems as if preparing to open her gates to him. Greece in the late revolution—seemed to be ready to except a member of his family as her king, and can hardly receive a ruler whom he does not approve. His monetary resources are greater than those of any power on earth. His desire to interfere in the terrific schism which has occurred in the United States needs only to wait the opportunity, perhaps, to put the tottering republic under his control. All of which would seem to foreshadow, as clearly as may be, the fulfillment to him of what is written in Rev. xiii. 7; xvii. 13, 17; and Dan. xi. 36-39.

3. His name also has peculiarities which appear to fall in very remarkably with the predictions that apply to the last great scourge of the world. It is argued by some, that the king spoken of in Rev. ix. 11 is also in some sense this wilful king of the last days. And it is there said that his name in the Hebrew tongue is Abaddon, but in the Greek tongue *Apollyon*, which comes nearer to Napoleon than many of the New Testament versions of the ancient Scripture names. In Rev. xiii. 18, it is written, "here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six." And in Rev. xiii. 17; and xv. 2, this number is further described as "the number of his name;" which is usually taken to mean the number in numerical value of the letters which compose his name. And giving the name Louis in its Latin form, *Ludovicus* we have as the total numerical value of the letters, 666. So, too, by putting the name Napoleon in its Greek form, as if inscribed on a monument, the total numerical value of the letters is, again, 666.

It is true that this number can be found in other names, and in some which apply to this beast in some of his earlier forms, but it is very remarkable that it should be found in both names of the present French Emperor, in whom if these prophecies do apply to him, is to be concentrated every form and attribute of all the Antichrists which have been before him.

4. The connection of the Antichrist with the apostate church power, first supporting it, using it, and then spoiling it, also seems to point to him as the man. When yet President in France, in 1849, he sent French troops to support the Pope in Rome, and has not withdrawn them to this day. Yet of late he has been allowing all sorts of damage to befall the papacy, is at present in disagreement with the church authorities, and in var-

ious ways is giving symptoms which look greatly like preparation for that part of prophecy which says that the beast, with his ten subordinate kings, shall hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire. He has also permitted or caused a pamphlet to be issued, in which it is proposed that he himself should become a sort of Pope, and unite the political and religious sovereignties in his own person,—a thing not unlikely to be consummated at no distant day: which would fully invest him with the very attributes which underlie the predictions of Paul, in 2 Thess. ii. 8-12.

5. The peculiarities of his character, his impenetrable countenance, his taciturn disposition, his protestations and general policy, and his deep cunning and sagacity, also seem to answer very completely to the predictions made concerning the Antichrist. In Daniel vii. we find a vision of a little horn, which waxed exceeding great,—the Mohammedan power, perhaps, but ultimately the Antichrist,—who, (in verses 23-25) is described as a king of fierce (shameless, imperturbable, unawed, impenetrable) countenance and understanding dark sentences,—one who shall destroy wonderfully, and shall prosper a practice, and shall destroy the mighty and the holy people,—who through his policy also shall cause craft to prosper in his hand, and magnify himself in his heart, and by peace shall destroy many, and shall also stand up against the prince of princes. He is described as the king who shall do according to his will, and shall exalt himself, and magnify himself above every god. Nor can it fail to strike the reader how well this language applies to a man of whom a personal friend of his, who laboriously attempted an analysis of his character, has said, "Frigidly affable, and repulsively polite, he avoided either offence or familiarity, but seemed instinctively to coil up his nature from observation. In phrase and demeanor all that became his birth, still the man was perfectly inaccessible. There was much of peculiarity, much of contrast, abstract yet vigilant, inquisitive in everything, but studiously incommunicative, diligent in acquiring all men's knowledge, retentive of his own, cold and impassive, but full of latent energy; cautious in decision, but, having decided, prompt, rapid, and impetuous. Almost intuitive in grasping opportunity or detecting weakness; improved by study, steeled by adversity, disciplined for every vicissitude of fortune, he has inestimable qualifications for his own position. . . . Marvellous as his character appears at present, it is, in my judgment, as yet very partially developed. The reserve, however, in which he habitually shrouds himself, may not now

be violated. Few can see in this taciturn recluse, the talents, attainments, and accomplishments which he doubtless possesses."—*Phillips on Napoleon III.* Madden, also, confirms this well drawn portrait, where he says, that "this man-mystery, the depths of whose duplicity no Œdipus has yet sounded, is a problem even to those who surround him. I watched his pale corpse-like, imperturbable features, not many months since, for a period of three hours. I saw eighty thousand men in arms pass before him, and I never observed a change in his countenance or an expression in his look, which would enable the bystander to say whether he was pleased or otherwise at the stirring scene that was passing before him, on the very spot where Louis XVI, was put to death. He did not speak to those around him, except at very long intervals, and then with an air of nonchalance, of ennui, and eternal occupation with self." "Dark, mysterious, impenetrable, inscrutable in his designs," says the author of *Armageddon*, concealing every passion of his heart within the innermost depths of his soul; of great personal courage and inflexible will, conjoined with cool deliberation and consummate prudence; entirely devoid, apparently, of any real religion or moral principle; impelled, aided, protected, as he announces himself to be by his uncle's shade; with the subtlety of that more subtle than any beast of the field, he has hitherto defeated all his opponents, and reached by craft a pinnacle which his uncle could only attain by the sword. Striking not until his quarry be certain, or (as the author of the *Last Vials* well expresses it) never uncoiling himself to seize his prey until sure of his victim; daily increasing in power and influence over the nations, and bringing the eyes of an astonished world to contrast with wonder his past and present career; all in relation to him seems to be after a superhuman working that none can fathom.

6. His rise from obscurity, the contempt in which all men once held him, the manner of his ascent to the throne and his great dominion as well as his remarkable control of the precious metals, are also of a character verging toward the fulfilment of the predictions concerning the Antichrist. He was described in *Daniel xi. 21*, as a vile person, (one despised,) to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries * * * But, it was further said, "he shall have power over the treasures of gold and silver." And before Napoleon III. obtain the Emperorship there was hardly a man in the world upon whom more contemptuous epithets and opinions were passed than upon him. He was supposed to be without under-

standing, an idiotic dreamer, as short of brains as he was of friends and means. But from that obscurity and contempt he has risen to imperial power; and the kingdom which no one would have been willing to confer upon him, he yet managed, in the name of liberty and democracy, and with daring adventures, in the name of peace and the people, to obtain and hold. And it is a marvelous fact, that he has not only succeeded in securing all the money needed for the extraordinary cost of carrying on his government, and immense improvements, but in the years 1855, '56 and '57 coined more gold than both England and the United States together.

7. It would also seem to be impossible for another power, such as the Antichrist is to be, to arise and mature itself in the unexpired time which chronological prophecies place between the present and the great consummation. A dozen different lines of calculation seem to converge and run out within the limits of the next ten years; each of which is supposed to extend to the epoch of the consummation. Seven years, or three and a half years at least, is the period in which The Antichrist, as such, is to continue; which would leave only some half a dozen years from the incoming, establishment, and maturation of the predicted power, of which the earth as yet has no signs apart from Napoleon III.

Without undertaking therefore to decide positively that Louis Napoleon is the personal Antichrist of The Last Days, we have no hesitation in saying that we are strongly inclined to believe that he is the man who is to figure in this remarkable capacity. Events will very soon show whether this belief is founded in truth or not. And one of the first tests will be the formation of a league or covenant between Napoleon III. and many of the Jews, in which they will accept him as their protector in returning to Palestine, and in the restoration of their temple services. When this covenant is once made, it will then be but seven years to the descent of Christ in the clouds of heaven, and the great consummation. (See *Dan. ix. 27, xi. 23.*) "Blessed is he that watcheth!"—*Prophetic Times.*

For the Gospel Banner.

Correspondence.

From Bro. Stephenson—an explanation of his position, and a noble example for others.

BRO. WILSON:—So much has been written of late in reference to the position occupied by Seventh-day Sabbath keepers—that I would ask the columns of the *Banner* to explain my position while a Sabbatarian vs. my

present position. In common with all the orthodox churches, I believed that there were two distinct laws in the old dispensation—one moral and the other ceremonial. That the latter being typical, terminated when it reached its antitype; but the former being moral was incorporated into the christian constitution. I also observed the *first day* of the week, as I supposed, according to the *spirit* of the fourth commandment. But when shown that the fourth commandment required the observance of the seventh day; and that there was no divine authority for the observance of the first day, I commenced keeping the seventh day. Believing as I then did that the ten commandments were God's moral law, and that by transgressing the fourth commandment I transgressed that law, *sin* being the transgression of the law; and that while thus transgressing the law, a baptism for the remission of such transgression would not be valid, I was baptized for the remission of the specific sin of violating the *fourth* commandment. But when convinced that this commandment was not binding upon christians, that it was not a part of the christian system, I then repudiated my second baptism as a work of supererogation, and fell back upon my former baptism as being valid—just as good, as though this superfluous appendage had not been super-added. Then I remained upon what I supposed was an invulnerable platform, until others who had believed just what I had believed when first baptized became dissatisfied, and were immersed again. From that time doubts in reference to the validity of my first baptism have *more* or less troubled me. Not that anything which has been said or written, or which I can possibly conceive as being involved either *directly* or *indirectly* with my Sabbatarian faith or baptism, would shake in the least my faith in a gospel baptism. But the *vagueness* of my faith when baptized first, or my *recollection of it now*, is the *only* reason why I was immersed by bro. Lister, in connection with my beloved companion, on yesterday, in Lake Michigan.

I would have a *clear, definite, and unquestionable title*, while such a title can be obtained to the kingdom of God. If there was the *remotest possibility of the smallest defect* in my title, it was a wise precaution to obtain *one* in reference to whose *validity* I have not the shadow of a doubt. I believed the gospel of the kingdom when baptized about thirteen years ago. I believed this gospel was the power of God unto salvation to every one who believed and obeyed. I believed in the *future probation* of the nations for a thousand years subsequently to the advent of the Messiah. I believed that the subjects of Christ's kingdom would be the obedient nations in a

mortal state, from the time these nations are brought into subjection to Christ to the end of his millennial reign. But, whether the "*twelve tribes of Israel*"—"the house of Jacob"—over which Christ will reign would be *literal*, or *spiritual* Israel, I cannot definitely decide which I believed. Whether those who shall have believed and obeyed the gospel previously to the kingdom-age, would be *rulers* or *subjects*, I cannot remember. I embraced *both these essential elements* of the kingdom promised Christ and the saints, near that period of time; but whether *before* or *after* my baptism I have no means of ascertaining. Or even if I should ascertain by the testimony of others that I had endorsed these views, still my reason would respond that I *did not*, and in fact, *could not* have attached that importance to these truths, *vital* to a *christian faith* and a *christian baptism*, which would be necessary to render them valid. I have, therefore, after as thorough investigation as I am capable of, and mature deliberation, decided to be baptized once more, and have executed this decision. I know *what I believe*, and *wherefore* I was immersed.

When baptized for the transgression of the fourth commandment, I had a definite gospel faith, but was not baptized for a gospel object. I was baptized for the remission of sin which could only exist in a misguided imagination. Here I would be distinctly understood. I did not keep the fourth commandment as a part of the law of Moses, but as God's moral law. This view whether right or wrong was my faith. I did not keep it by virtue of the authority of a foreordained constitution, but by what I supposed to be the authority of Jesus Christ and his apostles. I believed and every where taught that the ten commandments were enforced by Christ and his apostles; and therefore I kept them, (the fourth not excepted,) through as pure a principle of fealty to Christ, as the appointed legate of the great God, as I keep *nine* of these commandments;—or as any other person keeps the *first day of the week*, because God in the *fourth* commandment enjoins the observance of the Sabbath. I never observed any of these commandments as a part of the gospel; but believed the gospel was a remedy for sin; and that sin was the transgression of the law. I therefore preached the law as a rule of conduct, and the gospel as a rule of faith.

I make these statements to correct unintentional misrepresentations of the views of myself and others, in reference to our faith as Sabbatarians. We should be careful to state the views of those over whom we exert a healthful influence correctly. We should always manifest more desire to convince than

criminate. But in our Sabbatarian baptism, we virtually taught the *insufficiency*, and *imperfection* of the gospel, as all that is necessary to be *believed* and *obeyed* in order to salvation.

Your brother, willing always to obey when duty is plain; and thankful for all christian effort for my future and eternal salvation.

J. M. STEPHENSON.

Hope of the Resurrection.

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their forehead, and be covered up with cloths in the damp, dark ground. But the hope of the resurrection of the just throws a radiance around the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man the sepulchre is but a gateway to the better world,—the resting-place for the wasted and wearied body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but a *sleep*, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solecism,—a mode of speech, the very phrasology of which brands the atheistic invention with absurdity. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such is death to the Christian. Jesus has transmuted it into a refreshing *sleep*, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a *sleep*. Jesus said, "Our friend Lazarus *sleepeth*;" but I go that I may awake him out of *sleep*." "The saints which *sleep*," is familiar phrasology to the reader of the Scriptures. "David, after he had served his own generation, *fell on sleep*." As the first martyr died, Luke said he "*fell asleep*." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are *asleep*,"—only "*asleep*,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "*sleep in Jesus*."

And what a reunion of hearts and exchange of happy gratulations shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake

and sing, ye that dwell in the dust;" and they shall obey his call, and rise to praise him forever. Then will the once afflicted saints of every age and clime "stand dressed in robes of everlasting wear." Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompense of the reward" be vindicated forever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, *Death is swallowed up in victory*."

Earth, my brethren, has been a theatre of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief; humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mold and ashes of every christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of prophets, apostles and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons—and lowly and despised poor in Christ who sleep in potters'-fields—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. * * * * Then shall all the waiting saints, of all lands and ages, mysteriously transferred to the bridal halls of heaven, join in holy fellowship to celebrate with untold joy the sublime epiphany of their redeeming Lord, with all their varied tongues in heavenly concord singing the triumphs of that salvation for which they lived, and hoped, and suffered.

"O, scenes surpassing fable, and yet true!
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?"

And what adds to the peculiar joy of some, is that they will never die at all, but shall "be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The dead in Christ shall rise first; then we which are alive and remain shall be caught

up together with them." And what a thought is this, that there perhaps are some listening to me who shall never know by experience what death is! Those of Christ's people who are living when he comes, shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. Not one of them who truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest with the highest, all shall be taken together. For he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." And they shall live and reign with Christ the thousand years. "And so shall we ever be with the Lord." And thenceforward forever shall this song be sung:

"Behold, the tabernacle 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.
And God shall wipe away all tears from their eyes;
And there shall be no more death,
Neither sorrow nor crying,
Neither shall there be any more pain:
For the former things are passed away."

Verily, "blessed and holy is he that hath part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it? Atheism, with its eternal sleep, may stupefy the soul and render it somewhat callous to the woes of life; but how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transigrations and feeble guesses, may excite some dull and low concern for futurity; but how gloomy is the destiny which is set before man! It is only Christianity, with its resurrection and another life, that can at all rouse man into a proper consciousness of his dignity, or satisfy the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the price of which cannot be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and purposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love toward so great a Benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves unto him! How gladly should we set ourselves to do his gracious commands, and to keep his lov-

ing counsels! In him is our strength, our hope, and joy. He is not ashamed to be our God, and surely we should not be ashamed to be his people, "looking for that blessed hope, even the glorious appearing of the great God, our Saviour Jesus Christ." Let us, then, give ourselves to him, body and soul, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that when he shall appear, we shall be like him, for we shall see him as he is." And especially, let us not forget that "every man that hath this hope in him purifieth himself, even as he (the Saviour) is pure." He hath prepared for us a city; but "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only "the holy" who shall have part in the first resurrection. "The fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time without sin unto salvation."—*The Last Times.*

The Coming King.

Reader, we announce to you the speed advent of a Just and Righteous Sovereign of earth, one who shall reign over all nations, let who will, or who will not, oppose him. For ages past, unholy and oppressive Gentile rulers have held sway. Their career has been dark and bloody. Mankind have groaned under their tyranny, and have sighed for deliverance. Deliverance will soon come. Sure evidence of this is found in the prophetic writings. The Babylonian, Medo-Per-sian, Macedonian, and Roman Empires have passed away. Ten Kingdoms on Romish territory have risen, and now exist; and to complete all, the Clay, or Russian power, will be blending therewith—whereupon the image of Dan. ii, will be perfected, and the next grand event will be the coming of Jesus to raise his brethren, and saints, from the dust, suite the image in the feet and subsequently demolish every government adverse to His. "Blessed," says the Psalmist, "is the people that know the joyful sound." Verily, to the child of God it is a joyful sound, that Jesus the son of Abraham, the son of David, and the Son of God, shall take David's throne, and reign over the house of Jacob forever; that in Abraham and his seed (Jesus and all his saints) all nations shall be blessed, and all the "good things to come" will soon be glorious realities.

From Genesis to Revelation we find glowing descriptions of the reign of Immanuel.

He shall crush iniquity; "the seed of the woman shall bruise the serpent's head," is a promise made in Eden. Yes, Jesus will destroy Satan, and death itself shall be abolished by him. In the promises made to Patriarchs, in Moses' instruction to Israel, in the sublime language of Balaam, are predictions of Christ's power and exaltation, and of good to Israel and the nations under his government and dispensation. In "the last words of David," 2 Sam. xxiii., the character of the ruler over men is exhibited in terms such as Jehovah alone can employ. Such a ruler as here spoken of, never yet has appeared as king of this planet. David's reign was clouded at times and Solomon's sun went down in darkness. The best of earth's kings have erred, and the number of the truly good of them few indeed; and the same may justly be said of Republican Presidents, &c. But although David himself confesses that his house was "not so with God," he and his house were faulty. Notwithstanding this fact, Jehovah had made with him "an everlasting covenant, ordered in all things and sure," no power in the universe could alter it, because the word of the Eternal One was pledged to fulfillment, in which covenant David's whole desire and salvation was comprehended. There should come from the house and lineage of David, One to be RULER OVER MEN, One righteous and just, ruling in the fear of God. His reign unclouded! Himself, "as the morning when the sun riseth, a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." This was a "joyful sound" to David. He believed God, and was assured of the fulfillment of the promise and the inviolability of the covenant, although ages might intervene ere the Just One took the kingdom. Among the several covenants recorded in the Bible, there are two confirmed by oath; that with Abraham, (Gen. xxii. 16. Gen. xxvi. 3, &c. Deut. xxxiv. 3,) and that with David, (Psa. lxxxix. 35, &c.) In this Psalm, we read that if David's children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips." This is mighty language. *This we believe!* Reader, dost thou believe it? It is to us as a *joyful sound!* Reader, is it not so to thee? David's SEED shall endure forever, and HIS THRONE as the sun before God. It shall be established as the moon, and as a faithful witness in heaven. Hail! hail! the JOYFUL SOUND!

Not forever will earth groan under the dire rule of the oppressor and unjust! Ere long the rightful Sovereign will take the reins himself. The heathen will rage, and the people imagine a vain thing. The kings of the earth will set themselves and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. But now has come the time for the once despised Nazarene to wield the sceptre. Heaven's appointed King shall sit upon the holy hill of Zion. He now appears,

"Not crowned with thorns to-day,
Not mocked and led away,"

but crowned with glory! He is the Lion of Judah! His might is invincible! Before his resistless advance his foes are like chaff before the wind! His march is one unbroken triumph! Bloodless on his own side, but all destroying upon his enemies! Having rid the earth of its corrupters, he establishes his kingdom. His brethren who have overcome the world in their day of trial, are now exalted with him, their Elder Brother; they are constituted kings and priests; they reign with him. Israel is restored. Again the several tribes appear in the land. Though long hid from the world, the ten tribes are recovered; the outcasts of Israel are assembled, and the dispersed of Judah are gathered. The two long-sundered houses of Israel become one, never again to separate, never to disagree. Israel from henceforth is loyal. After the thousand years' dispensation, the Gog and Magog nations revolt, and their rebellious hosts are destroyed. God's purpose in creating the world is completed. There is no curse. Old things are passed away, and all things are new. A beautiful globe is fully inhabited by a pure race, and through endless ages they live free from all evil, enjoying existence, blessed of God, and giving the Father and the Son eternal worship and praise.

Dear reader, if the words we have spoken have a strange instead of joyful sound, we would earnestly call upon you to search the Scriptures diligently, for assuredly these glorious truths are therein revealed. You may have a sectarian belief, Calvinistic, Arminian, or any other; but without true faith in the word of God, and obedience to its requirements, you cannot participate with the Saints of God in the possession and enjoyment of Messiah's swiftly approaching Kingdom.—*World's Crisis, Cal.*

The Restitution.

And that hour is drawing near. The creature who shared the blight of sin, shall feel the blessings of redemption. And so in the

world to come it is written, "There shall be no more curse." The former things shall have passed away. It shall be brought back to its first estate. Its glorious beauty shall be no more a fading flower. It shall smile in undying bloom. "Then shall the earth bring forth her increase." Its early fertility shall be restored. "The ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." (Amos ix. 13.) Noxious weeds, thorns and briars shall deface it no more. Its Eden-beauty shall be restored. The animals shall live in peace, as at the first. Tempests shall no longer deform it. Earthquakes no more heave and rend its bosom. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." (Isa. lx. 18.) The winds shall cease their raging, for "there shall be new heavens," i. e., a new arrangement of the atmosphere, by which the outburst of the tempest shall be needed no more. Every element of harm and opposition shall be removed. Every token of blight banished. "Joy and gladness shall be found therein, thanksgiving and the voice of melody. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." (Isa. lv. 13.) "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." (Isa. xxxv. 5, 6.) The foreshadowed work of Christ shall be gloriously realized, and all the evils that followed in the path of sin shall be banished forever. Then, "Behold, I make all things new." New in beauty and in harmony. New in perfect adaptation each to the other. And new, especially in this, that sin will be banished! and righteousness dwell in the world forever;

And this is the glorious sight, ever rising up and filling the vision of the Book of God. It was figured in the Sabbatic year. There was peace in all their borders. All men rested from their labors. The cattle rested. The land rested. Throughout the year there was neither the sowing of seed nor the reaping of grain. God had sent abundance through all their borders, and every man sat quiet beneath his own vine and fig-tree. Everything told of peace and prosperity. Everything spoke of a nation fearing God, and blessed in His service. This was its design. And what was this Sabbatic year—what is our weekly Sabbath, but a type of that rest—i. e., Sabbath-keeping, which remains for the people of God.

St. Peter calls it "the restitution of all things which God hath spoken, by the mouth of all His holy prophets since the world began." (Acts iii. 21.) I pray you examine that text. What is restitution? Just bring-

ing things back to their first estate. It is nothing else. Whatever was the state of all things at first, will be their state again. If it is not, there is no restitution. It must reach to man, and he will be restored. It must reach the inhabitants of the earth, and they will be restored. If all this is not done, there is no resurrection. Holiness alone will not repair the ruins of the fall. Were every man a saint, that would not pluck the venom from the serpent's fang, nor restrain the tempest in its wrath, nor bid the earthquake cease, nor put back the band of sickness, nor turn aside the power of death. The constitution of the material universe must be altered. It must be brought to its first estate. And that is restitution.

And that is God's promise. It is not left to inference. It has been the burden of every prophet He has sent into the world. He has spoke it by all the prophets which have been since the world began. It is linked in with Christ's second coming. It is the glorious result of that coming.

As such, the Scriptures call it "the blessed hope." As such it has ever been the polar-star to the Church. And toward it the eye of the believer has turned with trembling intensity of interest that nothing could arrest or subdue. Enoch, the seventh from Adam beheld it. He caught its earliest beams as it rose, brighter and clear, above the storm-tossed ocean on which that Church was called to go forth. Jacob saw it on his dying bed as he told of Him, unto whom the gathering of his people should be. Moses saw it, and the prophets. The man of Uz beheld it beaming with resplendent light. His faith realized the view. In his flesh he saw his God, as He stood in the latter day on the earth. David touched his harp with rapturous exultation, and visions of His coming glory rose up before him. Isaiah calls up every image of grandeur, and pours forth his most entrancing strains, as he portrays the splendor of His reign.

Jeremiah tells us of His everlasting covenant. Ezekiel saw Him tread the earth again. Daniel tells of the majesty of His throne, and beheld all nations serving and obeying Him. Zechariah saw Him come with all His saints. Every prophet strikes his harp to the strain of this blessed song, and adds his tribute to the glories of that day, that shall usher in "the restitution of all things!"

And well may it be termed the blessed hope. It is so in itself. It is so in its results to the people of God, and to all the works of His hands. It is fearful only to the enemies of our Lord. It is distasteful only to those who have no clear realization of a saving interest in its blessings.—*Exchange.*

For the Gospel Banner.

Jehovah's Family on Earth.

CONCLUDED.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. iii. 14, 15.

In our last we endeavored to deduce a few scripture truths concerning Jehovah's family on earth; those having been invited by his gospel to be partakers of the inheritance of the saints in light: having washed their robes and made them white in the blood of the Lamb, consequently they are his sons and daughters, belonging to him, and adopted into his family, and called by his name, and in fellowship with the Father and with his Son, Jesus Christ our Lord. "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and being Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 26-29.

With regard to Jehovah's family being called by his name, or what that name is, I would say from my understanding of the scriptures, it is not the particular appellation of an individual designated by a distinctive name. No! no! But Jehovah's name is all that is indicated in his great and glorious name, as revealed in the sacred volume. Hence, all that is comprehended in that holy and powerful name. Our Father, in infinite loving-kindness and mercy, consistent with himself in wisdom, condescends to call upon his children;—every one who have made a covenant with him by sacrifice, and "renewed in knowledge after the image of him that created him," which they receive by faith in the consciousness of having believed that gospel Jesus and his apostles preached, and in obedience to that gospel, through the laver of baptism, become initiated into the family of Jehovah, and therefore walk in the commandments of the Lord blameless. Like the church in Philadelphia, of whom our Lord said, "thou hast kept my word, and hast not denied my name;" and to encourage them he adds, "him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write (properly engrave,) upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God; and my new name," Rev. iii. 8, 12.

As one in the hope of obtaining salvation by our Lord Jesus Christ, I would exhort and stimulate our dear brethren in the faith, who are scattered abroad, to be faithful, and

not be weary in well-doing, for in due season we shall reap if we faint not. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and death is swallowed up in victory, at the appearing and kingdom of our Lord Jesus Messiah, then, we shall no longer be heirs of that great and glorious name, by faith as we now are, but participants of the great and powerful name of our Father. For remember his promise is, to him that overcometh, "I will engrave upon him the name of my God." Then that blessed name will be in them, in other words, they shall be partakers of that name. But, moreover, his promise also is, I will engrave upon him *my new name*.

Jesus is now "exalted at the Father's right hand a Prince and a Savior, to give repentance unto Israel, and remission of sins,"—"the first begotten of the dead, and prince of the kings of the earth;" but when he shall sit on the throne of his father David, then shall he rule a king and prince upon his throne. And then will his faithful waiting ones, be partakers with him in that *new name*, which will be engraven in them, for they shall reign kings and priests with him. Blessed hope, ere long to be realized! That we may now all of us be found faithful children unto the end, and be partakers of his new name, is the intense desire of your brother.

J. McMILLAN.

Rochester, N. Y.

Obituaries.

DEAR BRO. WILSON:—Permit me to say, through the *Banner*, that I have lived to see 58 years, and a few months; and my wife 56 years. We have raised a family of eleven children; five sons, and six daughters, to man and womanhood: and I have had the satisfaction, on the profession of their *faith*, of immersing them all *into Christ*. But death, the common enemy of all mankind, has come among us for the first time, and taken from our association our fourth daughter, Sarah Ann Mudge, who died the 22nd of May, of cancer or scrofula, aged thirty-two years, and ten days. She leaves a father, mother, five brothers, five sisters, husband, and three little children to mourn her loss; yet we have a *strong consolation*, if faithful ourselves, of meeting her in the kingdom of God. She *lived and died a firm and devoted christian*.

Also my aged mother, Julia Nannornam, fell asleep in death the 13th day of May, aged eighty-two years. L. H. CAASE.

(We would feel grateful if *Harbinger* will please copy.)

Adrian, May 25th, 1864.

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, 1864.

[VOL. X. No. 12.]

Signs of the Crisis.—(Concluded.)

III. What, then, are our duties in a position of affairs so unusually portentous? First, it assuredly concerns us to be found in a hiding-place, and there is but one, even Christ. If in Him by a real faith, we are safe.

The earth may shake, and the pillars of the world may tremble under us, the countenance of the heavens may be appalled, the sun may lose his light, the moon her beauty, the stars their glory, but the man that belongs to Christ shall be safe.

Another duty, eminently urgent upon us, is *watchfulness*. It is very observable, that in immediate connection with the pouring out of the vial upon the river Euphrates we have this warning, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." If ever there was a time when watchfulness was more than ordinarily incumbent upon us, it is assuredly the present. Events of increasing importance and impressiveness are thickening upon us, converging to a momentous consummation. The Lord is risen up out of His holy habitation. He is standing up to plead—to "make inquisition for blood"—the blood of His saints, shed like water by ruthless persecutors; to assert His own rights; to extinguish tyranny and superstition; to make His name known to His enemies that set Him at naught; to confound infidelity; to depose evil in all its hydra shapes and forms; to cast out its author, Satan; to lay hold on that old serpent, which has so long deceived the nations to their misery; bind and shut him up in the bottomless pit; to take to Him his great power and reign, and introduce that glorious ecstatic period of peace, righteousness, and blessedness, which has for ages been the subject of hope and expectation with His people.

We need have no doubt that all the mighty movements that are now in progress in the earth, the currents and counter-currents that agitate the great sea of human politics, are

but the heralds of His approach; and well may the earth tremble at His tread! Well may a mighty tempest be stirred up round about Him; well may the sea roar, and the fulness thereof; the everlasting hills be scattered, and the perpetual mountains bow! Surely, then, this is no time to be taken up with worldly cares and pursuits, regardless of what is going on in the great theatre of affairs around us; but a time to "stand upon our watch-towers, and watch to see what the Lord will say unto us, and what we shall answer Him when we are reproved." When the prophet heard what God intended to do—of his "marching through the land in indignation, and threshing the heathen in anger," he *trembled in himself*, that he might *rest in the day of trouble*. And the prophet Daniel was similarly affected by like revelations of the Divine purposes. On the other hand, it is written in the latter prophet, concerning these last days, that "none of the wicked shall understand" the Divine procedures on the earth, "but the wise shall understand." Alas! too many are verifying that prediction. Their sentiment is, "The Lord will not do good, neither will He do evil." They will not see, nor understand, but walk on still in darkness. They do not regard the work of the Lord; neither consider the operation of His hands. When His hand is lifted up they *will* not see. They put far away the evil day, crying, "peace and safety," when sudden destruction is ready to overtake them.

"Let us therefore watch, that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." The Lord is at hand, to set all things right, to punish His foes, to reward His friends, to bring victory to His cause, and make His kingdom glorious in the earth. Let us be prepared to welcome Him; sitting loose to worldly things, and purifying ourselves, even as He is pure. What manner of persons ought we to be, seeing we look for such things? When an earthly

monarch is about to visit any place, what eager expectation is excited; what preparations are made; and what care is taken to have everything in such a condition as may do him honor, and afford him pleasure. What preparation, then, should be made for the coming of the King of kings, the Lord of the whole earth? "But who may abide the day of His coming? and who shall stand, when He appeareth?" He will search His professing Church with candles, and gather out of His kingdom all things that offend. Lay we therefore aside our proud and worldly spirits, sinful tempers, and hypocrisies and envies and evil speakings, and whatsoever else is inconsistent with our profession of followers of the Lord. Let our conversation be such as becometh saints. Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. The Savior may come sooner than we expect. Let Him find us looking for, and living to Him; fulfilling our duties in our respective stations and relations in life; laboring by our example and our exertions to diminish evil, to win souls to Him, and so to prepare His way. Let us be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain to the Lord. "Blessed are they whom the Lord, when He cometh, shall find so doing."

It is a time, if ever there was for much and fervent prayer; for ourselves individually, that we may be enabled to walk on steadily and evenly in the steps of our Divine Leader, preserved from the errors and temptations of the age; for the Church, that she may be filled with light, holiness, and love, and so exercise a more powerful influence on the world; for a more ample blessing on the ministry of the Word, and on Christian efforts generally; and for the world, that, when God's judgments are in the earth, the inhabitants of the world may learn righteousness.

Allusion has been made to wars, among other features of the age. But this sign of the Lord's approach is much too momentous to be mentioned only in a cursory way. "Ye shall hear of wars and rumors of wars." (Matt. xxiv.) Was there ever a period when the notification was so strikingly applicable as the present? If we look abroad over the habitable earth, not only have wars of the most sanguinary character been incessantly raging for years past, but expectations of a struggle that shall enwrap, as in a fiery whirlwind, the whole European continent, and, it may be, other continents also, are universally entertained. The air seems to smell of gunpowder, and to resound with the noise of cannon, the tocsin of a conflict that shall

probably baptize the earth with blood, (see Isaiah lxiii. 1-3; Rev. xiv. 20; xv. 13, 14,) and change the face of the world. What was affirmed by a writer in the *Times*, upwards of four years since, is assuredly even more predicable now. Referring to writers on prophecy, he said, "No man, whether he accepts these prophetic interpretations or not, can fail to mark the stormy nature of the political sky, or expect, from existing combinations some gigantic outburst. Every cabinet in Europe is agitated. Every king has his hand upon his sword-hilt. Statesmen's hearts fail them for fear of the things coming on the earth at the present hour." Yes, the nations are angry, and God's wrath is come. (Rev. xi. 18.) When were such fortifications erected or strengthened? When was war so emphatically a science? When were such engines of destruction fabricated as are now brought into requisition? And when, at least in modern times, have armies, not to mention navies been drilled and equipped, and ready at the impatiently waited-for signal, to be launched, like a living avalanche or thunderbolt against the unhappy nation that may be the object of attack? It is overwhelmingly appalling to contemplate the immense carnage that must ensue when the tempest bursts; and we may exclaim with the prophet, "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." "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." Happy may it prove for England that she is not of those "nations who delight in war," but wages it only in self-defence; and heartily may, not the Christian Church only, but humanity itself, pray for the coming of the time when God shall make wars to cease to the ends of the earth; break the bow, and cut the spear in sunder, and burn the chariot in the fire: and nation shall not lift up sword against nation, neither shall they learn war any more.

And especially should prayer be offered in immediate connection with our present subject. It is written concerning the Redeemer, that "prayer shall be made for Him continually," and does He not Himself enjoin us to pray daily, "Thy kingdom come?"—nay, what is the very last prayer in the Bible? The lips of inspiration close with these very words upon them, "Even so, come Lord Jesus." And surely, even the very cursory review we have taken of the state of mankind, may well put energy into such an invocation. For how manifestly is "this present evil world," Satan's world. How does he rage and tyrannize in it! How plainly does he work in the children of disobedience!

How palpably does the whole world lie in the wicked one! How are all things in it warped away from God and goodness! How does "the whole creation groan and travail in pain together, waiting for the promised redemption;" the earth filled with wrong, violence, and wretchedness, "its whole foundations out of course!" How well may Christ be "the desire of all nations"—desire that He may come and put an end to their agonies! How may the Church especially send up from her inmost soul the supplication, "Come forth from thy royal palace, thou Prince of the kings of the earth. Assume the imperial sceptre which thy Almighty Father hath bequeathed thee, for now the bride calls thee, and all creatures sigh to be renewed." (Milton.)

Can persons be really desirous of the establishment of Christ's kingdom in the earth, and not wrestle, yea agonize in prayer for a consummation so unspeakably blessed? Or can they entertain any such concern for the eternal safety of their unconverted fellow-beings, as veritable believers *should* entertain, if they do not intercede incessantly with God on their behalf? O for more of the spirit that burned in the bosom of the apostle:—"My heart's desire and prayer to God for Israel is that they may be saved."

And now let all the Lord's liege servants rejoice in the prospect of His speedy coming. S. He bids them do Himself: "When ye see these things come to pass, then rejoice, and lift up your heads, for your redemption draweth nigh." Here is the inestimable advantage of the believer, that whereas all others either never discern the signs of the times at all, living on in awful security and unconcern, or else observing the black thunder-cloud, charged with terrible elements, deepening and spreading all round the horizon, see no way of deliverance; they descry a rainbow on it in the smile of a loving Saviour, and also a clear serene sky beyond it; as Krummacher no less truly than strikingly expresses it—"The eye of faith looks over the gloomy foreground into the golden distance, and sees the dawn of jubilee tinged with rosy edges the clouds of the present scene of things." How cheering to think that the glorious epoch, so long looked forward to, is actually on the point of dawning at last; when the evils that have for weary ages made the earth one wide acclama shall cease: when crime, and cruelty, and misery shall give place to righteousness, love, and joy, all the world over; and from the uttermost parts of the earth shall be heard songs of "Glory to the Righteous One!" (Isaiah xxiv. 16.) Yes, ye intelligent people of the Lord, that "have understanding of the times," and "that sigh and cry" for all the

abominations that ye see and hear of, and for all the corruptions that still harbor in your own bosoms; be of good comfort, "the Lord is indeed at hand," His coming will be a most woful event to all that are not living to Him and serving Him; but to all who are it will be inexpressibly joyful. It is called in Scripture "that blessed hope," and that appearing which His people "love" and "wait for." Do we anticipate with any other feelings than those of the most intense delight the return from a far country of a beloved friend or relative? or does the faithful and attached wife contemplate with indifference, much less with dread, the return of an affectionate husband? or does the loyal subject regard with unpleasant feelings the visit of a gracious sovereign? Strange, then, were it, did believers anticipate with any emotions than those of the most heartfelt joy and gladness the advent of Him who is brother, bridegroom, and king of His Church. "Let the children of Zion be joyful in their king." "Though the sinners in Zion be afraid, and fearfulness surprises the hypocrites, "let not your hearts be troubled." Jesus cometh to you, walking upon the waves, and saying, "It is I; be not afraid." When all is desolation and alarm among the worldly, "there shall be as the shaking of an olive-tree, and as the gleaning grapes, when the vintage is done. They shall sing for the majesty of the Lord; they shall cry aloud from the sea." "And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting-places; when it shall hail, coming down upon the forest, and the city shall be low in a low place." "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 also shall no more cover her slain."

Blessed be God for such precious promises! May His Holy Spirit seal them upon the hearts of all his children! may they, amid all the perturbations of these tempestuous times be kept in perfect peace; their minds stayed upon Him, whose word to them is, "Be still, and know that I am God."

For the Gospel Banner.

Seven Arguments and no Test.

BY L. U. CHASE.

DEAR BRO. WILSON:—I do not mean to be a fault-finder, or one engaged in wrongfully accusing my brethren, but I do love to see brethren uncompromising for the truth of God which they profess to advocate and revere; and in a special manner those who

set themselves up as standards for the people, and profess to be guides to the blind, and a light to those in darkness, and instructors of the simple, and teachers of babes. How cautious should such be that they teach the truth; and nothing but the truth, as it is in Jesus! The wise man said, and said truly, that words fitly spoken, were like apples of gold in pictures of silver. The command of Paul is, "hold fast the form of sound words, which thou hast heard of me, in faith, and love which is in Christ Jesus," 2 Tim. i. 13. The commands of Jesus and his apostles, form the grand criterion, or divine rule, by which the christian must walk, in order to witness the approbation of the God and Father of our Lord and Savior Jesus Christ; and our obedience must be the test of our fidelity to God. Jesus says, "if you love me, keep my commandments;" and the apostle says, "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." But what is the profit in advocating the truth and teaching the commands of Jesus, and his apostles, as the infallible rule for christians to live by, and then say to our brethren, we do not make it a test of our christianity, whether you walk by this rule, or not? This looks like unqualified looseness,—something to suit the absurd sentiments of all christendom.

I see an article in the *Harbinger* for April 20th, 1864, from the Editor's pen, upon the great and important subject of the weekly observance of the ordinance of God in breaking of bread; and I must say I greatly admire the ability he has manifested in arguing the point. It appears plain, and conclusive, and all unprejudiced minds must see it. In the Editor's first argument, he makes it plain beyond cavil, that the church, by apostolic injunction, met every first day of the week to break bread; and he says in his third argument, that whatsoever the congregation did with the approbation of the apostles, they did by their authority; for the apostles gave them all the christian institutions. And after all his seven labored arguments, and divine testimony to sustain them, he winds up his article by saying: "let it be understood, however, that we (Editor) do not make it a test question!!!" "Nothing," he says, "is a test but the gospel, and obedience to it in word and deed through life; and this test is divine;—not human." This reminds me of the man's cow, that gave a large pail of milk, and of the very best quality, and then kicked it all over.

Mr. Webster says, test, is to try by a fixed standard; and if this be the true definition of the word, then bro. Newman has a *divine standard* by which to test all persons professing christianity. The Editor says, the break-

ing of bread is an *instituted part of the worship of God's children* in their stated meetings. Who gave this institution to God's children to observe *statedly*? Bro. Newman will answer, God, through Jesus Christ, and his apostles! Very well; then the injunction is *divine*, and not human, consequently a *divine standard or test*; and does not bro. Newman know, that men and women professing to be of God, and do not come up to this fixed test, or standard, are deceived? Does he not know that they are not of God? The apostle says: "*we are of God; he that knoweth God, heareth us; he that is not of God, heareth not us.*" Hereby know we the spirit of truth, and the spirit of error," 1 John iv. 6. Now if the apostles have established the ordinance of the breaking of bread, as a weekly institution, and their authority be divine, or of God, it then becomes to us a fixed *standard, or test*, by which we try the spirits of this money-loving age! And we are bound by the rule, or law of God, to decide that all spirits, whatsoever they may be; who teach a monthly or yearly observance of the ordinance, or that make it no test *how it is observed*, ARE NOT OF GOD. Call me not *uncharitable*; it is a knowledge of the *Holy Spirit*, as expressed above by the apostle, that makes me just what I am. It is *truth*; get round it who can?

The Editor quotes Dr. Mason, and I suppose, because he endorses his history as true, that communion, *every first day*, was universal among christians until the seventh century; and such as neglected three weeks together were excommunicated! Query; were they excommunicated without a test? Is it reasonable to suppose that ancient christians were as liberal in their charity towards delinquents as bro. Newman? They would disfellowship for the third offence; bro. Newman would not disfellowship for the fifty-first offence; and in fact, I do not see how he could for a lifetime of disobedience! for we (Editor) do not make it a test!!!" But hear him again in the fifth argument. "We challenge investigation here; and affirm that no man can produce a single reason why it should or could be a duty for a congregation to meet monthly, quarterly, or annually, which will not prove that it is its duty to assemble every first day for this purpose." This sentiment we most heartily endorse. And bro. Newman, if your brother or sister should absent himself or herself from the congregation, four six, or twelve months without any just cause, would you not testify against him as unworthy of christian fellowship? and do you not in your arguments, hold him equally culpable, if he absents himself, the same length of time from the Lord's table? how then, in the name of all common sense, reason, and scripture, can you say, it is no test?

If it is no *test*, then, it is no standard; and if it is not a standard, then there is no *stated time* for its observance; and if there is no stated time for its observance, then there is nothing definite about it; and your seven arguments fall; they are only sounding brass, or a tinkling cymbal. But your arguments are conclusive; they are weighty and sound, in fact, they virtually condemn your own conclusions.

See fourth argument. "No example can be adduced from the New Testament of any christian congregation assembling on the first day of the week, *unless for the breaking of the loaf*;" "christians have no authority, nor are under any obligation to meet on the Lord's day, from anything which the apostles said, or practiced, unless it is to show forth the Lord's death, and to attend to those means of edification and comfort connected with it;"—yet let it be observed, however, that "*we (Editor) do not make it a test question*"!!! I am astonished beyond measure, to hear such sentiments as these advanced, and laid down in strong terms, as being the commands, and practice of holy inspired apostles, as an *infallible rule*, to govern the ecclesia of God through this present age; and then tell the church that *it is no test!* The apostle says, "forget not the assembling of yourselves together," etc.; and this according to bro. Newman's logic, is the same as to say, forget not the breaking of the loaf on every first day of the week. And yet he makes it *no test*. To forget not the assembling of ourselves together, is an apostolic command, and to break the loaf when assembling is equally so; for we obey the first command in order to observe the other; and according to bro. Newman's showing, we are commanded to assemble for *no other purpose* than to show forth the Lord's death, and attend to the minor points connected with it. This being the truth in the matter, and I believe it to be correct; it follows, then, that no christian can in a careless and indifferent manner neglect this christian duty, and be *guiltless*; and I think bro. Newman must assent to this. But how can he, if it is *no test*? The Editor says, "all antiquity concurs in evincing that, for the *three first centuries*, all the churches broke bread, *once a week*,"—he then quotes Justin Martyr, Tertullian, and many others of the ancient fathers, the elders of Methodism, the advice of John Wesley, and then sums up, by saying, *we (Editor) would ask in all candor*, "if Acts xx. 7, does not prove that the disciples partook of the communion on the first day of the week, where shall we find the record that they ever did partake of it? *we, (Editor), challenge those who believe that the apostles partook *statedly*, and yet not weekly, to prove it by the Bible*. To say

that Acts xx. 7, refers to a feast, other than the supper, is but an *assumption*, and needs proof." And then the Editor says, "*we were inclined to that view ourselves till we gave it a thorough investigation, which satisfied us that the scriptures taught its weekly observance!*"

We will sum up the matter in brief, as follows; bro. Newman has given this subject a *thorough investigation*, has become decided beyond doubt, that the weekly institution is of *divine authority*, and is binding on all christians alike; that the apostles practiced it themselves; that the holy scriptures teach its weekly observance, as much as they do to meet for worship, and that we have no scriptural authority, to meet for any other purpose, except those minor points connected with it; and that the stated time for its observance is as positively necessary for the moral health of the church, as regularity in our diet is for the health of our body. And then says, "let it be understood, however, that *we (Editor) do not make it a test question*"!!! Oh, when will men be *valiant* for the truth? Oh, when will the *love of applause* and the *mighty dollar*, cease to blind the mind's-eye of those who should be as beacons to the sincere inquirer. The Editor's conclusions amount to this; I have investigated this matter thoroughly, and these are the commandments of the Most High; yet let it be understood, however, that *we (Editor) fellowship you as dear brethren in the Lord, notwithstanding I know you are living in open violation of his commands*. I pray God, bro. Newman may repent of this sin, and confess it like a man and a christian; and ever remember, that, "to *obey* is better than sacrifice, and to hearken (unto the Lord) than the fat of lambs; for *rebellion* is as the *sin of witchcraft*, and stubbornness, is as *iniquity and idolatry*," 1 Sam. xv. 22, 23. Please read the whole chapter.

And in conclusion let me say, dear brethren, let us be willing to *do the whole truth*, and not be trying to find out how *little* it is possible for us to do in order to be saved; for it is the *willing obedience* that will constitute us worthy to eat of that goodly land; and when we find *truth*, do not be afraid to make it a *test or standard*, to try the pretensions of *all men!* and although pretended friends may desert us; and reproach us as *exclusives* and void of christian charity, yet Jesus will own us, and acknowledge us, before his Father, and the holy angels, and say, "*Father*; these were not *ashamed of me*, nor of my *word*, before a wicked and adulterous generation of professors, I am not ashamed of them before thee, and all these *holy angels*." This is honor that comes from God. Amen.

Adrian, May 30th, 1864.

The Wine Question---or, Is Alcohol found in the Grape?

A FEW REMARKS BEARING ON THE SUPPER.

There are some of our brethren and others who assert that Alcohol is a natural product, viz. that it is found in the grape; and others, who are perhaps a little more enlightened, and not willing to be caught maintaining such an opinion, assert that although Alcohol is not to be found in the grape, yet that grape juice ferments immediately on being expressed; and that therefore it is impossible to celebrate the Supper, with unfermented or unalcoholic wine. This is a mere assertion, without any foundation in truth. The learned *Liebig* says, "Vegetable juices in general become turbid when in contact with the air, BEFORE fermentation commences."—(Chemistry of Agriculture.) And the learned *Dr. Lees* remarks; "The albumen of the grape juice must first be decomposed, before the vinous fermentation can possibly begin, and the turbidity consequent on the absorption of oxygen by the albumen, has been confounded by some chemists with the fermentation of the sugar, which can take place only subsequently, by means of the FERMENT formed by the first process." *Dr. Pereira* in his Elements of Materia Medica, says; "Grape juice does not ferment in the grape itself. This is owing to the exclusion of atmospheric oxygen, the contact of which, *Guy Lussac* has shown, is first necessary to effect some change in the gluten; whereby it is enabled to set up the process of fermentation. The expressed juice of the grape, called *must* (mustum,) readily undergoes the vinous fermentation when subjected to the temperature of between 60 deg. and 80 deg. F. It becomes thick, muddy, and warm, and evolves carbonic acid gas."

In addition to the testimonies of the above learned chemists, we introduce the following careful experiments, by one of the best practical chemists of Great Britain, Mr. J. Spence, of York. We give the account in his own language:—

"I. One pound of fully ripe grapes (black Hambro's) were put into a glass retort, with half a pint of water, and distilled very slowly until three fluid ounces had past the receiver. This product had no alcoholic smell. It was put into a small glass retort, with an ounce of fused chloride of calcium, and distilled very slowly till a quarter fluid ounce was drawn; this second educt had no smell of alcohol; nor was it, in the slightest degree, inflammable.

II.—III. A flask was filled with grapes, none of which had been deprived of the stalks, and it was then inverted in mercury.

Another flask was filled with grapes from which the stalks had been pulled, and many

of which were otherwise bruised: this flask was also inverted in mercury.

The flasks were placed for five days, in a room of the average temperature of about 70 deg.

In the perfect grapes no change was perceivable.

In the bruised grapes putrefaction had proceeded to an extent, in each grape, proportionate to the degree of injury it had sustained; the sound parts of each continuing unchanged.

IV. The grapes were now removed from the flasks, and the juice expressed from each.

The juice from the bruised grapes had, not an alcoholic, but a putrescent flavor. *Dr. A. T. Thompson* (*Dispensatory*, p. 644) says, 'that in wine countries, before the grapes are subjected to the press, the sound are separated from the unsound with great care'—evidently to prevent this putrid flavor in the wine. The juice from the sound grapes was perfectly sweet.

Both these juices were placed in lightly corked phials, half filled, and subjected to a proper [fermenting] temperature. It was THREE DAYS before the commencement of fermentation, in each. It was indicated by the evolution of carbonic acid gas, as also by the odor of the alcohol, and of the aromatic oils always generated in such cases.

I, therefore, still believe it to be a FACT, that grapes do not produce alcohol; that it can result only where the juice has been expressed from them, and then not suddenly; and that where the hand of man interferes not, alcohol is never formed."

Thus, then, we see that the assertion of some persons, that alcohol is found in the grape, is not true, being unsupported by fact; and the statement of others, that it is impossible to obtain unfermented wine for the Lord's Supper, because grape juice ferments as soon as it is pressed from the grape, is also untrue. Alcohol can not be found in any fruit or vegetable in its natural state—it is the product of fermentation only—and fermentation is defined in *Turner's Chemistry* to be, "nothing else but the putrefaction of a substance containing no nitrogen. Ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in continual motion." This definition gives point and force to many passages, for instance, *Matt. xvi. 6, 11*; *Mark viii. 15*; *Luke xii. 1*; *xiii. 21*; *1 Cor. v. 5—8*; *Gal. v. 9*. The Latin writers use the word *corruptus* as signifying fermented; and *Plutarch* assigns as the reason why the priest of Jupiter was not allowed to touch *leaven*, "that it comes out of corruption, and corrupts that with which it is mingled." All fermented things were prohibited in the Paschal Feast of the Jews.

On the same principle it would seem that God prescribed that *salt* should constitute a part of the sacrifices, Lev. ii. 13. Salt prevents corruption or decay, and preserves flesh. Hence it is used as a symbol of incorruption and perpetuity; and is used by Paul, Col. iv. 6; Eph. iv. 29, as a preservative from corruption, on the same principle which leads him to employ that which is *unfermented* (*αἰματός*,) as an emblem of purity and uncorruptedness. 1 Cor. v. 8

Now apply what has been advanced above to the ordinance of the Lord's Supper, and cannot every one see a propriety, nay, a very good reason why the *bread* and the *wine*, which are given as symbols of the uncorrupted Jesus, should be *pure*, and even untainted by *leaven* or *corruption*? *Leavened bread* is spoiled bread, tainted with the principle of decay, although its further progress towards putrefaction has been arrested by the process of baking. *Unleavened bread* is pure, free from the taint of corruption, and such was used by our Lord when he instituted the ordinance at the Passover; and such it seems to us is the only proper representative of the Lord's body. *Fermented wine* is spoiled wine, being the juice of the grape or fruit of the vine, corrupted by the fermenting principle, which has been arrested in order to save it from putrefaction. A portion of the elements of the natural fruit, by the fermenting process, have been changed from a good, healthy, nutritious food, into a substance which is destructive of animal life, and cannot by any means sustain it. It contains alcohol, the intoxicating principle, and is the *wine* spoken of with express disapprobation in various parts of sacred writ, and often used as the symbol of destruction and the wrath of God. *Unfermented wine*, or "the fruit of the vine," is pure, uncorrupted, has a blessing in it, and is therefore very appropriate to fill "the cup of blessing, for which we give thanks;" and is the kind of wine without the least shadow of a doubt used by Jesus at the last Supper. This alone is a worthy symbol of his blood—"the precious blood of Christ, as of a Lamb without blemish and without spot,"—untainted, uncorrupted blood. If that which was corrupt or tainted, or imperfect, could not properly symbolize the uncorrupted Jesus in the Old dispensation; neither can it in the New.

Let neither prejudice, nor perverted appetite, nor a false education, prevent any one from receiving the truth on this question. We know that there are some who are quite indifferent on the matter, and do not care what kind of bread or wine is used to commemorate the death of the Lord; but is this right? And though there is no specific law, defining what particular kind must be used,

yet we have the circumstances under which the appointment was made, and the design of the institution, which may serve to guide us into a proper course of action.

That all our brethren may be found "righteous before God, walking in all the commandments and ordinances of the Lord, blameless," is the earnest desire of the
EDITOR.

For the Gospel Banner.

The Way of Life.—No. 1.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 14.

INTRODUCTORY.

The above declaration of THE ANOINTED ONE is as true to-day as it was 1800 years ago, yet how few there are that realize its force. "The way of life" is a narrow and strait, or difficult way; yet were we to credit the representations of the multitudes of religionists of modern times, we should be led to doubt the truthfulness of "him who spoke as never man spoke," and to believe that the way of life is really a broad and easy thoroughfare, through which multitudes may, and do walk, to heaven, to glory and to God. But alas! "There is a way that seemeth right unto a man, but the end thereof, the ways of death." Prov. xiv. 12. "Wide is the gate, and broad the way that leadeth to destruction, and many there be that go in thereat," Matt. vii. 23. How important then, that we should consider well our position, and ascertain if we are in the right way, that will end in life; and not simply life itself, abstractedly considered, which might or might not be the most desirable thing for us, but in the attaining to a life yet future, in contradistinction to the life which now is, which "is of few days and full of sorrow." Or if we are in the broad road leading to death and destruction; for a man may most assuredly be in the latter way, when he really thinks himself to be right; how important that we should endeavor by all means to free ourselves from every prejudice, every cherished notion, every encumbrance, every manacle that serves to bind us to superstition and darkness, and become free men and women, open to conviction, ready to receive truth, even if it cut off a right hand or pluck out a right eye.

Realizing the importance, then, of a right understanding and appreciation of what is revealed concerning the "way of life," we will endeavor in accordance with the ability given us by God, and the revelation of the spirit of Yahweh through the sacred oracles, to present in as simple a manner as possible, what is required in order to the ultimate attainment to that life, and all the glories pertaining to

it, promised to all the faithful travelers in the right way.

THE HEART'S ASPIRATIONS.

The present life, is one emphatically of sorrow. We see little here that appears to us as it should be. The aspirations of the heart are for something better, higher, holier. Yet not the hearts of all. Some sordid, groveling, human worms have no higher aspirations than the accumulation of wealth. They go on heaping up treasures, adding gold to gold, field to field, and in their inordinate lust for filthy lucre, oppress and trample under foot others, better than themselves, making them their stepping stones to wealth. But the intelligent, the virtuous, those who have been tried in affliction's furnace, those who have realized the fickleness of all things pertaining to the present state, sigh for a better land, where wrong shall be righted, oppression cease, and honest merit find its true level, and obtain its just reward. Such are the aspirations of true and honest hearts, and such a state we are taught by the Spirit's revelations may be realized, and how.

THE CAUSE OF OUR PRESENT CONDITION.

As in our present condition we do not, either can we attain to those conceptions of true and pure enjoyment, to such a condition of righteousness and peace, as the heart aspires to; so we are led to realize our present condition to be an inferior one, and we are led to ask ourselves, why are we thus placed, and is there no means by which we can attain to that superior condition to which our hearts aspire? The oracles of the Spirit furnish us with the answer. Our present condition is a fallen one; our race, in the persons of our first progenitors, has fallen from a superior condition, to the present inferior one. That fall was the result of disobedience, and by that disobedience we have entailed upon us the sorrows of the present time, all terminating in death.

THE PRIMEVAL CONDITION.

The scriptures of Moses and the prophets, called also the "oracles of God," inform us what was the primary condition of man, that he was created by God, of the earth, pure and good; that Yahweh Elohim breathed into the nostrils of the man of earth the *neshamah chayim*, the breath, or the spirit of lives, and man, made of earth, became a living soul. The first gift of God to man was life. We are likewise informed "the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." And we are also informed that he was given dominion over the earth and all the beasts of the field. The second gift of God to man was dominion. "Thou," (Yahweh) "hast made him a little

lower than the angels.... Thou madest him to have dominion over the works of thy hands," Psa. viii. 4-6.

We see, then, man in his primeval condition possessed of life, glory, honor and dominion; the monarch of earth, all things on earth made subject unto him, and he constituted and qualified to enjoy the rich blessings bestowed on him by God, with life to enjoy them. Oh happy state! yet we see not now all things put under him. Why do we not now see it, and enjoy it? Because of

THE TRANSGRESSION.

Without law, there can be no sin; for sin is a transgression of law. In the absence of a law to the contrary, nothing that man might do could be accounted a sin. But YAHWEH ELOHIM, the Lord God said, that man might freely eat of all the trees of Paradise but one, the tree of the knowledge of good and evil. He might have the privilege of enjoying all the delights of Paradise, every thing else except that one thing; but should he partake of that forbidden fruit, dying he should surely die. Here then we find a law, the transgression of which is sin, and the sin when finished is death. Man from henceforth becomes a probationer for life and dominion. If he continues obedient, he retains them; if he is disobedient, he loses them.

We come now to the trial. The tempter assails the woman, made to be man's helpmate, because it is not good for man to be alone. The tempter tells her that the fruit of the tree is good, and to be desired to make one wise; for in the eating of it, they should become as Elohim, knowing both good and evil. A desire to partake of that fruit was begotten in her. She "saw that it was to be desired to make one wise." Desire (or lust) when it hath conceived bringeth forth sin. See James i. 15. She yielded to the desire conceived in her, and brought forth sin. She partook of the forbidden fruit, and gave to the man also and he partook likewise, and became with her a participator in transgression. And the result of this was the sentence of death passed upon them by YAHWEH ELOHIM, who said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return." He was also driven forth from the garden of Eden, the Paradise possession of which had been given him; and thus we see that on account of transgression, man lost life and dominion.

The narrative of these things which are, or ought to be familiar to us all, is to be found in the first three chapters of the Bible. It is highly important that in discussing the question of a future restoration, deliverance

or salvation, we should understand clearly and precisely what has been lost. For it is written in the New Testament, that Jesus, whom we are taught is a Savior of all men, said upon one occasion that he, "the Son of man is come to save that which was lost," Matt. xviii. 11. The record of man's primal condition, and subsequent fall, makes known to us precisely what that was, and it certainly was not a possession in the heavens, for he was never there to lose it; it never was promised to him if he had not sinned. But what he did lose was life and dominion; that life was in connection with, and that dominion was upon—this earth. MARK ALLEN.

Woburn, Mass.

From the Prophetic Times.

Louis Napoleon's Name.

A correspondent has urged some objections to the representation that Louis Napoleon's names contain the number 666. He says, "The name *Ludovicus*, the Latin for *Louis*, does, according to the Latin valuation of its letters, make up the number 666, if the *o* and the *s* are left out of the account. But by what principle of interpretation or *fairness* are they left out? Spell the name without the *o* and the *s*, and you do not have *Ludovicus*. Spell the name with those two letters, and you have two letters which cannot enter into its numerical value, and, therefore, your correspondent's fancy, that *Ludovicus*=666, the names and number of the Beast, is *fancy*, and nothing more."

The answer of this objection is, that there are only seven letters that have any numerical value in the Latin alphabet, viz., m=1000, d=500, c=100, l=50, x=10, v or u=5 and i=1, and all the rest counted as ciphers, and of course the addition of ever so many ciphers to a given number can never increase its value. There is, in truth, no point whatever in such an objection. The fact has never been disputed by prophetic writers, that *Ludovicus* does really contain 666. It is remarked in the book, "Louis Napoleon, destined Monarch of the World," that "the word *Ludovicus* was long since thought of by many expositors as likely to be the name of the Antichrist or Wild Beast, because of the exactness with which it contained the number 666. The Rev. J. Brooks, in his *Elements of Prophecy*, in 1836, said that Seebachius was, as he believed, the first that fixed upon *Ludovicus* as the name of the Beast, on account of France being considered the principal of the kingdoms of the Beast, but many others have adapted the name. The Rev. David Simpson and Joseph Sutcliffe, in their writings, more than half a century ago, and Bengel, a German writer, more than a century since, in his *Gnomon*, also

considered it to be the most probable word fore-signified as containing 666."

In reference to this point, moreover, let the following fact be noticed. It is fully granted by students of prophecy that the number 666 is found in the Latin titles or names, *Vicarius filii Dei* and *Vicarius generalis Dei in terris*,—titles said to have been officially assumed by the Pope, and also in *Duzcleri*; but in these titles, just the same as in the case of *Ludovicus*, several letters are mere ciphers, which neither add to nor diminish the combined value of the rest of the letters.

The above-mentioned correspondent farther asks: "By what system of interpretation or *fairness* is the name *Louis Napoleon* deliberately misspelt, when using Greek letters, in order to make that name square with this theory of the Beast's number?"

"*Louis* is spelt *Λοις*, whereas it ought to be made to spell *Λουις*. In like manner, *Napoleon* is turned into *Ναπολεων*, whereas it ought to be turned into *Ναπολεωv*."

The answer to this inquiry is, that *Λοις* is a usual interchangeable form for *Λουις*, the diphthong *ου* being frequently written as the single letter *ο*, as may be seen in Liddell and Scott's Lexicon, under the letter *ο*, where it is stated that "in early times the vowel *ο* was not called *ομικρον* but *ου*. Bock remarks that in Attic inscriptions before Euclides, OI, OΔ, 2, the diphthong *ου* is found only in *ου, ουκ, ουτος* with their derivatives, and some proper names: *elsewhere always ο*. That *ο* in many words must have sounded very like the diphthong *ου*, appears from divers Æolic forms, such as *Βολα* for *Βουλη*, *Βολομαι* for *Βουλομαι*, *ορανος* for *ουρανος*. We have in Attic, *μονους, νουσος, κουρος, ουνομα* for *μονος, νοσος, κορος, ονομα*, and *ουδος, ουρος*, for *οδος, ορος*."

Hence it appears that *ου* is sometimes written as *ο* and *vice versa*. Furthermore, with regard to *Ναπολεων*, it is stated in the same lexicon that *ο* (omicron) was a usual Æolic form for *ω* (omega), so that *Ναπολεων* might thus, accordingly to one of the Greek dialects, be spelt *Ναπολεωv* without doing inadmissible violence to its proper Hellenistic orthography. But an additional reason for writing the word in Greek with a short, rather than a long penultimate *ο*, is found in the fact that we do not pronounce or spell Napoleon in English as Napoleon, and therefore in translating it into Greek it does not seem reasonable to spell its last syllable with a long or double *ο*, as *ων* (*ωνν*), but rather with a short *ο*, as *ου* (*ουν*).

Thus the Greek Lexicon furnishes us with satisfactory warrant for translating the words *Louis Napoleon* into *Λοις Ναπολεων*, the Greek letters of which represent successively (30,-70,-10,-200), and (50,-1,-80,-70,-30,-5,-70,

-50)—666; and hence by the institution of this critical and exegetical scrutiny into the alleged untrustworthiness of the above-mentioned hermeneutical interpretation of the apocalyptic number of the prefigurative Wild Beast, the objection urged by this correspondent is demonstrated to be substantially fallacious and untenable.

It should, however, be remembered, that the principal form in which Louis Napoleon's name is considered to contain the fatal number 666, is in Greek, is in the dative case, the word *Ναπολεοντι*; and no one is able to discover the slightest flaw in this method. Now, whether *Napoleon* be written in Greek in the nominative, as *Ναπολεων*, or, as before proposed, *Ναπολεων*, it will, at least, be unhesitatingly admitted that *Ναπολεοντι* is the dative form of the word; and the reason why Antichrist's name ought to contain 666 in the dative rather than in the nominative case, is thus explained by the Rev. Robert Polwhele in his pamphlet, "The Sealed People, or those who Escape the great Tribulation."

"The name to be deciphered in the number 666, the name of the Beast, to be borne by those who worship his image; not being the name of those who are to bear it upon their foreheads or hands, it is not in the nominative case, but it is a mark or sign of dedication, and therefore in the dative case, just as might be inscribed on temples or altars, implying that the temple or altar was dedicated or devoted to such a deity. The perception of this truth, that the name is one to be borne by the worshippers as a sign or mark of dedication, is that exercise of the understanding which we previously inferred, from the expression with which the enigma is introduced (Rev. xiii. 18.) must be necessary in order to solve it. And the word *Ναπολεοντι*, the name of Napoleon, by its dative inflection, suggestive of dedication or subserviency to him by the worshippers who bear his name, is the solution of this wonderful enigma."

The English author of "Napoleonism Unveiled" similarly observes, in reference to the view that the Apocalypse was written in the Greek language, and that, consequently, the name of the Beast and his number must also be in Greek, that "the dynastical name of the Emperor Napoleon in its dative case, *Ναπολεοντι*, (the inflection used in Greek and other languages whenever dedication or subserviency is implied,) forms the number of the Beast in the very tongue in which the Apocalypse was written. Taking all things into consideration, so extraordinary a fulfillment has never before taken place. The mysterious origin of the name, and its significant meaning, the political power and influence with which it is invested, the desire of the Emperor to perpetuate its use by his suc-

cessors, and lastly, its forming the mystical number 666, all contribute to impress upon the mind strong convictions of its being the very number of the Beast of which St. John prophesied in Patmos. We have a kind of vague suspicion that under the name *Napoleon* that of *Apollyon* is mysteriously hidden; and if, on examination of the primary roots of these two names, such an intimate connection can be established, the dark designs of Satan and the mission of the Bonapartes will be more clearly divulged."

It is here worthy of remark, that there is a third method in which Louis Napoleon's name contains 666 in Greek. If his name, Buonaparte, be turned into Greek, it becomes *καλομερος*, or *καλονμερος*; and, indeed, the Duchess of Abrantes describes Napoleon's lineal descent from the Greek family of Calomeros. Now, the initials L. N., for *Λεις Ναπολεων*, placed before *Καλομερος*, contribute to make altogether the number 666: thus, Λ 30, -Ν 50, -κ 20, -α 1, -λ 30, -ο 70, -ν 50, -μ 40, -ε 5, -ρ 100, -ο 70, -ς 200=666.

Nor should the startling fact be overlooked, that the three words Louis Napoleon Buonaparte, in Hebrew, unitedly amount to 666.

M. B.

Queries on the Nature of Christ, and Answers.

Near Adeline, Ogle Co., Ill.,
April 20th, 1864.

MR. BENJAMIN WILSON:—*Dear Sir*; I thought I would drop you a few lines.

I have not been taking your paper for some time, the main reason is, you do not write for your paper. I have considered you and Dr. Thomas leading men; and the Dr. has stopped his paper, and you do not say much in yours, so that I have not much to read in that line. I have made no profession as yet. The question came up here concerning the nature of Christ previous to his resurrection. Dr. Thomas was written to, but his answer was not satisfactory to me. Now I want you to answer several questions, if you please.

What is the scriptural meaning of the word nature? How many natures did Christ possess previous to his resurrection? Did he possess any more or better or different nature or natures than we possess.

An answer to this will confer a favor on yours, truly,
JOHN A. ETTINGER.

ANSWER.

The following was written for a private letter, but on second thought we have concluded to insert it in the *Banner*, as he complains that we do not write for our paper.—EDITOR.

Geneva, Kane Co., Ill.,
May 28th, 1864.

MR. J. A. ETTINGER:—Yours of the 20th

ult. came duly to hand, but was laid on one side for the time being, on account of the pressure of other business which demanded immediate attention. And even now my answer to your queries must be very brief.

In the first place I would remark, that the phrase "Nature of Christ" is not a scriptural one, and consequently is open to speculative opinion. However I will endeavor to answer your queries in brief. 1st, The scriptural meaning of the word nature. The word in the original which is translated *nature* is *φύσις*, *phusis*, which comes from *φύω*, *phuoō*, to beget, to generate, produce; from which we may I think correctly define *nature* to be,—The actual state of anything, or that which makes it what it is. Hence we read of "Jews by nature"—of "a natural body"—"natural face," etc. This use of the word in the Scriptures is according to the commonly received meaning.

2nd, How many natures did Christ possess previous to his resurrection? I only read of *one*—that he was of "the seed of Abraham," and "of the seed of David according to the flesh"—that he was "the *man* Christ Jesus"—that he was "made a little lower than the angels"—that he "was made in the likeness of men," etc.; and all this prior to his resurrection. He was "made of a woman, made under the law, to redeem them who were under the law, that we might receive the adoption of sons." As to the question which some have mooted about his pre-existence, I have nothing to do. The "*man* Christ Jesus" had no existence prior to his generation. That blaze of glory which at times was manifested through the mighty works which he performed, and which has given rise to the idea of a duality of natures possessed by him, was a consequence of his being "anointed with the Holy Spirit and with power" at his baptism, and not because he had two natures. This was an addition to his natural state as a man. The Spirit was given to him *without measure*; to all other sons of Adam,—as Moses, Elijah, Isaiah, the apostles, etc.—it was measured. Hence his pre-eminence.

3rd, The third query is mainly answered in considering this:—Did he possess any more or better or different nature or natures than we possess? I think it is evident that he had only *one* nature, but probably possessed a superior organization, and placed in that respect equal to the first Adam when he came from the hands of his Creator. It is no proof that he was Divine and human from his birth, because he was begotten by the power of the Holy Spirit, any more than Adam was divine because he was made by the Elohim. He was formed a *man*, and *Jesus* also was made a man, and was found in fashion as a man, and the apostle says that it

was necessary for him to be made like to his brethren in all things. His nature then was *one*, and essentially the same. In some respects no doubt it was better, just as some men's natures now are said to be better than others—through organization at birth, favorable circumstances for development, and a good training.

Hoping that these few lines may be of some service, and that I may yet have the pleasure to hear of your obedience to the faith, I am, yours, truly. B. WILSON.

Words of Warning.

The Alliance and Visitor truly remarks, "The events of centuries have been crowded into a year. The hand of God should be recognized in these remarkable events."

The Living Age has said, "Old things are about to pass away, and we know not what shall be the new. All faces gather blackness, and men's hearts fail them for fear of what is coming on earth."

The Christian Luminary says, "Signs, are seen in the heavens and on earth which plainly teach us the fact that the coming of the Son of man draweth nigh." Another Journal has stated, "The world is now just about 6.00 years old; it is well to be ready for whatever event may occur."

The Christian Review has recorded as follows; "A silent, rapid, irresistible preparation has been making—what will it be? The battle of Armageddon? The Millennium? preceded by the coming of the Son of man in the clouds of heaven? Nothing in the prophecies withholds his coming, that I have seen, if I have read Peter and Daniel and John aright."

Rev. Charles Beecher, referring the present vast "Pneumatic or spiritual movement" to the category of Rev. xvi. 14, says, "They incur the almost certain stigma of false Christs which should precede his coming."

Prof. George Bush has said, "If we take the ground of good reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. Edward Beecher writes, "The point of prophetic chronology at which the world has now arrived is the interval between the sounding of the sixth and seventh trumpets."

Archdeacon Brown, of England, has said, "That he was strongly impressed with the conviction that our lot had fallen under the solemn period, emphatically designated by Daniel, as '*the time of the end*.'"

President Hitchcock of Amherst, has stated, "In a very short time, far shorter than we

imagine, all the scenes of futurity will be to us a thrilling reality!—*Voice of the Prophets.*

Not Easily Provoked.

How hard it is for even the Christian heart to learn to practice that charity which "beareth all things," and is not "easily provoked." How quickly our tempers flash out in resentment toward those who have spoken evil of us, or done some wickedness. We seek to justify our sinful spirit, and increase the evil by talking it over with others, by brooding over it when in solitude, until a mole hill is magnified into a mountain. We pass by on the other side if we are likely to meet the offender, and by our coldness and resentful manner, show that we desire no further acquaintance with him. We are by no means careful to hide any faults or foibles that may be known to us, and are very apt to secretly rejoice when he falleth. Ah, such is not the spirit of Christ, who, "when he was reviled, reviled not again," who walked in meekness all along the way which his bitter persecutors had made so full of thorns. It is not the spirit which has marked the lives of those who have followed most closely the Master's footsteps.

"There are some persons," wrote a good man in his journal, "who had never had a place in my prayers but for the injuries they have done me."

So noted was the martyr Cranmer for always rendering good for evil, that it used to be said of him, "If you wish him to do you a good turn, you have only to do him an evil one."

It will be a great check to this sinful resentment, which is so apt to rise in our hearts, if we will learn to "pray for them that despitefully use us, and persecute us." Earnest, humble prayer, and an angry spirit cannot dwell in the same bosom; neither can we hate those for whom we sincerely pray. So here we find a sure and safe direction that will apply to every provocation. If instead of conquering, we cherish this bitter feeling, we shut ourselves out from forgiveness of our Father which is in heaven. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." Says an earnest writer, "He that refuses to forgive an injury, breaks the bridge he will one day want to cross over himself."

The more we breathe the atmosphere of heaven, the easier it will keep the spirit serene and even joyful, even in the midst of great provocations. The easier it will be to love an enemy, and do him good whenever it is in our power.

"Though a man without money is poor, a man with nothing but money is still poorer."

Purity of Character.

Over the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than the fruit itself, a soft delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, it is gone forever; for it never grows but once. The flower that hangs in the morning, imperaled with dew, is arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently on it from heaven. On a frosty morning you may see panes of glass covered with landscapes—mountains, lakes and trees blended in a beautiful fantastic picture. Now, lay your hand upon the glass, and by a scratch of your finger, or the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which when once touched and defiled, can never be restored, a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered. He who has spotted and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessing of a mother's tears still wet upon his brow, if he once lose that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be forgiven.

THE TEST.—"When you see a dog following two men," says Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So at times will you and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

"Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves," James i. 21, 22.

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AND

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"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, 1864.

[VOL. X. No. 13.]

For the Gospel Banner.

Measurements of the Number 1260.

I may not impart anything to the brotherhood, that is really new, concerning this portion of the times of the Gentiles; but simply give utterance to my thoughts, suggested by historical events, whatever my thoughts may be, are not affected by my partialities.

This prophetic number, by its association, has become very interesting to every biblical student. First. The power that is to rule over peoples, kindreds, tongues, tribes, and nations, during this period of time. Second. The saints of the Most High, over which this power is to prevail, during this time. Third. The coming of the Ancient of days at the end of this number; the judgment given to the saints of the Most High; and the possession of the Kingdom, at the end of the twelve hundred and sixty years, Dan. vii. 21, 22.

We find also, that the Spirit speaking to the churches, associates this number with the fortunes of the two witnesses; with the woman of wonder in the wilderness; with the Leopard-like beast, that rose up out of the sea; and also with the court of the temple, and the holy city.

Now what do we understand by this period of time? Simply this,—that it relates to four great powers; and while this period continues, three of these powers are operative, while the fourth lies trodden under foot.

First. Twelve hundred and sixty years are measured off from the times of the Gentiles, for the horn with the eyes and the blaspheming mouth to continue. This same horn or power is symbolized by the leopard of the sea. Rev. xiii.

Second. Twelve hundred and sixty years are measured off, for the two witnesses to exercise their power, over their enemies, during their prophetic existence.

Third. Twelve hundred and sixty years are measured off to those that nourish the woman in the wilderness.

Fourth. Twelve hundred and sixty years are measured off for the saints of the Most

High to be prevailed over; or the court of the temple, or holy city to be trodden under foot.

We say twelve hundred and sixty years, for that is the period of time symbolized by days, time, times, and half a time, and by the forty-two months. We will not wait to look at the childish objections that have been from time to time brought up against this issue. Therefore, we will go to work, and take as it were a measuring line of twelve hundred and sixty feet, and call each foot a year, we will measure events as they have occurred, since the day of Pentacost in the year thirty-three, up to eighteen hundred and sixty-four.

We measure from the year thirty-three, 280 years, which brings us to the year 313. The great event of this period, was the clothing with imperial grandeur, a new religion that sprung up in the Roman Empire, known as the Catholic religion; or more properly the apostasy from the faith of our Lord Jesus Christ.

Now having measured off these nine months of years, we put down our line at 312, the year that Constantine proclaimed the Catholic religion free in the Roman Empire; on we measure to the year 1572, exactly 1260 years; the events of this period were great, but of the greatest of all that group of events, none stands out so hideous and repulsive, as the event at the termination of this period. We shall by a quotation from history bring fully to view this event. "St. Bartholomew's day, a feast of the church, celebrated August 24th. The horrid massacre of Bartholomew's day was perpetrated on the Huguenots or protestants of Paris, by the Catholic faction, during the reign of Charles IX. in 1572; the massacre extended through the kingdom, and the victims were not fewer than 30,000. At Rome, the news was received with every demonstration of joy, salutes of cannon were fired, a procession went by order of the Pope to the church of St. Louis, and the Te Deum was chanted."

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For the Gospel Banner.

Measurements of the Number 1260.

I may not impart anything to the brotherhood, that is really new, concerning this portion of the times of the Gentiles; but simply give utterance to my thoughts, suggested by historical events, whatever my thoughts may be, are not affected by my partialities.

This prophetic number, by its association, has become very interesting to every biblical student. First. The power that is to rule over peoples, kindreds, tongues, tribes, and nations, during this period of time. Second. The saints of the Most High, over which this power is to prevail, during this time. Third. The coming of the Ancient of days at the end of this number; the judgment given to the saints of the Most High; and the possession of the Kingdom, at the end of the twelve hundred and sixty years, Dan. vii. 21, 22.

We find also, that the Spirit speaking to the churches, associates this number with the fortunes of the two witnesses; with the woman of wonder in the wilderness; with the Leopard-like beast, that rose up out of the sea; and also with the court of the temple, and the holy city.

Now what do we understand by this period of time? Simply this,—that it relates to four great powers; and while this period continues, three of these powers are operative, while the fourth lies trodden under foot.

First. Twelve hundred and sixty years are measured off from the times of the Gentiles, for the horn with the eyes and the blaspheming mouth to continue. This same horn or power is symbolized by the leopard of the sea. Rev. xiii.

Second. Twelve hundred and sixty years are measured off, for the two witnesses to exercise their power, over their enemies, during their prophetic existence.

Third. Twelve hundred and sixty years are measured off to those that nourish the woman in the wilderness.

Fourth. Twelve hundred and sixty years are measured off for the saints of the Most

High to be prevailed over; or the court of the temple, or holy city to be trodden under foot.

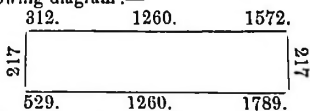
We say twelve hundred and sixty years, for that is the period of time symbolized by days, time, times, and half a time, and by the forty-two months. We will not wait to look at the childish objections that have been from time to time brought up against this issue. Therefore, we will go to work, and take as it were a measuring line of twelve hundred and sixty feet, and call each foot a year, we will measure events as they have occurred, since the day of Pentacost in the year thirty-three, up to eighteen hundred and sixty-four.

We measure from the year thirty-three, 280 years, which brings us to the year 313. The great event of this period, was the clothing with imperial grandeur, a new religion that sprung up in the Roman Empire, known as the Catholic religion; or more properly the apostacy from the faith of our Lord Jesus Christ.

Now having measured off these nine months of years, we put down our line at 312, the year that Constantine proclaimed the Catholic religion free in the Roman Empire; on we measure to the year 1572, exactly 1260 years; the events of this period were great, but of the greatest of all that group of events, none stands out so hideous and repulsive, as the event at the termination of this period. We shall by a quotation from history bring fully to view this event. "St. Bartholomew's day, a feast of the church, celebrated August 24th. The horrid massacre of Bartholomew's day was perpetrated on the Huguenots or protestants of Paris, by the Catholic faction, during the reign of Charles IX. in 1572; the massacre extended through the kingdom, and the victims were not fewer than 30,000. At Rome, the news was received with every demonstration of joy, salutes of cannon were fired, a procession went by order of the Pope to the church of St. Louis, and the Te Deum was chanted."

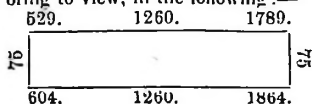
Before we proceed further in our measurements, we will remark, that for 217 years of this 1260, which we have measured, beginning at 312, there was no code or digest of laws in harmony with this new religion; for that length of time the Roman Empire was governed more by old laws of Paganism, than by the new order of things set up by Constantine. But in the year 529, which was exactly 217 years from 312, the Justinian code was published, and in four years' time the whole law-system of Rome was revolutionized.

Having made this remark, we now go on with our measurements of time; therefore, we put our line down at 529. On we measure to 1789, exactly 1260 years; and also we find 1789 to be exactly 217 years from the year 1572. These numbers form the following diagram:—



The events at the termination of this 1260 are well known to every reader of history. From the 5th of May, especially the 14th of July, 1789, the mighty revolution of France began; and in four years' time the whole Justinian system of law was overthrown, and France declared a republic, without a religion, and without a God. Again, before we proceed, we have a remark to make concerning this 1260 terminating in 1789; that from the time Constantine proclaimed the apostasy the religion of the Empire, the strife among its bishops for supremacy was exceedingly strengthened; but this strife was permanently settled in favor of the bishop of Rome, by Phocas, 77 years after the publishing of the Justinian code, in the year 606. But two years before this event, Phocas in a private recognition, gives the bishop of Rome to know that he was the -supreme head over all other ecclesiastics of the realm. The private recognition was in 604, this "was followed by an Imperial decree in the common A. D. 606, and in two years after, a pillar was erected commemorative of the event, with the date of A. D. 608." So there was four years employed in this matter, as in the Justinian system of law.

Now let us put down our line of measurement at 604, and measure on to 1864; we have exactly as the result of our measurement 1260. So this measurement we shall also bring to view, in the following:—



So we are into the beginning of four revolutionary years, corresponding to the four years, at the termination of the 1260, of the Justinian system in France, 1789.

Having measured up to the year 1864, and the results of our measurement being brought to view in two parallelisms, we shall now offer a few remarks on each of them. The first parallelism relates more to the civil element of the apostasy; while the second parallelism relates more to the ecclesiastical element.

The first parallelism, from the year 312 to 1789, brings to view the death-struggle of nations, peoples, and tongues, that were imperially denounced as heretics, such as Arians and Trinitarians, Paulicians, Iconoclasts, married Priests, Wickliffites, Lutherans, Hugonots, and many other names and parties in the Roman Empire. The struggle was long, fierce and deadly; but finally, imperial orthodoxy, which ultimated in the papacy, gave the death-blow to all this opposition, on the 24th day of August, 1572; on they lingered till the year 1685, when by the revocation of the edict of Nantes, they were found politically dead, till the year 1789. The struggle was not only for freedom of thought, but also for person and property. Materialism as distinct as Idealism pervades this first parallelism. The war characteristic of the two witnesses is quite apparent in this measurement.

The second parallelism brings to view, not so much the death-struggle of the two witnesses, as the triumphant career of the high-priesthood of the Justinian system. This high priesthood, which was appointed to do the seeing and speaking of the system, was not content to abide long in its appointment; it must be a power, not only to rule the night, but the day also. This power began its struggle for existence in 529, reached deliverance in 606, then began its march to freedom under Pepin and Charlemagne, gained its independence over emperors, kings and lords, by its great champion Hildebrand. Then was the world ruled by a great earth-god, (666,) emperors kissed his toe, and from him kings received their crowns. This was a grand and lofty height for mortal man to reach. But all this grandeur, Israel's God and his holy ones hated and abhorred. But what of it? The great centralization of pride and falsehood blasphemes the God of Israel, and makes war with the saints of the Most High, and prevails over them, and no power on earth can destroy this accursed blasphemer, till he has fulfilled his day of 1260 years. Then what? Read Dan. vii., particularly the 21st and 22nd verses; "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." Then shall the great blasphemer be put to silence, and with his Babylon the great sink in the depth of the sea, to the joy of saints and nations.

Now we have done with our measurements of 1260; but an objection may be offered to our last measurement, namely, although our measurements may be perfectly correct with regard to the two witnesses, and also with regard to the Justinian system of law, because events have occurred in harmony with these measurements, yet there is no appearance of any result occurring in harmony with your third measurement. True, there is no appearance. But our measurement is nevertheless correct, and events may occur at any moment after the 14th of July, or at most the 24th of August of the present year. Events that will take the world as suddenly as "travail on a woman with child, and they shall not escape." HUGH SHARR.

For the Gospel Banner.

The Way of Life.—No. 2.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 14.

THE PROMISE.

We have seen, in reviewing the history of the past, what was the primeval condition of man. The earth created pure and good, and man, the possessor of "life and dominion in it, with everything to delight the heart, to please the ear, the eye, the taste; everything to make life pleasant in it,—falling from his high position by the means of transgression, became a subject of sorrow, pain and death. How painful must have been the retrospect; how gloomy the prospect for the future, beyond the dark clouds of sorrow—the dreary confines of death; how hard the thought to part with life once realized, once enjoyed; how fearful to look forward to future oblivion. Yet there was a glimmering ray of light to shine upon man's pathway. It was the promise of a deliverer—a seed of the woman, destined in future years to bruise the serpent's head, and triumph over the sin-power. How anxiously must our first parents have longed for the manifestation of the one who should come, the one, God's word had promised should be manifested in human flesh.

HE WHO SHALL BE.

The Old Testament scriptures were written in the Hebrew language. In that language, the ancient root-form of the verb to be is expressed by the letters *hay, uav, hay*, which may be represented by our English letters, *u w u*, which according to the Masoretic pointing, (the Hebrew having no vowels,)

should be pronounced *haweh*, but the root-form is *hay, yood, hay*, which may be expressed by *u w u*, pronounced *hayah*, either of which being the third person, singular, masculine, preter tense, means *HE WAS*. The first person, singular, future, is formed by prefixing to either of these root-forms the letter *aleph*, which we will express by the letter *a*. Hence, with the modern form it would read *awuh*, pronounced *ehyeh*, or *ehy yah*. With the more ancient form, *awuh*, pronounced *ehaweh* or *eh-eho-wah*, meaning in English, "I SHALL OR WILL BE." The third person, singular, future, masculine, is formed by prefixing to the root the letter *yood*, making it with the modern form *yuhw*, pronounced *yihyeh*, or with the older form *uwuh*, properly *Yahweh*, improperly *Yehowah* or *Jehovah*; meaning "HE WHO SHALL BE." Understanding, then, the derivation of the name *Jehovah* or *Yahweh*, we may have a better understanding of that ambiguous expression of Eve at the birth of Cain, when she exclaimed, as our English version has it, "I have gotten a man from the Lord,"* Gen. iv. 1. The original Hebrew is *ish eth Yahweh*, "a man even *Yahweh*." The questions here present themselves; did Eve understand at that early age the spirit-name *Yahweh*? And did she understand that in that first-born son she had received *Yahweh* himself? Certainly she could not; for many hundred years afterward the Eternal One, speaking to Moses, says: I appeared unto Abraham, unto Isaac, and unto Jacob, *be ail shaddai* in power Almighty, or "in the strength of the mighties;" but by my name *YAHWEH* was I not known to them. See Exod. vi. 3. It would seem, then, highly improbable that Eve used that term in any other sense than that of the third person, singular, future, masculine of the verb to be—"I have received the man, even he who shall be." She had anticipated in this her first born the deliverer, the manifestation of the fulfillment of the word of *Yahweh Elohim* in flesh; the deliverer to save that which was lost. But she was disappointed. He that she had hoped was he who shall be deliverance, was the one destined to be the instrument first to bring to their minds the reality of the sentence passed upon man, DEATH, which since that day with relentless grasp, lays hands on all the children of Adam.

MEN CALL THEMSELVES BY THE NAME "OF HIM WHO SHALL BE."

From that time forward, men multiplied upon the earth, and death reigned. Men were

* Let the reader bear in mind that wherever the word Lord or God, in the English Bible is printed in small capitals, the original is *Yahweh*, improperly *Jehovah*.

born, grew up to man's estate, grew old in years and sin, and died, yet no deliverer came. In the days of Enos, men began to name themselves with the name of "he who shall be." What this ambiguous expression rendered in by King James' translators, "men began to call on the name of the Lord," Gen. iv. 26, may mean, is perhaps uncertain. It does not seem possible that this could mean calling on God in prayer or worship, for there seems to be evidence of worship of God as early as the days of Cain and Abel. See Gen. iv. 8-8. But I might suggest an idea, which is novel, yet not at all improbable. The idea of a deliverer, a coming one, that was to deliver and save from the consequences of the transgression, we may naturally suppose would have entered more or less into the teachings of that early age. Parents must have taught their children that there was such a promise; that there was a man to be born who should be the accomplisher of this deliverance. And as time rolled on, and disappointment followed disappointment, may it not have been that men assumed that name, saying, "I am he who shall be. I am the promised one, the deliverer," as in after years many came, saying, I am the Messiah, and deceived many, for evidently there were false prophets in those days, and blasphemous ones, as there have been since.

THE ANTE-DILUVIAN CONSUMMATION.

With regard to the history of the Antediluvian peoples, we have but little left on record, saving this, that they corrupted their way upon the earth; their wickedness was great; "the imaginations of the thoughts of their hearts were evil and only evil, continually," and "the earth was filled with violence," so much so that God purposed to destroy the corrupted race from off the earth, and Noah only and his family found favor in the eyes of the Lord. One hundred and twenty years were determined upon the race, and Noah preached righteousness, and prepared an ark for his salvation and that of his house. The consummation came; the flood was brought in upon the world of the ungodly, and all perished, save only Noah, and those that were with him in the ark. Thus the old world perished; thousands had passed away, and mingled with the dust ere this, many of whom had doubtless hoped for the coming one, and had died without the realization of that hope. Yet doubtless died in faith, seeing the deliverance-day afar off in the distant future.

MARK ALLEN.

Woburn, Mass.

Sin, all sin, is fruitless; it blossoms fair, but always deceives: "What fruit had ye in those things wherof ye are now ashamed?"

For the Gospel Banner.

The Resurrection of the Dead.—No. 2.

In our last and introductory article we dwelt on the reasonings and arguments of that class of believers who receive as scriptural the view generally held; viz., that wicked dead men shall again be revived into life, and be tried or judged for their *own sins*, and then be sentenced to die, as the proper wages of sin. The advocates of this theory suppose, that it *alone* can harmonize all that is said in the word in relation to ungodly men. It is time, now, that we present some of the reasonings of the other class, and, at least, exonerate them from the charge of obtuseness of intellect, or perversity of will, in absolutely denying that any Gentle in the flesh, dying out of Christ, will ever see life again, in any sense whatever. In relation to the Old Testament (so called) Scriptures, there is a striking difference as to the use made of it by each section. There is only one passage, I believe, very much relied on to prove the resurrection of the wicked dead, and that is Dan. xii. 2, but there is a difficulty about it that has seldom been pointed out; viz., the time when it obtains. The resurrection of the wicked is supposed to take place 1000 years after the second appearing of Jesus, and we believe this is the correct idea; but the passage in Dan. xii. 2, evidently locates it at his appearing. On the other hand, the advocates of the non-living of the wicked appeal much to the Old Testament, quote largely from its pages, and make much capital out of the almost (granting that Dan. xii. 2; Job xxi. 30, teach it,) silence of Moses and the prophets respecting it. Their stronghold is the xlix. Psa. where wicked and foolish men are said to be like the beasts that perish, and like sheep laid in the grave. Contrasted with their ignominious end is the hope of the Psalmist, "God will redeem my soul from the power of the grave." They compare this with Zech. ix. 11, where deliverance from the dry pit, (a figure of a state of dust,) is through the *blood of the covenant*. In Prov. ix. 18 they find an expression that *seems* to favor their view; viz., the guests of the foolish and clamorous woman *arc in the depths of sheol*. They reason that the depths of sheol must afford a slight prospect of ever emerging from its darkness into the light of life, even a corruptible life, but rather "it will enclose them forever; having wandered out of the way of understanding they must remain in the tomb, among the congregation of the dead." They also find something that looks like positive testimony in Isa. xxvi. 14, where those who formerly oppressed Israel, and these are the four kingdoms of Daniel, are said to be dead,

dead forever, "they shall not live [again,] they shall not rise, their memory is destroyed forever; therefore they are not in the places of remembrance." But how is it with the New Testament? We think the preponderance of quotations is with the believers in the non-living theory. And here we would take the opportunity to state, that as they have never satisfactorily explained John v. 29, neither have the other class refuted their argument from Matt. xxii. 31, 32. Why will Abraham, etc., rise from the dead? Because Jehovah is their God, hence in the Divine purpose they live,—are not eternally perished. Jehovah is not the God of that class who are called Gentiles in the flesh, Eph. ii. 11. They are said to be *without God*. Is there a resurrection for them? And if there is, what relation does Jesus establish between having Jehovah the God of Abraham, etc., and their resurrection? The express declaration of Jesus, "I will raise him up at the last day," and such teachings found in Paul's writings, "He shall raise us up also by Jesus," "the life of Jesus made manifest in our body," John vi. 44; 2 Cor. iv. 10, 15, would seem to settle the question of the exclusive right of believers to resurrection. Another objection raised against the reliving of the wicked dead is shown from the argument of its advocates. They assert the wicked must be raised in order to be judged. Why then, are they not raised when Jesus comes in judgment? Why passed over and left in their graves for 1000 years? And how can this be reconciled with what Paul says, 2 Tim. iv. 1, "He shall judge the living and the dead at his appearing and kingdom?" If they are *then* judged and still in their graves, does it not seem that the act of passing them over is an act of judgment? They are then judged forever, and so doomed to remain forever dead. Jesus will then decide who is worthy to obtain that world, and the resurrection of the dead. Luke xx. 35.

We have thus been particular in noting the arguments of that class who deny that there is any future life for the wicked, just as we have done in our first article in relation to the reasonings and arguments of the other class. We have freely admitted that difficulties are found in either theory, and also that inconsistent things are said on both sides. The advocates of future life for the wicked are sometimes heard saying, that on this hypothesis the wicked will escape all future punishment. They seem to forget that in controversy with the advocates of endless torture they stoutly maintained that eternal death was an eternal punishment. We also hear, as we think, inconsistent things from the other side, for example, such assertions as the impossibility of the resurrection

of the wicked dead, even by the power of Jehovah. We cannot endorse this opinion. We are believers in the resurrection of wicked dead men, if Jehovah's purpose requires it, and if it is consistent with the nature of the resurrection. We believe that a thousand years after the appearing of Jesus all that are in the tombs, or places of remembrance, (*εν τοις μνημείοις*) shall come forth, good and bad, and why? the Divine purpose as unfolded by the Father's messenger to the world requires it. But we are not believers in the revival into life of any of the millions of the present or past ages, who like sheep have been laid in the grave, never to see light. They are like the slain that lie in the grave, whom Jehovah remembers no more. Their reappearance is not required by Jehovah. Two reasons prevent us from receiving the popular view. The first is the dispensation under which they are placed; they are not subjects of the empire of Jesus, consequently have never *rebelled* against the laws of a kingdom and empire yet in the future. And our second reason is, the nature of the resurrection at the appearing of Jesus forbids it. Jesus has died to redeem from sin and the grave the heirs of promise, his sheep, all that the Father has given to him, consequently those dead in trespasses and sins cannot share in the redeeming work. We once believed that immortality was common to all, we learned at last that it was a boon bestowed only on that class who sought for it by a patient continuance in well-doing. We have learned a more advanced lesson; viz., that resurrection belongs to the same class of seekers, and to them only when Jesus comes. To attain to the resurrection is to obtain the kingdom with eternal glory,—to have a resurrection out from among the dead.

In proclaiming the gospel we can proclaim Jesus as the Light of life, and can preach through Jesus the resurrection of the dead. We can preach life from the dead to all those who will hear, understand, believe, and obey the gospel. We are not under the necessity of teaching, that Jesus died to redeem millions from the grave, and thus justify them for a brief time, and then destroy them with a second death. We have yet to learn that Divine justice requires such an arrangement. Gentiles in the flesh are left by the wise and merciful arrangement of Jehovah in the state of death, and those who then obtain future life, obtain eternal life. The phrase "future life," is objected to by some as unscriptural, but it is strictly scriptural, see 1 Tim. iv. 8. The Greek is *ζωης της νυν και της μελλουσης, zoes tes nun kai tes mellouses*. Whilst then we contend that the resurrection is the peculiar boon of those in Christ, at the same time we teach that an hour is coming when

all in the graves shall come forth, some to a resurrection of condemnation. This we believe in the most literal sense, yet we cannot apply it to sinners of the present or past ages. Multitudes of them, we know, will not rise, as all sections argue in maintaining, but as our sheet is full we must conclude for the present.

JAMES EVANS.

Listowell, C. W.

TO BE CONTINUED.

For the Gospel Banner.

Correspondence.

Another noble confession—L. H. Chase defines his past and present positions.

DEAR BRO. WILSON:—I wish to present to the readers of the *Banner*, my former and present positions; and my reasons for them. I was raised a traditional Quaker; but being of an inquiring mind, I found their system unscriptural; their revelations and Holy Ghost baptisms to be the workings of their own brain-flesh, and consequently not of God. I left the concern, as rotten at the core; and with it, every relative on earth, even my wife. This was a trying time for me, but my object was to find the truth. I took my Bible as my only teacher; upon it, I was determined to stand or fall. I had unlearned Quakerism, but had not learned the gospel. I searched my Bible day and night; and my supreme object was to learn the will of God, and do it. I requested baptism of a Methodist. He asked me in what form. I told him, the form practised by the apostles. He said the form was immaterial; water applied in any form to the candidate in the name of the holy trinity, was all-sufficient. We went down into the water together, and he poured a little water on the top of my head, and pronounced to me, and before the people, a most miserable and bare-faced lie, by saying, "I baptize you," etc. I felt some relief, supposing I had done my duty! But my motto was onward in search of truth. I soon learned the Bible form of baptism to be a burial in water. I then went to a Baptist, and requested baptism. He buried me in water, and resurrected me, in the form of Christ's burial and resurrection. But all this time I was as ignorant of the one faith of the gospel of the kingdom as the man who immersed me; and his knowledge of those truths, together with the object of baptism, would not far exceed that of the *Hottentots*! Of what use was my immersion? none at all. But my motto was still onward. But from this time, I began to get hold of some little truth; such as, no immortality out of Christ; baptism for remission of sins; and inheritance of the saints on earth; etc. I was then immersed for the remission of sins; and have

always rested upon this baptism as valid, until within a few months; and whilst I have been criticising the former faith and baptism of others, I have been equally diligent in criticising my own; and after carefully investigating the subject, as one of the greatest importance, I have come to the settled conclusion, that, at my second immersion, I entertained a sufficient amount of error, to annihilate what little truth I had gained!

I think at that time, I had no definite idea or faith in the covenanted promises of God to Abraham, or his seed; neither of the restitution of the kingdom of Israel, under the government and rule of their Messiah over them, as his subjects, and the left of the nations in the flesh, for one thousand years; and consequently, I could not have had, at the time of my immersion, the Abrahamic faith, not having at the time, any just conception of the gospel that God preached to Abraham; which is the gospel of the kingdom of God, the only gospel found in God's Bible; which, when believed, produces in all the one faith, and when obeyed gives to all the one hope. I have been soberly, diligently and earnestly, searching the records of my experience, and comparing the reasons of my former faith, with the reasons required in the gospel preached to Abraham, and I am constrained to confess, when weighed in the true balance I was found wanting. Consequently, I was not in a saved state, notwithstanding one pouring of water, and two immersions; for we are not justified by water, without the faith; "But being justified by the faith (which leads us to the water,) we have peace with God, through our Lord Jesus Christ." My object has been, and still is, to secure a true title to the inheritance in the kingdom of God; for there will be some disappointed, who will say in that day, "Lord, Lord, open unto us; but he will declare unto them; I never knew you!" They never were his; were never in the covenant of life in Christ Jesus! awful disappointment! may all look to this matter. With this confession, (although somewhat humiliating,) which I considered I owed to those in the one faith; I was immersed in the waters of the river Raisin, by Bro. Winter; (in the day time,) on the sixth day of the present month, (June;) and shall date my induction into Christ from that time. I know what I believe, and wherefore I was immersed.

L. H. CHASE.

P. S. I have found no new gospel, but the one I have been zealously proclaiming for the last ten years; but I have found I had a counterfeit ticket, with the form of the true seal upon it; I have thrown the ticket away, and the seal with it; and have procured on

from the correct office, and on the right track.

L. H. C.

For the Gospel Banner.

Reflections on Character.

Purity of manners is as essential as purity of faith. We must crucify the flesh with its affections and lusts, as well as hold fast the faith and name of Jesus. But to crucify the flesh, and at the same time eat and drink such things as a morbid appetite craves, or wrong ideas on living impose on us, is not a very commendable way to maintain pureness of manners, and manifest the highest degree of christian character. The man, the tissues of whose body are manufactured from impure or stimulating flesh, and other poisonous substances, and these tissues saturated with the poison of tobacco, etc., is not the man from whom we expect the sterling qualities demanded by that holy calling, by which we are called. If our thinking was produced by an immortal essence, which thought independent of brain-flesh, it would not be so much matter. But as it is brain-flesh that thinks, and as the brain sympathizes with the rest of the body, if the body is in part made up of impure substances, and saturated with poisonous ingredients, we are at a loss to see how the brain can perform its functions in a healthy manner. There is much wisdom in the teaching of the apostle, "whether ye eat or drink, or whatsoever you do, do all to the glory of God." This teaches us to deny ourselves in relation to every thing that is hurtful. The man who indulges in the use of any article, that is injuring him, he is by that very indulgence lessening his power to glorify God. If he lacks power to conquer a habit, is that lack of power a qualification to be placed in places of power hereafter? The man who regardless of health indulges in strong drink, though he may have correct ideas on the faith of the gospel, is yet disqualified to rule in the age to come. Solomon says, "He that rules his own spirit, is greater than he who takes a city," Prov. xvi. 32.

In our intercourse among brethren we see many things we dislike, and we fear such things are not traits of character in those who will hear Jesus say, "Well done, good and faithful servant." We, as members of the body of Christ, have not the privilege of doing just as we like. We are under grace, but must be subject to the laws of the Master, and fit ourselves by a right course of living to serve the Lord Christ, whose we are, and claims our service, body, soul, and spirit. Our bodies must be kept under, that is, subjected to rule. We must make ourselves acquainted with those laws of body, the obeying of which will secure to us the highest degree of health, and activity of mind, and

then we may reasonably hope to see the fruits of the spirit brought forth, when an enlightened understanding dwells in a body under the guidance of law, and whose tissues are made up of nutritious substances adapted to our physical natures.

When we see a man or woman thus triumphing over habit, inclination, false principles, wrong education, if that man or woman is enlightened by the truth as it is in Jesus, we there will see christian character in its highest form.

We appeal to every reader of the *Banner*, who professes to be a christian, to abandon every thing that is hurtful to their physical health, leave off filthy habits, especially the use of tobacco, and the use of impure, scrofulous swine's flesh, which we believe unfits a man for pure thinking and doing. We are not our own, we are bought with a price, even the precious blood of Christ. Our vile bodies must not be made viler, if we would have them transformed and made like Jesus, when he comes. We conceive that a part of the preparation of the spotless bride is in learning how to eat and drink to the glory of God.

J. EVANS.

Listowell, C. W.

(*Harbinger* please copy.)

Peace and Righteousness on the Earth.

It is surprising, indeed, how so many Christian students of Scripture, who earnestly desire to believe the truth, can believe that peace and righteousness will return to the earth before our glorious King, Jesus the Anointed, will appear in His power to be glorified in his saints, and to take vengeance on them that know not God. Let those who believe that it will be so, show us their credentials; let them show us the "Thus saith the Lord." We find that "The Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations—not to convert all of them—and then shall the end come," Matt. xxiv. 14. We find, also, that God is visiting the Gentiles,—to convert all of them? No, but—"to take out of them a people for his name." Acts xv. 13-17.

We see it very plainly revealed in the oracles of truth, that we have nothing to expect but an increase of manifestations of sin and wickedness, and the apostatizing from the faith unto the end of this dispensation. This apostacy or falling away had begun in the days of the Apostle Paul, and will continue until that wicked one, "the man of sin, the son of perdition," shall be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. That this coming cannot mean a spiritual coming is evident from the fact that the minor Antichrists, the un-

believers and opponents of Christ, are not consumed, though every one of the believers must admit, that, spiritually, Christ is present on the earth ever since his resurrection. And again: How much, with respect to the moral condition of mankind, is contained in the important question of our Savior: "When the Son of Man cometh, shall he find faith on the earth?" We are told also that the tares and the wheat are to grow together until the harvest; which according to the explanation of our Lord Himself, means the end of the age, or present dispensation. The same truth we are taught by Christ in Matt. xxiv. 37-39, and Luke xvii. 24-30. After having described the condition of the world before the flood, and that of the five cities, Sodom and the others, before their destruction by the fire and brimstone falling upon them from heaven, he says: "Even thus shall it be in the day when the Son of Man is revealed." From these and many other passages of Scripture, we clearly see the condition of the world—not so much the world at large, as that of professing Christians, when the Lord Jesus comes: it will be full of gross iniquity and high-handed rebellion against the Lord. But, if this is the state of the world and false professors, what is the position of true believers, the real Church of Christ, and what is coming to them? Let us again turn to the fountain of truth. Here we find that the event which will issue in awful judgment to the wicked, is revealed as the brightest hope of the Church, as the time of her deliverance. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Messiah." Titus ii. 13. "Be patient, therefore, brethren, unto the coming of our Lord. . . . Be ye also patient, confirm your hearts, for the coming of the Lord draweth nigh," (James v. 7, 8.) Again: "For our conversation begins in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself," (Phil. iii. 20, 21.) "Beloved, we are now the sons of God—though not yet manifested—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.) "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thess. iii. 5.

Dear reader, look around you; look to the church, to the world, or to the very globe which we inhabit with all the living beings moving upon it; what do you see? Nothing but the consequences of sin, the heritage of

fallen Adam; confusion, sorrow, sin, suffering and death as the finale; all nature is groaning. What is our portion now? It is the same as that of our Divine Master Himself. "If they have persecuted me," says He, "they will also persecute you," John xv. 20. "In the world ye shall have tribulation," John xvi. 33. This portion, therefore, namely, persecution and tribulation from without, and trials and temptations from within, shall abide on the witnessing church until He, the bridegroom, comes to deliver them. Consider the following testimonies: "Ourselves, also, which have the first fruits of the spirit, even ourselves groan within us, waiting for the adoption, to wit, the redemption of our body," Rom. viii. 23. "For I reckon that the suffering of this present time are not worthy to be compared with the glory that shall be revealed in us," Rom. viii. 18. Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed ye may be glad, also, with exceeding joy," 1 Peter iv. 13. You see that Christ and His apostles agree, that true Christians in this age shall ever remain strangers and pilgrims on the earth, that they, the sons of God, have to suffer and to wait patiently unto the coming of their beloved Master for their deliverance. These sufferings, trials and persecutions are the legacy of Him who said that He will come again and take us to Himself, and in whom alone we shall have joy and peace, and who alone is our righteousness. The preaching of a crucified Redeemer will ever continue to be foolishness to some, and an offence to others. The road which leads into the kingdom of God shall ever remain narrow, strewn with thorns, and few will find it; the road to destruction, on the other hand, will continue to be broad and pleasant to the flesh, and multitudes will walk upon it. The exhortation of the apostle: "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God," Col. iii. 2, 3, will ever remain in full force as long as the king, the head of the church, is absent.

* * * * * What is the present state of the world? Groaning and sighing under the consequences of their sinfulness; distress of nations; deceiving and being deceived; glorying in their shame; their minds constantly resting upon things that are earthly; rejecting Christ, either boldly or—not with their lips, but—practically, resting in a mere carnal knowledge of Him; lovers of their own selves, covetous, boasters, proud, blasphemous, unthankful, unholy, mocking and despising those that believe, high-minded, lovers of pleasures more than lovers of God, having a form of godliness—some, at least—

and denying the power. What a fearful picture. Many scoffingly ask; "Where is the promise of his coming?" Now all this wickedness and apostasy will continue to increase and abound till the end of this dispensation; and therefore, Paul says, "evil men and seducers shall wax worse and worse, deceiving and being deceived." And what has the ungodly world to expect, when He comes whose right it is to reign? Let us see. When Jesus shall come, to be glorified in his saints, and to be admired by all them that believe, He then will come in flaming fire, taking vengeance upon them that know not God and that obeyed not the gospel of our Lord.

The present dispensation is the day of God's grace, the day of his merciful visitation, the day of his salvation. God is now, through Christ, reconciling the world unto Himself. Now is dispensed the word of reconciliation, the proclamation of the gospel of the kingdom and the grace of God. The long-suffering of God is now made manifest to sinners, and God is calling here one and there one to Himself by the foolishness of preaching. This day of grace lasts now nearly two thousand years, and God only knows how long it will continue; yet, the condition of the world and that of the professing church loudly proclaim that the day of the Lord is drawing nigh. Jesus Messiah ushered in the day of grace by his appearance in humiliation. He was despised and rejected, and so he is still. His people, therefore, are now—or rather, ought to be—the representatives of His humble state. Thus, the day of the Lord will be ushered in by the appearance of the same Jesus, but then in power and great glory, and those who shared in His humiliation will participate in His glory and might.

The dispensation that will follow the present, is called the "dispensation of the fulness of times," "the last day," "the perfect day," and to the saints it will be the "day of redemption," purchased by the blood of the Lamb; but to the wicked, "the day of wrath," and the "day of vengeance of our God." Whether the day of wrath or judgment will last so long as that of grace, no one can ascertain—though we see it announced as a thousand years. We said before, that the day of the Lord will be ushered in at the coming of Jesus Christ; but, not only will his coming be in a different manner from the first, the purposes also will be altogether different. He will then not appear as the low and despised Nazarene, but as the Lion of the tribe of Judah; not to go about in the villages and hamlets of Judea and Galilee, teaching, healing and doing good, but to put on the garment of vengeance as clothes, and clad with zeal as a cloak; in a

word, He will come to execute judgment and justice upon the earth. "He will descend from heaven with a shout, with the voice of the Arch-angel and with the trump of God." The dead in Christ will be raised incorruptible, and those who are "alive and remain" shall be changed in the "twinkling of an eye," and together be caught up in the clouds to meet their Lord in the air; then shall the glorious king come down upon the earth, surrounded by the mighty army of His saints, and they shall remain with Him.

Now, Satan is the god of this world; but then, he will be bound, and the great voices in heaven will be raised in joyous acclamation, saying, "the kingdoms of this world are become the kingdoms of our Lord and his Christ; and He shall reign forever and ever." Now the Jews have a veil before their eyes, they are scattered, are a byword among all the nations; then the Redeemer shall come to Zion, and out of Zion shall go forth the law and the word of Jehovah from Jerusalem. They shall be re-established in blessing and honor in their own land.

Now the Lord Jesus Christ rules—to some degree—in his church, by his word and his spirit; but then "he shall judge among the nations, and shall rebuke many people; they shall beat their swords into plow-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then, and then only, shall be PEACE AND RIGHTEOUSNESS ON THE EARTH.—*World's Crisis, Cal.*

Authenticity of the New Testament.

The following excellent proofs for the truth of the New Testament, have been selected from Dr. W. W. SLEIGHT'S *Defensive Dictionary*, and are well worthy of a careful reading:—

The New Testament does not abrogate the Old; but it is a fulfilment of it. The council of Laodicea, A. D. 364 did not pretend then *first* to settle what the canon of the New Testament was, but simply to give their sanction, as a *public body*, to those books which had from the first century been recognised by separate churches as constituting the sacred canon; and thus to guard the world against imposition and counterfeit books. The books of the New Testament were referred to both by friends and foes, from the very beginning. Moreover none of the spurious or apocryphal gospels were quoted or referred to (except to censure them) for three hundred years after the birth of Christ.

In corroboration of the antiquity of the New Testament we may observe,

1. We have a number of *manuscripts*, found in *different* countries, all *anterior* to the art of printing.

2. We have some versions of these written in languages which have not been for many ages spoken in any part of the world.

3. The very style and language in which the Gospels were originally written, prove incontrovertibly that they were written by men who lived in those very times; for it is not the style either of the classic authors, or of the ancient Christian Fathers; but Greek coming from men of Hebrew origin! Who could have forged them? Christian Fathers were for the most part ignorant of Hebrew: they, therefore could not! And it is equally certain the Greek classical authors could not, for they were Heathens.

4. The Gospels were written in Greek, (a peculiar kind of Greek it is admitted, that is abounding with Hebrew and Syriac idioms,) because Greek was then the most generally spoken language in the East: it was like the French language in modern times in Europe, almost generally understood. And the power with which the Apostles were endowed, of speaking in all languages, peculiarly facilitated the spread of the Gospel, and the translation thereof into other languages.

5. That the New Testament was written by men who actually lived at the very time we say they did, that is, before the destruction of Jerusalem, that is, within forty years after the resurrection of Christ, is incontrovertibly proved, not only by the preceding internal evidence, but by numerous external circumstances, consisting of no less than forty-one distinct historical events, related by the sacred writers, and corroborated by the works of enemies; collected together by Dr. Lardner, epitomized by Paley.

Paley, after adducing by name the testimony in relation to this subject, states the following allegations as incontrovertibly established by proof:

1. That the historical books of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted or alluded to by a series of Christian writers, beginning with those who were contemporary with the Apostles, or who immediately followed them, and proceeding in close and regular succession from their time to the present.

2. That when they are quoted or alluded to, they are quoted or alluded to with peculiar respect, as books *sui generis*; as possessing an authority which belonged to no other books; and as conclusive in all questions and controversies amongst Christians.

3. That they were, in very early times, collected into a distinct volume.

4. That they were distinguished by appropriate names and titles of respect.

5. That they were publicly read and ex-

pounded in the religious assemblies of the early Christians.

6. That commentaries were written upon them, harmonies formed out of them; different copies carefully collated, and versions of them made into different languages.

7. That they were received by Christians of different sects; by many Heretics as well as Catholics; and usually appealed to by both sides in the controversies which were in those days.

8. That the four Gospels, the Acts of the Apostles, thirteen Epistles of Saint Paul, the first Epistle of John, and the first of Peter, were received, without doubt by those who doubted concerning the other books which are included in our present canon.

9. That the Gospels were attacked by the early adversaries of Christianity as books containing the accounts upon which the religion was founded.

10. That formal catalogues of authentic Scriptures were published; in all which our present Sacred histories were included.

11. That these propositions cannot be affirmed of any other books claiming to be the books of Scripture; by which are meant those books which are commonly called apocryphal books of the New Testament.

The following corroborating testimony is taken from the writings of TWELVE of the GREATEST ENEMIES Christianity ever had: six or seven of whom were actually contemporaries with the Apostles; three were contemporaries with the disciples of the Apostles; and the remaining two, removed from the latter by only one generation. These extracts corroborate the New Testament in no less than TWENTY-FIVE IMPORTANT EVENTS—including the time, country, character, miracles, death and resurrection of Jesus the CHRIST, &c.

During the reign of Tiberius Cæsar, while Herod was Tetrarch of Galilee, and Pontius Pilate, governor of Judea, a country inhabited by a people called Jews, and tributary to the Romans, there appeared in that place a good man, a doer of wonderful works, called Jesus the Christ. He made many disciples both of Jews and Gentiles, who are hence called to this day Christians. He was condemned, by Pilate the Procurator, to the cross; but appeared again alive after three days, to his disciples. He enjoined on them the strictest morality. He had a brother, by name James, who was put to death by Herod. Although the sect of which this man was the founder are harmless, and have not been actually convicted of any crime, except hatred to our gods, yet they are punished with the greatest severity—many are put to death—some thrown to wild beasts—some burnt alive, and others crucified: but, at these punishments, some appear to rejoice, de-

claring they are confident of everlasting happiness. They are detested by all men for their superstition and bigory; and so they ought, for they will not worship any of our gods, neither the image of Cæsar, nor of Jupiter, Juno, Mars, Bacchus, nor Venus; but only this Christ, who was put to death; but whom they confidently affirm (even after the most excruciating tortures) to be alive.

Notwithstanding all this persecution, and in defiance of the exertions of our government to extinguish this detestible superstition, it has spread rapidly like a pestilence from Judea, where it first commenced throughout the whole world; and has infected not only the country parts and villages, but our chief towns and cities even to Rome, where every bad thing finds its way. So that the temples of our gods have been almost totally forsaken, and there are but few purchasers for the sacrifices. At length our great emperor Constantine has been contaminated, and now openly professes Christianity. The life of this Christ has been written by his disciples.

He was preceded by another good man called John the Baptist: who commanded the Jews to exercise virtue, both as to righteousness to one another and piety towards God, and so come to his baptism in water. Herod sent this man to prison, and afterwards had him put to death.

The authors from whose works the substance of the above facts is taken, are—Tacitus, Josephus, Suetonius, Juvenal, the younger Pliny, Martial, Epictetus, Marcus Aurelius, Lucian, Celsus, Porphvry, the Emperor Julian; corroborated by the following friends: Barnabas, Clemens, Polycarp, Irenæus, Ignatius, Quadratus, Justin Martyr, Tertullian, Eusebius.

Still further corroborated by one hundred and twenty other Christian authors, within the first four or five centuries of the Christian era.

Thus stands the external testimony;

Sacred writers,	7
Enemies,	12
Friends,	120

Total, 139

Making, on an average, a writer for every three years, for the first four centuries.

N. B. To this may be added the testimony of the Jewish records themselves, as contained in the Talmud.

The Talmuds are two in number, the Babylonish and Jerusalem. They consist of two parts, the *Mishna* or text, and the *Gemara* or commentary. They contain a mass of Jewish records, traditions, laws and precepts. The Babylonian Talmud was commenced in Babylon, 311 years before Christ, by *Rab.*

Ase; and after his death was continued by *Rab. Mareinar*, and finally finished A. D. 500, by *Rab. Avina*; *Rab. Abraham*, Ben David. Fol. xxxiv. 1.

The little said in these Jewish records respecting Christ, has been a matter of astonishment amongst the learned, and could only be accounted for on the ground, that the Jews, not knowing what excuse to make for not receiving their Messiah, deemed to say little or nothing on the subject, the wisest policy. However, they did not pass over, in total silence, the history of Christ, but absurdly ascribed his power of performing miracles, (*which they freely admitted*.) to his having clandestinely acquired the right pronunciation of the *SHENMA PHORESH*, or the ineffable name of God, which they say, he stole out of the Temple! Hence we find, neither Jew nor Heathen, denied for the first four centuries the power possessed by the *Divine Friend of Sinners*, of performing miracles. The latter attributed his power to magic arts! The following extract, of some of the particulars relative to Christ, as recorded in the Babylonish Talmud, I have taken from the Hebrew Lexicon, (under the article "*ka-shaph*,") of my learned and very talented friend, W. L. Roy, Esq., Professor of the Oriental languages, in New York. The reader is referred to the New York discussion published in that city, for the remarkable and triumphant discomfiture of the infidels on this subject when they brought forward a Jew, to deny that the Babylonish Talmud mentioned Christ. No one who was then present, can forget the *ability, activity, and zeal*, evinced by my friend, Mr. Roy, on that occasion. In his Hebrew lexicon he writes as follows:

"*KA-SHAPH*. The Talmud applies this opprobrious epithet to our blessed Savior. It mentions *Jesus of Nazareth* in the following passages: *Tal. Jerus. Schab.* fol. 14 14; *Tal. Babyl. Sanh.* fol. 107. 2; *Tract. Avoda. Sara.* fol. 16; *Tal. Babyl. Sanh.*, chap. vi. 4, fol. 43. The disciples of Jesus—Matthew, James and John—are named in particular, in *Tal. Babyl. Sanh.*, chap. vi. fol. 43. The power of working miracles is ascribed to them in *Avoda, Sara.*, fol. 27. 2. The crucifixion of Jesus of Nazareth, and the hour of the day at which it took place, are expressly mentioned. It is stated to have been in the evening (afternoon) of the *Pesach*, (Passover,) at three o'clock. *Tal. Babyl. Sanh.*, fol. 43. 67. 1. His wonderful miracles, such as healing the sick, cleansing the lepers, and raising the dead to life, (particularly Lazarus,) are admitted in *Tal. Babyl. Sanh.* fol. 107. 2; *Schab.* fol. 104. 2; *Jerus. Tal. Schab.* fol. 13. 1. A miraculous cure is affirmed to have been wrought by one

of his disciples, in the name of Jesus, on the son of Rab. Joses, son of Levi. *Tal. Jerus. Schab.* fol. 14. 4, *Aroda*, fol. 40. 4. The Talmud, however, imputes the power by which he wrought those miracles to magic." Thus we perceive that several of the principal transactions, including the crucifixion of Christ, some of his miracles, and also those of his disciples, are mentioned in this credible record, kept by the most acrimonious enemies Christianity ever had.

"Fruit of the Vine."

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," *Matt.* xxvii. 28.

1. The most common word rendered wine in our English Bible is *yayin*. It is derived from the verb, *yanah*, "to squeeze or press," and therefore means an expressed juice. It is a generic term for all such liquor, but never of itself can settle the point whether or not the juice, after it has been squeezed from the grape, has been fermented. In all cases the juice must have been obtained from the fruit before it could have been fermented; but it does not follow that, because it is pressed, therefore it must ferment. Fermentation followed the treading of the press if the husbandman pleased, but if he chose he could prevent it. He might boil it down to a consistence too thick and saccharine to ferment; he might filter it and deprive it of the gluten, or yeast, essential to fermentation; he might mix it with water and vinegar, and thus dilute it beyond the power of producing a strong wine; he might exclude the air, by fastening up the bottles immediately, as in the new bottles spoken of by our Lord, and thus prevent its working, for grape juice will not work if the oxygen of the atmosphere be excluded. The juice that Pharaoh drank was *yayin*, or wine, for it was *pressed from the grape*. These observations will suffice to show that the word *yayin*, or *wine*, does not necessarily express a fermented liquor.

2. *Tirosh*, supposed to come from the root or "head, chief, or beginning," may refer to the head or berry of the grape, or to the first or chief juice that begins to flow from the fruit; it is, therefore, promiscuously rendered in the English version by the terms "wine," or "new wine." In *Isa.* lxxv. 8, it alludes to the juice of the swollen or ripe fruit before it was expressed,— "As the new wine is found in the cluster, and one saith destroy it not, for a blessing is in it." The wine in the cluster was unfermented, and there was a blessing in it. No one who has carefully examined the effects of inebriating wine will say that there is a blessing in it. The word *tirosh* is several times in the Scripture associated with corn. Isaac mentions "corn and

tirosh,"—"corn and new wine." The king of Assyria spoke of "corn and *tirosh*," and in *Psa.* iv, David, alluding to the joy of the wicked at the growth of their corn, and the fertility of their vines, says that "their corn and their wine (or *tirosh*) increased." Here he must refer to the growth of the grape, because he spoke of its *increasing*, and the wine does not increase after it is manufactured. In this passage, therefore, as in *Isaiah*, *tirosh*, or new wine, is used for the grape or fruit of the vine, before it had been gathered, and even before it was ripe. In the same sense the word appears to have been used by the king of Assyria, for, in the same speech in which he speaks of a land of corn and wine, or *tirosh*, he tells the people to "eat ye every one of his vine, and every one of his fig-tree, and *drink* ye every one of the waters of his own cistern." Here the people were to eat of the vine and to *drink* water. In *Joel* ii. 24, and *Prov.* iii. 10, *tirosh* is represented as the fresh juice from the wine-press, and which, therefore, had not fermented.

3. *Chamer* is translated, in *Psa.* lxxv. 8, and *Isa.* xxxvii. 2, by the word "*red*," and in *Deut.* xxxii. 14, by the term "*pure*." It is also used for slime, clay, mortar, and bitumen, and for anything *thick* or *slimy*. In *Deut.* xxxii. it means the pure, thick, or red blood of the grape. It is no tautology to call the blood of the grape red or purple, because the juice of that fruit was sometimes white and sometimes black or dark. The arterial blood of our bodies is red, but the venous is called "black blood." In *Isa.* xxxvii. 2, we read of a vineyard of "red wine," evidently alluding to the color of the grape. "Thou didst drink the blood of the grape, *red*, *pure*, or *thick*." Red was considered the best juice, pure, that which was unfermented and unmixed; *thick*, that had been boiled. The text therefore, means, thou didst drink the purest, sweetest, and richest blood, or juice of the grape. The word being used with the expression "*dam anabim*," "the blood of the grape," affords very strong evidence that the liquor drank was not fermented, for a fermented liquor can never with any propriety be called "the pure blood of the vine." Were we by some chemical process to decompose human blood, to dismiss two-thirds of one of its constituent parts, and one-third of another, and then combine the remaining ingredients afresh, we should not call this new product "pure human blood." Yet this is exactly what takes place in making alcoholic wine. The wine in the Lord's cup is said to be *chamer*, or, red or purple. But this expression, apart from the context, cannot prove that it was fermented. There is, therefore, nothing in the word *chamer*, that necessarily intimates an intoxicating wine.—*Crisis*.

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 in other cities also: for therefore am I sent."—Jesus. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever"—Rev. xi. 15.

B. WILSON, ED.]

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The Way of Life.—No. 3.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE WORD IN THE BEGINNING.

Says the apostle John, "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. All things were made by it,* and without it was not anything made that was made. In it was life, and the life was the light of men." John i. 1-4. In the previous number we have briefly reviewed the history of the Antediluvian age, commencing from the beginning, and in the history of that beginning we read of the wonderful creative acts of Almighty Power. As says the Psalmist, "the word of YAHWEH is right. . . . By the word of YAHWEH were the heavens made and all the host of them. . . . for He spake and it was done; He commanded and it stood fast," Psa. xxxiii. 4-9. In the history of creation we read: "In the beginning God created the heavens and the earth." We read that the Spirit of Elohim—the eternal Spirit, or essence of the powerful ones, moved upon the face of the waters, "and God said, be light, and light was." We find then in the beginning, the eternal Spirit manifesting itself in creative acts, and every utterance of the eternal Word quickly obeyed, and heavens, earth, light and life, all spring into existence at the fiat of the All-powerful One.

After the transgression of the first pair, in the condemnation, that word of the Eternal Spirit which announced and directed the creative acts of the ELOHIM, (mighty ones,) is pledged in the promise of future deliverance, by the manifestation in human flesh of a seed of the woman, who should in future time restore what man had lost, "life and dominion." Such a manifestation would be a manifestation of the "Word in flesh," the

accomplishment of which will be developed as we proceed. To this great consummation and consolation, as we have before intimated, doubtless many of the Antediluvians looked forward with strong faith, but died viewing it yet at a distance.

POST-DILUVIAN APOSTACY.

With Noah and his family, the only human survivors of the Deluge, commenced a new race, and it might well be supposed that the recollection of the fearful destruction that had come upon the world of the ungodly, would have restrained them from evil, and have caused them ever afterwards to remember God. But such was not the case; for we find as time rolled on, and men multiplied upon the earth, that still the thoughts and intents of their hearts were evil. That the Supreme Being seems to have been forgotten, or if remembered, remembered only as a Being they would seek to defy; as witness their puny efforts in attempting to build the lofty tower to heaven, which work was defeated by the confusion of their tongues. But a few hundred years had rolled away ere a pall of thick moral darkness covered the earth; there seems hardly to have been an individual who had any idea of the purposes of the Supreme Being. The great promise of deliverance and restoration seems to have been entirely lost sight of.

THE PURPOSE AND CALLING OF GOD.

Says the apostle Paul, "The gifts and the calling of God are without repentance." (*amētaeletai*.) properly, not repented or changed from. That is, He will not turn from his purpose. Rom. xi. 29. This he declared in the word he spoke through Balaam to Balak. "God is not man that he should lie; neither the son of man that he should repent;" (or change his purpose.) "Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" We have had abundant intimation thus far that God has a purpose in view; that purpose deliverance from death, and the gift or bestowal of life

* In the above I have followed the Genevian translation in preference to King James'.

and dominion upon the delivered ones. Says the apostle Paul in another place, "All things work together for good to them that love God, to them who are the CALLED ACCORDING TO HIS PURPOSE," Rom. viii. 28. From this it seems apparent, that though a calling, or properly an invitation, may be extended to the many of the Adamic race, yet all may not be called in accordance with the purpose of God; or in other words, all the called or invited may not accord with the purpose. In the age of moral darkness succeeding the Deluge, we have a manifestation of the purpose and calling of God in the case of Abraham.

CALLING OF ABRAHAM.

Abram the son of Terah, was a Chaldean by birth, surrounded with and involved in Gentile darkness. When AIL SHADDAI, God Almighty, or the strength of Mighty Ones, appeared unto him and said: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee; and I will make thee a great nation, and I will 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," Gen. xii. 1-3.

In this commencement of the more broad developing of the purpose of Almighty power, we have brought to our notice certain important particulars; we have not only a *klesis*, a calling or invitation, but we have an *ekklēsia*,* or "calling out." Abraham was not only called, but called out; out from his country; out from his kindred; out from his father's house. God called him out; hence obeying that call he became God's *ecclesia*, or called out. Abraham was called to sunder near and dear ties, kindred and country, all for God's purpose, and this in view, not of present enjoyment, not of a present salvation or deliverance, not for a present happy experience, or exhilaration of the mind, but in view of something in the dim distant future, something not as yet clearly revealed—the purpose of God requiring implicit faith and strict obedience to all his requirements. Abraham was not only called out, but he was elected or chosen by God for His special purpose to be a father to a chosen race; he was chosen to be blessed of the Almighty, and to be a blessing to all the families of the earth. Through him and his descendants was to be developed that word of promise, which was before Abraham.

* The Greek preposition *ek*, signifies out of, or from; *klesis*, a calling, or invitation from; in those combined, —we have *ekklēsia*, a calling out. And from this *ecclesia*, called out, the word incorrectly rendered church, in King James' translation

From the subsequent history of Abraham, we learn that he hearkened to, and obeyed the voice of God Almighty; that with implicit confidence in His word, he walked in accordance with all his commandments and ordinances blameless. Such must be the case with every "called one" who would be so in accordance with his purpose. Every one coming unto God must come believing that He exists; and not only believing this, but believing that He will fulfill His word. That word is the promised assurance of reward; that inviting is to certain gifts and rewards; and He is not a man to turn from His purposes. Hence the rewarder of those who diligently seek him.

GOD'S PURPOSE GRADUALLY UNFOLDED.

Although we find from the beginning the purpose of Almighty power manifesting itself in promise, and that promise with a view to a certain condition to which man may attain in the future, yet everything with relation to that condition was not at once revealed, but simply the general teaching, that, what was lost by transgression, should be again restored. From that time forward we have a gradual unfolding of the purposes of the Eternal Spirit, and after the calling of Abram, a more glorious revelation of the determination and purpose of God in the promise made to the father of the faithful.

THE PROMISE OF GOD.

After Abraham was called out from his kindred and father's house, he sojourned for a period of time in the land of Canaan, in company and mutual agreement with his brother's son, Lot; but after a time difficulties arising between their herdsmen, a separation was agreed upon; and Abram dwelt still in the land of Canaan, but Lot dwelt in the cities of the plain toward Sodom. "And the Lord said unto Abram, after that Lot was 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 that 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 unto thee," Gen. xiii. 14-17. Before proceeding to notice other matters connected with the purpose of the Eternal one, we wish to call particular attention to certain points in connection with this promise, as they are of the utmost importance to those who wish to follow in the way of life, and it is useless for any one to travel further without fully comprehending and appreciating them, as from this great point in the way, branch off some

of the paths that lead into the broad road to destruction. The first point we would call attention to, is the fact that this claims to be the word of the **ETERNAL SPIRIT OF YAHWEH, HE WHO SHALL BE.** Hence the truth itself, the utterance of the being that cannot lie. We must give it credence, we must place implicit confidence in it; we must accept it in its fullest, clearest, plainest terms, sent as meaning what it says, no more, no less.

2. It was an unconditional promise made to Abram, with regard to real and substantial land which he stood upon, which he could view with his eyes, and walk to and fro, in the length and the breadth of it, and no intimation was made whatever in it, that either he or his seed should inherit ethereal realms of bliss beyond the bounds of time and space.

3. The promise of the land was to Abraham individually, as well as to his seed, as an inheritance forever; and as Abraham never did inherit, but died a stranger and a pilgrim, not having any inheritance in it, it follows that if that promise ever is fulfilled, Abraham must be born again from among the dead ones. Hence the great question, will "the dead live again?" is involved in the promise of God to Abraham.

THE COVENANT WITH ABRAHAM.

The term covenant, signifies an agreement or compact entered into to perform some act or acts. Almighty God not only promised Abraham to give him that land wherein he was a sojourner, but he compacted and agreed with him, or entered into a solemn covenant to accomplish that which he had promised. When God said to Abraham, "I am **YAHWEH** that brought thee out of Ur of the Chaldees to give thee this land to inherit it," . . . he (Abraham) said, "Lord God, whereby shall I know that I shall inherit it?" viz.: the land, not ethereal regions beyond the clouds; but **THE LAND.** God Almighty then told him to perform a certain act of sacrifice, which he did; when there fell upon him a deep sleep and a horror of great darkness, and he was informed what should befall his seed for many years to come; and that he himself should die in peace at a good old age, and not go to heaven; but to his fathers, and be buried. "In that same day **YAHWEH** 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; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephains, and the Amorites, and Canaanites, and the Girgashites, and the Jebusites," Gen. xv in full. Thus we find, first, a promise made, then a covenant entered into to fulfill that promise. Hence we have a "covenant of promise."

This covenant of promise we find to be a title deed of land in Asia, bounded by the river of Egypt, and the great river Euphrates, and possessed by ten idolatrous nations, each mentioned by name in the compact.

In view of the modern teachings so universally received at the present time, that good men go to heaven at death, to sing praises with holy angels around the throne forever, is it not a little singular that in all that was revealed to Abraham by Almighty God, nothing of this kind was ever hinted at? Yet we find it was true, nevertheless, that Abraham was never promised an inheritance in heaven. But with regard to this covenant of promise, this title deed of the land of Canaan, God Almighty is very clear and explicit in the revelation he makes. He not only makes the covenant, but he says; "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 generations, for an **EVER-LASTING COVENANT**; to be a God to thee and to thy seed after thee. And I will give to 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," Gen. xvii. 7, 8. This covenant is sure—is established in the heavens. This is the title deed of territory and dominion, and as from Abraham kings were to come forth to rule in that dominion, we find involved in that covenant of promise, a kingdom.

THE OATH OF YAHWEH.

"And the angel of **YAHWEH** called unto Abraham out of heaven the second time, and said; by myself have I sworn saith **YAHWEH**, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is on the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed," Gen. xxii. 15-18. What stronger assurance could any human being ask than this; the promise, the covenant, and the oath of Almighty God to give for an everlasting possession all the land of Canaan to Abraham and his seed. And not only this, but that his seed should possess the gate of his enemies, or bring into subjection other nations not included within the territory that was the subject matter of the covenant.

The apostle Paul reasons like this in addressing some of his brethren in Galatia. "Now to Abraham and his seed were the promises made. He saith not to seeds as of many, but as of one, and to thy seed which is Christ." And again, in the same connection, "Ye (Gentile believers) are all children

of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 16-28. If this reasoning be correct, all true christians will be looking forward to the time when the promise to Abraham shall be fulfilled, and they shall inherit, not a mansion in the skies, but that land in Asia, called the land of Canaan, to which the oath of Yahweh is pledged.

MARK ALLEN.

Woburn, Mass.

For the Gospel Banner.

Correspondence.

BRO. WILSON:—Dear Sir, In the *Banner* for June 15th. there is an extract from the *Prophetic Times*, over the signature M. B., without note or comment by you; therefore, I suppose, you endorse the views contained therein, or you would not thus have sent it to the readers of your paper. Though the above writer exhibits a depth of research, and critical learning, to which I make no pretensions; yet his and your conclusions amount to nothing with me, unless there can be shown its applicability to the subject under consideration. Dr. Adam Clarke and Lorenzo Dow, many years ago, found other names whose numerical value was six hundred three score and six. Though neither they nor your extract attempt to apply it, the revelator explains: "and I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," Rev. xv. 2. As Louis Napoleon cannot be the ten horned or two-horned beast, neither can he be the image of the beast, who has caused all, both great and small, to receive a mark, in order to buy or sell; and as he is not the image neither can he be the number, for the image and the number are identical. See Rev. xiii. 17. Now, sir, as the three first named, the ten-horned, the two-horned, and the image of the beast refer to a state or order of things, and not to a particular man, then why shall we leave three such plain precedents, and refer the fourth named order or state of things to a particular man? show why. What influence has Louis Napoleon in Russia, Austria, Great Britain or the Dis-United States, upon the subject of buying and selling; and yet there are soul-merchants in all those countries, and in the whole world; therefore, Louis Napoleon is not a state or order of things, and cannot be the number referred to. Again, John says, count the number of the beast: but you come at it by addition consequently the principle of inter-

pretation must be wrong. "Here is wisdom. Let him that hath understanding count, (not add) the number."

Whilst Louis Napoleon is the prominent man of this age, I am looking for his speedy downfall. Napoleon I, held the government of France from 1798 to 1815, a period of 17 years; then the Holy Alliance set up the house of Bourbon who held the government to 1832, another 17 years; then Louis Philippe became the mouth of the frogs till 1848, another 17 years, at which time the frogs scared him away and set up Louis Napoleon in 49, and his time expires in 65 or 66; and with those three plain periods before me I shall expect Louis' fate. In conclusion, if I could find a word to represent the apostacy in all its forms I would be able to render Bible criticism some aid. I call every *ist* and *ism* the apostacy, that does not recognize the things of the kingdom and name, and obedience thereunto after understanding it.

Fraternally, J. D. MCPHERSON.

REMARKS.

The extract above alluded to, copied from the *Prophetic Times*, in reference to the number 666, as being applicable to Louis Napoleon, we do not fully endorse, nor are we going to defend. Whether a true application or not, all must admit that there is something very remarkable about it—a strange thing in connection with a strange man. One thing, however ought to be remembered, and which in all fairness should be acknowledged, as due to the advocates of the above doctrine, that while they argue for a personal Anti-Christ, and a literal day accomplishment of the things noted in the Apocalypse, yet they equally admit the year-day fulfillment of all its symbols. We believe it is not claimed by them that Louis Napoleon has yet become the Antichrist, but is only preparing for it—and in proof of the opinion, his remarkable course is cited, and the number of his name. That other names have been found which have the numerical value of 666 is true, but were wanting in one very essential thing, viz. applicability. The Greek phrase *ἡ καινή βασιλεια*, the Latin kingdom, contains the number, and if Napoleon should obtain complete supremacy over it, (which is not at all unlikely,) there would indeed be a remarkable coincidence, between the number of the name of the Emperor and his kingdom. As the kingdom is symbolized by the beast whose number is 666, so also it is declared to be the number of a man. We do not perceive the force of this objection, "John says, count the number of the beast; but you come at it by addition, consequently the principle of interpretation must be wrong." To count is to reckon; to number; to compute; to cast together. Now, how can we get at any certain

amount except by some kind of arithmetical process? To *count* is to compute, reckon, or cast together; and to *add* is to increase or augment, which is done by casting together, or reckoning; so what is the difference between the two? In obtaining the number 666, from the letters of Louis Napoleon's name, is it not done by counting, computation, or reckoning? all of which terms are good translations of the original word. Then where is the proof that the principle of interpretation is wrong? Certainly not in this. Louis Napoleon may have a speedy downfall, and he may not. We see no particular proof, prophetic or otherwise, that because Napoleon I, the Holy Alliance, and Louis Philippe, each held the reins of government for 17 yrs., that therefore Napoleon III will end his career in the same length of time. It may end in relation to France; but what if he should begin a new career in connection more immediately with the *Latin kingdom*, as the Man of Sin—the Personal Antichrist; would not the number 666 find a remarkable fulfillment in him? and would not there be still a chance for him to exert a mighty influence in "Russia, Austria, Great Britain, and these Dis-United States," not only in commercial transactions, but also in their political and religious matters? We are looking for mighty changes on the continent of Europe, and that speedily too; and whether Napoleon III will become what some predict or not, it is very probable that he has a very conspicuous and important part to play in the grand programme of events which will characterize the near future of Europe and the world.

Again, we do not wish it to be understood that we fully endorse everything which appears in the *Banner*, whether *original* or *selected*; yet nevertheless we would not knowingly countenance or propagate error, or any thing opposed to the plain teachings of the Word of God. We have learned one thing long ago, that it is not good to dogmatize—to be sure that we have *all* the truth on every point, and every one else is wrong. This we think is not wise. While we would be firm and uncompromising in matters of *faith* and *practice* clearly taught, on other matters, which are taught in parable, symbol, and prophecy, we would open both ears to what others have to say, but be slow to speak; because we have the example before us of many who have been reputed both wise and good, who have spoken on such matters, and yet have been mistaken, as events have proved.

EDITOR.

Richard Watson, in his "Institutes" says, "that the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality dependent on the will of God."

The Truth vs. Science falsely so called.

"We cannot shut our eyes to the aim or tendency of modern science, which is to demand, not equality, but supremacy; not a fair balance, but a loaded scale, whenever it seems to come into competition with the claims of revelation. The moment the two seem to contend, in disagreement, for the belief of man, science at once exacts that all else should give way; and, unfortunately, too many yield at once, and surrender at discretion.

"The stump of a fossil tree, the bones of an extinct animal, a broken skull found in some explicable place, but requiring a solution equally from our assailants; nay, a potsherd, a sea-shell, the piles of a lake village, the rudiments of stone instruments, all things—anything is heavy enough to turn the scale in favor of what is called reason.

"And we are ridiculed as fearing or opposed to science, as narrow-minded and hood-winked bigots, for not at once adopting this confused mass of immature *geognosy*, and sacrificing, in honor of our acceptance, whatsoever has been to us venerable, whatsoever holy, whatsoever lovely, whatsoever of good fame, whatsoever true and just, whatsoever has been hitherto to us the light of our eyes or joy of our hearts, what has made us and kept us virtuous, hopeful, consoled, happy, through our dark or rugged way on earth, and has sustained our heads above the billows, and our souls above the troubles, the anxieties, and anguishes of life.

"We pause in vain. We are calmly and composedly placing in the opposite scale many and dear considerations. We have before us a prescriptive authority in records of several thousand years ago, discussed, disputed, and always victorious, running down a channel that seems scooped out for it through primæval rivers, lined with monuments, beyond which man has left no articulate memorial—cuneiform or hieroglyphic, all marvellously attesting, by consenting and concurrent testimony, the accuracy of the sacred volumes; then interwoven with what the West considered ancient and the East modern, the annals of the Ptolemies and the Seleucidæ, till the stream of primitive history, with its evidence of prophecy, still in course of verification, drops silently into that deeper, nobler, and more magnificent reservoir, where it mingles with the pure and living waters of a new dispensation whence it issues with all the new qualities—evidences, proofs, and applications which are concentrated here.

"Here we meet with such a strange super-human overweight of proof as seems to master every possible objection, and to leave no alternative for the second solution. For, in

addition to all those miraculous works and prophetic sayings, and new moral precepts, a fresh philosophy, theology, and social code issuing from illiterate men, in the midst of a most brilliant age,—and accepted; we have to throw into the balance the vastest empire ever known, subdued when at its greatest might; the entire world reformed, transformed into a new condition by a new legislature promulgated by ignorant men, propagated by poor men, proved and pressed on acceptance by men in prison and in the stocks, under the scourge and the knife, on the rack and the gridiron; till the whole empire and the entire globe rolled spontaneously to the feet of a Galilean crucified on the Janiculum.

"Have we not a right to put all these grave and solemn considerations against a solitary cranium, antiquated fish-bone, or a fragment of pottery? Yet while we are doing so, comes in the sarcasm and the jeer that we are unscientific, anti-progressist, superstitious, and behind the age; and sharper than a two-edged sword, and heavy like that of Camillus, it is thrown into the opposite scale, as sufficient to make ours kick the beam. But no: eternal truth will still prevail, when temporal science shall have revised its wisdom, and brought it into harmony with the moral evidences which surround and support revelation.

"Your strongest support and your sublimest aspiration were centred in this belief and hope that you were made in the image of God. Science pretends to overthrow this belief, and so deprives you of your most ennobling and consoling principle of life and action. No, if science, as now read by too many, says true, there was no time when God could have created man; no moment in which he could have impressed on him his own divine image. The human race, according to this version, springs from some scarcely organised rudiment of matter, which gradually went on through millions of ages, unfolding its means and powers of life; till, having passed through various brutish improvements, it reached the stage of existence which immediately preceded the human, providing for our inheritance—for the man the matured intelligence, for the woman the ripened graces of the ape, or the baboon.

"God help us! that many should have allowed themselves to accept such an origin; while a host of proofs assigns to us that of revelation; makes man the bonding link between unthinking matter and the breath of God, which made him sentient, reasoning, moral, and imperishable. Nay, which made him godlike, and almost God. 'I have said, ye are Gods.'—*Cardinal Wiseman's Trinity Sunday Pastoral*, 1864.

Report of the Fifteenth Semi-Annual Conference of brethren of the One Faith,

Convened at Aurora, Ill., July 2nd & 3rd, 1864.

At half-past ten o'clock A. M., on Saturday, the 2nd day of July, 1864, about fifty of the brethren of the One Faith, from the congregations assembling in the various localities of Aurora and Geneva, Kane Co., Chicago, South and West Northfield, Cook Co., Naperville, Dupage Co., and Antioch, Ogle Co., Ill., met in Conference capacity, at the Hall occupied by the brethren at Aurora for the purposes of worship, and after singing and prayer, organized for business, by choosing bro. A. W. Button, of West Northfield, Chairman.

The Corresponding and Finance committee having been discontinued at the last Conference, brethren Joseph and B. Wilson made statements relative to a call for help from parties residing near Galesburg, in this State, both financially, and to preach and baptize, and that bro. Button went as the messenger of the congregations represented here, and dispensed the Word of life, baptized three individuals, and delivered the bounty of the congregations and of private individuals, who had contributed to their relief, as heretofore reported in the *Banner*. Bro. Button reported all the expenses of his trip paid and a surplus on hand of \$3.00.

On motion, brethren Joseph Wilson, sen., and H. B. Peirce of Geneva, were appointed Corresponding and Finance committee, and the surplus funds in bro. Button's hands were paid over to them, and they were also instructed to call for a contribution from the several congregations represented in Conference, for the purpose of having a fund on hand for any emergent call which may come for the proclamation of the gospel.

Reports from the churches being then in order, one written report only was received, from the congregation at bro. T. Wilson's house in West Chicago. Verbal reports were made by brethren from Aurora, Geneva, South and West Northfield, South Chicago, Antioch, and Naperville, from which it appears that the numerical strength of the churches in those localities increases but little, but few are hearers of, and fewer still are obedient to the truth as it is in Jesus. In Aurora, the brethren have organized a Sunday school, which promises fair in interest. The congregation at Antioch have gained three members by immersion, during the past six months, and have a fair prospect of more. The brethren meeting at bro. T. Wilson's in West Chicago, have hopes of some who are attending their meetings may become obedient to the truth.

The Conference adjourned till 1½ o'clock P. M.

At 1½ o'clock, the Conference re-assembled and after singing a hymn, according to appointment made at last Conference, bro B. S. Mills, of Chicago, opened the discussion of the subject—"Are we as christians the subjects of God's providence, temporally;" after which the debate was participated in and continued by brethren B., J. and G. D. Wilson, and J. Whaley of Geneva, Button of West Northfield, and Chase of Aurora, showing that in *common* with all other men christians *were* subjects of God's providence, temporally. The subject finally assuming the form of special providence of God, including the influence of the Holy Spirit, bro. Whaley raised a question as to the operation of the Holy Spirit on *believers*, whereupon, on motion of bro. B. Wilson it was decided, that after the subjects already adopted by the Conference for investigation are disposed of, the following should be discussed;—"Does the Spirit of God exercise *any* influence over *believers* except *through* the *Word*?"

After singing an anthem, "the Lord is my light and my salvation," Conference adjourned until to-morrow morning at 10 o'clock.

10 o'clock A. M., Lord's day, July 3rd. The brethren assembled with several others who were not present yesterday for the purpose of breaking the loaf and drinking of the cup in memory of Jesus, and for other acts of worship. Some sixty of the brethren were present, and a very pleasant time was enjoyed.

At 12½ o'clock the meeting adjourned till 2 o'clock P. M.

2 o'clock. The Conference reassembled and after singing of a hymn and the offering of a prayer, the subject, "Who is Elijah, and will he come before the appearing of the Lord," was introduced by bro. Joseph Wilson of Geneva, who was followed by brethren B., and G. D. Wilson, Innes, Whaley, and Mills. The substance of the proofs were contained in Malachi's declaration that Elijah, *the prophet*, should come, Mal. iv. 5, 6, thus defining who Elijah was—in the statement of Gabriel to Elizabeth, Luke i. 17, that John should come in the *spirit* and *power* of *Elijah*,—in John's positive declaration that *he was not Elijah*, John i. 21, and in Jesus' reaffirmation of Malachi's prophecy, that "Elijah must first come and restore all things," proving that Elijah will come before the coming of the great day of the Lord. It was suggested that the declaration of Jesus that "Elias has come already," was indefinite in the original and might appropriately read "*an* Elias has come," especially as the disciples understood him to speak of John the Baptist, Matt. xvii. 13, which suggestion was considered by the brethren as a removal of the apparent conflict between the words of John and Jesus, and therefore we may look for the

coming of Elijah at some future time bodily to finish the work he was pursuing when he was translated,—the conversion of Israel.

On motion, the second question for discussion on "the kind of sacrifices to be instituted in the millennial age," was deferred until the next Conference.

The proposition of bro. Wm. Fish of Dayton, Ohio, for a convention of baptized believers in the United States and Canadas to confer as to what is our present duty to preserve the form and identity of the body of Christ was then introduced, and after some discussion it was, on motion,

Voted, that we as a Conference do not think it proper to recommend at the present time a call of a convention of delegates for such purpose, but that we recommend to all congregations of believers that they establish among themselves that system of order laid down in the Scriptures as far as their knowledge of such order shall extend.

Bro. Mills offered the following resolution, which was unanimously adopted;

Whereas, bro. B. Wilson, editor and publisher of the *Gospel Banner*, has submitted a statement of the financial condition and prospects of that publication, showing a deficiency of the receipts for subscription, under the actual cost of material, press work, etc., \$600.00 per annum, and has asked the advice of the brethren concerning the matter,—

Therefore, resolved, that we recommend a bro. Wilson that he increase the subscription price of the *Banner* to \$1.50 per annum. *

Bro. Innes offered the following resolution which was unanimously adopted;—

Whereas, we believe that the *Banner* is an efficient exponent of the gospel and the things pertaining to the One Faith, therefore,

Resolved, that we pledge to bro. Wilson our best endeavors to increase its subscription list, and recommend to all its subscribers to do the same.

On motion of bro. T. Wilson it was Resolved, that this Conference furnish to every brother who is too poor to pay the subscription price of the *Banner*, and who is desirous of having the same to read, a copy of the same *gratis*.

The remainder of the time was spent in the

* In accordance with the above recommendation, we shall raise the price of the *Banner* to \$1.50 per annum, if we conclude to continue the publication for another year, of which due notice will be given. We thank our brethren for their recommendation and their *pledge*, and hope for the truth's sake that we shall not be necessitated to suspend at the close of the year. An increase of 50 cents per copy, without also an increase of subscribers, will not pay the publisher. Let all remember that at present a dollar *Greenback* is only worth about 40 cents, and that a dollar in gold or silver, or Canada money, is not really worth more than a *dollar*. EDITOR.

Elijah = Remnant of Israel?

giving of an epitome of the faith we hold, "as once delivered to the saints," by several of the brethren, which was listened to with great attention by those present who had come to witness our order, of whom there were a good number, and who appeared to be very much interested in the proceedings. At 6 o'clock P. M., the Conference adjourned, after singing a hymn, and invoking God's blessing and protection, to meet again, if so permitted, at Geneva, December 25th and 26th, 1864.

HENRY B. PEIRCE, Sec'y.

Report

Of the 3rd Semi-Annual Meeting of the Gospel Association, held at East Plum River, Carroll Co., Illinois, June 17-19, 1864.

Met pursuant to public notice in the Grove near Plum River, at 2½ o'clock, June 17th, 1864. The brethren sang a hymn, and 1st chap. of the 2nd epistle of Peter was read and commented upon; after which bro. Jacobs addressed the meeting for an hour. A Quorum not being present the meeting adjourned to the School House at 8 o'clock P. M.

Met at 8 o'clock P. M. The roll was called, and 20 members answered to their names. On motion, the meeting adjourned to the Grove at 8 o'clock A. M., June 18th. After adjournment bro. Stearns of Iowa, made some interesting remarks on the responsibilities of those who are separated from the mass of mankind by a belief in and obedience to the Gospel of the Kingdom.

Met in the Grove at 8 o'clock A. M., June 18th. Called to order by Bro. Austin. After singing and prayer, the minutes of the last meeting were read, and on motion accepted. Constitution read. By-Laws read.

The financial report presented by the Treasurer for the year ending June 18, 1864.

Whole amount of money received for membership.....	\$202.00.
Donations.....	16.50.
Whole amount paid to Evangelist—total.....	218.50.

On motion the report was accepted.

D. P. Hall (Evangelist) reports that he has preached in new places generally. Some progress made. A disposition to hear on the part of the people. Was encouraged to continue laboring for the spread of truth. Baptized a few. Could have baptized many. Hoped he might when they would be better informed in the things of the Kingdom and name. Looked for better success in the future. Was encouraged to continue laboring. Preached in Magnolia, Center, Twin Grove, Spring Grove, Mt. Pleasant and Albany, in Wis., and Antioch, Cordova, Princeton, Eagle Point, Black Oak and several other places in

Ills. Was much interested in the proclamation of the Good Message of the Kingdom.

On motion bro. Hall's report was accepted. Remarks by several on the propriety of amending article 7th of the Constitution. A definite sum objected to. Argued that a specific sum causes division, &c.

Many expressed themselves as being encouraged and glad they attended, &c. Moved that the 7th Article of the Constitution be amended so as to read, "Any immersed believer of the Gospel, of good moral character, who will agree to pay what he or she can afford into the hands of the Treasurer, or Collector, shall be considered a member thereof." Carried unanimously. Brother Hall remarked that he was now preaching for churches; would prefer laboring in the proclamation of the Word to *aliens* in order to their conversion.

On motion, the meeting adjourned to the School House at 8 o'clock A. M., June 19th. An invitation was extended to the brethren to become members of the Association. Over 50 brethren responded, paying in sums from \$1.00 to 20.00 according to ability, amounting in the aggregate to \$218.00, of which \$163.50 was paid at the time. Remarks by bro. Jacobs with respect to the propriety of the Overseer of the several congregations to solicit and receive any money that the brethren be disposed to contribute for the proclamation of the truth in such localities.

On motion bro. Hall was chosen to labor in S. Wis., and N. Ills., as an Evangelist. Bro. Hall accepted, and remarked that if the brethren thought that it would be for the advancement of the cause of truth to labor, &c., he would do so the best of his ability, if the association would see that his family was supported.

Remarks by several on the qualifications of bro Hall, etc.

On motion the Association agree to sustain bro. Hall for one year. Farm produce to be delivered to him when convenient.

Moved, that bro. Hall collect in the several localities where he may labor, and report the same to the Treasurer. Carried.

Resolved, that the proceedings of this Meeting be sent for publication in the *Millennial Harbinger*, and that the *Gospel Banner* please copy.

Resolved, that the next Meeting of the Association be held at Twin Grove, Green Co., Wis., as the Secretary may appoint.

On motion the Meeting adjourned to the above named place. C. W. TOMKINS, Sec'y. Albany, Wis.

"Be thou one of them that strike hands, or of them that are sureties for debts."—Sol.

From the Israelite Indeed.
Letters of an Israelite.

Under the above caption the *Israelite* publishes a series of articles, purporting to be the re-production of a little book published in New York or Philadelphia, soon after the establishment of the "American Society for ameliorating the condition of the Jews," which, however, must have had a very small edition, as the book can scarcely be found anywhere; but, which, as the rev. editor of the *Israelite* remarks, ought to be in the hands of every Jewish family.

It is said that Dame Fashion, residing chiefly in Paris, France, has two large barrels, in which fashions are stored. From one of these barrels she takes out the new fashions at the change of the season in the year, and the cast-off fashions are thrown into the other. When barrel number one is empty, number two is full; she then turns over the full one, and begins to take out those fashions which have been cast off many, many years ago, and to present them to the world as new ones. Thus it happens, that we have now fashions which were new in the days of Louis the Fourteenth, and perhaps three hundred years before him, and which would probably be new again in the year 2164, were this dispensation to last so long. This is exactly the case with the objections against Christianity, be they Jews or infidel Gentiles. The writer of the "Letters of an Israelite" draws largely from Orobio's "Israel Venge;" Orobio, from Rabbi Isaac's book, "Chisuk Amunah," or the Strengthening of the Faith; and this latter again from those controversialists who lived and disputed Christianity centuries before him. Humanly speaking, we cannot blame them; it is in human nature to defend the principles which a man believes to be the most pure and acceptable to his Creator. We can even sympathize with those objectors to Christianity and defenders of Jewish traditions who lived in those dark ages, when popery held the world under its iron sceptre, proclaiming heathenism stamped with the label of Christianity, and persecuting and destroying every one who would not accept the counterfeit as genuine. Modern objectors, however, who live in days when purer Christianity, though not entirely free from popish leaven, and refined civilization, have dispelled the dark clouds of inhuman persecution, and sent to oblivion those who preached the paganized Christianity with the sword or torch in one hand and the cross in the other, are very unjust when they raise the wrongs done by a corrupt church, as an objection against the Christianity of Moses, the prophets and the apostles. And yet, the greater part of these "Letters of an Israelite" are filled with objections of such a kind, as

were only justifiable centuries ago. But even those objections which are made against doctrines of the New Testament are, like the Parisian fashions, taken from the barrel turned bottom up; and have been made and answered innumerable times. We can only pity them, for "blindness has happened to Israel;" they cannot see their mistakes and the groundlessness of all their objections.

We do not intend to weary our readers with the repetition of these "letters," and the refutation of the objections they contain, as we have often had opportunity, in these pages, to demonstrate the fallacy of most of them. One thing, however, we will mention, in order to convince our Hebrew brethren that their defenders speculate upon their ignorance and indifference. One of the principal objections in these letters, is against the miracles of Christ; not that he denies, like the reformed Rabbis that miracles have never taken place, because he, as an orthodox Jew, cannot deny that the Mosaic religion which he professes to follow, is founded upon and confirmed by miracles, from the first appearance of Jehovah to Moses in the burning bush, down to Daniel's deliverance in the lions' den, and the handwriting on the wall. But his objections are these; he says while the miracles by Moses, the founder of Judaism, were of a grand, imposing and public character, those recorded in the New Testament, as having been performed by Jesus of Nazareth, were of but little importance, and mostly of a private character, which therefore could never obtain a general acknowledgment. Here the author betrays either ignorance of both the Old and the New Testaments, or wilful imposition upon his readers; or which is more probable, both. He ought to know that the different occasions demanded miracles of a different character. For instance, the first miracle recorded in the Old Testament, the appearance of Jehovah in the burning bush, was of a private character, but we believe it because we have confidence in the veracity of him who related it, Moses. The miracles wrought in Egypt, in order to induce Pharaoh to let Israel go, and those performed at the Red Sea, etc., etc., were of necessity, of a grand, imposing and public character. But at the same time there are numerous miracles recorded in the Old Testament which were of a strictly private character. Let us mention a few of them. The revival of the son of the widow by Elijah, and that of the other child by Elisha, the resurrection of a dead body in whose grave the dead body of a prophet was thrown, and the raising of an iron axe from the bottom of Jordan, and many more, we believe only, because they are recorded in the testimony of God, for

they were neither public nor imposing, and were not even calculated for the benefit of the whole nation, or of a smaller portion of it. Thus also is one of the greatest miracles, the ascension, on a chariot of fire with horses of fire, of Elijah toward heaven, of a strictly private character, none but one man Elisha, being the witness.

On the other hand, it is not true that the miracles wrought by Jesus were all of a private character; on the contrary, most of them were public, though not so imposing as the dividing of the Red Sea and others, and all of them were of such a character as to benefit, if not the whole nation, a great many people.—except the raising of Lazarus from the dead, which was to show that he had the power even over death. But there is one miracle, that of changing the water into good wine, which the writer of the "Letters" criticizes very sharply. He says that it was of very little credit to the author of that miracle, as it induced a number of persons to indulge in drinking wine to excess, while they were already under the influence of that liquor used before. Now let us consider the whole affair. We find, in the first place,

that Jesus wrought this miracle reluctantly, and only in obedience to his mother's expressed desire. Secondly, it cannot be proved that the guests were under the influence of the wine which was already set before them; it was only the remark of the steward that it was the usual custom to give the better wine first, and afterwards that of an inferior quality. Thirdly, the water was changed into *good wine*. What did people then understand by the expression of *good wine*? Let us ask two impartial men, Pliny and Plutarch, the former being a contemporary of the generation in which that miracle took place. Pliny, Book IV, chapter 13, says: "Good wine was destitute of spirit." Plutarch calls that the best wine which is harmless; that the most useful, which has the least strength, and that the most wholesome in which nothing was added to the juice of the grape. Jesus, having made good wine of the water, could without fear give it to the guests, because it was not intoxicating; it was harmless and could injure no man. Besides, the bitterest enemies of Christianity, and in all ages, acknowledged the purity and faultlessness of the character of Jesus, and it is not imaginable therefore, that He would have performed this first of His miraculous works, had it been of such a character as to injure any living being.

Many of the objections in these "letters" can only be applied to the Romish religion, and not Christianity; but at the same time it cannot be denied that the writer hits a number of doctrines which Protestants have allowed to be retained from that corrupt

system, and very properly concludes one of his letters with a quotation from a celebrated writer, namely: "Men may cavil and wrest words to their own purpose as long as they list; but whoever reads the New Testament with due attention, and asserts that he finds any such meaning hinted at there, must be either very blind or very stupid." Would that the great teachers of Christianity would at once throw off every dogma left of popery, and teach the people the pure and unmixed Gospel of the kingdom, as found in Moses, the Prophets and the Apostles.

For the Gospel Banner.*

"Precious Promises."

All the promises in your Bible will belong to you S——, if you will become a Christian. All the glories it unfolds will be shared by you, if you will only yield to the entreating voice of your dear Savior. The following are some of the "exceeding great and precious promises," by which you may be made a partaker of the divine nature. 2 Pet. i. 4.

Your sins will be forgiven. Isa. i. 18; Matt. v. 6; John. iii. 16; Acts. xiii. 38; Col. ii. 13.

You will become "A new creature." Coming up out of the baptismal waters you will be pure as the forest lily or the driven snow, or the blue sky that appears after the summer shower has hid it from view. 2 Cor. v. 17; Gal. iii. 27; Acts xxii. 16.

You will have a glorious Advocate and High Priest, even a Wonderful Counsellor, to plead your cause in the Holy of Holies above. 1 John ii. 1; Heb. iv. 14; Isa. ix. 6.

You will be blessed in this world, and in the world to come. 1 Tim. iv. 8; Psa. xxxvii. 37; Isa. iii. 10.

God will watch over you with the tenderest love, and will hear your prayers in every time of temptation or distress. Matt. x. 30; 1 Pet. iii. 12.

You will be a jewel in his sight, and he that toucheth you will, as it were, touch the apple of His eye. Mal. iii. 18; Zach. ii. 8; Matt. xxv. 40, 45; Acts viii. 8; ix. 4.

The Savior, when he comes again, will receive you to himself, and give you a crown of glory, a white robe and perfect joy forevermore. John. xiv. 3; 2 Tim. iv. 8; 1 Pet. v. 4; Rev. vii. 9-17.

You will "shine forth as the sun," and be "equal to the angels." Matt. xiii. 43; 1 Cor. xv. 43, 49; Dan. xii. 3; Luke xx. 36.

You will walk with Jesus in white, and sit with him on his throne. (O how honoured!) Rev. iii. 4, 21.

* Written originally for a very dear friend, but hoping that it may also do good in a more extended sphere I send a copy to the *Banner*.—W. J.

You will dwell forever with Jesus, your Friend and Deliverer, in the renewed, beautified, and heaven-featured earth, where

"Sickness, sorrow, pain, and death,
Are felt and feared no more."

Psa. ii. 8; Matt. v. 5; John xvii. 24; Rom. viii. 17; Rev. xxi. 15.

When holy women were the honored messengers by whom the Savior's resurrection was first made known, it is said that the other disciples regarded their words as "idle tales." Luke xxiv. 11, 34. Perhaps they thought it was "too good to be true." But soon they found, to their unspeakable delight, that what the women had told them was just as true as good; for the Lord had risen indeed. When he told them beforehand that he would rise, (Luke xxiv. 6, 7; & ix. 22,) was he not as good as his word? Yes, he was. Then S—, do not, by remaining "Out of Christ," act as though these other promises were "idle tales," for they are solid truths, and very soon, I hope, will become glorious and joyful realities to you and to all of God's people. Now; the dazzling robe, the crown of glory, and the immortal form of youth and beauty are not idle tales, but as veritable as anything in all the realm of truths. May the Lord, for Christ's sake, grant that you may so act as to be made a recipient of these glories, when they are revealed. S—, you love the Lord; I am sure you do. You know his will, and how to perform it. "AND NOW WHY TARRIEST THOU? ARISE, AND BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD." May the Lord help you to overstep and trample under foot every stumbling block, and every barrier that may in the least extent hinder you from coming to Jesus. WILEY JONES.

Norfolk, Va.

From the World's Crisis.

Hailstones.—Rev. xvi. 21.

BRO. GRANT:—I have been designing for some time past to write an article on the hailstones of Rev. xvi. 21, endeavoring to show from past instances the probability that they will be meteoric stones, such as have fallen frequently in our day, and, in former times. The late article of bro. Taylor called up the matter afresh, and I concluded to write.

Smith, in his "Illustrated Astronomy," gives the following questions and answers on meteoric stones:—

Q. What is an aërolite?

A. It is a stone falling from the air.

Q. Have stones ever been known to fall from the air?

A. They have, and in great numbers.

He then gives some of the most remarkable falls of stones in the following table,

showing description, place and time of each fall:—

Shower of stones at Rome, under Tullus Hostius.
Shower of stones at Rome, Consuls, C. Mart. and Torquetas.

Large stone, near the river Negos, Thrace, second year of the 76th Olympiad.

Three large stones in Thrace, year before J. C., 452.

About 1200 stones: one of 120, another of 60lbs., near Pedua, Italy, in 1510.

A stone of 59lbs., on Mount Vasier, Provence, Nov. 27th, 1627.

A stone of 72 lbs., near Lorissa Macedonia, Jan., 1706.

Two large stones, weighing 20 lbs., Liponas in Bresse, Sept., 1753.

Extensive shower of stones, environs of Agen, July 24th, 1790.

Large stones of 260 lbs., Eusishiem, Upper Rhine, Nov. 7th, 1492.

Two stones, 200 and 300 lbs., near Verona, in 1762.

Shower of stones, Benares, East Indies, Dec. 19th, 1798.

Shower of stones at Plann, near Tabor, Bohemia, July 3d, 1753.

A large stone of 56 lbs., Wold Cottage, Yorkshire, Dec. 13th, 1795.

In the table he mentions other falls of stones, but they are of less importance than those which I have given. He also mentions a "shower of mercury," a "shower of sulphur" on several occasions, a "shower of fire," a "shower of iron," a "mass of iron 70 cubic feet," a "mass of iron fourteen quintals," a "stony mass," etc., while there are many other important falls of stones which he has not given. Humboldt, in his *Cosmos*, states that the Chinese records mentioned "sixteen falls of aërolites for the epoch from the middle of the seventh century before Christ, up to 333 years after Christ." Vol. 4, p. 206. Without attempting to enumerate instances, he alludes in the course of his remarks to six falls of meteoric stones in the present century, namely, 1803, 1807, 1821, 1823, 1843, and 1847. Dr. Dick mentions one as taking place in 1810, and another in 1814. And our papers in the last few years have recorded several instances occurring in our country. One happened in Doylston, N. Y., on June 14th, 1859, attended with a most terrific noise, breaking of glass in the vicinity, and tearing up the ground for rods. Another happened in Concord, Ohio, in May, 1860, when several stones fell, the heaviest weighing 56 lbs. I have learned of others in the few years past, but have not the accounts before me.

Humboldt thinks that "two-thirds of the meteoric stones lie at the bottom of the sea, and escape our observation." He thus describes the usual phenomena:—

Meteoric stones are in some instances thrown down from dark clouds, suddenly formed in a clear sky, and fall with a noise re-

sembling thunder. Whole districts have thus occasionally been covered with thousands of fragmentary masses, of uniform character, but unequal magnitude, that have been hurled from one of these moving clouds. In less frequent cases, as in that which occurred on the 10th of Sept., 1813, near Muklhausen, a large aërolite fell with a thundering crash while the sky was clear and cloudless."—Vol. 1, p. 124.

He says "the largest meteoric masses as yet known are those of Otumpa in Chaco, and Babia in Brazil, described by Rubi de Celis as being from seven to seven and a half feet. The meteoric stone of Ægos Petamos, celebrated in antiquity, and even mentioned in the chronicle of the Parian marbles, which fell about the year in which Socrates was born, has been described as of the size of two millstones. The huge aërolite which in the beginning of the tenth century fell into the river at Narimi, projected between three and four feet above the surface of the water."—Vol. 1, p. 117.

The greatest number which he speaks of as falling at any one time, is three thousand; and the largest number exceeding a hundred pounds, in any one shower so far as noticed by him, is ten.

Dr. Dick, after describing several instances of stones falling, attended by a fearful noise resembling the roar of artillery or the discharge of musketry, adds: "Several hundreds of instances similar to the above might be produced of large masses of stone having fallen from the upper regions upon the earth. These stones, although they have not the smallest analogy with any of the mineral substances already known, either of a volcanic or any other nature, have a very peculiar and striking analogy with each other. They have been found at places very remote from each other and at every distant periods. The mineralogists who have examined them agree that they have no resemblance to mineral substances, properly so called, nor have they been described by mineralogical authors. They have, in short, a peculiar aspect and peculiar character which belong to no native rocks or stones with which we are acquainted. They appear to have fallen from various points of heaven, at all periods, in all seasons of the year, at all hours both day and night, in all countries of the world, on mountains, and places most remote from any volcano."—*Celestial Scenery*, Sec. 5.

These showers of stones have killed individuals in their fall frequently; as a monk at Creina, Sept., 1511, and another monk at Milan, in 1650; two Swedish sailors, on their ship, in 1674; and a considerable portion of the army of the Ammonites while engaged in a battle with Israel; Josh. x. 11.

Some suppose because the word "hailstones" is used in the account of the last fall as we find it in the Bible, that we must therefore regard it as frozen rain. But it speaks of them expressly as "great stones," and Dr. Parkhurst says that the original indicates our ordinary stones. But it would be very natural for us to speak of a shower of stones from heaven as hailstones, whatever might be their substances. So the term hailstones in Rev. is used, I judge, not so much to designate the substance, as the idea that they shall fall from heaven in a shower.

Hence I conclude that, since these showers have been real and frequent, since they have fallen to the number of thousands in a shower, varying in weight from ounces to tons; and since God has on one occasion sent a shower of stones to destroy his enemies, calling them "hailstones," we may more reasonably look for a shower of real stones—meteoric stones—rather than frozen rain.—I. K. G.

Septuagint.

This translation of the Old Testament into Greek, was so called either from seventy-two persons having been employed to make it, or from its having received the approbation of the Sanhedrim, or great council of the Jews, which consists of seventy-two persons. It was executed during the joint reigns of Ptolemy Lagus, and his son, Philadelphus, in the third and fourth years of the hundred and twenty-third Olympiad, that is, about the years 285 and 286 before the christian era.

This is one, out of many, incontrovertible evidences, (if it be necessary to allude to any evidence in proof of what no man now denies,) that the Old Testament was in existence *hundreds of years before the New Testament*. Pseudo-Aristeas, Josephus, Philo, and many other ancient writers, mention it.

It is well known that at the period above noticed there was a great multitude of Jews settled in Egypt, particularly in Alexandria; and as the great bulk of the common people were no longer acquainted with biblical Hebrew, (the Greek language being alone used in their ordinary intercourse,) it became necessary to translate the Pentateuch into Greek for their use. This was the origin of the Septuagint translation.

The Jews who settled in Alexandria were most strictly observant of the religious institutions and usages of their forefathers. They had their Sanhedrim, or grand council, and very numerous synagogues, in which the law was read to them every Sabbath: hence *their anxiety to obtain this translation*.

☞ "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both."—Solomon.

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, 1864.

[VOL. X. No. 15.]

For the Gospel Banner.

The Resurrection of the Dead.—No. 3.

From what we have written on this subject our readers will probably class us with believers in the non-living of the wicked dead. This is true in part, for we do not believe in the re-living of Gentiles in the flesh, who have gone down to the depths of sheol, without an interest in the blood of the covenant, which redeems the prisoners of hope from the pit wherein is no water. Still we do not reject the teaching of Jesus, that all in the tombs shall come forth, some to a resurrection of life, others to a resurrection of judgment. We do not endorse that exposition of John v. 29, which applies it to the restoration of Israel when Jesus comes. That view, we regard as utterly untenable, and doubtless was adopted for want of a better explanation. In that discourse Jesus clearly teaches that when he returns none shall revive from the death-state, only those given him by the Father. We fully agree with some of our friends, that none but God's dead men shall hear the voice of the son of God and live. The doctrine that Jesus is a Life-Giver is clearly taught, and all who are then made alive, partake of the divine nature. Jesus discourses about an hour, which had then begun, and would not end till the dead in him would know the power of his resurrection. This hour is referred to in chap. iv. 21-23. The heirs of promise are gathered, principally from among the Gentiles during this hour. Many of the sons of Israel were separated for the name of Jehovah during the early part of this hour. Gentiles were visited afterwards, and are so still for a little longer. Those who heed the message, or good word of the Kingdom, are the true worshippers, who worship God in spirit and in truth. They have ceased to have confidence in the flesh, they have repudiated its thinkings, and like Paul they are striving if by any means, they may attain to the resurrection out from among the dead ones. The

hour that now is, is the hour of trial for them. Their fidelity is tested, and they are made meet for the inheritance of the saints in light. When the dead hear the voice of the Son of God and live, he begins to execute judgment, because he is the son of man, that is, the seed of Abraham and son of David, and all men must honor the Son, even as they honor the Father. He will be the Father's King, the God of the whole earth, and will rule in the majesty of the Name of the Lord his God, and all dominions will serve and obey him. Isa. liv. 5; Micah v. 4; Dan. vii. 27. This age of rule is the hour to which Jesus refers in v. 29, and follows the hour referred to in the 25th. To suppose that the hours are the same is to make Jesus use tautology, or repetition. They are two distinct periods, each one ending with a resurrection. By a law that goes forth from Jerusalem and from Mount Zion, the nations will be nationally in Christ, and will be subjects of the mighty empire over which he and the risen saints will reign. They stand related to Jehovah's government entirely different to what nations stand now. Gentiles as yet have not rebelled against the government of Jesus, therefore cannot be treated as rebels. Still they are sinners in the sight of God and unclean. The law of sin and death is in their members. Rom. vii. 23, and they are under the dominion of sin. Jehovah created all things, and especially man. The mind of man is opposed to the mind of the Creator. The creature is thus at enmity to his Maker. But he was born under the dominion of sin. His physical nature is defiled, and moral nature he had none when born, and only a theologian of the school of the old man would talk about a spiritual nature in infants. Men think and walk after the flesh, and Paul tells us, "if we walk after the flesh, we shall die." Rom. viii. 13. The condition, then, of men of the present and past ages, is of being dead in trespasses and sins. But a rebel is something

different from this state. A rebel has once been a subject of a kingdom or empire. In the age to come, all peoples will be subjects of Jesus and his brethren. The gospel preached to Abraham announced blessedness to come on the nations through a seed, and that seed Christ. The question now is, will every individual of these nations persevere in their allegiance to their king? Will they be loyal, faithful subjects? We can hardly expect such a universal obedience. Some will do evil, and must be treated as rebels. They may outwardly appear loyal, whilst their hearts are disaffected toward the reigning power. And thus unreconciled to the existing rule they go into the grave. But they have done evil. Some will be more than secretly opposed to Jesus and his rule, they will to some extent do evil, either by teaching what they ought not, or by want of zeal for the general prosperity, may do some injury. And dying thus, they are held accountable to Jesus, who reigns in Mount Zion and in Jerusalem. They are unlike the sinners of previous ages. Jehovah remembers the latter no more forever; they are eternally forgotten; their memory is perished from the earth, and they are as though they had not been. They have no part in the resurrection of the last day. They are not in places of remembrance. But not so with the rebels in the age to come. Jehovah will remember them, and bring them to judgment. Not to the resurrection, (*ἡ ἀναστάσις*;) but to a resurrection of judgment, (*ἀναστασις κρίσεως*.) Rebels must be brought forth and slain. Jehovah's purpose requires it. We find the article "the" is placed before resurrection, at the coming of Jesus. It is the resurrection. See Matt. xxii. 28, 31; Luke xiv. 14; John xi. 24; Acts iv. 2; xvii. 32; 1 Cor. xv. 42; Phil. iii. 11. But in John v. 29, the article is wanting, showing it to be a resurrection of a different nature and time, from the resurrection at the last day. But it is said some shall come forth to a resurrection of life. Is there, then, a resurrection to life at the close of the millennial reign. There is. When the sea gives up the dead, and death and hades deliver up the dead in them, another book is opened, which is the book of life. The names of many who have done good during the millennial hour are recorded therein. But will subjects of the reign die? They will. They may live to the full age of a tree, but there is no evidence that their lives will extend over the entire thousand years. But dying, they must come forth to receive eternal life in the eternal age beyond the aion to come. The view here presented in relation to the wicked, viz: that it is rebels in the age to come that are to come forth to judgment, accounts for such phrases; as "the second death," etc.

Some will really die twice, will "be hurt of the second death." This view also accounts for the silence of Moses and the prophets in relation to the resurrection of the wicked dead. It was no part of the threatened penalty. Jesus only once referred to it, and the apostles did not preach it, unless Paul referred to it in Acts xxiv. 14. But if he did, he must refer to the same event as Jesus, and consequently had no reference to sinners now dead in trespasses and sins. But it is doubtful if he referred to the resurrection of the unjust, as an item of his hope or faith; but rather to what the Pharisees allowed. Paul most emphatically teaches that resurrection from the dead is a conditional thing, Rom. viii. 11. This view also accounts for its being referred to more at large in the book of Revelation. It is not a practical question. It has reference to men yet unborn. The time is coming when it will become a practical question. Viewing it thus from this stand point we regret to see so much controversy about it. What we have written, embracing much of the reasonings of both parties, has been done to allay the hostile spirit that we see too frequently. At the present time the important question is, how we are to get life from the dead, and be redeemed from death and the grave. We are directed to Jesus as the Life-Giver. Thanks be to God for his unspeakable gift. Those redeemed from death at his coming shall reign in life by Jesus Anointed. They shall die no more. A sinless world is to be their home. How joyous the christian hope, and how unspeakably precious is Jesus the resurrection and the life! Eden restored! the tree of life blooming amid the Paradise of God! forever placed beyond the power of death, and rejoicing in an incorruptible nature; this is our hope. This is for what we are looking and watching and for which we pray, "thy kingdom come." "It is dark this side of the resurrection; all is bright beyond—

There valleys clad in living green,
And mountains tinged with gold.

We hear now in the distance the sweet voice of the Bridegroom, saying, "Rise up, my love, my fair one, and come away, for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come." Soon will earth's strife be o'er, and a day will arise on earth, a morning without clouds.

Woodstock, C. W.

J. EVANS.

TO BE CONTINUED.

Olshausen, in his comments on 1 Cor. xv. 19, "If in this life only we have hope of Christ," etc., says, "The doctrine of the IMMORTALITY of the soul, and the name, are alike unknown to the ENTIRE BIBLE."

**New Testament events corroborated by
Heathen history.**

COLLECTED BY DR. LARDNER.

But when he heard that Archelaus did not reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. *Matt. ii. 22.*

I. In this passage it is asserted, that Archelaus succeeded Herod in Judea; and it is implied, that his power did *not* extend to Galilee. Now we learn from Josephus that Herod the Great, whose dominion included all the land of Israel, appointed Archelaus his successor in *Judea*, and assigned the *rest* of his dominions to other sons; and that this disposition was ratified, as to the main parts of it, by the Roman emperor. *Antiq. lib. xvii. c. 8. sect. 1.*

Matthew says, that Archelaus *reigned* was *king* in Judea. Agreeably to this, we are informed by Josephus, not only that Herod appointed Archelaus his successor in Judea, but that he also appointed him with the title of King; and the Greek verb *Βασιλευει*, which the Evangelist uses to denote the government and rank of Archelaus, is used likewise by Josephus. *De Bell. lib. i. c. sect. 7.*

The cruelty of Archelaus's character, which is not obscurely intimated by the Evangelist, agrees with divers particulars in his history, preserved by Josephus:—"In the tenth year of his government, the chief of the Jews and Samaritans, not being able to endure his cruelty and tyranny, presented complaints against him to Cæsar." *Antiq. lib. xvii. c. 13. sect. 1.*

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene. *Luke iii. 1.*

II. By the will of Herod the Great, and the decree of Augustus thereupon, his two sons were appointed, one (Herod Antipas) tetrarch of Galilee and Peraea, and the other (Philip) tetrarch of Trachonitis and the neighboring countries. *Ant. lib. xvii. c. 8. sect. 1.* We have therefore these two persons in the situations in which Luke places them; and also, that they were in these situations in the *fifteenth* year of Tiberius; in other words, that they continued in possession of their territories and titles until that time, and afterward, appears from a passage in Josephus, which relates of Herod, "that he was removed by Caligula, the successor of Tiberius; (*Ibid. lib. xviii. c. sec. 2.*) and of Philip, that he died in the *thirtieth* year of Tiberius, when he had governed Trachonitis and Batanea, and Gaulanitis thirty-seven years." *Ibid. c. 5. section 6.*

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias's sake, his brother Philip's wife; for he had married her. *Mark vi. 17.* See also *Matt. xiv. 1-13; Luke iii. 19.*

III. With this compare Joseph. *Antiq. l. xviii. c. 6. sect. 1.*—"He (Herod the tetrarch) made a visit to Herod his brother.—Here, falling in love with Herodias, the wife of the said Herod, he ventured to make her proposals of marriage."

Again, *Mark vi. 22.* "And when the daughter of the said Herodias came in and danced——"

With this also compare Joseph. *Antiq. l. xviii. c. 6. sect. 4.* "Herodias was married to Herod, son of Herod the Great. *They had a daughter*, whose name was Salome; after whose birth, Herodias, in utter violation of the laws of her country, left her husband, then living, and married Herod, the tetrarch of Galilee, her husband's brother by the father's side."

Now about that time, Herod, the king, stretched forth his hands to vex certain of the church. *Acts xii. 1.*

IV. In the conclusion of the same chapter Herod's *death* is represented to have taken place soon after this persecution. The curacy of our historian, or rather, the meditated coincidence, which truth of its accord produces, is in this instance remarkable. There was no portion of time, for thirty years before, nor *æter* afterward, in which there was a *king* at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the last three years of this Herod's life, within which period the transaction recorded in the Acts is stated to have taken place. This prince was the grandson of Herod the Great. In the Acts he appears under his family-name of Herod; by Josephus he was called Agrippa. For proof that he was a *king*, properly so called, we have the testimony of Josephus in full and direct terms:—"Sending for him to his palace, Caligula put a crown upon his head, and appointed him king of the tetrarchie of Philip, intending also to give him the tetrarchie of Lysanias." *Antiq. xviii. c. 7. sect. 10.* And that Judea was at last, but not until the last, included in his dominions, appears by a subsequent passage of the same Josephus, wherein he tells us, that Claudius, by a decree, confirmed to Agrippa the dominion which Caligula had given him; *adding also Judea and Samaria, in the utmost extent, as possessed by his grandfather Herod.* *Ib. xix. c. 5. sect. 1.*

And when Herod had sought for him, and found him not, he examined the keepers and commanded that they should be put to death. And he went down from Judea to Cæsarea and there abode. And Herod was highly displeased with them of Tyre

and Sidon. But they came with one accord to him, and having made Blastus the king's chamberlain their friend desired peace, because their country was nourished by the king's country. And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. Acts xii. 19-23.

V. Joseph. Antiq. lib. xix. c. 8. sect. 2. "He went to the city of Cesarea. Here he celebrated shows in honour of Cæsar. On the second day of the shows early in the morning, he came into the theatre, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from such a splendid garb, gave him a majestic and awful appearance. They called him a god: and entreated him to be propitious to them, saying, Hitherto we have respected you as a man; but we acknowledge you to be more than mortal. The king neither reproved these persons, nor rejected the impious flattery. Immediately after this, he was seized with pains in his bowels, extremely violent at the very first. He was carried, therefore, with all haste to his palace. These pains continually tormenting him, he expired in five days' time."

The reader will perceive the accordancy of these accounts in various particulars. The place (Cesarea,) the set day, the gorgeous dress, the acclamations of the assembly, the peculiar turn of the flattery, the reception of it, the sudden and critical incursion of the disease, are circumstances noticed in both narratives. The worms, mentioned by Luke, are not remarked by Josephus; but the appearance of these is a symptom, not unusually, I believe, attending the diseases which Josephus describes, viz. violent affections of the bowels.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. Acts xxiv. 24.

VI. Joseph. Antiq. lib. xx. c. 6. sect. 1, 2. "Agrippa gave his sister Drusilla in marriage to Azizus king of the Emesenes, when he had consented to be circumcised. But this marriage of Drusilla with Azizus was dissolved in short time after this manner:—When Felix was procurator of Judea, having had sight of her, he was mightily taken with her. She was induced to transgress the laws of her country, and marry Felix."

Here the public station of Felix, the name of his wife, and the singular circumstance of her religion, all appear in perfect conformity with the Evangelist.

And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus. Acts xxv. 13.

VII. By this passage we are in effect told

that Agrippa was a king, but not of Judea; for he came to salute Festus who at this time administered the government of that country at Cesarea.

Now, how does the history of the age correspond with this account? The Agrippa here spoken of, was the son of Herod Agrippa, mentioned in the last article, but that he did not succeed to his father's kingdom, nor ever recovered Judea which had been a part of it, we learn by the information of Josephus, who relates of him that, when his father was dead, Claudius intended at first, to have put him immediately in possession of his father's dominions; but that, Agrippa being then but seventeen years of age, the emperor was persuaded to alter his mind, and appointed Cuspius Fadus prefect of Judea, and the whole kingdom; (Antiq. xix. c. 9. ad fin;) which Fadus was succeeded by Tiberius Alexander, Cumanus, Felix, Festus. But that, (Ib. xx. De Bell lib. ii.) though disappointed of his father's kingdom, in which was included Judea, he was nevertheless rightly styled King Agrippa, and that he was in possession of considerable territories bordering upon Judea, we gather from the same authority; for, after several successive donations of country, "Claudius, at the same time that he sent Felix to be procurator of Judea, promoted Agrippa from Chalcis to a greater kingdom, giving to him the tetrarchie which had been Philip's; and he added moreover the kingdom of Lyسانias, and the province that had belonged to Varus." De Bell lib. ii. c. 12. ad fin.

Paul addresses this person as a Jew? "King Agrippa, believest thou the prophets: I know that thou believest." As the son of Herod Agrippa, who is described by Josephus to have been a zealous Jew, it is reasonable to suppose that he maintained the same profession. But what is more material to remark, because it is more close and circumstantial, is, that Luke, speaking of the father, (Acts. xii. 1, 3,) calls him Herod the king, and gives an example of the exercise of his authority at Jerusalem: speaking of the son, (xxv. 13,) he calls him king, but not of Judea; which distinction agrees correctly with the history.

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, who was with the deputy Sergius Paulus. Acts xiii. 6, 7.

VIII. The word, which is here translated deputy, signifies *proconsul*, and upon this word our observation is founded. The provinces of the Roman empire were of two kinds; those belonging to the emperor, in which the governor was called *prætor*; and those belonging to the senate, in which the governor was called *proconsul*. And this was a regular distinction. Now it appears

from Dio Cassius, De Bell. lib. iv. ad. A. U. 732, that the province of Cyprus which in the original distribution was assigned to the emperor, had been transferred to the senate, in exchange for some others; and that, after this exchange the appropriate title of the Roman governor was proconsul.

Ib. xviii. 12. "And Gallio was deputy (*proconsul*) of Achaia."

The propriety of the title "proconsul," is in this passage still more critical. For the provinces of Achaia, after passing from the senate of the emperor, had been restored again by the emperor Claudius to the senate (and consequently its government had become *proconsular*) only six or seven years before the time in which this transaction is said to have taken place. Suet in Claud. c. 25. Dio. lib. lxi. And what confines with strictness the appellation to the time is, that Achaia under the following reign ceased to be a Roman province at all.

IX. It appears, as well from the general constitution of a Roman province, as from what Josephus delivers concerning the state of Judea in particular, Antig. lib. xx. c. 8. sect. 5. c. 1. sect. 2, that the power of life and death resided exclusively in the Roman governor; but that the Jews, nevertheless, had magistrates and a consul invested with a subordinate and municipal authority. This economy is discerned in every part of the Gospel narrative of our Savior's crucifixion.

Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Acts ix. 31.

X. This rest synchronizes with the attempt of Galigula to place his statue in the temple of Jerusalem; the threat of which outrage produced amongst the Jews a consternation that, for a season, diverted their attention from every other object. Joseph. de Bell. lib. xi. c. 13. sect. 1. 3, 4.

And all the city moved, and the people ran together: and they took Paul and drew him out of the temple. And forthwith the doors were shut. Acts xxi. 30.

XI. In this quotation we have the band of Roman soldiers at Jerusalem, their office, (to suppress tumults,) the castie, the stairs, both, as it should seem adjoining to the temple. Let us inquire whether we can find these particulars in any other record of that age and place.

Joseph. de Bell. lib. v. c. sect. 8. "Antonia was situated at the angle of the western and northern porticoes of the outer temple. It was built upon a rock fifty cubits high, steep on all sides. On that side where it was joined to the porticoes of the temple, there were stairs reaching to each portico, by which the *guard* descended; for there was always lodged here a Roman legion, and post-

ing themselves in their armor in several places in the porticoes, they kept a watch on the people on the feast-days to prevent all disorder; for as the temple was a guard to the city, so was Antonia to the temple."

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them. Acts iv. 1.

XII. Here we have a public officer, under the title of captain of the temple, and he probably a Jew, as he accompanied the priests and Sadducees in apprehending the apostles.

Joseph. de Bell. lib. ii. c. 17. sect. 2. "And at the temple, Eleazar, the son of Ananias, the high-priest, a young man of a bold and resolute disposition, then *captain*, persuaded those who performed the sacred ministrations not to receive the gift or sacrifice from any stranger."

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. Acts xxv. 12.

XIII. It was usual for the Roman presidents to have a council, consisting of their friends, and other chief Romans in their province.

TO BE CONTINUED.

For the Gospel Banner.

The Way of Life.—No. 4.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE COVENANT TO A THOUSAND GENERATIONS.

"Know, therefore, that *Yahweh* thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, unto a thousand generations."—Deut. vii. 9.

"O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is *Yahweh*, our God; his judgments are in all the earth.

He hath remembered his covenant forever, the Word which he commanded to a thousand generations;

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

Saying, unto thee I will give the land of Canaan, the lot of your inheritance.

When there were but a few men in number, yea, very few and strangers in it."—Psa. cv. 6-12.

From the above language it is apparent that the mercies and benefits to come upon the chosen of God, through the Abrahamic covenant, were to be enjoyed for a long period of time; longer than the life time of Abraham, longer than all the generations of Israel, and of the nations that have succeeded him. It was called an everlasting covenant, a Word forever, and a covenant to a thousand generations. In accordance with the testimony of Matthew, there were but 42 generations

from Abraham to Jesus of Nazareth. See Matt. i. 17. From this it must be apparent that none of the blessings of that covenant have yet been realized in fulfillment, either by Israel or the nations. But on the contrary, Abraham received no inheritance in that land, not so much as to set his foot upon; he and his descendants so far as that covenant of promise is concerned, have been pilgrims and strangers in it. It follows, then, that if this covenant is what it claims to be, the faithful Word of *Yahweh*, which he has commanded to a thousand generations, that it must be fulfilled to God's chosen ones, and all who are intelligently instructed in the Word are looking and hoping for its fulfillment in very truth.

WHO ARE THE CHOSEN ONES?

In the Apocalyptic manifestation of the Word of God to John on Patmos, occurs the following suggestive passage, with reference to those who, in the future, shall be associated with the Lord of lords, and King of kings. "They that are with him, are called, and chosen, and faithful." Rev xvii. 14. From this we learn that the future associates and companions of *YAH HOSHEA*, *YAHWEH'S DELIVERANCE*, the Messiah, the Son and heir of David, are to be the CALLED ONES, CHOSEN ONES, and FAITHFUL ONES. The term rendered chosen, in the original is *electoi*, plural of *electos*, meaning selected or picked out. From this we have in some places the term elect.* From another suggestive expression made by Jesus of Nazareth, it is clear that all the called ones are not elected or chosen ones. For he says, "Many are called, but few chosen." Matt. xx. 10, and Matt. xxii. 14.

Abraham, with whom God made the first great covenant of promise, which is a title deed to him and his, to the territory of the land of Canaan for an everlasting inheritance, was, as we have before shown, a called out one. He was not only called out, but chosen,† and faithful. And it was on account of his faithfulness and obedience, that he was chosen to be the recipient, not only of mortal blessings and favors in the present order of things, but of immortal honors in the future age. It was because he had done all things the Almighty had commanded him, because he had obeyed his voice, because he believed God's Word he obtained justification; hence, he became, by means of the obedience of faith, one of those called in the Hebrew Scriptures, *tzad-de-kim*, or justified ones. Being justified, he is in a condition for a yet higher position, to which none but Jesus Messiah has yet attained, viz: that of a glorified one. For whom God calls, chooses and justifies, them

he also will glorify. See Romans viii. 30. Briefly, then, we would remark here, that all the chosen of God are those that have been called or invited, and having heard the invitation, have believed and obeyed the voice of God, and by that obedience, become like Abraham, justified ones, and candidates for a future glorification. Abraham, Isaac, Jacob, Moses, and David, as individuals, were called, chosen, and faithful ones, and they were all called in one hope, all were justified by faith in the Word of *Yahweh*.

THE MANY CALLED.

It is evident from the teachings of the Old Testament Scriptures, that at no one time previous to the appearing of Jesus of Nazareth, was all the human family invited to be partakers in the promises of God, and it is apparent likewise, that this exclusiveness manifest in the invitations of God, was on account of the consummate wickedness of the race. Hence, instead of a universal calling or invitation, it was as we have before suggested, a "calling out." As now, so then; "not many wise men after the flesh, not many mighty, not many noble were called."

Isaac, the son of Abraham had two sons, Esau and Jacob, yet both of these were not called and chosen. It is written, "Jacob have I loved, Esau have I hated." Jacob was the called and the chosen of God, and he was called and chosen for his purpose, that of raising up from him a great nation of people, from out of which to obtain a portion of the material for the great salvation of *Yahweh*, and the establishing of his glorious Kingdom upon earth. The many, or the whole nation of Israel were "called," but their subsequent history shows that not all of the many of Israel were chosen, faithful and justified ones, but among them were two classes, called in the Hebrew Scriptures, the *tzad-de-kim*, or justified ones, and the *re-shooim*, or unjustified; called also the wicked or ungodly. The outside world was excluded from all participation with Israel, and were not of either of the above classes, but known by the general term of *goy-im*, nations or heathen. The history of Israel shows us that in all generations, the *reshooim* was by far the largest portion of the people of Israel, whereas the *tzad-de-kim* were most emphatically the few.

The history of the bondage of Israel in Egypt is familiar to readers of the Bible, and consequently will receive but a brief notice here. Israel, during four hundred years of bondage and affliction in Egypt, had doubtless as a body become darkened in their understandings concerning him who had appeared unto their fathers as *Be Ail Shaddai*,

* See Mark xiii. 20.

† Neh. xi. 7.

in the strength of Mighty Ones, the God of Abraham, Isaac and Jacob; but his purpose never slumbered; at the time appointed he raised up the man Moses to be an instructor, leader, and deliverer to them from mental as well as physical bondage, and to make known unto them the purpose and calling of God, as it concerned that nation; to be a Mediator of the Covenant to be made between him and the children of Israel throughout their generations; and to declare unto them the glorious and fearful name to be called upon them, and in which alone was to be found a refuge for salvation.

"THE GLORIOUS AND FEARFUL NAME."

MOSES, the Hebrew, while tending the flocks of his father-in-law, Jethro, the priest of Midian, at the Mount of Horeb, being struck with wonder at the sight of a bush burning with fire, yet unconsumed, turned aside to see the great sight, when God called to him out of the bush, and made known to him his purpose concerning him; that he was to be sent to Pharaoh, king of Egypt, to demand the deliverance of Israel from their long bondage. Moses having had a bitter experience with the perverse and benighted Hebrews in the past, anticipating that they might question the authority by which he should go to them, asked this question: "When I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you: And they shall say unto me, What is his name, what shall I say unto them? And God said unto Moses, *ehyeh asher ehyeh*, I SHALL BE THAT I SHALL BE. And he said, thus shalt thou say unto the sons of Israel, I SHALL BE hath sent me unto you. And God said moreover unto Moses, thus shalt thou say unto the sons of Israel, YAHWEH, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations," Exod. iii. 13-15. As we have shown in a former number, *ehyeh* is the first person singular, future of the verb to be, and means in English, I shall or will be, and not "I am," as rendered by King James' translators, who followed the Septuagint and not the Hebrew. YAHWEH, more commonly pronounced JEHOVAH, is the third person singular of the same verb; and means he shall or will be. Hence God to Moses not only declares himself as I WHO SHALL BE, but as HE WHO SHALL BE, giving assurance of his existence as a deliverer, and a savior to all future time; for this name is given to be a memorial, or a remembrance to all generations.

THE GLORIOUS NAME A STRONG TOWER.

Says the son of David, "The name of YAHWEH is a strong tower; the righteous runneth into it and is safe." Prov. xviii. 10. This "glorious and fearful name" is a strong tower, because in it is refuge and deliverance. It is the name of Omnipotence itself, the mighty name of the Eternal One. Says the Psalmist David, "God is our refuge and strength, a very present help in every time of trouble." Psa. xli. 1. And the prophet Isaiah, "In YAHWEH have I righteousness (or justification) and strength." Isa. xlv. 24. This name was to Israel a refuge and a strong tower; to the Gentiles it was a terror and a dismay; but the time is to come, says the Spirit by the Prophet, when "from the rising of the sun to the going down of the same," or from one end of the earth to the other, this name "shall be great among the heathen." Mal. i. 11. How heathen or Gentiles may become righteous, or *tzaddikim* justified ones, and be permitted like Israel to find that name a refuge and defense to them in the day of trouble, will be developed as we proceed.

Woburn, Mass.

MARK ALLEN.

For the Gospel Banner.

An Interesting Question.

The question has been asked in our hearing, and we have often asked it ourselves,—What is to become of the children of brethren, when the Lord comes? And we confess we have as often put the question aside by the following laconisms, the Lord will take care of them; an untaught question; or, what became of the children of those brethren that were put to death for the faith as it is in Jesus? Or, what becomes of the children of those that fall asleep in Jesus, before the coming of the Lord? This putting aside of the question is very convenient. It does not require much thought, and as little research of the Scriptures. But can the question be disposed of in a more excellent way? We think it can; let us try.

The following declaration of the apostle Paul admonishes us, that if this question is worthy of our thought for one moment, a scriptural and satisfactory answer can be attained; namely, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17. This being so, the man of God has only to search the scriptures, and find out what they teach concerning this matter, in the same way he searches out any other matter contained therein, that he may be thoroughly furnished unto all good works.

Now when the Lord comes, and believers who are alive at his coming being called away to meet him in the air, what is to become of their children? Are they to be left behind to the mercy of the world? Or, are they to be taken care of, by means provided by the Lord? If these questions could be answered by direct scripture testimony, then all difficulty in this matter, would be entirely removed. But as there is none, we have got to answer these questions by argument. Therefore we lay down the following, for a foundation to build our argument upon.

First, That children who do honor and obey their parents in the Lord, it shall be well with them, and they shall enjoy a long life on the earth.

Second, That the land of Canaan, (which is the land, where long life and well-being shall be enjoyed,) is promised to children who do honor and obey their parents.

Third, That children trained up in the nurture and admonition of the Lord, (which is the way they should go,) are guaranteed a long life on the earth, or land promised to Abraham and his seed.

We think the following testimonies will sustain us, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," Exod. xx. 12. "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee," Dent. v. 16. "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," Eph. vi. 1-4. "Children, obey your parents, in all things; for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged," Col. iii. 20, 21. If this be so, then the following point is gained; namely, that the land of Canaan, is the home of our children, if they are brought up in the nurture and admonition of the Lord; and they being obedient and honorable toward us, who are faithful in the Lord.

O brethren! see to it, that our children do not lose their inheritance,—through our stupidity, ignorance, and provocation. Our children are related to the land of Canaan, just as we are related to the promises in the seed, Christ; being found obedient to us, as we are found obedient and faithful to him.

Now, that it shall be well with our children, and they shall enjoy a long life in that land; the question is, when? When you

and I, brother, possess the inheritance, or kingdom of God. And that will not be till Jesus returns to sit on the throne of his glory. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be," Rev. xxii. 12. All this is true says one, but you are not coming to the point, namely, what is to become of them, when we are caught away to meet the Lord? The question is not what shall become of them after the Lord is revealed. But what shall become of them when we are just going away, and are gone? Or plainer still, shall our children be called away with us, when we go to meet the Lord? This is bringing the matter to a point.

Now here we do feel a great want of direct testimony. Yet we think we can safely say, that the children of believers, shall go with their parents, to the great meeting of the Lord; and then and there be arranged by the Judge of all the earth, for their future well-being and long life in the land of Israel. Mortals, not immortals. Eternal life is to those in the Lord, with the land, the kingdom and dominion under the whole heavens, for ever and ever. But to the children of those in the Lord, the land for a long life, be it a hundred or a thousand years, or more. A state of being in the land of Canaan, the highest mortals can enjoy, and yet be as far from immortality as night from day. That they shall go with their parents, we argue from the following scriptures, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. xv. 4. "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come," 1 Cor. x. 11. Therefore, we find ensample and comfort in what was written, concerning the going out of the tribes of Israel from Egypt; that they, and their little ones, their cattle, and all that they had went the same night out of Egypt; not a hoof was left behind. Is this written for our comfort and admonition? The apostle says so. Then be admonished, to train up our children in the nurture and admonition of the Lord, and to take comfort concerning them; they shall go with us, and our silver and gold also; although that will not be much, or troublesome to carry to the house of the Lord.

But says one, according to this mode of argument, you can make out anything you please. No, my friend, we cannot. For if

the thing argued is not among the good things to come, things not seen, and things hoped for by those of whom the world was not worthy, then the things argued are not shadowed forth, in what was written aforetime. The welfare of the little ones, was always a superlative consideration with the tribes of Israel. In many instances it was supreme. Read Deut. xi. 19; xii. 25, 28.

Now the first point arrived at in our argument is this, that the children of those in the Lord, if trained up in the nurture and admonition of the Lord; and they being found obedient to their parents, they with their parents shall be taken away to meet the Lord; after the example of Israel's little ones, who went out of Egypt, with their parents to meet the Lord God at Sinai. Then under the arrangement of the future enter the land of Canaan, to enjoy a long life and well-being. A happy, happy thought!

Then see to it, brethren, that our children are not deprived of the glorious land. Teach them night and day, by example, by precept, by the word of God, by every consideration, honorable, truthful, noble, exalted, and God-like. O never allow your little ones, to be taught religious thought, by any one not in the Lord; all such teaching will lead your children to despise their birth-right. Ask yourselves, has the Sunday School they attend, an Esau or Jacob tendency? Does the evening party interest your child in the land of Israel? Does the concert, club, or picnic awake up your son or daughter to an admiration of the songs of David, or a longing for the valley of Achor, or the great day of Jezreel. If not, then stop, yes, stop the robbery of your child. Stop everything you can stop, sooner than have your child stopped and spoiled of long life and happy days in Canaan.

Do not say this is too harsh, too tyrannical and unreasonable. Do not say, the labor of imparting Hebrew thought and Bible themes is too burdensome; we have not time to look after our children so. Neither can they understand and appreciate us. The truth is not for children. They cannot understand the name of the Lord: they cannot obey the truth.

Now, brother, if you think this is right, I do not. If you are satisfied with this, I am not. Your child may not understand, glory, honor, immortality and eternal life; but they can understand, and appreciate "home, sweet home," in the land of Israel. Take their Geography and show them on the map, Jerusalem, Hebron, Bethlehem, Carmel, Ramah, speak kindly and freely about them, and you will soon see little eyes and big eyes, sparkle and glisten with pleasure and delight.

This is a good work, brethren; go to, let us try what we can do. Let our children

have more Bible and less romance. More admiration of God's lovely earth, when Jesus sits upon the throne of his father David, and less admiration of dress, good looks, and fashionable appearances, in this present life. Let us lift up our children, to a higher grade of thought. It is a great shame to see the cold indifference manifested on this matter. No wonder our children feel no interest in our thoughts and ways. They feel outside of us, and the Bible. Let us have less visiting, and less parties, less evening lecturing, but more keeping at home, more companionship with our children, more teaching them ourselves what is in the Bible. This work is too precious to be left to others. The time is short, let us "awake to righteousness and sin not, for some have not the knowledge of God," even in this matter; which we now leave for the consideration of the brotherhood.

H. SHARP.

Milwaukee, Wis.

Remission of Sins.

Of all the subjects which ever occupied the attention of guilty men, there is none more important than that of *forgiveness, pardon, or remission* of sins. Neither faith, sorrow, repentance, a change of heart, or conversion, is *remission of sins*. These are only conditions upon which we are to receive pardon or forgiveness. It is important, carefully to distinguish these duties from remission itself. The Apostle says, "Repent and be converted, that your sins may be blotted out." Observe, here, that the *blotting out of sins* is no part of conversion, but something which *follows* conversion.

The first man whose pardon is recorded in the Book, is Abel. He offered unto God a more excellent sacrifice than Cain. He shed the blood of a lamb while Cain offered only grain. Paul, speaking of the law of sacrifice, informs us, "Almost all things are, *by the law*, purged with blood; and without the shedding of blood, is no remission." Heb. ix. 22. Such being the law of pardon, we readily see why Cain did not obtain remission; and why his offering was not accepted,—his fruit-offering would not *bleed*; and, "without shedding of blood, there was no remission." God required under the old testament, the shedding of animal blood in order to remission; and all who had faith in the promises of God, and a right state of heart, like the faithful Abel, brought their gifts of which God had testified. "God testifying of his gift." For the benefit of the reader, we will transcribe some parts of the law of pardon:—"And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savor

unto the Lord; and shall make an atonement for him, AND IT SHALL BE FORGIVEN HIM." Lev. iv. 31. "And he shall offer the second for a burnt offering, according to the manner; and the priest shall make an atonement for his sin which he hath sinned, AND IT SHALL BE FORGIVEN HIM." Lev. v. 10. "And the priest shall make an atonement for him before the Lord: AND IT SHALL BE FORGIVEN HIM for anything of all that he hath done in trespassing therein." Lev. vi. 7. "And the priest shall make an atonement for him, with the ram of the trespass-offering before the Lord, for the sin which he hath done: and the sin which he hath done SHALL BE FORGIVEN HIM." Lev. xix. 22.

From the foregoing texts and other scriptures, it would seem a fact not to be denied, that sins were then forgiven in the shedding of blood; and further, that they were forgiven in *no other way*. But to avoid details, I will challenge any man to show in the old testament, where any man was ever pardoned, from Abel's lamb to John the baptist, except in the shedding of blood at the altar. When David had sinned in numbering the people, he was too well acquainted with the law of remission, to go anywhere else for pardon. He accordingly bought Ornan's threshing floor, and there shed blood. There was then, under the law, a standing ordinance for remission: so certain, that no honest man who had any faith in the promise of God could doubt his pardon; and if the gospel has no better plan of remission than the "feeling," "guessing," "doubting," system of seclarianism, where is your boasted superiority of the gospel over the law? What sensible man would not prefer to live under a sensible system of pardon than to live under the doubting—flaming system of the day.

When Jesus was in the land of Judea, some few were favored by receiving their pardon directly from his lips in person, but since he ascended up on high, we have not that privilege; we therefore, look for the institution or ordinance of remission under the last, and *only* commission that ever embraced the gentiles. It reads,—“Go ye into ALL THE WORLD, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned.” Mark xvi. 15, 16. Here we learn that the world's commission contains also an ordinance of pardon; and that ordinance is *baptism*. It well became Jesus, in offering salvation to the world, to state the terms upon which he would grant it; he therefore, adds, “He that believeth and is baptized, shall be saved.” As *belief* and *baptism* are connected by the conjunction *and*, in this commission, *baptism* is made a condition of salvation, or *belief* is

not a condition either. No human ingenuity can evade or disguise this truth. It is a most precious promise, but such is the established use of the word *and*, that no man can claim it, till he has done both; namely, BELIEVED and been BAPTIZED.

We now proceed to give a few scriptures, which we simply ask the reader to *believe*:—“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 Ghost.” Acts ii. 38. In the foregoing text, the design of baptism is unmistakable. As *repentance* and *baptism* are both declared to be “for the remission of sins,” the sects have been greatly puzzled to get baptism out of their way, and save repentance. But they must share the same fate—they stand or fall together—nothing in the language can be more certain. If we are to be baptized, because our sins have already been remitted, we are to repent, because our sins have been remitted—a queer reason for repenting, surely! It would be a novelty for one to be sorry because his sins had been remitted!! But we would fill our whole sheet with the absurdities and cavils of men on this single text. Just as certain as Peter commanded these sinners to repent “for remission of sins,” just so certain, he commanded them to be “baptized for remission of sins.” God has connected *repentance* and *baptism* in this text for the same object; namely, “for the remission of sins;” and the sects have made many fruitless attempts to divide and separate what God has joined together.

Jesus says, “Except a man be born of WATER and the spirit, he cannot enter into the kingdom of God.” John iii. 5. “He that believeth and is BAPTIZED shall be saved.” Mark xvi. 16. Peter says, “Repent and be BAPTIZED for the remission of sins.” Acts ii. 38. “BAPTISM doth also now save us.” 1 Peter iii. 21. Paul says, “As many of you as have been BAPTIZED INTO CHRIST, have put on Christ.” Gal. iii. 37. That “Christ sanctifies and cleanses us by the WASHING OF WATER by the word,” Eph. v. 26. Ananias says, “Arise, and be BAPTIZED and WASH AWAY THY SINS, calling on the name of the Lord.” Acts xxii. 16.

Jesus and his apostles have been put to a torture equal to that of the inquisition, in order to force them to recant the truth asserted in these seven texts, and elsewhere in the Bible. Every seclarian “Batter” in the land has been opened upon these texts. They have been attacked with a violence and perseverance equaled only by that of Saul of Tarsus! Every sophistry, every trick, every device has been employed by artful and cunning priests, to make these texts mean the

very reverse of the truth which is expressed on their face. But these "arguments," when divested of their verbosity, amount to nothing more, in the aggregate, than *infidelity*—an absolute denial of the Bible, on this point. "As Jannes and Jambres withstood Moses, so do these men resist the truth." O. Foolish Men, how vain to fight against God! Why fight against your own souls! The Bible says, Christ's blood was shed "for the remission of sins." And all agree that there is no dispute about the phrase "for the remission of sins;" but when the Bible says, repent and be baptized "for the remission of sins," these men stand ready to cavil.

Christ's blood was shed for the remission of sins, (on certain terms) and men are now required to perform these terms for remission; namely, to believe, repent, and be baptized for the remission of sins. If men can obtain remission by the blood of Christ *alone*, then neither baptism, repentance, faith, prayer, or anything else is necessary to that object. But I trust the reader can distinguish between what God has done for us and what we are commanded to do for ourselves. It is one thing to open a "fountain for sin and uncleanness," and quite another thing for us to "wash our robes and make them white" in that fountain. The blood of Christ does indeed cleanse from all sin; but in order to be cleansed, we must *come to that blood*. His blood is found in his *death*. To procure the blood of a lamb, we cause the lamb's death. So the lamb of God shed his blood in his death, and in his death we will find it. But how do we get into his death? Here Paul comes to our relief—"Know ye not, that so many of us as were baptized into Jesus Christ, were BAPTIZED INTO HIS DEATH?" Rom. vi. 3. After telling them they had been baptized into death, he adds, (in the 7th verse,) "He that is dead, is free from sin." Observe this was water baptism, and not *inside* baptism; for he says they were "buried" by it, and no man was ever "buried" inside of himself!! The old Testament saints came to the blood of Christ through the cross, as they lived *before* his death; we come to it through his burial, as we live *after* his death; hence Paul very significantly adds, "*Buried* with him by baptism into death;" thus in his death, we all meet with his blood, which cleanses us from all sin.

I know, it is objected by weak men, that if baptism be for the remission of sins, "we must be re-baptized every time we sin," but I say to these men, Ye do greatly err, not knowing the scriptures, nor the power of God. No *initiatory* ordinance can ever be repeated; as well might a man be re-naturalized, or married over every week; and if a man is initia-

ted into Christ by prayer, (as they pretend,) he should never pray again during his lifetime. Now, be it observed, once for all, that the New Institution contains *two ordinances of pardon*; namely, *baptism* for the benefit of aliens, and *confession or prayer*, for the benefit of Christian citizens. These *two* institutions for remission, are never confounded, (under the commission to all nations) and never misapplied. For the unbeliever, it is said, "He that believeth and is baptized shall be saved;" but to the *brethren*, it is said, "If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Peter said to men who had never been baptized in Christ's name, "Repent and be baptized, in the name of Jesus Christ, for the remission of sins;" but to Simon, (who had been baptized in that name, and had committed only *one* sin, after his baptism,) the same Peter said, "Repent therefore of this thy wickedness and *pray* God, if perhaps the thought of thine heart may be forgiven thee." How strikingly different is Peter's instruction to those *two classes* of men! Observe, that every time Peter mentions the sin of Simon, he uses it in the *singular* number. Too well did Peter understand the law of pardon, to charge upon Simon his sins committed before baptism.

Unconverted reader, I have referred you to some of the scriptures where God tells you what to do to be saved, and you know too well what *men* have told you to do. Now, "whether it be right in the sight of God, to hearken unto men more than unto God, judge ye.—*Selected*."

For the Gospel Banner.

The Conversion of the Gentiles.

This subject is a stumbling block to many. While I shall offer a few remarks on this important subject, we shall respect the opinions of those who look at it differently.

The apostles certainly did not understand that Gentiles had anything to do with the gospel of the Anointed until he returned. The three historians that have recorded the conversation of Jesus after he arose from the dead, testify differently, as follows:—"Teach *all nations*," Matt. xxviii. 19; while Mark says, "to *every creature*," Mark xvi. 15; and Luke says, "*among all nations*," Luke xxiv. 47. Jesus taught his disciples forty days after he arose from the dead, but never left an impression with them that Gentiles could be saved, or have anything to do with Jesus of Nazareth. If he had intimated that the Gentiles should be preached to, they would, being Jews, never have forgotten it, because when after several years, they were induced to go to the Gentiles, they expressed their

astonishment, which they would not have done if Jesus had in his forty days' teaching "the things concerning the kingdom," related it, in regard to that kingdom being in the present dispensation. The circumstance of the trial at Jerusalem for going among them, betrays to us the fact that the conversion of the Gentiles in the present dispensation was a secret. If Jesus had ordered them to preach to them, Peter would have made use of the other apostles to clear himself. Thus far the most legitimate conclusion is that they understood only to the Jews "among all nations." If Peter had not produced his six witnesses they would no doubt have excluded him. They that were scattered abroad, preached to Jews only. To say that they were ignorant, is to accuse their teacher. James presents their article of faith at the trial in these words: "After this will I return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles," Acts xv. 16, 17. This quotation is from Amos. The first impression from what James said is, that after Jesus returns, provision will be made for the Gentiles to worship at the tabernacle when David's throne is built again. They could not have been ignorant of the Scriptures that speak of Gentiles so often, which is proof that they applied those prophecies to the *age to come*. So far we are impressed with the idea that the conversion of Gentiles before the return of Jesus was a subsequent arrangement, and consequently circumstantial. The calling of Paul to be sent "far hence to the Gentiles" was a consequence of disbelief of the Jews. In arguing the question of Gentiles becoming heirs *now*, he says, "but rather through their fall salvation is come unto the Gentiles," Rom. xi. 11. "That I should be the minister of Jesus Christ to the Gentiles," Rom. xv. 16. By the definite article, he indicates that the management of Gentile conversions were given to himself. Paul's figure of grafting is very appropriate. After anticipating their conclusions from what he had said, he says; "Well, because of unbelief they were broken off," Rom. xi. 20. If we take into consideration that they were not ignorant of grafting, we see at once that there was no place to graft in until a place was made by taking off, or cutting, to insert the other variety, which is dependent for life on the stock grafted into. And we only conclude to graft a variety, after a trial for fruit proves unsuccessful. The Jew has much advantage and profit every way, though not better, Rom. iii. 1, 2. The Jew has the advantage because he is the stock grafted into, and supplies the sap for the scion grafted in.

The question naturally arises from these conclusions, would another variety have been grafted in if it had borne good fruit. The answer is obvious to all that the object in grafting is for change and that Gentiles would not have had the offer if the Jews had believed.

B. SWEET.

Melrose, Ills.

Praying for Sinners.

A prominent doctrine of these days of fables is that sinners cannot be saved unless the Church makes special prayer for their salvation. Hence, before a "revival" begins, many prayers are offered to God to induce him, if possible, to send his *Holy Spirit* into the hearts of sinners, to convict, convert, and save them. The *apostles* pursued an entirely different course; instead of praying to God to save sinners, they prayed the *sinner to be reconciled to God*. 2 Cor. v. 20. God has made ample provision for the salvation of all who will *believe and obey* Him; and it is a manifestation of great ignorance of his purpose, to say the least of it—to pray Him to do. Our great concern should be to induce perishing mortals to be saved, by complying with God's immutable terms of salvation. We should try to persuade *men*, and not *God*.—*Harbinger*.

For the Gospel Banner.

Versification of the Psalms.

BY MARK ALLEN.

PSALM VIII.

O LORD, our Lord, how excellent,
In all the earth is thy great name;
High in the heaven above thou'st set,
Thy glory and thy might the same.
Out of the months of sucklings, thou
Dost strength and majesty ordain,
That thou thine enemies may'st still;
And thine avenging power maintain.
When I the spacious heavens survey,
The work of thine Almighty hand;
The moon, the stars, those glittering orbs,
That thine immortal fingers plann'd,—
What! Lord, is man, that feeble worm?
That thou art mindful of his needs:
The son of Adam's sinful race,
That thou dost succor when he pleads?
A little lower thou hast made,
Him than the angels that surround
Thine heavenly throne, and hast his head
With honor and with glory crowned.
Dominion thou hast given him,
O'er all thy handy works complete;
(And in thy condescension, thou
Hast put all things beneath his feet.)
All sheep and oxen, yea, and all
The beasts that in the fields there be;
All fowls of air, and fishes too,
And all that passeth through the sea.
Oh, great Jehovah! thou our Lord,
How excellent and full of worth
Is thine exalted glorious name,
Unto the utmost bounds of 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. 15.

B. WILSON, Ed.]

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From the "Messenger of the Churches."
"What is Sown a Natural body, is also raised a Natural body."

Referring to the papers which appeared in the September and October *Messengers* with the above heading, I beg to give the readers of the *Messenger* an extract from Dr. Thomas in reference to this matter, copies of the *Messenger* having been sent Dr. Thomas. The following is the extract.

"If by 'Natural' is to be understood a body generated by the Natural laws, no sister in Birmingham or elsewhere ever heard me say that the body is sown natural, and raised natural. G. Dowie seems to be a man of one idea; he appears only to see in the word 'raised,' one act in one instant of time. Where were you 'raised' said I to a brother in Kentucky the other day? 'For the first fourteen years of my life I was raised in Virginia.' Then you were 21 years in rising to manhood, 14 in Virginia and 7 in Kentucky? When then you first saw the light of life, could it be said that you were raised? 'No, I was only then born, the first preliminary and necessary act to my being raised.' Thus, when a creature is raised it is perfected. It is no longer a lamb, puppy, or babe, but sheep, dog, or man, as the case may be; you will at once discern the application of this. Paul, in 1 Cor. xv. 42-44, covers the whole ground without telling us how long the raising process occupies. He does not say, 'it is sown a natural body and comes out of the grave a spiritual body, but it is raised a spiritual body;' which are very different ideas, for many a one comes out of the grave who is not raised to incorruption, glory, and power. The order is first, reorganization; second, cast out of the earth by 'the earth;' third, appearance at the judgment seat of Christ; fourth, each giving an account of himself; fifth, pronouncement of sentence; sixth, quickening according to the will of the judge. Those six items being manifested, the raising is complete. All who are not quickened, are not raised from among

the dead; for though they have come out of the earth and stand alive upon their feet, they are left unraised to the higher nature—the divine: under sentence to the second death—they remain in the congregation of the dead."

Portobello.

AW. TAIT.

The above has been copied from the Jan No. of the *Messenger of the Churches*, to show our readers what is Dr. Thomas' position on this question, in his own language. Without making any comments whatever on this strange explanation which he gives to his theory of "How are the dead raised up?" and with what body do they come?" we subjoin the following candid, and we think scriptural, examination of the question, by a brother in Scotland, also copied from the Feb. No. of the same Magazine.—Ed. G. B.

On the Raising of the Dead.

The resurrection of the dead, in any condition, was denied by some in the church of Corinth. In his first letter to the church, Paul set himself to correct that error, and in doing so set out by reminding them that, "among the first things" he had taught them was the fact of Christ's resurrection; "For," says he, "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, and that (afterwards) he was seen" of many of his disciples. He then asks, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" and then proceeds to show that the denial of the resurrection of the dead involves the denial of the resurrection of Christ, and the consequent futility of the preaching of the apostles, and the faith of the disciples. Says Paul, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is

our preaching vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised. . . . 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. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." Here the expressions, "rose from the dead," "resurrection of the dead," "risen," "raised up," "dead rise," "risen from the dead," whether used of Christ or of the dead who are Christ's, are all equivalent terms expressive of an operation of a determinate character. This operation, moreover, is predicated only of "dead" persons, and not of persons who have once been dead, but who, previous to becoming the subjects of this operation, are caused in some way to leave their sleeping condition, and become again possessed of life. In other words, the operation expressed by the term "resurrection from the dead," is not a *change* effected upon a living being, who had been formerly deprived of life, but is an actual *making alive* of persons absolutely *dead*. Indeed, this is Paul's mode of expressing it in verse 22, above quoted, "As in Adam all die, even so in Christ shall all be *made alive*." This is exactly parallel to verse 21,—"Since by man came death, by man came also the resurrection of the dead." So that to raise from the dead is substantially to "*make alive*" a person who is devoid of life. This is the nature of that operation termed by the apostle "the resurrection of the dead," viewed simply in itself as a divine act, apart from the question of quality of body, and keeping only in view the identity of the person so raised from the dead. This question of quality of body does not necessarily affect either the nature of the operation or the identity of the person raised, and, although passed over just now, shall receive due attention by and by.

Continuing his argument, the apostle asks (verse 32,) "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the *dead rise* not?" Observe, it is still the *dead* of whom "*rising*" continues to be predicated by the apostle. He then introduces an objector, putting the twofold question,—“How are the *dead* raised up? and with what body do they come?”

Seeing that the questions are framed according to the phraseology used throughout by Paul, namely, the raising of the dead, I conclude that the force of the question is derived from its assumed absurdity in the

view of the questioner. That is, he assumes its unanswerableness, and thinks to foil the apostle by asserting the absurdity of supposing that dead men can be raised up.

Paul, in meeting the question, employs an illustration from the growing of grain, but meanwhile I wish to notice his succeeding statements regarding the *raising of the dead*—the main topic of his arguments. His dictum then is, "*it is raised a spiritual body*."

Now the question is—does Paul suddenly use the term "*raised*" here in a new sense in the course of his argument? Or have we been mistaken in concluding that the sense in which he employs it from verse 4 to 35, is that of making alive the dead. Let us see.

Paul declares (verse 15) "we have testified of God that he *raised up Christ*." Was this raising an *act* effected at once, or a *process* requiring a length of time for its being completely effected?

Jesus said to the Jews, "I lay down my life for the sheep. . . . I have power to *lay it down*, and I have power to *take it again*." When the two disciples met the Lord on the way to Emmaus they said, "certain women also of our company made us astonished who were early at the sepulchre; and when they found not the body, they came saying, that they had also seen a vision of angels who said that *he was alive*." Now what the angels actually said was—why seek ye the living (margin, "him that liveth") among the dead? He is not here, but *is risen*; remember how he spake unto you when he was yet in Galilee, saying, The son of man must be delivered unto the hands of sinful men, and be crucified, and the third day rise again. Here the rising from the dead, and the fact of being "*alive*," or otherwise "him that liveth," are identical in meaning in the mouth of the angels. And so also as used by the two disciples, for when they "returned to Jerusalem and found the eleven gathered together, they said to them, —The Lord *is risen* indeed, and hath appeared to Simon." This is confirmative of the words of Paul already quoted—"in Christ shall all be *made alive*," which he uses as parallel with "by man came also the resurrection of the dead." (See also Acts xxv. 19; Rom. vi. 13, *alive from the dead*, and Rom. iv. 17, quickeneth the dead.)

But when was Jesus "*raised from the dead*" or "*made alive*?" "Him God *raised up the third day*," Acts x. 40. "He rose the third day according to the scriptures," 1 Cor. xv. 4. This was in accordance with his own prediction,—“From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be *raised* again the *third*

day." Matt. xvi. 21. These and many other testimonies to the same effect, that might be quoted, clearly demonstrate that the term "raised," as applied to the resurrection of Jesus, has no reference to a long continued process, but to an act which was consummated not only on the day on which he left the tomb, but "very early in the morning" of that day, "when it was yet dark." For it was then that the women were at the sepulchre, and were told by the angels, "He is not here, but is risen; remember how he spake unto you when he was yet in Galilee." See Matt. xvi. 21, above quoted.

Now, Paul, in his reasoning with the Corinthians, starts from the raising of Christ, and argues from it the raising of those "that are Christ's at his coming." Where, then, is the warrant for understanding the term "raised" in any other sense in the case of the disciple than that in which the apostle uses it regarding the Master? It may suit the exigencies of a theory to trifle with the words of the Spirit, but Paul wrote this epistle, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and what are we that we should dare to foist a sense upon them, repudiated alike by the facts of the case and the whole reasoning of the apostle?

But even at the close of his argument, Paul adheres to the signification of the term "raised," when he is speaking of the change to be effected on those who are alive at the period of the resurrection. He says, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here the dead and the living are subjects of different operations—the dead "raised incorruptible," and the living "changed." Nothing could more clearly show the relation of the term "raised" to dead, as opposed to living beings, especially when the term "changed" is used to express the operation requisite to place the living saints in the same bodily condition with the dead who are "raised incorruptible."

So much for the term "raised." What of the term "sown." In reply to the question, "How are the dead raised up, and with what body do they come?" the apostle says, "Thou fool, that which thou sowest is not quickened except it die." That is, it is very foolish to deem the raising of dead men an absurd or impossible thing, when we know that there is not a living plant in existence but what has grown from a seed which first had to die. To push the figure beyond its obvious use in just as bad as to build the notion of disembodied human spirits on the parable of the rich man and Lazarus. All the apostle had to do was to expose the absurdity of the question,

which the figure from plant-life most conclusively does. Hence its force is—If a living plant grows, according to divine law, from a dead seed, why may not a living man be produced by the power of God from a dead body? The one thing is as far from being unreasonable as the other. And as the sowing of seed is virtually its death, the use of the act of sowing to represent the death-state in the case of man is at once natural and easy. Whereas, on the other hand, to make the apostle, in applying the figure, use the term *sown* in a sense which the figure itself does not supply, is at once unnatural and forced. For to put the meaning, "springs to light," into the figure, destroys its very existence as a figure, and turns it into nonsense. Thus, that which springs to light is not quickened except it die—that is, it dies after springing to light, and previous to being quickened. But assuming this to be the sense in which the apostle uses the word "*sown*," it necessitates an application of the figure which would make the apostle teach that living men leave the tomb, afterwards die, and then are raised spiritual bodies.

In applying the figure, the apostle says, "So also is the resurrection of the dead." Here he states his object to be the illustration of the resurrection, or raising, of the dead relation to the second question, "with what body do they come?" Now the point of this question, as put by the Corinthian objector, must relate to the coming from the dead state. The difficulty was not about subsequent coming with the Lord—it was about the raising of the dead. And the apostle's answer must be held to be in exact accordance with the Corinthian denial of the resurrection. And hence the sowing and raising can only have relation to the two conditions of body—the natural and the spiritual—which respectively characterize the saints now, and on quitting the tomb.

I have only space to say, that unwarrantable inferences from other passages can have no force in explaining away the plain words of the apostle in this; for the simple reason that he is here professedly dealing with the subject, whereas it is only alluded to incidentally in other places.

I beg to offer a remark on W. G.'s criticism on *speiretai* at page 10, vol. v. of the *Messenger*. I cannot find the definition "it springs to light" in Liddell and Scott's Lexicon. I find four meanings, as follow:—I. to sow seed; II. to sow a field; III. Metaphorically, to sow children, *i. e.*, engender, beget. Passive, to spring or be born; IV. generally, to scatter like seed, to strew, to spread. Passive, to be scattered or dispersed." Now it is under the III. or *Metaphorical* definition that the meaning "to be born" is given; and

it is clear that it is only with reference to be born that this meaning, can be applied, seeing that "to spring" is related to the first meaning, and is given under this head to show how the metaphorical meaning "be born" is derived. "To spring or be born" does not import two distinct definitions, else it would have been expressed thus—to spring, to be born. Hence Paul's use of *σπειρεται* cannot come under this definition, but must fall under the first above given, as the authorized version has it,—“it is sown.” J. C.

New Testament events corroborated by Heathen history.

COLLECTED BY DR. LARDNER.

CONTINUED.

XIV. Acts xvi. 13. "And (at Philippi) on the Sabbath we went out of the city by a river side, where prayer was wont to be made," or where a *προσευχη*, oratory, or place of prayer, was allowed. The particularity to be remarked, is the situation of the place where prayer was wont to be made, viz., by a river-side.

Philo, describing the conduct of the Jews of Alexandria, on a certain public occasion, relates of them, that "early in the morning, flocking out of the gates of the city, they go to the *neighbouring shores* (for the *προσευχαι* were destroyed,) and, standing in a most pure place, they lift up their voices with one accord." Philo in Flacc. p. 382.

Josephus gives us a decree of the city of Hilaranassus, permitting the Jews to build oratories; a part of which decree runs thus:—"We ordain that the Jews who are willing, men and women, do observe the Sabbaths, and perform the sacred rites according to the Jewish laws, and *build oratories by the sea-side.*" Joseph. Antiq. lib. xiv. c. 10. sect. 24.

Tertullian, among other Jewish rites and customs, such as feasts, Sabbaths, fasts, and unleavened bread, mentions "*orationes literales*; that is, prayers by the river-side." Tertull. ad Nat. lib. i. c. 13.

"After the most *straitest* sect of our religion, I lived a Pharisee." Acts xxvi. 5.

XV. Joseph. de Bell. lib. i. c. 5. sect. 2. "The Pharisees were reckoned the most religious of any of the Jews, and to be the most *exact* and skillful in explaining the laws."

In the original, there is an agreement not only in the sense, but in the expression, it being the same Greek adjective, which is rendered "strait" in Acts, and "exact" in Josephus.

"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding to the tradition of the elders. And when they come from the market, except they wash they eat not. And

many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels, and tables," Mark vii. 3, 4.

XVI. Joseph. Antiq. lib. xiii. c. 10. sect. 6. "The Pharisees have delivered to the people many institutions, as received from the fathers, which are not written in the law of Moses."

"For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both," Acts xxiii. 8.

XVII. Joseph. de Bell. lib. c. 8. sect. 14. "They (the Pharisees) believe every soul to be immortal, but that the soul of the good only passes into another body, and that the soul of the wicked is punished in eternal punishment." On the other hand, (Antiq. lib. xviii. c. 1. sect. 4.) "It is the opinion of the Sadducees, that souls perish with the bodies."

"Then the high priest rose up, and all that were with him, (which is the sect of the Sadducees,) and were filled with indignation." Acts. v. 18.

XVIII. It is here intimated, by Luke that the high-priest was a Sadducee, which is a character one would not have expected to meet with in that station. The circumstance, remarkable as it is, was not however without examples.

Joseph. Antiq. lib. xiii. c. 10. sect. 6, 7. "John Hyrcanus, high-priest of the Jews, forsook the Pharisees upon a disgust, and joined himself to the party of the Sadducees." This high-priest died one hundred and seven years before the christian era.

Again, (Antiq. lib. ix. c. 8. sect 1.) "This Ananus the younger, who, as we have said just now, had received the high-priesthood, was fierce and haughty in his behavior, and, above all men, bold and daring, and, moreover, *was of the sect of the Sadducees.*" This high-priest lived little more than twenty years after the transactions in the Acts.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem," Luke ix. 51.

XIX. Joseph. Antiq. lib. xx. c. 5. sect. 1. "It was the custom of the Galileans, who went up to the holy city at the feasts, to travel through the country of Samaria. As they were on their journey, some inhabitants of the village called Ginea, which lies on the borders of Samaria and the great plain, falling upon them, killed a great many of them."

"Our fathers," said the Samaritan woman, "worshipped in *this mountain*; and ye say, that in Jerusalem is the place where men ought to worship." John iv. 20.

XX. Joseph. Antiq. lib. xviii. c. 5. sect. 1. "Commanding them to meet him at *mount Gerizim*, which is by them (the Samaritans) esteemed the most sacred of all mountains."

"They assembled together the chief priests, and the scribes, and the elders of the people, unto the

palace of the high-priest, who was called Caiaphas," Matt. xxvi. 3.

XXI. That Caiaphas was high priest, and high-priest throughout the presidentship of Pontius Pilate, and consequently at this time, appears from the following account;— He was made high-priest by Valerius Gratus, predecessor of Pontius Pilate, and was removed from his office by Vitellius president of Syria, after Pilate was sent away out of the province of Judea. Josephus relates the advancement of Caiaphas to the high-priesthood in this manner: "Gratus gave the high-priesthood to Simon, the son of Camithus. He having enjoyed this honor not above a year, was succeeded by Joseph, who is also called Caiaphas.* After this, Gratus went away for Rome, having been eleven years in Judea; and Pontius Pilate came thither as his successor." Of the removal of Caiaphas from his office, Josephus, likewise, afterward informs us; and connects it with a circumstance which fixes the time to a date subsequent to the determination of Pilate's government,— "Vitellius," he tells us, "ordered Pilate to repair to Rome; and after that, went up himself to Jerusalem, and then gave directions concerning several matters. And having done these things, he took away the priesthood from the high-priest Joseph, who is called Caiaphas.†

"And they that stood by, said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest," Acts xxiii. 4, 5.

XXII. Now, upon inquiry into the history of the age, it turns out, that Ananias, of whom this is spoken, was, in truth, not the high-priest, though he was sitting in judgment in that assumed capacity. The case was, that he had formerly holden the office, and had been deposed; that the person who succeeded him had been murdered; that another was not yet appointed to the station; and that during the vacancy, he had, of his own authority, taken upon himself the discharge of the office.‡ This singular situation of the high-priesthood took place during the interval between the death of Jonathan, who was murdered by order of Felix, and the accession of Ismael who was invested with the high-priesthood by Agrippa; and precisely in the interval it happened that Paul was apprehended, and brought before the Jewish council.

"Now the chief priests, and elders, and all the council sought false witness against Jesus, to put him to death," Matt. xxvi. 58.

XXIII. Joseph Antiq. lib. xviii. c. 15. sect. 3, 4. "Then might be seen the high

* Antiq. lib. xviii. c. 2. sect. 2.

† Ibid. l. xx. c. 5. sect 2; c. 9. sect. 2.

‡ Ibid. l. xvii. c. 5. sect. 8.

priests themselves, with ashes on their heads, and their breasts naked."

The agreement here consists in speaking of the high priests or chief priests (for the name in the original is the same) in the plural number, when, in strictness, there was only one high priest: which may be considered as a proof that the Evangelists were habituated to the manner of speaking then in use, because they retain it when it is neither accurate nor just.

"Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being high priests." Luke iii. 1-2.

There is a passage in Josephus nearly parallel to this, and which may at least serve to vindicate the Evangelist from objection, with respect to his giving the title of high priest specifically to two persons at the same time; "Quadratus sent two others of the most powerful men of the Jews, as also the high priests Jonathan and Ananias." That Annas was a person in an eminent station, and possessed an authority co-ordinate with, or next to, that of the high priest properly so called may be inferred from John's gospel, which in the history of Christ's crucifixion, relates that "the soldiers led him to Annas first. (Lib. ii. c. 20, sect 3.) And this might be noticed as an example of undesigned coincidence in the two Evangelists.

Again, Acts iv. 6, Annas is called the high priest, though Caiaphas was in the office of the high priesthood. In like manner, in Josephus, xviii. 13, "Joseph the son of Gorion, and the high priest Ananus, were chosen to be supreme governors of all things in the city." Yet Ananus, though here called the high priest Ananus, was not then in the office of the high priesthood. The truth is, there is an indeterminateness in the use of this title in the gospel; sometimes it is applied exclusively to the person who held the office at the time; sometimes to one or two more who probably shared with him some of the powers or functions of the office; and, sometimes, to such of the priests as were eminent by their station or character, Mark xiv. 53; and there is the very same indeterminateness in Josephus.

"And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin," John xix. 19, 20.

XXIV. "And Pilate wrote a title, and put it on the cross." That such was the custom of the Romans on these occasions, appears from passages of Suetonius and Dio

Cassius: "Patrem familias—canibus obiect, cum hoc titulo, Impie locutus parmularius." Suet. Domit. cap. x. And in Dio Cassius we have the following; "Having led him through the midst of the court or assembly, with a writing signifying the cause of his death, and afterwards crucifying him." Book liv.

1b. "And it was written in Hebrew, Greek and Latin." That it was also usual about this time, in Jerusalem, to set up advertisements in different languages, is gathered from the account which Josephus gives of an expostulatory message from Titus to the Jews, when the city was almost in his hands; in which he says, "Did ye not erect pillars with inscriptions on them, in the Greek and in our language. Let no one pass beyond these bounds?"

"When he had scourged Jesus, he delivered him to be crucifi-d." Matt. xxvii. 26.

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XXVII. Constantine abolished the punishment of the cross; in commending which edict, a heathen writer notices this very circumstance of breaking the legs: "Eo pius, ut etiam vetus veterimumque supplicium, patibulum, et cruribus suffringendis, primus removit." Aur. Vict. Ces. cap. xli.

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but, that laying aside all other works, we should meet together every week to hear it read, and gain a perfect understanding of it."

TO BE CONTINUED.

For the Gospel Banner.

Critical Remarks about Elijah.

DEAR BRO. WILSON:—I notice in *Banner*, of July 15th, in the Secretary's report of the Conference that the brethren came, to the conclusion that Elias has not yet come but is still to be expected, upon which I wish to make a few remarks.

The reason assigned is, that the word *Elias* is in the Greek indefinite, (that is, I suppose without having a definite article.) Although the Greek language might contain no definite article, yet, the thoughts of those who used it demanded some way of expressing what we do by the indefinite articles as much as we demand the use of the indefinite articles, and if the circumstances under which it becomes necessary to translate, by the use of the indefinite article, are not found here, then most certainly Christ did not express in Greek, what would be equivalent to *a* or *an* in English, and we have therefore no right to interpose them in translation. But if those circumstances which express the equivalent to our English articles, *a* or *an*, are found there, the passage *must* be translated by the use of them.

But *Elias* of prophecy, Mal. iv. is indefinite, as well as in all texts under consideration; consequently, if John the Baptist was *an* *Elias*, the prophecy had its fulfilment in him. Again, by referring to the original we shall discover that in John's denial, *Elias* is indefinite, and therefore precisely what John denied, Christ declared. Again, the disciples of Christ, asked if *Elias* (indefinite) should not first come, consequently, whatever *Elias* they expected Christ declared to be personified in John. Again, in the passages under consideration, the word *Jesus* is in the original indefinite, and by the same interpretation we must suppose that it was *a* *Jesus*, and not *the* *Jesus* that made these declarations, which shows the error of such an interpretation.

But again, if we translate by *an* we cannot read the verse without emphasizing the *an*, and we cannot translate by emphatic *an* unless the original contains *eis*, which means emphatic *an*, and here is the sophistry, unemphatic *an* can often be supplied, but emphatic *an* signifies *one* exactly; so that it is only a play upon words, that has misled the brethren to adopt such a translation.

But suppose we were compelled by the original to translate by *an*, it seems to me that candid reflection upon Christ's words would determine that the advent of John was in fulfilment of prophecy; and since but one

Elias was prophesied of, another could not be expected still, Matt. xi. 14. But you may now ask for the reconciliation of John's and Christ's declarations,

This seems to me easy. It had been revealed to the parents of John, Luke i. 17, that their son should go before Christ with the spirit and power of Elias, and had their eyes not been blind to truth, as was often the case, even with the disciples of Christ, they might from this intimation have understood that John was the subject and fulfilment of Malachi's prophecy. But it seems they still looked for Elias from heaven—the same who had been borne away in a chariot of fire, and it appears plain to me, that John himself thought thus, and therefore truthfully did he answer the messengers, that he was not Elias, (who was translated.) Christ might have given them the same reply had he not desired to show the disciples that the hoary angel was not the subject of prophecy in Malachi, but rather John. John's answer, "I am the voice of one crying in the wilderness," shows plainly that he did not know that he was the subject of prophecy. It may be argued that John being a prophet, and having the spirit of a prophet, must have known concerning this matter. Suppose he did; he might not have desired to reveal it to his enemies, and thus perhaps have hastened his martyrdom ere his mission was completed. He certainly told the truth, and he knowing that they expected Elias from heaven, must have known that had he answered them affirmatively, that he was the prophet that should come they would have misunderstood him, and had occasion to reproach him. But as it was they could not. He told them (for they were doubtless sent to get some occasion to accuse him of blasphemy,) just what they all admitted, and shut their mouths.

Again, we see that Christ thinks it hardly time to reveal this truth even to his disciples, when *He* did it, Matt. xi. 14. "And if ye can bear it, etc." We see Christ using the same caution about revealing himself, (for he knew he was watched for his life,) lest he should suffer death before the end of his mission. He even tells those whom he had healed to tell no man of it, and when for the first time he owned it to his disciples that he was the Christ, Matt. xvi. 18, he strictly charges them to keep it silent, for his enemies wanted something that they could construe as blasphemy, and doubtless when his mission was ended, and he stood before Pilate, he made the confession that sealed his doom; and even then, he says, simply "*thou sayest truly,*" thus keeping himself legally free from any legal charge, for Pilate thus decides,—"*I find no fault, (legal charge) in (against) him.*"

But John's being a prophet does not prove

that he must have known himself to be the subject of prophecy, for after proclaiming at the waterside of the Jordan, that Christ was the foretold Messiah; and while he was in prison, he even then had the blindness of unbelief, and sent to Christ to know whether it was so or not. But Christ not daring to say it on account of his enemies, recounts those things which the Messiah was foretold by the prophets to accomplish, and informs him that these were being performed by himself, which was all he could do, and evade the law. With these remarks, I submit the subject to the candid reflection of the brethren. Your brother, in the faith,

N. J. AVLSWORTH.

Barrington, Ill., July 21st, 1864.

REMARKS ON THE ABOVE.

The reader will perceive that the purport of the above communication is to prove that "Elijah, the prophet," as foretold by Malachi, has already come,—that John the Baptist was he,—and that we need not now look for him "before the coming of the great and dreadful day of the Lord," Mal. iv. 5. We think our correspondent has not established his point. His criticism on the suggestion made to the brethren is not conclusive. It says, "but Elias of prophecy, Mal. iv., is it definite as well as in all texts under consideration, consequently if John the Baptist was an Elias, the prophecy had its fulfilment in him." If we refer to Mal. iv. 5, we find that there is no indefiniteness at all—it is very definite and emphatic. It reads, "Behold! I will send you Elijah, *the prophet.*" This was understood by the Jews in its literal sense. The disciples also refer to it in the same manner, when they ask Jesus, "Why then say the scribes that Elias must first come?" Matt. xvii. 10. Although no definite article is prefixed to Elias in this mention of him, yet we understand the disciples as definitely referring to Elijah, *the prophet.* No doubt the vision which the disciples had seen on the mountain, from which they were just now descending, was still present to their minds. They had seen Moses and Elias. *The* Moses and Elias of the Old Testament history—the lawgiver and the prophet. Hence in their query they refer to the same Elias which they had seen in vision. This makes it definite, though indefinite in the Greek. Jesus replies, "Elias truly *shall* first come, and restore all things?" This affirmation is equally definite. The same Elias is referred to. This harmonizes both question and answer, and both parties understand each other. But in what follows, it cannot be understood in the same definite sense. "But I say unto you, That Elias is come already, and they knew him not," etc. This

Cassius; "Patrem familias—canibus objecit, cum hoc titulo, Impie locutus parmararius." Suet. Domit. cap. x. And in Dio Cassius we have the following; "Having led him through the midst of the court or assembly, with a writing signifying the cause of his death, and afterwards crucifying him." Book liv.

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Again, we see that Christ thinks it hardly time to reveal this truth even to his disciples, when *He* did it, Matt. xi. 14, "And if ye can bear it, etc." We see Christ using the same caution about revealing himself, (for he knew he was watched for his life,) lest he should suffer death before the end of his mission. He even tells those whom he had healed to tell no man of it, and when for the first time he owned it to his disciples that he was the Christ, Matt. xvi. 18, he strictly charges them to keep it silent, for his enemies wanted something that they could construe as blasphemy, and doubtless when his mission was ended, and he stood before Pilate, he made the confession that sealed his doom; and even then, he says, simply "*thou sayest truly*," thus keeping himself legally free from any legal charge, for Pilate thus decides,—"*I find no fault, (legal charge) in (against) him.*"

But John's being a prophet does not prove

that he must have known himself to be the subject of prophecy, for after proclaiming at the waterside of the Jordan, that Christ was the foretold Messiah; and while he was in prison, he even then had the blindness of unbelief, and sent to Christ to know whether it was so or not. But Christ not daring to say it on account of his enemies, recounts those things which the Messiah was foretold by the prophets to accomplish, and informs him that these were being performed by himself, which was all he could do, and evade the law. With these remarks, I submit the subject to the candid reflection of the brethren. Your brother, in the faith,

N. J. AYLSWORTH.

Barrington, Ill., July 21st, 1864.

REMARKS ON THE ABOVE.

The reader will perceive that the purport of the above communication is to prove that "Elijah, the prophet," as foretold by Malachi, has already come,—that John the Baptist was he,—and that we need not now look for him "before the coming of the great and dreadful day of the Lord," Mal. iv. 5. We think our correspondent has not established his point. His criticism on the suggestion made to the brethren is not conclusive. He says, "but Elias of prophecy, Mal. iv., is indefinite as well as in all texts under consideration, consequently if John the Baptist was an Elias, the prophecy had its fulfilment in him." If we refer to Mal. iv. 5, we find that there is no indefiniteness at all—it is very definite and emphatic. It reads, "Behold! I will send you Elijah, *the prophet*." This was understood by the Jews in its literal sense. The disciples also refer to it in the same manner, when they ask Jesus, "Why then say the scribes that Elias must first come?" Matt. xvii. 10. Although no definite article is prefixed to Elias in this mention of him, yet we understand the disciples as definitely referring to Elijah, *the prophet*. No doubt the vision which the disciples had seen on the mountain, from which they were just now descending, was still present to their minds. They had seen Moses and Elias. *The Moses and Elias of the Old Testament history—the lawgiver and the prophet.* Hence in their query they refer to the same Elias which they had seen in vision. This makes it definite, though indefinite in the Greek. Jesus replies, "Elias truly *shall* first come, and restore all things?" This affirmation is equally definite. The same Elias is referred to. This harmonizes both question and answer, and both parties understand each other. But in what follows, it cannot be understood in the same definite sense. "But I say unto you, That Elias is come already, and they knew him not," etc. This

Cassius: "Patrem familias—canibus objecit, cum hoc titulo, Impie locutus parmularius." Suet. *ditul.* cap. x. And in Dio Cassius we have the following; "Having led him through the midst of the court or assembly, with a writing signifying the cause of his death, and afterwards crucifying him." Book liv.

Ib. "And it was written in Hebrew, Greek and Latin." That it was also usual about this time, in Jerusalem, to set up advertisements in different languages, is gathered from the account which Josephus gives of an expository message from Titus to the Jews, when the city was almost in his hands; in which he says, "Did ye not erect pillars with inscriptions on them, in the Greek and in our language. Let no one pass beyond these bounds?"

"When he had scourged Jesus, he delivered him to be crucified." Matt. xxvii. 26.

XXV. The following passages occur in Josephus:

"Being beaten, they were crucified opposite to the citadel." P. 1247, edit. 24. Huds.

"Whom, having first scourged with whips, he crucified." P. 1089, edit. 45.

"He was burnt alive, having been first beaten." P. 1327, edit. 43.

To which may be added one from Livy, lib. ii. c. 4. "Productique omnes, virgisque caesi, c securi percussi."

"And then took Jesus and led him away, and he bearing his cross, went forth." John xix. 16.

XXVI. Plutarch, De iis qui sero puniuntur, p. 554; a Paris, 1624. "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross."

"Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him," John xix. 32.

XXVII. Constantine abolished the punishment of the cross; in commending which edict, a heathen writer notices this very circumstance of breaking the legs: "Eo pius, ut etiam vetus veterimumque supplicium, patibulum, et cruribus suffringendis, primus removit." Aur. Vict. Ces. cap. xli.

"Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour." Acts iii. 1.

XXVIII. Joseph. Antiq. lib. xv. c. 7, sect. 8. "Twice every day, in the morning and at the ninth hour, the priests perform their duty at the altar."

"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day."

XXIX. Joseph. contra Ap. i. ii. "He (Moses) gave us the law; the most excellent of all institutions; nor did he appoint that it should be heard once only, or twice, or often,

but, that laying aside all other works, we should meet together every week to hear it read, and gain a perfect understanding of it."

TO BE CONTINUED.

For the Gospel Banner.

Critical Remarks about Elijah.

DEAR BRO. WILSON:— notice in *Banner*, of July 15th, in the Secretary's report of the Conference that the brethren came, to the conclusion that Elias has not yet come but is still to be expected, upon which I wish to make a few remarks.

The reason assigned is, that the word Elias is in the Greek indefinite, (that is, I suppose without having a definite article.) Although the Greek language might contain no definite article, yet, the thoughts of those who used it demanded some way of expressing what we do by the indefinite articles as much as we demand the use of the indefinite articles, and if the circumstances under which it becomes necessary to translate, by the use of the indefinite article, are not found here, then most certainly Christ did not express in Greek, what would be equivalent to a or an in English, and we have therefore no right to interpose them in translation. But if those circumstances which express the equivalent to our English articles, a or an, are found there, the passage must be translated by the use of them.

But Elias of prophecy, Mal. iv. is indefinite, as well as in all texts under consideration; consequently, if John the Baptist was an Elias, the prophecy had its fulfilment in him. Again, by referring to the original we shall discover that in John's denial, Elias is indefinite, and therefore precisely what John denied, Christ declared. Again, the disciples of Christ, asked if Elias (indefinite) should not first come, consequently, whatever Elias they expected Christ declared to be personified in John. Again, in the passages under consideration, the word *Jesus* is in the original indefinite, and by the same interpretation we must suppose that it was a *Jesus*, and not the *Jesus* that made these declarations, which shows the error of such an interpretation.

But again, if we translate by *an* we cannot read the verse without emphasizing the *an*, and we cannot translate by emphatic *an* unless the original contains *eis*, which means emphatic *an*, and here is the sophistry, unemphatic *an* can often be supplied, but emphatic *an* signifies *one* exactly: so that it is only a play upon words, that has misled the brethren to adopt such a translation.

But suppose we were compelled by the original to translate by *an*, it seems to me that candid reflection upon Christ's words would determine that the advent of John was in fulfilment of prophecy; and since but one

Elias was prophesied of, another could not be expected still, Matt. xi. 14. But you may now ask for the reconciliation of John's and Christ's declarations.

This seems to me easy. It had been revealed to the parents of John, Luke i. 17, that their son should go before Christ with the spirit and power of Elias, and had their eyes not been blind to truth, as was often the case, even with the disciples of Christ, they might from this intimation have understood that John was the subject and fulfilment of Malachi's prophecy. But it seems they still looked for Elias from heaven—the same who had been borne away in a chariot of fire, and it appears plain to me, that John himself thought thus, and therefore truthfully did he answer the messengers, that he was not Elias, (who was translated.) Christ might have given them the same reply had he not desired to show the disciples that the hoary angel was not the subject of prophecy in Malachi, but rather John. John's answer, "I am the voice of one crying in the wilderness," shows plainly that he did not know that he was the subject of prophecy. It may be argued that John being a prophet, and having the spirit of a prophet, must have known concerning this matter. Suppose he did; he might not have desired to reveal it to his enemies, and thus perhaps have hastened his martyrdom ere his mission was completed. He certainly told the truth, and he knowing that they expected Elias from heaven, must have known that had he answered them affirmatively, that he was the prophet that should come they would have misunderstood him, and had occasion to reproach him. But as it was they could not. He told them (for they were doubtless sent to get some occasion to accuse him of blasphemy,) just what they all admitted, and shut their mouths.

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Elias which is here spoken of is declared to have come already, and therefore cannot be the one he said should come and restore all things. The first definitely refers to Elijah, the prophet—the last one, to an Elias, not *the* Elias of the question; nor was it understood so by those to whom the language was addressed, "Then the disciples understood that he spake to them of John the Baptist." This shows that they grasped the meaning of Jesus in the allusion made. He called John, Elias, but who can say, that he therefore designed the disciples to understand John to be Elijah, *the* prophet? No one. He did not say so, nor did he intend it. And he was not so understood. Consequently, an Elias is to be understood as being referred to in verse 12—not *the* Elias of Malachi, nor *the* Elias of the vision, nor *the* Elias of the question asked, but an Elias; that is, one who had come in "the spirit and power of Elias," as announced of John by Gabriel to Zacharias his father.

The matter all seems to rest on this, whether Malachi's prophecy of the coming of Elijah, the prophet, is to be understood literally, or not. Our correspondent evidently does not so understand it. He thinks that Malachi's prediction was fulfilled in John the Baptist. We incline to the view, however, that *the* fulfilment of this prophecy is yet future. There is no doubt but that it had a fulfilment in John as the Harbinger of the Messiah, seeing that he was to "go before him in the spirit and power of Elias," and that he had a similar work to perform, "to turn the hearts of the fathers to the children, and the disobedient by the wisdom of the just; to make ready a people prepared for the Lord." Just so far as he was qualified and performed this work, might Malachi's prediction be said to have received a fulfilment in him. But *the* fulfilment is reserved for a future time. John was not Elijah, the prophet, for so he declares, John i. 21; but he says, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Isaiah." And Jesus also says of him, "For this is he of whom it is written, Behold! I send my messenger before thy face, who shall prepare thy way before thee," Matt. xi. 10; and that John was "more excellent than a prophet." And though he says in the same connection, (verse 14,) "if you will receive it, this is Elias, which was for to come," yet he cannot be understood as affirming, "this is Elijah, *the* prophet," seeing he declares John to be more excellent than he. Moreover, he endorses the saying of the scribes, "that Elias must first come," in his answer to his disciples, "Elias truly shall first come, and restore all things;" and all must admit that

here was a direct reference to the old prophet of Israel, who was translated. There is undoubtedly a great work for Elijah to accomplish in the future. Jesus says, he shall "restore all things"—probably all things connected with the former estate of Israel, which they have fallen from and lost by transgression. Elijah was the prophet of Israel—the ten tribes—and at the time too when they had forsaken the Lord their God, and revolted from the house of David their king, and were wholly given up to idolatry. He failed to reform them. They often sought his life; but he was taken away from them. Then the nation was carried into captivity, where it has remained ever since, until nearly seven times have passed over it, while being punished for their sins. Jehovah has been "to Ephraim, as a lion," he has torn, and gone away; he has said concerning them, "I will go and return to my place, till they acknowledge their offence, and seek my face;" and thus "the children of Israel have been many days, without a king, and without a prince, and without an image, and without an ephod, and teraphim;" but it is said of them that afterwards they shall "return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." And they are also represented as saying, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us. After two (thousand years) days will he revive us; in the third (thousand) day he will raise us up, and we shall live in his sight," Hosea iii. 4, 5; v. 14, 15; vi. 1, 2. These prophecies indicate a restoration of Israel to favor, and former privileges. And as Jehovah makes use of means for the accomplishment of all his purposes, so he will in the restoration of Israel, "Before the coming of the great and dreadful day of the Lord,"—(which day is not to be absolutely referred to the destruction of Jerusalem, only as a type of that day, just as John the Baptist is not absolutely Elijah, but only symbolically,) Jehovah says, I "will send you Elijah, the prophet, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This is the work before him—truly a great and stupendous undertaking. And why not Elijah perform it? Was not Moses sent to the children of Israel to deliver them, but was rejected? And yet "this Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hand of the angel which appeared to him in the bush," Acts vii. 35. So also Jesus "came to his own, but they received him not." He was disowned and

rejected by the nation, therefore their house has been left to them desolate, and they shall see him no more till they shall say, "Blessed is he who comes in the name of the Lord." He will come again. "The Redeemer shall come to Zion." So we may also reasonably expect Elijah, the prophet, as the messenger of Jehovah, to prepare the way before him. If we are not to take this literally, then we are not required to expect Jesus literally, or that there will be a literal kingdom, or throne, or people; but all must be interpreted spiritually, or mystically.

But we must not enlarge further. There are some points, in the above communication which we have not touched. We only designed to take the main point. And in conclusion, we will refer our correspondent to his Greek testament, for a refutation of his own assertion, that "in the passages under consideration, the word *Jesus* is in the original indefinite." He will find that in every mention of the name of Jesus, both in the 11th and 17th of Matt., the definite article precedes it, while in every case, *Elias* is without it. But as we have already shown, the definite article may be omitted, and yet a person or thing may be referred to very definitely, as in the matter which has been considered.

EDITOR.

The Wine Question.

A correspondent writes:—"I have been quite interested lately in some pieces written for the *Banner* on the subject of Wine. I understand you to say that Jesus never drank fermented wine, with or without his disciples, at the last supper, or at the marriage in Cana of Galilee, but that he always and invariably used the pure juice of the grape. Would it not then read, that the water was turned into grape juice, not into wine? Paul says to Timothy, 'drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.' Now he says use a little wine, not get drunk, but be temperate in that, and in all things else. It is quite evident to me that the wine used by Noah and Jesus, and that recommended by Paul for Timothy had spirit in it, and that it would intoxicate if used to excess. Please explain those three cases where wine was used."

REMARKS.

There is no doubt with respect to the wine which Noah drank having "*spirit*" in it,—for it intoxicated him. Thus far then we are agreed. But as to the other two cases mentioned, our correspondent must admit that they are not so clear. With reference to the wine made by Jesus, it was styled "*good wine*," by the ruler of the feast. Now will our correspondent affirm that in those days

there was no wine but what had "*spirit*" in it; or that there was none worthy to be styled "*good*," except intoxicating wine? Was there then only one kind of wine? and that the one concerning which Solomon says, "Wine is a mocker," &c., and of which he also says, "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder." Prov. xx. 1; xxiii. 31, 32. If so, then our Savior used his miraculous power to tempt the guests at the marriage feast, to violate the admonitions of the wisest of men. This cannot be. Two kinds of wine are spoken of in Scripture—the *good*, or unintoxicating, which is found in the cluster, and has a blessing in it; (Isa. lxx. 6.) which cheereth, or strengtheneth, the heart of God and man, and is classed with corn and oil, (Hosea i. 8.) And the *bad*, or intoxicating, which is a "*mock*," and is classed with drunkenness, feasting, licentiousness, whoredom, idolatry, &c. Unless this is admitted, the English Scriptures cannot be harmonized, whatever may be said of the original languages in which they were written. There is no proof then whatever, that Jesus made *intoxicating wine* at the marriage feast.

Our correspondent seems to have the erroneous idea that nothing ought to be called *wine*, but that which will intoxicate, and therefore asks, if it ought not to read "*grape juice*." Why not say "*fruit of the vine*," as Jesus called it at the supper? And all admit that to have been wine. But the word *wine* is properly applied even to "*grape juice*." This word is used in the Old Testament some 38 times, where it evidently means either the fruit itself in the solid state, or the juice just as it is expressed from the grape, and therefore "*grape juice*" is correctly called *wine*.

We are of opinion that Paul did not recommend Timothy to use the *bad* wine, but the *good*. Timothy was probably from excessive labor and constitutional tendencies a dyspeptic. Besides this, he was a water drinker. As a father, Paul prescribed a little wine, evidently to nourish, or strengthen him, and not for purposes of stimulation. The *good* or unintoxicating wine would do this for him, because it contains all the elements of nutrition in it; but the *bad* or intoxicating wine, instead of being adapted to his case, would positively be injurious. So much for Paul's recommendation.

We conclude these short remarks with the following extract, by Dr. F. R. Lees, as being quite appropriate to the subject:—Hence the question would arise to the cool-brained critic (if not to the hot-headed partizan :) *Which sort* (of wine) did good men and reli-

gious teachers *most likely* drink? Were the sacred Seers and Prophets of the Hebrews duller than the sable Priests of Hindostan? Was Moses altogether blind where Mahomed perceived so clearly? Was Solomon less wise than Socrates? *Was Christ less discriminating than Confucius?*

No, indeed, the reading of the Bible has not brought me to this conclusion. I find it crowded with instructive warnings against the use of intoxicating stimulants—and with examples of *pure Wine*, and *pure Water*, drinking. I am not oblivious to the Divine example in the tenth chapter of Leviticus, where *Teetotalism* is proclaimed as the Eternal's selected remedy for intemperance. Neither have I forgotten the establishment of the first teetotal society by the Lord among the Holy Nazarites, (Num. vi.) nor the message of the "Angel of the Lord" to the mothers of Sampson (the strong) and of John (the pure.) I still cherish the remembrance of the faithful sons of Rechab and Jonadab; of the Prophet Daniel and his friends; of John the Forerunner, and of Bishop Timothy—aye, and of CUNST himself, who, amidst the agony of his Crucifixion, and almost as his last act, stamped with everlasting dishonor the Jewish custom of giving *intoxicating* "wine to those who were ready to perish"—*or he refused* the draught. He who made *pure wine*, rejected that which was *poisonous*.

To the question, then, Which sort of drink did Christ sanction?—the pure, fresh wine, or the "strong drink" that was "raging" and "a mocker?"—I can return but *one* answer:—He who was "holy, harmless, and undefiled," *must* have preferred fresh, harmless, and pleasant wine, to that destructive drink which at once severs the body and fires the brain! As *pure* "Wine is Earth's answer to the Sun," so was the Wine at the feast of Cana, WATER'S ANSWER TO THE WORD—one power created both, and doubtless *both alike*, in quality and in kind.

For the Gospel Banner.

A Little Plain Talk.

Brethren, in the fellowship and hope of the gospel. A fact is brought before us by the report of bro. B. Wilson, at the meeting of the brethren at Aurora, Ill., given in *Banner* for July 15th, of the financial condition of that periodical. By that we see the *Banner* is not paying expenses; and is it any wonder at such advanced prices of everything, and the subscription price not raised? I think the brethren did right to recommend bro. Wilson to raise the subscription to \$1.50, and even if it was \$2.00 it would not be too much. Compare the solid reading matter of the *Banner*, and see how much cheaper, if any,

you would get any other paper in proportion to the matter and price charged for them. I like the resolution of the brethren, that they would give a copy of the *Banner* free to any bro. that was not able to pay for it. That resolution of course presupposes that brethren will aid bro. Wilson to send the *Banner* to such needy ones. Let brethren see that that resolution is carried out. There are many others that will aid besides those at the meeting referred to. They will feel it a pleasure to do so, if they have the least part of the feelings of the christian's heart. That it is right and proper that such a publication should be kept up I think will not admit of a doubt. If right, then we are under moral obligation to pay its expenses. We need to do it too without bro. Wilson filling the columns of the *Banner* every number with duns; and on the other hand with praises of how much the *Banner* is liked by correspondents, etc.; as is the case with some other papers in the land that I could name. Neither do we need it sounded through the *Banner* that bro. A., gave \$100, or bro. B., \$50, or bro. C., \$25, four different times. That is all unnecessary, and those that do it certainly love praise of men, and love to feed the vanity of others for the sake of praise from them. I will not in this connection speak of the praise or censure really due the *Banner* in its past course, but simply and plainly say, what in my judgment should be the character of the paper that christians should sustain. 1st, It should give but one sound, and that a sound unmistakable. 2nd, It should be for christians to speak through to their fellow-brethren, and alien friends or foes,—to exhort or rebuke them. 3rd, Its Editor should know, through reports given him from every regularly organized congregation, recognized as part of the body of Christ, that the writer of any article offered for publication is a member of that body. The reason why the paper should give but one sound is, that it should be a proclaimer of the gospel. The gospel is the truth of God. The truth will save us. But if we know not the truth we cannot be saved. If a faithful proclaimer of the truth it will instruct the christian brother, and enlighten the alien mind, that is seeking for truth. It will not confuse the mind of saint or sinner, not bring about dissensions. The truth being the gospel, obedience to that gospel will constitute the fellowship. If he shall declare this or that as the truth of God, yet say it is not a test of fellowship, it would lower the standard of God's truth; in fact, make him a liar.

Another reason why it should give but one sound is, that wisdom and ignorance cannot go hand in hand. "What fellowship hath light with darkness?" What though a man

may say, I love God, and am an Adventist, and will do much to sustain an Adventist paper, yes, even donate twenty-five dollars four different times, if I can have the privilege of advocating my views, even to the contending that water baptism is no part of the requirement of the gospel. A paper giving such a sound in connection with the truth, will be as confused as any sound that could come from that place represented by the popular religionists of the day as having no bottom; where it is said, (but it is a lie,) the living sinner groans and shrieks, and then prays to father Abraham to give a drop of water to cool his parched tongue. From the union of such sounds O deliver me! Union did I say? There can be no union of such sounds, you cannot mix oil and water without an alkali, and when it is mixed it is neither oil nor water but a compound of three. So truth mixed by a compromise is lost.

To the brethren in the fellowship and hope of the gospel I will say, if you will unite to sustain the *Banner* as an uncompromising advocate of the gospel, and no fellowship, only on the terms of obedience to that gospel, which is told in a few words, viz.; faith (received by getting the testimony from God's word); obedience, or being baptized for the remission of past sins; and then walking in order with brethren, keeping the commandments of the Lord and his apostles:—There are some in these parts that will do all in their power to aid in the work.

WILLIAM FISH.

July 24, 1864, Dayton, Ohio.

For the Gospel Banner.

Questions to D. P. Hall.

Extracts from *Ellen White's book of visions.*

"The Lord gave me the following view in Palsshaw, Mich. The brethren were assembled on the Sabbath. We felt an unusual spirit of prayer; and as we prayed the Holy Ghost fell upon us! We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me; he quickly carried me from the earth to the holy city. In the city I saw a temple which I entered. I passed through a door, before I came to the first veil; this veil was raised; and I passed into the holy place. Here I saw the altar of incense, the candlesticks with seven lamps, and the table on which was the show bread. After viewing the glory of the Holy; Jesus raised the second veil, and I passed into the Holy of Holies. In the Holiest, I saw the ark, on the top of it, and sides of it, was purest gold; on each end of the ark was a lovely Cherub; with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the

angels was a golden censer. Above the ark where the angels stood was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark; and as the saints' prayers came up to Jesus, the incense in the censer would smoke; and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark was the golden pot of manna; Aaron's rod that budded; and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, on the other six. The four on the first table shone brighter than the other six; but the fourth (the Sabbath commandment) shone above them all, for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious; a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath; for he never changes; but the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws. I saw that the Sabbath is, and will be a separating wall between the true Israel of God, and unbelievers and that the Sabbath is the great question to unite the hearts of God's dear waiting saints." *Ellen White's book of visions, p. 16, 17.*

1st question. Did you not endorse those visions as truth, when in connection with your Sabbatarian brethren?

2nd. Was there a single theory taught in the so-called third angel's message, that did not have its origin in Ellen White's visions?

3rd. Did you not, in your faith, make the keeping of the fourth command a test of salvation?

4th. Did you not preach another gospel from Paul, designated as present truth, or the third angel's message, and an immersion into that faith in order to salvation?

5th. Did you not previous to believing and preaching the third angel's message-gospel, profess to believe the gospel of the kingdom of God; and the name of Jesus Messiah, as the power of God unto salvation, to all that would believe, and obey it? and if you say yes,—

6th. I ask, did you not virtually deny it, by preaching another gospel, and another baptism for remission of sins?

7th. Do you not think your faith, at your first immersion, was deficient? and if you say yes,—

8th. Ought you not meekly, willingly, and lovingly obey the gospel you are now so ably and successfully proclaiming?

I propound these questions to you in the kindest of feelings, and with the best intentions; and believe me one of your best friends for the truth, as it is in God's holy word.

L. H. CHASE.

Adrian, Mich., Aug. 5th, 1864.

The Everlasting Kingdom.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," Dan. ii. 44.

Without entering into particulars regarding these kings in whose days the kingdom was to be set up, we shall rather inquire if the kingdom has yet been set up. There are many who agree that it has, and that on the day of Pentecost; but as to its whereabouts, at the present day, it seems impossible to gather any authentic information. Each one will have it located to suit his own convenience. The Pope considers that it is not to be found outside his own jurisdiction. Others affirm that the heart is the territory of the kingdom; while others affirm that it is co-extensive with the whole earth. It is somewhat remarkable, however, that none of the parties are willing to give the premises from which they draw their conclusions; and, in the midst of such conflicting statements, we begin to question if they are not ignorant in this matter as other people. Why the day of Pentecost has been selected as the time when the kingdom was set up, I am at a loss to know. There is not a single hint or allusion in the Scriptures that it either would be, or has been, set up then. The ministry of John the Baptist might, with some propriety, be referred to as the time of its appearing. "The law and prophets," says Jesus, "were until John: since that time the kingdom of God is preached, and every man presseth into it." These words might lead us to look for the kingdom being set up then, were it not for the teaching of Jesus and his apostles concerning the kingdom of God. Jesus says that those only "who do the will of the Father shall enter into the kingdom of heaven." And Paul says, the disciples "must enter into it through much tribulation." Now, unless we can point to such a kingdom as this, we should not affirm too positively that it has been set up. All the kingdoms at present existing, of which we know anything, are of a different description: they are destined to come to nought; but the kingdom spoken of by Daniel shall stand for ever. So that, if it has been set up, we know not when nor where. Because Peter termed it the "everlasting kingdom of our Lord and Savior," some suppose that he spoke of another kingdom than the one preached by Jesus and his apostles; but we might as rationally conclude, that the everlasting God,

upon whose name Abraham called, was another God than the Most High, the possessor of heaven and earth. One thing, however, is certain, and that is, if the kingdom, about which so much is said, and so little understood, is not an everlasting kingdom, it is neither the kingdom of God nor of Jesus; neither is it the kingdom spoken of by Daniel; for the language of Scripture, regarding the kingdom of God is, "His kingdom is an everlasting kingdom;" and the kingdom of which Daniel speaks "shall stand for ever." It is no use to talk of the kingdom having been set up, unless we can tell when or where. And as soon shall we be able to talk of the empire of Russia, without talking of a despotic empire, as to speak of the kingdom of God without speaking of an everlasting kingdom.—*Reflector.*

"If Thou Knewest the Gift of God."

Perhaps no cry is more striking, after all, than the short and simple cry of the water-carrier. "The gifts of God!" he says as he goes along with his water skin on his shoulder. It is impossible to hear this cry without thinking of the Lord's words, to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." It is very likely that water, so invaluable and so often scarce in hot countries was in those days spoken of as now, as the "gift of God," to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, and full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to a recollection of the deep necessities of the people, of the thirst which they as yet know not of, and of the living water which few if any have yet offered to the poor Moslems in that great city, and makes him wish and pray for the time when the sonorous cry of "Yaatec Allah!" shall be a type of the cry of one bringing the living water of the Gospel, and saying, "Behold, the gift of God!"

THE ISRAELITES.—The *Wilna Messenger* states that, according to the latest calculations made, the number of Jews now amounts to 7,000,000, about one-half of whom reside in Europe. Russia contains the most—1,220,000; next comes Austria, 853,000; then Prussia, 284,500; and the other countries in Germany, together 192,000. One remarkable fact is, that in France, Belgium and England, where the Jews are entirely emancipated, the number is gradually decreasing, while in those countries where they are still subjected to a certain restraint, they increase.

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, 1864.

[VOL. X. No. 17.]

For the Gospel Banner.

The Way of Life.—No. 5.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE CALLING OF ISRAEL.

We have before remarked that the many of Israel were called; and we now propose to set before the reader the language and purpose of that calling, and some of the things involved in it.

Moses having been called in accordance with the purpose of God to make known to the sons of Israel the "glorious and fearful name of YAHWEH;" and in the strength, and by the authority of that name, to show great wonders to Pharaoh, and compel him to let the sons of Israel go forth to worship the God of their fathers,—having brought them out into the wilderness of Sinai, was delegated by Almighty God to make known unto them his purpose, calling and covenant.

We read, "Moses went up unto God, and YAHWEH called unto him out of the mountain, saying, thus shalt thou say unto the children of Israel: Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself! Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy, or separated nation. These are the words which thou shalt speak unto the sons of Israel." Exod. xix. 3-6. In this language we have set before us the invitation, or calling of Israel; and in it we notice that the calling relates solely to things terrestrial, and not celestial; yet to things future, and not present; to things to be attained to after probational obedience to the Word YAHWEH. The purpose of God is to make them a peculiar people, separated, or holy unto himself, to be his kings and priests, the administrators and executors of his government, *above*, or over all people, in all the earth, (not

heaven,) which he announces to be his. All the earth being his, it is his to give. Hence the propriety of that language of the Psalmist which says, "The heaven, even the heavens is *Yahweh's*, but the earth hath he given to the children of men." Psa. cxv. 16. It is not strange that at the present time so much should be said with regard to celestial abodes of bliss beyond the stars, or "mansions in the skies," when in all the records of the announcement of the great purpose of God the Ancients, we find not the smallest intimation on which to base such notions.

We find that although the calling of Israel was not for them in past, present, or future time, to be partakers of things beyond the stars yet nevertheless a high calling; that is, they were called to a high and exalted position, to be rulers over all people. Yet this was not immediate; not in that generation, nor in many subsequent ones, were the justified ones of Israel to realize that so much desired. Israel had now become a nation of probationers for that which had been lost by the first transgression, viz. "Life and Dominion." They were to be a kingdom of priests; that is, a priesthood having regal authority, hence kings and priests in all the earth. The many were called; the house of Jacob, even the sons of Israel; no Gentiles; all other peoples were excluded. The purpose of God, we see was to build up a royal house, and his purpose and call was broad enough to embrace within it the many or whole house of Israel, even all the sons of Jacob, whom he loved. This was the purpose of God according to the election or choice of them; not as a matter of worthiness on their part, for all had sinned; but as a matter of pure benevolence or favor on the part of God. Hence the choosing of Israel was an election of benevolence.* Al-

* See Rom. xi. 5. I have used the terms benevolence and favor instead of the ambiguous term grace, so much in use by priests of modern times, as they better express to modern eyes and ears the meaning of the original word.

though as a nation called and elected, yet it was necessary not only for the nation, but for each individual of that nation to make their calling and election sure. This could be done only by faith in, and obedience to, the Word of him who spoke to them from Sinai. His commands were imperative; his voice must be hearkened unto, comprehended, believed, and obeyed. God not only called and chose them, but they must choose him, and be faithful and obedient, if they would be justified and glorified. If one individual came short of this, there must of necessity be a vacancy in that royal house of God which he had pre-determined to build up. Hence there being a vacancy, that vacancy if filled at all, must be filled by others than the house of Israel.

The subsequent history of Israel discloses to us the fact, that not only one individual, but multitudes came short, owing to the blindness of their hearts, which comprehended not the purpose and calling; and sought not by faith, but trusted alone in dead works, with unseparated and uncircumcised hearts, until the fact was realized, as in the language of Jesus of Nazareth, that although the many were called but few were chosen, a remnantly according to the election of benevolence. Says the Apostle Paul, "Israel hath not attained to that he desired, but the chosen hath obtained it, and the rest were blinded."* See Rom. xi. 7. That to be desired was to attain to a position in the Royal House of God; only faithful and justified ones could do this; such as chose God attained to this position by faith, and wait to be glorified together with his Son. "For whom he before determined, he also before decreed to be conformed to the likeness of his Son, for him to be the first born among many brethren. And whom he before determines, those he also calls; and whom he calls, those he also justifies; and whom he justifies, those also he glorifies."† See Rom. viii. 29, 30.

THE PURPOSE OF GOD ACCORDING TO ELECTION.

Although we have noticed that in the past there has been a gradual unfolding of the plans of the Eternal One, yet it has thus far been apparent that He has one unchangeable purpose. That purpose is a political one, relating to the government of the earth, which is *Yahweh's*; by the establishing therein of one great universal empire, out of which is to come gifts, riches and goodness,

* In the above I have endeavored to present more intelligibly the meaning of the original than King James's translators have done.

† This is an independent translation without regard to the common version.

to all who ultimately attain to it. That purpose we have seen is to be accomplished in accordance with a calling, or election of certain ones to be justified, perfected, and ultimately glorified for the administration of that government. Having an understanding of this from a beginning at first principles, we are then prepared to understand the reasoning of the apostle Paul with the brethren at Rome, concerning election, which has puzzled and befuddled the heads of so many religionists, of ancient and modern times, paved a burning hell with infant skulls,—chose one part of the human family from all eternity to the companionship of angels in celestial abodes of bliss beyond the bounds of time and space, and the other part to wail in woe, and gnash their teeth in the most intense agony, in sulphurous flames, as long as God exists. A most exalted purpose, certainly, to attribute to a Being of infinite goodness and mercy. But those enlightened by that light which shineth in the darkness of Gentileism, which the darkness taketh not hold of, have not so learned the Word. They understand that if an Abraham, Isaac, Jacob, or a Moses is called, that calling is in view of that one great purpose, and that the purpose of God is according to election; as says the Apostle, "For the children being not yet born, neither having done any good or evil, that the purpose of God by election might stand. . . . it was said unto her, the elder shall serve the younger." Rom. ix. 11, 12. Jacob was called and received the preference over Esau, for what? To develop through him and his descendants a royal race, to be kings and priests. Not that he was chosen to everlasting happiness in heaven, and Esau reprobated to eternal torment in hell. Jacob, and every other individual who is of the called according to the purpose of God is called unto his Kingdom, (see 2. Thess. ii. 12,) which is a heavenly one, not in the modern Gentile acceptance of the term, but heavenly because it is exalted above all other kingdoms, and is to be above and over all,

ISRAEL'S BLINDNESS TO THE PURPOSE AND CALLING.

For the development of the purpose of God according to election, we have seen the many of Israel called to partake of the divine favors and gifts; the condition upon which they were to partake, was implicit obedience during their probation to the Word of *Yahweh*. Yet, notwithstanding the wonderful manifestations, and the demonstrations of His power in their midst; notwithstanding the many favors and mercies shown to them above all other people, they were a most marvelously crooked and perverse race; and the "purpose of God" was by them

almost entirely lost sight of; only a few faithful ones appear from time to time among them. We follow them through their wanderings in the wilderness, and we find them rebellious; we follow them into the promised land, and we find them rebellious still. Awhile under God they are governed by Judges, and they have no king in Israel, and *Yahweh* God of Israel is their King. But as their understanding became more and more darkened, when they like modern Gentile pietests thought themselves to be walking in the midst of light, completely losing sight of their royal character, and the kingly purpose to which they were called, they asked that a king might be given them like the nations around them. Their request was granted, and Saul the son of Kish was given them for a period of forty years. He, like many of modern times became a Spiritualist, and sought to an old medium at Endor for information from the dead, and sought not unto the Lord, for which cause the Lord slew him and turned the Kingdom to David, the son of Jesse. See 1 Chron. x. 13, 14.

THE CALLING OF DAVID.

With the history of the reign of David we have presented to us another of the great way-marks on the "way of life." With him was made the second great covenant of promise. David the youngest son of Jesse, while yet but a young man, and the keeper of his father's sheep, was called out by *YAHWEH* for his purpose, and by Samuel anointed with the holy oil in Beth-la-hem, and thus made a Messiah or Anointed One of the God of Jacob. After years of trial, persecution, and conflict, he succeeded to the throne of Israel, and reigned for seven years in Hebron. But this was not the place *Yahweh* had chosen in which to place his NAME, and to set up His throne, from which ultimately should go forth the law for the government of all the earth. The Jebusites, one of the ten nations promised to Abraham in the first great covenant of promise, as yet held possession of Jerusalem and the stronghold of Mount Zion. To this David laid siege, and took it from the Jebusites, and there fortified himself, and called it the city of David. There upon Mount Zion, beautifully situated upon the sides of the north, David reigned as king over the whole house of Israel for thirty-three years; and during this period, the Eternal Spirit speaking through the Prophet Nathan, announced to him that covenant which gave him assurance of future salvation.

THE MESSIANIC COVENANT.

This is the language of the covenant: "YAHWEH announces to thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fath-

ers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish the THRONE OF HIS KINGDOM FOREVER. I will be his father and he shall be my son! Even in his suffering for iniquity, I shall chastise him with the rod of men, and with the stripes of the children of Adam.* But my mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine house, and thy kingdom shall be established forever before thee; THY THRONE SHALL BE ESTABLISHED FOREVER." See 2 Sam. vii. 11—17.

In this covenant there are a number of very important points, which, are completely lost sight of, by the superficial reader. There is, as said the Apostle Paul, a depth to the riches and wisdom and knowledge of God. This depth is unfathomed by darkened Gentile understandings, that are wise in their own vain-glorious and fleshly conceit.

In this covenant we notice, **FIRST**, that it relates to something to be fulfilled to him after he shall sleep, or have slept with his fathers, and yet, his house is to be established, and his seed is to reign before him, that is before his face, or in his presence. Hence we find again in this covenant the doctrine of a future life, or birth from the dead involved; for in order to see his house established forever before him, after he should sleep with his fathers, David must awake again.

SECOND, we notice that the seed promised to be set up and established upon the throne, could not be Solomon, for the following reasons: 1st. He was to succeed and be established after David should sleep with his fathers. Solomon reigned before his death. See 2 Kings i. 2nd. This descendant of David was to be not only a son of David, but *YAHWEH* says, "I shall be his Father, and he shall be my Son;" consequently Son of God. This was not true of Solomon, nor any of the subsequent kings of Israel.

THIRD. He was to suffer for iniquity, the rod, and the stripes of the sons of men.

FOURTH. The mercy of *Yahweh* was never to depart from him; and his throne was to be established forever.

This covenant, like the one with Abraham, was affirmed with the most solemn oath of the Eternal One, as we learn from subsequent records. "*Yahweh* hath sworn in truth unto David, he will not turn from it, of the fruit of [thy] body will I set upon thy throne." *Psa.* cxxxi. 11. "My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my

* The above is Dr. Adam Clarke's rendering of the 14th verse and is correct.

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, even for a faithful witness in heaven."

Woburn, Mass.

MARK ALLEN.

For the Gospel Banner.

The Pre-existence of Christ.

DEAR BRO. WILSON:—I have before me the *Banner* of June 15th, containing an article from your pen, on the nature of Christ, in which you say that you have nothing to do with the question of his pre-existence. On which allow me to make a few suggestions for the readers of the *Banner*. And in the first place, I will repeat a well known truth which we are all too often disposed to forget, namely, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever." Deut. xxix. 29. Yes, brethren, "those things which are revealed;" no less than these, and mark it well, *nothing more*. "Remember the days of old." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example." There was Daniel whom our Savior speaks of in exalted terms as "The prophet Daniel;" and to whom Gabriel said, "Thou art greatly beloved;" and whose wisdom was so proverbial, that it became a piece of bitter irony to say that a man was wiser than he, (Ezek. xxviii. 3,) and yet this eminently wise man would say, "I heard, but understood not." There too was Job, "That man was perfect and upright, and one that feared God and eschewed evil." In those days there was "none like him in the earth." Job i. 1, 8. And yet he, with self-abhorrence, confesses to have uttered things which he "understood not," and "things too wonderful" for him, which he *knew not*, Job xlii. 3, 6. Conspicuous in the shining array of ancients, was David also, who, so far from being ashamed of it, seems to take comfort from the fact, that he had not exercised himself, "in great matters, or in things too high" for him, Psa. cxxxi. Inspired by these examples, with cautiousness and a mistrust of self, in handling sacred subjects, especially such as border so prominently on the prohibited territory of "unlearned questions," (2 Tim. ii. 23.) I am yet constrained to say, that, in my humble judgment, it seems very unscriptural to deny either directly or by implication, "The pre-existence of Christ." We seem by such denial to sit in "the seat of the scornful," even to take a place in the ranks of those wicked Jews, who took up stones to cast at

the Savior for affirming this very truth, John viii. 58. It seems plain to me that Christ existed (*how* I dare not say) with the Father, in glory, "Before the world was."—"From everlasting, from the beginning, or ever the earth was." John xvii. 5; Prov. viii. 23. "That his goings forth" "have been from of old from everlasting," is just as true as that he was, according to the flesh, "born in Bethlehem," Micah v. 2. "All things were made by *him*."* He was before Abraham or John. John i. 3, 15; viii. 58. Job in his lifetime could say, "I know that my Redeemer *liveth*, (present tense,) and that he *shall stand* (future tense) at the latter day, upon the earth." Job xix. 25. He was the "Root," (ancestor,) as well as the "Offspring," (descendant,) of David. Rev. v. 5; xxii. 16. The root bears the tree, and must exist before the tree, Rom. xi. 18. When the Lord Jesus came into the world he "*came down from heaven*," John iii. 13, 31; vi. 38; 1 Cor. xv. 47. He left the glory which he had with the Father, and "Though he *was rich*, * * * he became poor," 2 Cor. viii. 9. If this last declaration does not teach pre-existence, I am a loss to say what it does teach. When he came into the world "God was manifest in the flesh." This is at once a great mystery and a great truth. 1 Tim. iii. 16. When he ascended up to heaven, he but ascended to "*where he was before*," John vi. 62. His next appearance on earth will be a coming *again*—a *second* coming. We ought to guard, most carefully, against falling into the modern heresy of Socinus, as well as the ancient one of Gnosticism. I think we ought to endeavor, as far as we can, to avoid such questions as Mr. Ettinger propounded concerning the "Nature of Christ." What has religion profited by the Homoousian and the Homoiousian controversy? There are many things "too wonderful" for us to know in this life, when the wisest can know only "in part," and can see but "darkly," or, *εν αιυγματι*, in an enigma. The faithful servant, on coming from the fields at eventide, is more apt to be found in the kitchen eating supper, or resting himself for the labors of the coming day, than intruding into the par-

* Rather *it* than *him*, as the context refers to the *Logos*, or Word. Perhaps it will help the reader to a more correct understanding of the passages here quoted to prove the pre-existence of Christ, to read them in the light of John i. 1-14. This is the only key which will unlock the mystery. It is not scripturally correct to say that Christ existed with the Father before the world was, when he could not be the *Anointed one* before the Christ, or Holy Spirit was poured out upon him. As the *Logos* or Divine Word he was "in the beginning with God"—was before Abraham or John—was with the Father—was from of old from everlasting, &c.—EDWIN G. B.

* "It," the covenant.

for of the "great house," and prying into the private papers of his master. Let us then from this familiar illustration learn humility and contentment; satisfied, in things not revealed, to await the day when we shall know even as we are known.

WILEY JONES.

Norfolk, Va., July, 1864.

New Testament events corroborated by Heathen history.

COLLECTED BY DR. LARDNER.

CONCLUDED.

"Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." Acts xxi. 23, 24.

XXX. Joseph. de Bell. l. xi. c. 15. "It is customary for those who have been afflicted with some distemper, or have labored under any other difficulties, to make a *vow* thirty days before they offer sacrifices, to abstain from wine, and *shave the hair of their heads*."

Joseph. Antiq. l. xix. c. 6. "He (Herod Agrippa) coming to Jerusalem, offered up sacrifices of thanksgiving, and omitted nothing that was prescribed by the law. For which reason *he also ordered a good number of Nazarites to be shaved*." We here find that it was an act of piety amongst the Jews to defray, for those who were under the Nazarite vow, the expenses which attended its completion; and that the phrase was, "that they might be shaved." The custom and the expression are both remarkable, and both in close conformity with the Scripture account.

"Of the Jews five times received I forty stripes, save one." 2 Cor. xi. 34.

XXXI. Joseph. Antiq. iv. c. 8, sect. 21. "He that acts contrary hereto, let him receive forty stripes, wanting one, from the public officer."

This coincidence here is singular, because the law *allowed* forty stripes:—"Forty stripes he may give him, and not exceed." Deut. xxv. 3. It proves that the author of the Epistle to the Corinthians was guided, not by books, but by the facts; because his statement agrees with the actual custom, even when that custom deviated from the written law, and from what he must have learned by consulting the Jewish code, as set forth in the Old Testament.

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Luke iii. 12.

XXXII. "Then came also *publicans* to be baptized." From this quotation, as well

as from the history of Levi or Matthew, (Luke v. 29,) and of Zaccheus, (Luke xix. 2,) it appears that the publicans or tax-gatherers were, frequently at least, if not always, Jews: which, as the country was then under a Roman government, and the taxes were paid to the Romans, was a circumstance not to be expected. That it was the truth, however, of the case, appears from a short passage of Josephus.

De Bell. lib. ii. c. 14, sect. 45. "But, Florus not restraining these practices by his authority, the chief men of the Jews, *among whom was John the publican*, not knowing well what course to take, wait upon Florus, and give him eight talents of silver to stop the building."

"And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts xxii. 25.

XXXIII. "Facinus est vinciri civem Romanum; scelus verberari." Cic. in Verr.

"Cædebat virgibus, in medio foro Massanæ, civis Romanus, Judices: cum interea nullus gemitus, nulla vox alia, istius miseri inter dolorem crepitumque plagarum audiebatur, nisi hæc, *Civis Romanus sum*."

"Then the chief captain came, and said unto him, (Paul,) Tell me, art thou a Roman? He said Yea," Acts xxii. 27.

XXXIV. The circumstance here to be noticed is, that a *Jew* was a Roman citizen.

Joseph. Antiq. lib. xiv. c. 10, sect. 13. "Lucius Lentulus, the consul, declared, I have dismissed from the service *the Jewish Roman citizens*, who observe the rites of the Jewish religion at Ephesus."

Ib. v. 28. "And the chief captain answered, *With a great sum obtained I this freedom*."

Dio Cassius, lib. lx. "This privilege, which had been *bought formerly at a great price*, became so cheap, that it was commonly said a man might be made a Roman citizen for a few pieces of broken glass."

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him," Acts xxviii. 16.

With which join verse 20.

"For the hope of Israel I am bound with this chain," Acts xxviii. 20.

XXXV. "Quemadmodum eadem *catena* et custodiam et *militem* copulat; sic ista, quæ tam dissimilia sunt, pariter incedunt." Seneca, Ep. v.

"Proconsul restimare, solet, utrum in carcerem recipienda sit persona, an *militi tradenda*." Ulpian, l. i. sect. De Custod. et Exhib. Recor.

In the confinement of Agrippa by the order of Tiberius, Antonia managed, that

the centurion who presided over the guards, and the soldier to whom Agrippa was to be bound, might be men of mild character. Joseph. Antiq. lib. xviii. c. 7, sect. 5. After the accession of Caligula, Agrippa also, like Paul was suffered to dwell, yet as a prisoner, in his own house.

"And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band." Acts xxvii. 1.

XXXVI. Since not only Paul, but certain other prisoners were sent by ship into Italy, the text must be considered to carry with it an intimation, that the sending of persons from Judea to be tried at Rome was an ordinary practice. That in truth it was so, is made out by a variety of examples which the writings of Josephus furnish; and, amongst others, by the following, which comes near both to the time and subject of the instance in the Acts. "Felix, for some slight offence, bound and sent to Rome several priests of his acquaintance, and very good and honest men, to answer for themselves to Cæsar." Joseph. in Vit. sect. 3.

"And in these days came prophets from Jerusalem unto Antioch." Acts xi. 27.

XXXVII. Joseph. Antiq. l. xx. c. 4, sect. 2. "In their time (i. e. about the fifth or sixth year of Claudius) a great dearth happened in Judea."

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome.) and came unto them." Acts xviii. 1, 2.

XXXVIII. Suet. Claud. c. xxv. "Judæos, impulsore Chresto assidue tumultuantes, Roma expulit."

"After this man rose up Judas of Galilee, in the days of the taxing and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed." Acts v. 37.

XXXIX. Joseph. de Bell. l. vii. "He (viz. the person who in another place is called by Josephus, Judas the Galilean, or Judas of Galilee,) persuaded not a few not to enrol themselves, when Cyrenius the Censor was sent into Judea."

"Art thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" Acts xxi. 38.

XI. Joseph. de Bell. l. ii. c. 13. sect. 5 "But the Egyptian false prophet brought yet a heavier disaster upon the Jews; for this impostor, coming into the country, and gaining the reputation of a prophet, gathered together thirty thousand men, who were deceived by him. Having brought them round out of the wilderness, up to the mount of Olives, he intended from thence to make

his attack upon Jerusalem; but Felix, coming suddenly upon him with the Roman soldiers, prevented the attack." A great number, (or as it should rather be rendered) the greatest part of those that were with him, were either slain or taken prisoners.

In these two passages, the designation of this impostor, an "Egyptian," without the proper name; "the wilderness;" his escape, though his followers were destroyed; the time of the transaction, in the presidentship of Felix, which could not be any long time before the words of Luke are supposed to have been spoken; are circumstances of close correspondency.

"Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Acts xvii. 22, 23.

Diogenes Laertius, who wrote about the year 210, in the history of Epimenides, who is supposed to have flourished nearly six hundred years before Christ, relates of him the following story: that, being invited to Athens for the purpose, he delivered the city from a pestilence in this manner; "Taking several sheep, some black, others white, he had them up to the Areopagus, and then let them go where they would, and gave orders to those who followed them, wherever any of them should lie down, to sacrifice it to the God to whom it belonged; and so the plague ceased. Hence," says the historian, "it has come to pass, that to this present time, may be found, in the boroughs of the Athenians ανωνυμοι altars: a memorial of the expiation then made." In Epimenide, l. i. segm. 110. These altars, it may be presumed, were called anonymous, because there was not the name of any particular deity inscribed upon them.

Pausanias, who wrote before the end of the second century, in his description of Athens, having mentioned an altar of Jupiter Olympius, adds, "And nigh unto it is an altar of unknown gods." Paus. l. v. p. 412. And in another place he speaks "of altars of gods called unknown." Paus. l. i. p. 4.

Philostratus, who wrote in the beginning of the third century, records it as an observation of Apollonius Tyanæus, "that it was wise to speak well of the gods, especially at Athens, where altars of unknown demons were erected." Philos. Apoll. Tyan. l. vi. c. 3.

The author of the dialogue Philopatris, by many supposed to have been Lucian, a writer who wrote about the year 170, by others some anonymous Heathen writer of the fourth century, makes Critias swear by the unknown god of Athens; and, near the end of the dialogue, has these words, "But let

us find out the *unknown god of Athens*, and, stretching our hands to heaven, offer to him our praises and thanksgivings." Lucian, in Philop. tom. ii. Græv. p. 767. 780

This is a very curious and very important coincidence. It appears beyond controversy, that altars with this inscription were existing at Athens, at the time when Paul is thus alleged to have been there. It seems also (which is very worthy of observation,) that this inscription was *peculiar* to the Athenians. There is no evidence that there were altars inscribed "to the unknown god" in any other country. Supposing the history of Paul to have been a fable, how is it that such a writer as the author of the Acts of the Apostle was, should hit upon a circumstance so extraordinary, and introduce it by an allusion so suitable to Paul's office and character?

The examples here collected will be sufficient, I hope, to satisfy us, that the writers of the Christian history knew what they were writing about. The argument is also strengthened by the following considerations:

I. That these agreements appear, not only in articles of public history, but sometimes, in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping.

II. That the destruction of Jerusalem, which took place forty years after the commencement of the Christian institution, produced such a change in the state of the country, and the condition of the Jews, that a writer unacquainted with the circumstances of the nation *before* that event, would find it difficult to avoid mistakes, in endeavoring to give detailed accounts of transactions connected with those circumstances, forasmuch as he could no longer have a living exemplar to copy from.

III. That there appears, in the writers of the New Testament, a knowledge of the affairs of those times, which we do not find in authors of later ages. In particular, "*many of the Christian writers of the second and third centuries, and of the following ages, had false notions concerning the state of Judæa, between the nativity of Jesus and the destruction of Jerusalem.*" Lardner, part i. vol. ii. p. 960. *Therefore, they could not have composed our histories.*

For the Gospel Banner.

To Bro. L. H. Chase.

I see by your article in the *Banner*, that you do not understand my relation to *Sabbatarianism* and the Gospel. I embrace this opportunity of giving notice to one and all of the readers of the *Banner*, who may be interested in knowing, that I *renounced all connection* with the Seventh Day system

years ago, by being baptized into the *one name* for remission of sins, and salvation in the coming kingdom.

The system of teaching, styled the third Angel's Message, is utterly incompatible with the gospel preached by Jesus and His apostles, *practically applied.*

Let us glance for one moment at the *foundation*, the preaching of Wm. Miller and his compeers. The First Angel's Message. *The Everlasting Gospel*: Christ will come to earth on the 10th day of the 7th month of 1843-4; burn up this physical system; destroy all nations, not excepting *Israel*; create a new earth from the old chaos, and reign eternally over the immortal saints.

This the good news of the age! not one item of truth in it all; but several propositions utterly subversive of the gospel.

Second Angel. Babylon is fallen, i. e. the church, because she did not receive the Millerite falsehood;—*fell morally.*

Third. To worship the beast and his image is to keep Sunday, an institution of Catholicism, endorsed and enforced by Protestants, viz. the two horned beast, which is the U. S. A. To preach the third angel's message, was to proclaim to the people that the U. S. is going to be converted into a church power, and cause to be put to death all who will not receive their mark, (Sunday.) I do not go into all the minutia, but give the gist.

Now, how can a person who intelligently comprehends the gospel, claim that baptism into such foolishness will answer for *gospel obedience*? Yours, for the truth.

D. P. HALL.

Woodstock, Ill., Aug. 24th, 1864.

Correspondence.

The following letter, &c., would have been printed in the last number, but other matter had precedence and crowded it out. We invite the attention of our readers to the same, and urge on the benevolent among them, and especially on those in Canada, to see to it that a brother and sister do not starve to death amongst them. We have long wondered what had become of our excellent brother Oakley, not having heard of his whereabouts for a long time, and were relieved by this letter coming to hand. He has long been struggling with a frail constitution against adverse circumstances. He moved from Iowa to Canada, thinking to better his condition, but it seems to little purpose. If some brother who has the means could take hold of his invention, (if it is

worth anything, which we presume it is,) and bring it into public notice, it might materially assist him. We throw this out as a suggestion.—EDITOR.

Goderich, C. W., July 31st, 1864.

MR. B. WILSON, Geneva, Ill.

Dear Brother:— * * * * Many have been the vicissitudes through which we have past, since we had the pleasure of speaking to you face to face for the first and last time, and ever shall I remember the warm affection with which you shook my hand in parting, and the prayer you so fervently uttered, "God bless you." I must ever regard the words as a prayer answered, when I consider the knowledge which "Yahweh" has blessed me with, in understanding the hidden wisdom of the prophetic word, I mean the *scientific portions* hereof: things when practically completed, and illustrated upon the public platform of the world, will become so clear that a child can understand "How that the preachers are ignorant of their profession," and "how they are robbing them of their moneys by false pretentions." Then preachers and people will be at variance, and through fear of the latter, the former will say, "I am no preacher, but an husbandman, for my parents taught me to till the oil from my youth up."

I have a valuable patent right in Canada, for a new and useful Life-Preserver, called, "Oakley's Polyzone Life-Preserver." I would like to empower some brother or friend with the right of taking out a patent for the same in the United States, for a very trifling acknowledgment down. This life-preserver requires no inserting of air, or judgment on the part of the wearer whatsoever, in floating him or herself; and so neat, safe, and convenient is it, that "marines" can wear it while engaged in "battle," under their coats; and if they wish to vacate the "ship" and swim, it will enable them to do so with great ease.

Dear Bro., you have doubtless learned by severe experience how the sincere and innocent of God's people suffer wrongfully. Matt. v. 10, 11. We also have and do suffer likewise, being *scorned and ill-treated as villains*; when we have injured no one willfully; being harmless as a dove, yet, watched, ridiculed, and fired at as a dog to the narrow escape of life, and all because we will oppose their fond superstition; or that I cannot labor so as to end my delicate existence in the dust for 50cts per day and board myself, wife, and four children; or may be, they envy the good which they think is likely to come to me as an inventor and discoverer.

Last week we nearly starved to death.

Diarrhea and nothing to eat for two sultry days brought on those suffocating and languid feelings which cause a breathless sleep. But by the Spirit of Yahweh I revived a little. By restraint, isolated 50 or 100 miles from a church of God, and seldom hearing from any, may the Lord come quickly, and judge righteously between man and man.

If you should see or hear anything of our hospitable friends, "Mr. and Mrs. Furry," of Eldora, Iowa, give to them our love for they saved my life at one time through kindness; and we find no such kindhearted treatment and sociability among the well to do in Canada! Accept our warmest regards, yourself, and all who love the *Truth* sincerely.

Your Bro. in the same.

WM. OAKLEY.

P. S. Dear Bro. I send you with this an interesting epistle from the brethren in Edinburgh, do with *this* and *that* as you see fit.

W. O.

Edinburgh, March 22nd, 1863.

DEAR BRO. OAKLEY.—At the eleventh hour, I sit down to pen you an epistle. It must be a brief one. Last Sunday I was in an off-hand way, deputed to write to Bro. Oakley, and Bro. Anderson would take it out. Several things have come in the way, but I must save my honor before the day passes. We have had a very pleasant meeting to-day, it was our 10th annual one, and the last Sunday we should have Bro. Anderson amongst us, as he leaves this on his way to America to-morrow morning. He will convey to you in speech the warm regards of us all here. We were deeply pained to hear of your distress, so severe and painful as it seems to have been, and still I suppose continues. May the good Lord who loves us all, and supplies all our wants be merciful unto you, and put no greater burden upon you than you can bear. Word has reached us recently that there is a slight improvement in your health; may it continue and increase. We have had for some time back several cases of distress among the British brethren, but at present there is an improvement in this respect. In Edinburgh we are all as much as usual in health. Heavy sickness and sore bereavements have overtaken several families. One brother lost by death three of his children in about eight days, lately; but we are learning how to abound and how to suffer for need; how to joy and how to sorrow together.

You doubtless have heard of the sad revolution which occurred a year ago in Edinburgh. Perhaps we were too proud of our unity; too boastful; at any rate we have had a fall. Alas! we have seen evil days. It seems to me that those who spoke the most

vehemently upon the sacred character of the fellowship, and the sin of schism, have been the first to fall away,—to cast aside the dear associations which bound us together, and forsake our assembly. I attribute all this to the adverse influence of man-worship. How true it is that "man is a religious animal: he will worship."* I had thought we had outlived the enslaving power of mere human teachers, stood out like freemen on the broad platform upon which the Lord Christ has led us; not masters of one another, but brethren; the only inequality being our willingness to help the weak; to comfort and to exhort; which gifts and graces dwell in greater or less degree in us all, our only emulation and ambition being to excel in the service of one another; not in the lordship of one another. There is but one who is our master, even Jesus. It is with shame that we have to confess that a man has been made a test of fellowship in Edinburgh, and now there are two meetings. The storm of schism has passed over us, and tossed us violently, but thanks be to God there are loyal hearts and true, who have not been moved away from the old doctrine, which was given by holy apostles in old days, making the faith, the *one Faith* alone, the bond of union and the test of fellowship. We are reduced in numbers, (the original meeting I mean,) perhaps about one-half, but we are not discouraged. God is the same still, and his truth endureth for ever, independent of the number of its adherents. We are having very harmonious meetings again. After storm, has followed calm. May the Lord grant us a season of peace and prosperity.

Mayhap you would like to know something of the old familiar faces. Bro. Anderson will be able to tell you much, having been a considerable time with us, and right sorry we are to part. * * * * * We heard of your invention not turning out well, because of an accident, we sympathize with you in this. How like your case is to that of many who have had to struggle with chill penury, while they have strove to work out some bright idea which has ultimately made a noise in all the earth. If you still prosecute it—whatever it may be—may you be successful, and may God, in all you do be glorified. The brethren send you their love. Now and again you are mentioned among us. To many of course you are not known. When you come, if you ever come, you will see new faces with the old. Are you contemplating a return to the old country if it could be managed? We shall hear of your fortunes through some Bro. Meantime accept

* Often the wrong object.

our love, and communicate the same to your partner. I must now close and take this to Bro. A. *Adieu for a little*—not long at the longest.

Your Bro. in hope of the glory of God, and the kingdom of his Christ.

GRIERSON MITCHELL.

For the Gospel Banner.

Correspondence.

From Bro. James Evans, Woodstock, C. W.

DEAR BRO. WILSON:—I have been thinking for some time that your readers would like to know something concerning the progress of the gospel of the kingdom in this part of Canada West, and as I am almost unknown to your American readers, I would inform them, that I belong to the household of faith, to the one body, being joined to the ecclesia of God in the one immersion, having previously been instructed in the things of the kingdom of God and name of Jesus. Nearly three years ago I put off the old man and put on the new man, was inducted into the Anointed by obeying the form of doctrine delivered to the apostles, and proclaimed by them. Since that time I have more or less labored in word and doctrine, trying to persuade men to be reconciled to God, and to be saved by the only Name given under heaven. A few have been reconciled to Jehovah's plan of saving men, but only a few, verifying what the Master taught, "Many are called, but few are chosen." But to the object of this epistle, viz. to inform the brethren what the gospel is doing in this part of Canada West.

About the month of June a public discussion was held in the village of Listowell, between Bro. D. D. Hay and Rev. J. Clinie of the Congregational order, which continued for several days, resulting, we think, in good for the cause of truth. One of the propositions involved the denial that Jesus would ever return to earth to reign on the throne of David. At the close of the discussion an individual came almost 50 miles to put on Christ. Six months previous to this time, he had his attention called to the sublime truths of our faith, and earnestly engaging in the study of the word, he attained to such a degree of knowledge in the things of the kingdom of God as to see the way of getting into the Anointed, and he with one more was immersed by the writer. One week after, two others were immersed in the same place, who had been studying the word for a long time. Since that time another has put on Christ, who had been an avowed infidel, and is well acquainted with its reasonings and objections against the Bible. The Bible teaching concerning the kingdom of God first arrested his

attention, and as his mind got disabused of the dogmas of the apostacy, and perceived that they were no part of Christianity, he embraced the truth, and early one morning of the first day of the week he called on Bro. D. D. Hay, to bury him with Christ by immersion into death. He now rejoices in the hope of eternal life.

The 30th of July I visited Bro. Wagner, (he who came 50 miles to be immersed,) who resides in the village of Credition, township of Stephen, County of Grey. On Saturday evening I discoursed in a school house filled with hearers. One my of hearers is a local preacher, and boasts of his knowledge of the Scriptures. He objected to some of my statements, and did his utmost to raise up the spirit of the baser sort. The next day, I addressed two large audiences on the things of the kingdom of God. The local preacher was there again, offering opposition, and endeavoring to create a disturbance. I cannot say what amount of good may have been done. It is a new place. The clergy have never been molested before; their teachings have never been disputed; and the things of the Spirit sound as strange to them as to Hotentots. I held a meeting in Bro. Wagner's house on Monday evening. The rowdies attempted to disturb us by hooting and yelling, and throwing missiles against the house, and in this work they are backed by the pious teachers of the place.

On Tuesday, (Aug. 2nd,) we took leave of Bro. W. and came to the township of Nissouri, in the County of Oxford. Some time ago a Mr. Hogarth, who is a believer of the promises, but who has not put on Christ, came to this place to reside, and desired us to call and discourse to his neighbors on the things of the kingdom. His wife is an immersed believer, and devoted to the truth. We found a house filled with attentive hearers, whilst we discoursed for more than an hour from Acts xxvi. 22, showing them what Moses and the prophets did say should come, when they testified beforehand of the sufferings of Christ and the glories after these, (*και τας μετα ταυτα δοξας.*) I left an appointment for three lectures in the same place, the 28th of this month.

I held a grove meeting two miles east of Norwichville, the 7th of the present month. The subject of the morning's discourse was Heb. ii. 5. I showed that angels interfered in the affairs of mankind, and are Jehovah's ministers to execute his decrees. We then showed what the future habitable would be, and to whom subject. That those would be accounted worthy to obtain that world who are called chosen and faithful. In the afternoon we discoursed from Isa. xl. 10, and in the evening from Rev. xix. 7. We traced the

operations of Jehovah among men for the last 300 years, showing how one truth after another was recovered from beneath that mass of traditional rubbish which had been accumulating for centuries, until at last the ancient gospel was again reproclaimed, and the bride was getting ready. So much for my labors for the last few weeks. There are a few brethren in Burford, and about Norwichville, by whom we were treated with great kindness. We sojourned with Sister Robinson of Burford, who with her eldest daughter are immersed believers of the one faith. Sister Robinson does not permit her children to attend sectarian Sunday Schools, or any other place where the truth is not preached, and the result is that they have no wish to attend such places, and are becoming intelligent in the truth. It would be well for some who profess to be believers to follow her example. I am at a loss to understand why believers can permit their children to attend such places where the truth is often reviled, and the poison of error instilled. A short time ago, I had an appointment in a school house, in which a Sunday School was held, and when we came to the school house we found the school in, and the Superintendent asking the children questions. He informed them that the Jews in the time of Christ looked for their Messiah to reign on the earth, on the throne of David, and he asked the children whether the Jews were right or wrong. The children answered, "They were wrong." He explained that Christ was to be a spiritual king, &c. Such is the instruction afforded by such schools. Let believers keep away their children from such places. But there are some professed believers who are not crucified to the world, and who dress up their children like other foolish gentiles, and they must send them to some place that they may be seen. Brethren, let us be crucified to the world and not imitate its foolishness. They walk in the vanity of their mind, and their hearts are darkened, therefore the lust of the flesh, the lust of the eye, and the pride of life, rules in them and they bow down at the shrine of fashion, whose worshippers they are.

Your brother looking for eternal life,

JAMES EVANS.

Woodstock, C. W., Aug. 9th, 1864.

The Wesleys and Millenarianism.

The views of John Wesley on this subject may be found in his published works (N. Y. Ed.,) vol. 5, pp. 729, 727, and vol. 6, p. 743, where he fully indorses Mr. Hartley's book, called "*Paradise Restored: A Testimony to the Doctrine of the blessed Millennium*;"—a book wholly and positively Millenarian, and meant for the defence of Millenarian doc-

trines. He also fraternized very fully with Dr. Bengel, who was a leading Millenarian in his day. Some of his notes on the New Testament are also thoroughly Millenarian.

That Charles Wesley's views coincided with those of John on these subjects, is evident from his numerous hymns, in which he shows great familiarity with Millenarian doctrines, and refers frequently to them as topics of warm personal expectation. Thus, on the text, "I know that my Redeemer liveth," he says :

"Jesus shall reappear below,
Stand in that dreadful day unknown,
And fix on earth His heavenly throne."

On Isaiah xlix. 23, he represents the Savior as proclaiming His glorious Advent and the setting up of His future kingdom, thus :

"Then, Zion, thou shalt fully know
The King of kings revealed below.
In glorious majesty Divine,

*Expecting Me on earth to reign,
My People shall not wait in vain."*

On Isaiah lx. 13, he sings in the same strain :

"That place where once I walked below,
On Olivet I will appear :
My bleeding feet to Israel show,
While those who pierced, behold me near.

*Again, I will forsake my throne,
And to my footstool earth descend :
And fill the world with peace unknown
With glorious joy, that ne'er shall end."*

So, on Isaiah lxx. 17, he prays :

"Come, Divine, effectual power,
Fallen nature to restore :
Wait we for thy presence here,
Lord, to see Thy throne appear ;
Bid the new creation rise,
Bring us back our Paradise,

"Now our universe create,
Fair beyond its first estate,
When Thine eyes with pleasure viewed,
When Thy lips pronounced it good ;
Ruined now by sin, and curst,
Speak it fairer than at first."

Thus, again, he celebrates the restoration of the literal Israel in the latter day :

"We know it must be done,
For God hath spoke the word ;
All Israel shall their Savior own,
To their first state restored.

Rebuilt by His command,
Jerusalem shall rise ;
Her temple on Moriah stand
Again, and touch the skies."

And his continuation of the same theme is equally clear and decisive :

"When the house of Jacob's sons
Their Canaan repossess,
Shall not all thy chosen ones,
Abide in perfect peace ?

*Trusting in the literal word,
We look for Christ on earth again ;
Come, our everlasting Lord,
With all Thy saints to reign !"*

Again :

"When wilt Thou on Thy throne appear,
Triumphant with Thine ancients here ?"

Again :

"Lord, as taught by Thee we pray,
That sin and death may end ;
In the great millennial day,
With all thy saints descend."

Again :

"Dismissed, I calmly go my way,
Which leads me to the tomb ;
And rest in hope of that great day,
When my desire shall come.
Happy with those that first arise,
Might I my lot obtain,
When Christ descending from the skies,
Begins His glorious reign."

It is plainly not a spiritual reign alone, but a personal one, preceded by the resurrection of the just only, which he here anticipates, as the following also shows :

"Come, my God, Jehovah, come,
With all Thy saints appear ;
Antichrist expects his doom,
And we, Thy kingdom here.

Thee, Jesus, Lord of lords, we know,
The kingdoms of the earth are Thine ;
Hasten t'erec't Thy throne below,
That last great monarchy divine."

The same is embraced in his hymns on Malachi, where he also asserts his belief that Elijah is yet to reappear on the earth, to testify again for the living God :

"Once he in the Baptist came,
And virtue's path restored ;
Pointed sinners to the Lamb—
Forerunner of his Lord.
Sent again from Paradise,
Elijah shall the tidings bring :
'Jesus comes ! ye saints arise,
And meet your heavenly king.'"

Again :

"Previous to the dreadful day,
Which shall Thy foes consume ;
Jesus, to prepare Thy way,
Let the last prophet come.

When the seventh trumpet's sound,
Proclaims the grand sabbatic year :
Come Thyself, with glory crowned,
And reign triumphant here."

"Come, then, our heavenly Friend,
Sorrow and death to end ;
Pure millennial joy to give,
Now appear on earth again :
Now thy people, saved, receive,
Now begin thy glorious reign."

"Before the final, general doom,
We know Thou wilt to judgment come ;
Thy foes d-destroy, Thy friends maintain,
And glorious with Thine ancients reign."

And yet once more sings this prolific and often enrapturing songster :

"Mightier joys ordained to know,
When Thou com'st to reign below :
We shall at Thy side sit down,
Partners of Thy great white throne ;
Kings a thousand years with Thee,
Kings through all eternity."

Do the admirers and followers of these Wesleys think that these devout and able men were altogether in error on these topics? Are they prepared to take issue with their own greatest authorities and leaders? Have they learned the Scriptures better than these through whom they have been taught the way to heaven, and by whom their songs before the face of God in His sanctuary are led? We find many of our Methodist and Wesleyan contemporaries very strongly adverse to Millenarian doctrines, and unwilling even to entertain the subject for examination. Will they please to tell us what they think of their fathers in these matters? Will they bear with us in quoting for them the admonition of the prophet: "Stand ye in the ways, and see, and ask for the old paths, and walk therein; and ye shall find rest for your souls?"—*Prophetic Times*.

Absurdities of Orthodoxy.

1. A destroying fire is the emblem of that which is inconsumable. Substances are destroyed by fire, but the sinner is preserved in orthodox fire and brimstone.
2. Pain is necessary to exist in the universe in order to secure the obedience of the redeemed in glory. And that the justice of Jehovah is gloriously illustrated by the eternal suffering of lost souls.
3. We can subsist in a complete state of separation from God the fountain of life. And thus eternally divorced from him, we can nevertheless live on, in an eternal antagonism to the source of life.
4. Death is but a birth to a better life than we possess here. It is the divine method of releasing imprisoned souls, and admitting them into the number of the glorified ones, who are supposed to dwell near the throne of God.
5. Immortality covers creation; it is a quality of sinful flesh. We are in no wise dependent on Christ for it. When born of the flesh, we are as deathless as ever we can become. Jesus is not the bestower of immortality.
6. The immortality of the soul is assumed in the Bible exactly as the being of a God is assumed. But the being of God is named in almost every variety of form. The name of God is found in many places in Moses and the Prophets, but the immortality of the soul is not once named or alluded to.
7. Endless torture, not due to the sins of this life, but as the wicked will be placed under the necessity of sinning, they will be punished for sins that they must commit after death. Thus, endless torment is inflicted on the sinner for sins he is yet to commit.
8. Immortal beings can fall, even from a state of glory. Satan was once an angel of

light, yet he fell, and a multitude of immortal angels with him.

9. Jesus is both human and divine. He has two natures in one person, whereas the word teaches that he is wholly divine in his nature. Human nature, or our nature is mortal. Jesus is deathless, and incorruptible, therefore, does not possess our nature. The Father has given to him to have life in himself.

10. Jesus in his discourse recorded in John vi. 58, contrasted the dead corpses of Israel who fell in the wilderness, with the eternal happiness of those who would eat of him.

11. There is a death that never dies. Always dying and never dead. What a simpleton would he be who would talk about a heat that never warms, a frost that never freezes, a life that never lives. Always living and yet never alive!!

12. That the Holy Spirit regenerates the soul of the infant, either by what the bishop of Gorham called "prevenient grace," or according to the archbishop of Canterbury by descending on the water and making it holy, thus regenerating the infant through spirit alone, without faith, knowledge, etc.

13. The Holy Spirit converts the souls of sinners by operating on them independently of the written Word. And worse than all, without making them a whit wiser than they were before.

14. The Gospel is the Good News that God wreaked his vengeance on Jesus, let fall the ire of his wrath of his beloved Son, and the thunder cloud of God's indignation being thus spent, sinners may hope to escape.

15. The throne of David is in heaven, where David is not. God, in placing Jesus at the right hand, placed him on the throne of David, and thus fulfilled his oath to him, "I will build up thy throne to all generations." Psa. lxxxix. 6.

16. Jehovah is not one being, but three; and instead of having but one name he has three names in which priests sprinkle unconscious babes.

17. The Father, apart from Christ, is full of wrath and indignation towards the sinner. Jesus pacifies and appeases the Father's wrath.

18. Jehovah requires a great deal of urging before he condescends to speak peace to the sinner.

19. Standing up for prayers in an assembly of Gentiles in the flesh, is a sure means of getting converted.

JAMES EVANS.
Woodstock, C. W.

☞ God himself hath formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.

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, 1864. [VOL. X. No. 18.

For the Gospel Banner.

The Way of Life.—No. 6.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Mat. vii. 14.

THE SURE MERCIES OF DAVID.

That the covenant of promise made with David pertained to something more than his mortal life, is apparent from the language he utters subsequently concerning it, as recorded in 2 Sam. xxiii.; wherein we find that upon it he bases his hope of future deliverance. This language is full of light to travelers in the way of life; it is as follows:

THE LAST WORDS OF DAVID.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of YAHWEH spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God: yet he hath made with me an EVERLASTING COVENANT, ordered in all things and sure; for this is all my SALVATION, and all my DESIRE, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be filled with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place." 2 Sam. xxiii. 1-6.

From this, the oracle of David, we learn that the Rock of Israel, the mighty God of Jacob, had spoken to him, and that the words of the ETERNAL SPIRIT OF YAHWEH were in his tongue.

Here we learn that the Word that was in the beginning with God, which spake all things into existence, which do exist, which spake to our first parents in the garden, and gave them the assurance of a deliverer, now speaks to and through David, and gives him and all the "called-out" ones the comfortable assurance and good hope of deliverance, by means of a JUST ONE, to rule over men; rul-

ing in the fear of God. The great central idea in this, as in all the divine utterances we have as yet examined is political, relating to dominion and rule, and through that rule the betterment of the condition of the people upon this earth. They do not carry our minds and imaginations off to "elysian fields," in ether; but to this substantial earth, which God made not in vain; but to be inhabited. This grand idea of a future Just One to reign over men, was to David the hope and assurance of future life and salvation. David knew from what had been communicated to him by the Eternal Spirit, that this Just One was to be a BRANCH or member of his house. David calls him a *tzaddo*, or justified one. In after years he was spoken of by Jeremiah as a *tzey-mach tzad-doc*, a justified branch. Jer. xxiii. 5. But in vain David looks to find among his sons that were growing up about him, such a branch of his house as would be likely to fulfil the Spirit's words. He cannot see such a branch or sprout beginning to grow or shoot forth: but all are *Reshooim*, unjustified ones: and he exclaims in sorrow, yet with firm assurance and hope, "although my house be not so with God, yet he hath made with me an everlasting covenant, ordered and in all things sure; this is ALL MY SALVATION, and ALL MY DESIRE, although he MAKE IT NOT TO GROW." David had probably never heard of the modern means of grace, so called, the machinery by which salvation is so readily obtained in our day. He had never heard of the anxious bench, or the enquiry meeting, the revival preacher, or the prayers for sinners; all these things being of modern invention, David could not avail himself of them. But all his salvation and desire, or hope, was based upon a confident persuasion that the words of the Eternal Spirit would germinate in a justified branch of his house, who should rule over men in the fear of God. This justified branch of David, the one that is to take away the thorns and briars, or sons of Belial, and consign them to utter destruction, must have his soul filled with iron, and the staff

of a spear. How literally this was fulfilled when upwards of 900 years afterwards *tzei-mach tzad-doe*, a justified branch of David, hung upon a cross outside the walls of Jerusalem, with the nails piercing his hands and feet, and the spear of a Roman soldier thrust into his side.

MERCY TO BE BUILT UP FOREVER.

Says the Psalmist,

"I will sing of the mercies of Yahweh forever; with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up forever, thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen one, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. . .

Then thou spakest in vision to thy Holy One, and saidst: I have laid help upon a mighty one, I have exalted a chosen one from out of the people. I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him. . .

My faithfulness and my mercy shall be with him, and in my name shall his horn be exalted. . . .

He shall cry unto me, thou art my Father, my God, and the rock of my deliverance. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . .

My covenant will I not break, nor alter the things that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." *Psa. lxxxix. 1-37.*

In this language, and all we have called attention to previously, how plainly do we have presented to us what was the faith and hope of the ancient Patriarchs, Judges, Prophets and Kings of Israel, who were of the *Tzad-di-kim*, or justified ones. It was an implicit belief in the Spirit's words, the Divine Oracles; they were looking for those words to be fulfilled, somewhere in the future. They could not see them accomplished in their day. We also learn just what those words were, and how much was involved in them. We find them resolving themselves into two great covenants of promise, big with hope for the future for Adam's race. The one the title deed to the territory of the land of Canaan, and with dominion over all peoples forever. And the other called "the sure mercies of David," being a re-affirmation of the promise of a deliverance once made to our first parents. That deliverer to be a Just One, and a branch or offshoot, to put forth from the family of David. In them we have the strongest language given that could be used, to give us assurance that the Eternal One will in his own good time do what he has purposed, promised and sworn to perform. He assures us

that his faithfulness and mercy shall endure and be built up to all generations. He assures us that of his chosen one, David, shall a horn of salvation or deliverance be exalted or raised up, in the "glorious and fearful name" of YAHWEH. "In my name shall his horn be exalted." *Psa. lxxxix. 24.* He assures us that his covenant he will not break, that what has gone forth from his lips he will not alter, or change from; and that he will not lie unto David. The questions that may well present themselves to our minds while contemplating these things, called the "sure mercies of David," are: 1. Are these in reality sure and faithful words? 2. Are they the divine utterances, the words of the Eternal Spirit? 3. Will they ever be accomplished? If we answer the second question in the affirmative, then we must also the first and the last, for if they are the words of Yahweh, the Eternal Spirit, then they must be true and faithful words; and must consequently be fulfilled, as they have never yet been. And in their truthfulness or falsity is involved the fate of the modern systems of Gentile piety, called religion. If they are true and faithful, then modern Gentile piety which is begotten of revivals and anxious benches, and has for its hope the anticipation of one day soaring away to realms of bliss beyond the skies, is a heathen fable, "a strong delusion." The subjects of which are most assuredly "without God, and without hope in the world," "being aliens from the commonwealth of Israel and strangers from the covenants of promise;" which were the assurance of salvation to David, and all the called-out ones of God in past time. If that modern piety,—that religion of excitement and good feeling which fills the world at the present time be true, then these, called the "sure mercies of David," are but cunningly devised fables; else God must lie to David, break his covenant and oath, change from his purpose, in order to accommodate himself to the multitudes of the Gentile experimentalists, who prefer rather to go off to the heavens, which is Yahweh's, than inherit the kingdom of God, which is likewise David's kingdom, upon the earth which Yahweh made to be inhabited, and hath given to the children of Adam. God's purpose according to election, as we have shown all along relates to the government in righteousness of this earth, by a Just one whom he hath ordained. If we hold for doctrines traditions which make the word of God of no effect, then we make him a liar and deny his record; consequently we cannot have the true faith. Not having that, we cannot be justified by an obedience consequent upon it; and thus through delusion and the darkness of our understanding, we

come short of the calling, the election, the justification, and glorification of the called out and faithful ones of God.

Woburn, Mass.

MARK ALLEN.

From the Harbinger.

Church Order.

The church of God is composed of those who have heard the Gospel, believed it, and have been understandingly immersed into the name of the Father, and of the Son, and the Holy Spirit, causing a complete change in the affections and purposes of the heart or mind, having put to death the old carnal man, with his deeds, and risen with the Anointed to newness of life.

Such persons are "gathered together" where there are two or more, into the name of the Son of God, the Anointed Jesus. Matt. xviii. 20. To these are "added by the Lord such as shall be saved," not by joining the church, or being voted in, but by believing the gospel, and being immersed into the name, the same as those who were first added to the Lord, and those who are so added, become members of the body of the Christ, i. e. the church, and come immediately under the watch care of those members of the body in that locality.

ONE BODY.

Believers of the gospel who have obeyed from the heart in immersion into the name are severally members of, and constitute *on* body, and this body is an organized body with its several members united as in the figure used by Paul, of the several members of the human body, they are members one of another, none are isolated, or can stand aloof as separate and independent of the other members of the body around him, and still claim to be in fellowship with the one body as a whole, for we are no more in fellowship with Jesus, the Apostles and the church generally, than with the several members of it now living, a member detached from the *ono* body dies as surely as one of the human members detached from the body. Furthermore, Jesus instructed his disciples to report to the church such trespassers as could not be gained over to the right. Matt. xviii. 17. But if any one can stand disconnected with any local congregation, not acknowledging their authority, where is he that is trespassed against, to tell it to the church? Evidently, there is no such thing as standing alone, but all are "members of one another." Each member is as truly united to each one of the several members of the body, as to the head; neither is it possible that the one body can be divided into two bodies.

THE ORDER.

Some have supposed that in this body there

is no divine order to be observed since the age of the apostles. But if it was necessary to have all things done in order then, it is no less so now. All members have not the same office; for "if the whole body were one eye, where would the hearing be." And "if all were one member where would the body be." All are not elders, all are not evangelists, i. e. preachers of the gospel, but some are, and they belong to the body, and have no more right to act independently of the body, than other members. "God hath joined the body together."

The one body either is, or is not, now in existence. If it exists now at all as a living body, it must be an organized body. The example and teaching of the Apostles MUST settle this question. They did establish order; the order, however, which they established, was not associations of churches, as forming a conference, or holding conferences, but we have reason to believe that it was the uniform practice of Paul to set in order every church he gathered, by the appointment of

ELDERS.

And in the churches where circumstances prevented his doing it personally, he sent Timothy, Titus, or some instructed believer to do it, as he says to Titus, chap. i. 5; "For this cause left I thee in Crete, that thou shouldst set in order the things that are left undone, and ordain elders in every city, as I had appointed thee." These elders were not traveling evangelists, or preachers of the gospel, but ordained in every city where there was a congregation of believers, to oversee and build up the congregation. There was those, however, even in apostolic times, who set at naught and despised the government established by the apostles; and it is not a matter of surprise that there should be such now. Jude 8; 2 Pet. ii. 10.

Some say that the church in this age of the world, has no right to have officers; but if the church in this age has no officers, then it has no offices to perform, either towards the world of mankind, or the edifying of itself. But who is prepared to endorse such a conclusion?

Some tell us that churches can be organized without officers. Now I am utterly at a loss to comprehend how there can be an organized body without organs to perform offices in that body. The tongue is the organ of speech, the eye is the organ of sight, &c. But what kind of an organization can that be without organs. The thing is impossible. That church, or any other is not organized without officers in fact, if not in name. And there can be no impropriety in acknowledging the several organs, as fulfilling their pro-

per offices in the body. If gospel order is maintained for a limited period without officers known as Elders, Deacons, &c., it is because there are those who virtually fill those offices. But it is contended by some that the officers ordained by the apostles, or others by their direction, were gifted by the Spirit, and as the gifts are not now possessed by the church, therefore it has no officers. This, I think, upon investigation cannot be proved.

The apostles did not appoint men to the office of exercising the gifts, such as prophecy, tongues, healing, miracles, &c., but the Spirit "distributed to each one severally as he willed." 1 Cor. xii. The Spirit did not distribute as gifts, elders and deacons, but the apostles did ordain elders to take the oversight of the churches; and these elders were manifestly not appointed as mediums, through whom God should by special revelation make known his will, but to see that those over whom they had the oversight, walked in all things according to the gospel, which had been made known to them by those who had preached the gospel to them. So far from these elders being the authorized mediums of special revelations of truth, they were not safe to follow in doctrine, in all cases, as among themselves some arose speaking perverse things to draw away disciples after them. Acts xx. 30. And Nicetas, one of the seven, became the author of the doctrine of the Nicolaitans. Rev. ii. The act is, these elders were mere human aids, in official capacity, but designed to act in God's order, according to the directions of the apostles, by epistles and oral instructions. But there is no reason to suppose that these elders were gifted by the Spirit, as they were not appointed to exercise gifts, but to feed or rule, or if you please, to serve the flock of God. Timothy and Titus were not especially guided by the Spirit in selecting and appointing elders and deacons, and setting things in order, but they were guided by the instructions of Paul in his epistles to them, written expressly for that purpose. They, as evangelists, were no more competent to appoint such officers, and set things in order, than any other evangelists are, guided by the same instruction. (Let those who are at a loss to know where the appointing power now lies, make a note of this.) There is no evidence they imparted any of the gifts of the Spirit to their appointees.*

* It may be affirmed that in their laying on of hands the gifts were imparted. But this cannot be proved, as in the cases recorded of the laying on of hands, sometimes the gifts were not imparted. The seven that were selected to take charge of the prices of the things that were sold, and make distribution as every man had need, were men full of the Holy Spirit, yet the Apostles laid their hands on them. Acts iv. 34, 35, and Acts vi. 1, 6. See

Indeed there is not the least shadow of evidence that any but the Apostles had power to impart the gifts, (save in one instance,) but there is evidence to the contrary. Acts viii. Philip, one of the seven who was full of the Holy Spirit, and wrought great miracles, could preach the Gospel, and immerse believers into the name, but could not impart the spiritual gifts. See also Rom. i. 11. Paul could impart some spiritual gift that they could not impart to one another. 2 Cor. xii. 12. What were the signs of an Apostle, if it was not the impartation of the gifts. 1 Cor. ix. 2.

As appropriate to this subject, read 1 Cor. xiii. 8; "But if there are prophetic gifts, they will fail. If there are tongues they will cease, if there is knowledge it will vanish away, for we know in part, and we prophesy in part, but when that which is perfect shall have come, then that which is in part will vanish away." Prophetic gifts have failed, tongues have ceased, but who will say this state of knowledge in part has vanished away, and that which is perfect has come. In that perfect state, the miraculous gifts will be enjoyed in their fulness, for these powers properly belong to that age, the gifts bestowed in apostolic times being only the first fruits. Heb. vi; Rom. viii. 28.

The qualifications of elders and deacons are not such, that men cannot be found in this age of the world who do not possess them. Neither is the office work of elder or deacon productive of evil, as has been said, but is "a good work." It is only the abuse of it that is productive of evil.

The powers of elders are not legislative, but executive; they cannot make one law or rule that is binding on any one member of the body; but God has given by his own inspired agents, his Word, which is all-sufficient to "thoroughly furnish the man of God for every good work, for doctrine, for reproof, for correction" in the right way, &c. They cannot set themselves up as "lords over God's heritage;" that would be an abuse of their power, after the lusts of the flesh, and not after Christ. But certainly it is the work of an elder to "take care of the church of God," overseeing it, to see that the ordinances of God's house are properly observed, the assembling together, breaking the loaf and drinking the cup, "laboring in word and doctrine," "instructing the ignorant," and to take the oversight of the daily walk and conduct of the several members of the body composing the local congregations to whom

also the case of Paul and Barnabas at Antioch. when the disciples laid their hands on them after prayer and fasting, and sent them away, although they had received the Holy Spirit before. Acts xiii. 8; ix. 17; xi. 32, 24.

he ministers, to watch for their souls as those that must give account. These certainly were their duties originally, and their duties are the same now.

The foregoing thoughts have been penned after a long investigation of all the Scriptures bearing upon the subject, and without a theory to sustain, as the author has been very much afraid of church organization. These thoughts have nothing to do with the theories of others, and are presented in hope of leading to a better understanding of the subject.

Rochester, N. Y.

O. Morse.

For the Gospel Banner.

Lovers of Pleasure.

The apostle Paul tells us that in the last days men would be "lovers of pleasure more than lovers of God."

Brethren, let us consider this matter a little, and endeavor to make a practical application of it to ourselves. In the first place what kind of pleasure is he alluding to here? It is evidently not that which comes from obeying God's commandments, or that which springs from the love we bear to God, as the apostle places it in opposition to this. It must be that pleasure then, which the world furnishes, and which harmonizes with our worldly tastes and desires. But it may be asked, what Christian would knowingly indulge in such pleasures? Alas, there are many who not only indulge, but take as much delight in them as the people of the world. Perhaps you ask, would you debar us from going to places of amusement occasionally, such as the theatre, circus, or a minstrel troupe? Brethren, I seek not to debar any one from anything that will be for their good, and I merely wish to offer a few thoughts on the subject as I view it, and if you can controvert them scripturally, then I submit, but if not, I urge upon you to take a bold stand for the right at whatever sacrifice.

It is well known to many of my personal acquaintances what my views and practice has been relative to these matters in times past, and indeed up to a recent date. I have always thought that a Christian could visit these places and enjoy their performances without contamination to his character, or in other words that we could "use this world without abusing it." But on further reflection I have concluded that, after all, it is nothing more, nor less than a gratification of one or other of our worldly lusts, and and no one can show me a single particle of spiritual benefit to be gained by visiting them. They are of the world, worldly, and the whole tenor of their performances is to please worldly people, and if a Christian visitor now and then thinks he sees a good

moral portrayed, what is it? We find it so surrounded with what is objectionable to Christian tastes, that it may be compared to a grain or two of wheat amongst a large amount of chaff. After careful thought, and without any desire to cut off any enjoyment that is profitable, I have arrived at this conclusion, that we have not been living up to the apostolic exhortation, viz., "whether therefore ye eat, or drink, or *whatsoever ye do*, do all to the glory of God." Now do we heed this or do we not? When we act in anything do we first reflect as to whether God will be glorified in that action? If not, how can we live up to this injunction? Brethren, it is no use for us to shut our eyes to these plainly expressed commands and exhortations of our Lord or his apostles. They must be ever present in our minds, and in this way be a law unto us to guide us in all our doings. And now let me ask any brother or sister who visits the theatre, or any such place of amusement, in what way God is glorified by that visit? If we cannot see clearly and act conscientiously with this end in view, then we are doing wrong.

Again, I would ask such brother or sister, could you, if the Lord Jesus was at your house, conscientiously ask him to go with you and spend an evening at such a place of amusement? Or could you invite Paul or any of the apostles to accompany you there? Methinks, if you reflect on this, your conscience would not allow you to do any such thing. Is it right then for you, a follower of Christ, a child of God, to frequent, or give countenance by your voluntary presence to a place of amusement, where you would be ashamed to meet Christ or his Apostles? Would you like to be found there when the Lord calls for his jewels? These are all legitimate questions, and we must look every matter with which we have to do, squarely in the face. We have been in the habit too long of consulting *our own* desires, without regard to those of our Lord. But I assure you, it is high time to awaken from this spiritual sleep, and begin to apply the most rigid tests to our actions. Unless we do this, and be determined to shrink from no sacrifice which our conscience tells us we should make, we are in danger of being swallowed up by the world, and of perishing with it.

The prize of our high calling is so glorious and vast, that it seems like madness for any one to run the least risk of losing it. Let us then, each one, remember this, that we are a separate people, called *out* from the world, and as such we are no longer to serve the world, but him that hath called us. We never have drawn the lines of distinction between ourselves and those of the world, as

clearly as they were drawn by our early Christian brethren. Why have we not? Are we afraid of persecution? The apostle Paul says, that "all that will live godly in Christ Jesus shall suffer persecution." Do we, or have we ever suffered persecution? If not, can it be because we are not living godly? or is it because the spirit of toleration is so great as to nullify the apostle's declaration? Methinks, if we only come right up to the mark set us by Christ, and imitate his noble and fearless example, we shall find enough persecution to prove that the words are still true. Brethren, I appeal to each one of you to begin and try every word and every action by the most rigid tests that our Lord or his apostles have given us, and if we find we are not in *everything* working for the glory of God, let us begin to prune, and continue to do so, until nothing remains but the fruit of righteousness, which will bring everlasting enjoyment, and receive the approbation of our precious Savior, together with the glorious myriads assembled with him.

Chicago, Sept. 1st, 1864.

T.

For the Gospel Banner.

Correspondence.

From Bro. James Evans, Woodstock, O. W.


BRO. WILSON:—A public discussion between Mr. I. Climie, Congregational Minister, and Bro. D. D. Hay, was held in the village of Listowell, C. W., the 16th, 17th, and 18th of June. The points embraced in the propositions were the survival of the conscious part of men in death,—its eternal happiness or misery,—the denial that Jesus would ever return to earth to reign on it,—the substitutionary nature of Christ's sufferings,—his absolute equality with the Father, and the trine nature of God. Mr. Climie, although he boasted that he was a preacher for 30 years, and a student of the Bible all that time, yet failed to prove or disprove a single point at issue between him and Bro. Hay. True, he labored hard to sustain the two-men theory, or the notion of the old man of the flesh, that the inner man was a real man placed inside of the outer man. Bro. Hay showed that if the theory was true, the body or outer man could live independent of the inner man. The usual passages were quoted and the usual tunes played on them. Mr. Climie did not advance a single idea or argument, but what we have refuted scores of times. He, however, abjured the literal fire-hell, and substituted a milder one. He argued that the death threatened the sinner was just a continuation of that alienated state of mind begun here, and that none would suffer more than he deserved, and that God himself could not help the sinner's sufferings. He further asserted that the soul was not a part of God

as Plato taught, but how it was possessed of immortality he did not explain. The return and reign of Messiah he denounced as Judaism,—said it was going back to the law, &c. He asserted that the world was growing better, that nation after nation were receiving the gospel, and that it was leavening their laws and institutions, and that a time would come when the governments of earth would be composed of pious men, and then the saints (not immortal ones, but men in the flesh) would possess the kingdom. He asserted that the substitutionary work of Christ was the subject matter of the gospel.

For three days we listened to the foolish thoughts of sin's flesh, the theological wisdom of the old man, relieved however by the scriptural and forcible replies of Bro. Hay. Many of Mr. C's positions were reviewed, and thoroughly exposed during the debate, and few believed that Mr. C. weakened the positions of Bro. Hay. The audiences were large and attentive, the best of order was maintained throughout the entire discussion, and people and combatants separated apparently with good feelings toward each other.

I take great pleasure in bearing this testimony towards the inhabitants of the village of Listowell; all was quiet and agreeable. As to the results of the discussion, time will reveal. We are satisfied that truth sustained no loss, but contrarywise has been furthered. Bro. Hay does not profess to be so thoroughly skilled in discussion as those brethren who have held many debates. Indeed, he did not calculate to discuss at all, but failed to get a substitute. He entered the lists himself, and valiantly maintained the truth. Mr. C. expressed great indignation when Bro. Hay showed that immortal-soulism was pagan in childhood, papal in manhood, and protestant in decrepit old age.

I might add that on the evening when the debate closed up, an individual came 50 miles to be immersed into Christ, and on the following day he and one more were immersed by the writer. Two others since have put on Christ in baptism, so that Mr. Climie's efforts have failed to check the progress of the truth in this place. Still we do not expect to enlighten many more, seeing we are so near the time of the end, and the number of the bride almost complete. If a few more are wanting, they will have an opportunity of hearing the Shepherd's voice.

 Cultivate the physical exclusively and you have an athlete or a savage; the moral only and you have an enthusiast or a maniac; the intellectual only and you have a diseased oddity, it may be a monster. It is only by wisely training all three together, that the complete man can be formed.

From the Rainbow.

The Parables and the Kingdom.

The Hebrew prophets are cruelly misrepresented when exhibited as austere and gloomy men, taking pleasure in utterances of destruction, calamity, and woe. On the contrary they were men at whose hearts the flame of patriotism glowed with intense warmth—men of deep and ardent piety, who groaned in spirit over the defections of their country-men from that splendid standard of morality which the God of Abraham had given them—and men who felt every woe which they pronounced upon the wicked of their nation rushing to their own souls with a pang of agony. They prophesied evil against the guilty under the compulsion of truth. Duty took precedence of choice. Committed to the service of God, they could not consult the preferences of men, nor purchase popularity at the expense of integrity. Hence the marked distinction between the true and the false prophets; and hence also an evidence that the former were divinely directed in what they said. Could it afford Ezekiel, for example, any satisfaction, except that which springs from obedience, to give forth the following ominous oracle? "The word of the Lord," he writes, "came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God: A great eagle with great wings, longwinged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots there of were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? Shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither,

when the east wind toucheth it? It shall wither in the furrows where it grow."

The explanation of this splendidly-expressed, but alarming parable follows. The prophet, however, is not allowed to close without a joyous burst respecting the felicity that should obtain under the reign of the promised Messiah. The figures of the parable in which this is foreshadowed are similar to those already quoted. The allusion to the Great King, God-with-us, the ordained Ruler over the nations, is too obvious to be mistaken. And the beauty of the utterance is inexpressible. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it." The reference to a "dry tree" in this extract directs the mind to Isaiah, by whom the same images are employed, unquestionably to denote the Lord Jesus:—

"For he grew up before him like a tender plant,
As a shoot out of a dry soil;
He had no form nor beauty that we should look upon him;
Nor comely appearance that we should desire him.
He is despised and forsaken of men,
A man of sorrows, and acquainted with grief;
As one before whom men cover their faces;
He was despised and we esteemed him not."

Nevertheless, it will not be always thus, for most of His own inimitable parables—melancholy as is the description which they give of the state of the Church during His absence in "a far country" warrant the hope, and guarantee its realization, that blessed results will follow His second and long-looked for pre-millennial coming in the clouds of heaven with great power and glory.

By no Christian sect, so far as we know, is the belief of the premillennial coming of the Lord held as a distinguished tenet, the profession of which is necessary to fellowship with the body. In several sections of the Church there are *individuals* who hold the doctrine; but generally speaking, their numbers are inadequate to make an impression in its favor on the minds of the non-concurring majority. Among the older and larger bodies of Protestant Dissenters the doctrine in question finds little favor. On the contrary, it is considered an error, an

unscriptural dogma, the reception of which indicates a "peculiarly constructed mind," upon which no reliance can be placed for the maintenance of those benevolent efforts which Christianity inspires. Hence their periodicals decried publications in its favor, and applauded those that oppose it. That those periodicals speak the sentiments of the great majority cannot be doubted; and that the conductors are honest and intelligent men, is a fact which makes it the more painful for one who knows their worth and prizes their friendship to traverse their path. But men who owe their all to the "liberty of prophesying" cannot consistently oppose its use, even when employed to establish a position which they consider unsound.

About the middle of the third century arose Origen, the acute, able, and learned mystic. Until his day Millenarianism had been the universal belief of the Church; but as it stood in the way of his favorite object of reconciling the truths of Christianity with the Alexandrian philosophy, he opposed it with characteristic vigor; and where the Gnostics, its first opponents, failed, in consequence of their odious character, he succeeded, by the weapons of a false philosophy, and under the influence of his reputation as a divine, in shaking the faith of the Church in a doctrine which, in the previous century, Justin had held up as a criterion of *perfect orthodoxy*. The process of deterioration rapidly went on; the idea that the inspired writers meant something very different from the plain grammatical sense of their words spread; the disciples of Origen increased in number, and the momentous truth of the pre-millennial return of our Lord to the earth as its glorious King has never since been restored to its proper place in the Church. Doubtless the Church of Rome owes much of her success in hiding the Bible from the laity to the wasting heresy of mysticism, whose seeds were sown by Origen's mode of exposition. The indolent would not, the ignorant could not, and the timid durst not, examine the Book of God for themselves. To the priest, therefore, every knee must bow; and however extravagant the absurdity which fell from his lips, he was revered by the multitude as the wise expounder of the so-called mysterious volume. "In the case of Origen," says Neander, "the Platonic element was sometimes confounded with the Christian, and Christianity subordinated to Platonism." It was the influence of a heathen philosophy, therefore, which first taught men professing the Christian name to say of Him whom they called Master, "We will not have this man to reign over us."

"From the time that Popery rose into the ascendant in the sixth century," says an able

writer, "and during all the ages in which it had the ascendant, Millenarianism was silenced. Jerome, in whose works the seeds of almost every Popish error may be found, led the opposition. After his day the opposition became more general, till at last Chiliasm was not only attacked by the arguments, but condemned by the councils of the apostate Church. Popery, during its whole reign, maintained an unmitigated hostility to Chiliasm. Had it maintained silence upon the subject one might have thought that the subject was merely forgotten; but it has not kept silence. It has openly denounced the doctrine, though it finds great difficulty in excusing Tertullian, Irenæus, &c., for their belief of it. One cannot help concluding, from the enmity which Popery manifested, that there must have been some among the noble army of martyrs who held it. It is difficult otherwise to account for the Popish hostility and condemnation. Would Popery have troubled itself with the doctrine had it not been maintained by some of those who held fast the grace of God?"

"During the first century after the Reformation it rose again into notice, and was held by several learned and godly men; while it was strongly opposed, not only by the Papists, but by the Socinians. Some fragments of it seem to have been held by the Anabaptists of that age, who thus brought discredit on it; but still some sound and able men maintained it while Socinius himself attacked it in a letter, 'contra Chiliasmus.' So that still we see heresy taking the field against Chiliasm, not siding with it; still we see Chiliasm in alliance with orthodoxy. During the second century after the Reformation it rose into still greater eminence, especially in England. Very many of the Nonconformists, and the men of that age, held it; and no time, save our own, abounds in such a numerous authorship upon the subject. A large number of the Westminster Assembly held it. Twisse, the president of the assembly, was a millenarian, and many others of that age, of all denominations, Episcopalians, Presbyterians, and Independents; and so strong was their position felt to be, that Richard Baxter honestly confesses, that though he did not agree with them, he could not refute them."

In the eyes of Rationalism, of course, the doctrine of the pre-millennial advent is a piece of folly; but Rationalism is the ablest and most subtle adversary of our Divine Christianity which has arisen since the days of open persecution. But would this modern manifestation of false philosophy have taken place, but for the previously inculcated doctrine that the writers of the Bible had two, three, or four different mean-

ings in what they wrote? Has not the almost universal mysticism of the Church given birth to the rationalistic doctrine of myths? If Christian teachers take upon themselves the task of explaining away the literal meaning of our Lord respecting His second coming, may not others go a step further, and affirm that He Himself and His apostles were only mythical persons? The inference is easy, the "step in advance" is no means difficult. If the pastor declare, that by the coming of the Lord is meant His coming "to individuals at death," the philosopher may neutralize the whole testimony of Scripture, and say, "Where is the promise of His coming?" It is not without deep significance, therefore, that the inspired apostle thus earnestly and affectionately cautions Christians, in connection with his prophecy respecting the scoffers of the last days: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. *But the day of the Lord will come as a thief in the night.*" An assurance which reminds us of His own repeated warning in view of the same momentous event: "Of that day and hour," He says, "knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.... Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man 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." To encourage fidelity in His servants He illustrates this by the following similitude: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an

hour that he is not aware of, and shall cut him asunder"—cut him off—"and appoint him his portion with the hypocrites; and there shall be weeping and gnashing of teeth."

CONCLUDED IN NEXT.

What is the Truth?

This question should be earnestly propounded by every Christian; but the mass seem content to inquire, "What is *popular?*" We should be willing to follow the *truth* irrespective of popular theology! Let the *truth* be what it may, we should strive to be with it, at whatever sacrifice!! Tradition should not deter us from scrutinizing a search for this rare article, in this age of fables!!! Without pausing to ask, "Have any of the rulers believed," or noted Divines embraced, this or that sentiment, we should zealously prosecute the inquiry, "What is *FACT?*" The Savior, in addressing the Father, gives this *general* answer: *Thy word is truth.* Then let us appeal to that word for an answer to the following series of questions relative to this immortality subject, and submit to its unequivocal testimony, however adverse to our pre-conceived sentiments:

1. Are men in possession of immortality? *Ans:* "The King of kings and Lord of lords; who only hath *immortality.*" 1 Tim. iv. 15, 16; Rom. ii. 7.
2. When will the saints obtain immortality? *Ans:* "At the last trump * * this mortal must put on *immortality.*" 1 Cor. xv. 52, 53.
3. Are saints recompensed at death or at the resurrection? *Ans:* "Thou shalt be recompensed at the *RESURRECTION* of the just." Luke xiv. 14; Rev. xi. 18; Matt. xvi. 27; Rev. xxii. 12.
4. Are saints to be recompensed in *heaven* or on the earth? *Ans:* "Behold the righteous shall be recompensed in the *EARTH.*" Prov. xi. 31; Rev. v. 10; Matt. v. 5; Psa. xxxvii. 11; Matt. vi. 10; Dan. vii. 27; Rev. xi. 15.
5. Are the dead *conscious* or unconscious? *Ans:* "The *DEAD KNOW NOT ANYTHING.*" Eccl. ix. 5; Psa. cxlvi. 4; Isa. xxxviii. 18; Eccl. iii. 19.
6. Are departed saints now celebrating the praises of the Lord? *Ans:* "The dead praise *NOT* the Lord." Psa. cxv. 17; Eccl. ix. 6; Psa. vi. 5.
7. Are the patriarchs in heaven? *Ans:* "David is *NOT* ascended into the heavens." Acts ii. 34; John iii. 13.
8. Have the prophets received their reward, or does it await them at the judgment? *Ans:* "The time of the dead that they should be *JUDGED*, and that thou shouldst give *REWARD* unto thy servants the *PROPHETS.*" Rev. xi. 18; Psa. xvii. 15.

9. Have the apostles gone to Heaven? *Ans:* "As I said to the Jews, Whither I go ye cannot come, so now I say to you" (apostles.) John xiii. 33; 1 Tim. iv. 16.
10. Are saints crowned at death, or at Christ's coming? *Ans:* "When the Chief Shepherd SHALL APPEAR, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4; 2 Tim. iv. 18; 1 Pet. i. 4, 5.
11. Do saints go to glory at death, or at the appearing of Christ? *Ans:* "When Christ who is our life shall appear, THEN shall ye also appear with him in glory." Col. iii. 4; 1 John iii. 2.
12. Did Job expect to see his Redeemer at death, or "at the latter day"—in heaven or "upon the earth"—in a disembodied state, or in his resurrected capacity? *Ans:* "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; 1 Thess. iv. 16.
13. Did David expect to be satisfied at death, or at the resurrection? *Ans:* "I shall be satisfied when I AWAKE with thy likeness." Psal. xvii. 15; Phil. iii. 20, 21.
14. Will the saints "shine" in the kingdom at death, or at the resurrection? *Ans:* Many of them that sleep in the dust of the earth shall AWAKE * * they that be wise shall shine as the brightness of the firmament." Dan. xii. 2, 3; Matt. xiii. 40-43.
15. Did Christ promise to receive saints unto himself at death, or at his coming? *Ans:* "I will COME AGAIN and RECEIVE YOU unto myself." John xiv. 3; Rom. viii. 23.
16. Do saints enter the kingdom at death, or at Christ's coming? *Ans:* "When the Son of man shall come in His glory, and all the holy angels with Him * * THEN shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom." Matt. xxv. 31-34; Dan. vii. 27.
17. Did the apostles groan for a disembodied state, or for redemption of the body? *Ans:* "We ourselves groan within ourselves waiting for the adoption, to wit, the REDEMPTION OF THE BODY." Rom. viii. 23; 2 Cor. v. 4.
18. When will the saints receive eternal life? *Ans:* "In the WORLD TO COME eternal life." Mark x. 30; Luke xviii. 30.
19. Are the saints made equal to the angels at death, or at the resurrection? *Ans:* "They which shall be accounted worthy to obtain that world and the RESURRECTION OF the dead * * THEY are equal unto the angels." Luke xx. 35, 46; Matt. xxii. 30.
20. Were the ancient worthies rewarded at death? *Ans:* "These all died in faith, not having received the promises." Heb. xi. 13, 30, 40.
21. When did they expect their reward? *Ans:* "Others were tortured, not accepting deliverance, that they might obtain a better RESURRECTION." Heb. xi. 35; 1 Pet. i. 13.
22. Will the soul come from heaven, or the grave, at the resurrection? *Ans:* "God will redeem my SOUL from the power of the GRAVE." Psal. xlix. 14; Psal. lxxxix. 48.
23. Does the soul die? *Ans:* "He spared not their SOUL from DEATH." Psal. lxxviii. 50; xxii. 29; Ezek. xviii. 4, 20; Joshua x. 35; Ezek. xxii. 27; Isa. xxxviii. 17; Psal. lvi. 13; Rev. xvi. 3; Job xxxiii. 29, 30; Psal. xxx. 3; cxix. 175.
24. What would be the ultimatum without a resurrection? *Ans:* "If there be no resurrection of the dead, then is not Christ risen * * then they also which are fallen asleep in Christ are PERISHED." 1 Cor. xv. 13-18.

PUNISHMENT OF THE WICKED.

25. Are the wicked now being punished in some unknown hell, or are they to be punished at the judgment day? *Ans:* "Reserve the unjust unto the day of judgment TO BE PUNISHED." 2 Pet. ii. 9; Job xxi. 30.
26. Does the sinner receive his damnation at death, or at his resurrection? *Ans:* "They that have done evil [shall come forth] unto the RESURRECTION of damnation." John v. 29.
27. Are the wages of sin eternal life in misery? *Ans:* "The wages of sin is DEATH." Rom. vi. 23.
28. What death awaits the sinner? *Ans:* "The SECOND death." Rev. xx. 14.
29. Will the sinner exist eternally unconsumed? *Ans:* "Behold the day cometh that shall burn as an oven; and all the proud, 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." Mal. iv. 1; Psal. xxxvii. 10; 2 Thess. i. 9; Obd. 16; Rev. xx. 9.
30. Will the wicked emigrate to some remote realm to receive their punishment, or will the foretold hell of the impenitent exist on the earth at the great burning day? *Ans:* "The heavens and the EARTH which are now by the same word are kept in store, reserved unto FIRE against the DAY OF JUDGMENT and PERDITION OF UNGODLY MEN." 2 Pet. iii. 7; Prov. xi. 31; Matt. xxii. 40-42.
- With the popular view, we have only a human sacrifice for immortal souls, for it is contended that only the body of Christ died; whereas, the scriptures show us that we have a divine sacrifice, as Christ "poured out his SOUL unto DEATH," making "his SOUL an offering for sin." Isa. liiii. 10, 12; Matt. xxvi. 48; Acts ii. 27-31.
- Modern theology is subversive of the

scriptural doctrine of a *judgment day*, as it represents men as going to *heaven* and *hell* before being judged, involving the idea of a future rally from *hell* and *heaven* to "stand before the judgment seat of Christ"—which would be like first hanging a man, and afterwards trying his case! Neither the reward of the righteous, nor the damnation of the sinner can be realized before the judgment. Jesus never told us that we must give an account in THE DAY OF JUDGMENT." Matt. xii. 36.—*World's Crisis, Cal.*

Israel's Future.

There are grand promises in store for the Jews. From their dispersed state, they are to be gathered to the mountains of Israel, which have always been waste, but now restored to fertility. Ezek. xxxviii. 8. Palestine in its desolate condition was not fit for habitation, and when they, the Jews, are restored, and become rich, Gog will think an evil thought and will say, "I will go up to the land of unwalled villages to take a spoil and to take a prey, to turn mine hand upon the desolate places, (once desolate, but now restored,) that now are inhabited." verse 10. And another power or nation shall say to Gog, "Art thou come to take a spoil?" &c. It is in the latter years (verse 8,) "and in the latter days" (verse 16;) "and it shall come to pass at the same time," when Gog shall come against the land, that the ire of God will be kindled. This is the day of vengeance of our God. Isa. lxi. 2. This the time of trouble spoken of by Daniel xii. 7; Jer. ii. 4. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked at that time to the sword, saith the Lord." And the slain will be as extensive as the earth's surface. Jer. xxv. 33; Ezek. xxxiii. 20.) "And I will call for a sword against him throughout all my mountains (not only the mountains of Israel, but the mountains of the whole world,) and at that time every man's sword shall be against his brother." (Verse 21.) There is an awful time of trouble not far before us, the like of which the world has never seen. There the wicked will weep bitterly. The great day of the Lord is near; it neareth and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. Zeph. i. 14.

According to the prediction of Christ, the Jews are to be in all nations until the times of the Gentiles be fulfilled. Luke xxi. 24.

1. The first grand event previous to the gathering of the Jews is the restoration of Palestine to fertility. Ezek. xxxviii. 8; Isa. li. 3.

2. The restoration of Israel to Palestine. Ezek. xxxix. 27, 28.

3. Gog comes up against the "land of unwalled villages" (Palestine.) Ezek. xxxviii. 11, "to take a spoil and to take a prey; to turn thine hand upon the (once) desolate places that are now inhabited." &c. Verse 12. Now turn to Ezek. xxxvi. 34, 35.

4. Gog is opposed by Sheba and Dedan, verse 13.

5. Every man's sword shall be against his brother. verse 21.

6. The Lord is magnified in the destruction of his enemies. Then the Lord will be known in the eyes of many nations in vengeance. Isa. lxi. 2; Psa. ii. 9.

7. "The city shall be taken," &c. Zech. xiv. 2.

8. "Then shall the Lord go forth and fight against those nations, Zech. xiv. 3, as when he fought in the day of battle." Ezek. xxviii. 22.

9. Then comes the supper of the great God for the fowls. Rev. xix. 17; Ezek. xxxix. 17.

10. A sixth part of Gog is left in the great destruction. Ezek. xxxix. 2.

11. "Then the Lord will set his glory among the heathen." Verse 21.

12. The house of Israel are gathered in unbelief, for they "shall know the Lord their God from that day and forward." Verses 22, 27, 28.

13. It is evident, from the signs of the times, that the coming of Christ is close at hand; the nations are angry; the turning from the truth unto fables, and making void the word of God by tradition, are signs which all can see, if they will take heed to the sure word of prophecy; the rise of modern spiritualism, the warning given to both church and world, that the coming of Christ is at hand, indicates the nearness of that event.—*Sci.*

THE BIBLE ONE.—There are in the New Testament 205 direct quotations from, and 348 references and allusions to, writings, events, and individuals in the Old Testament, without including the prophecies predicted in the Old Testament that are fulfilled in the New, unless a special allusion is given to them. Of these, 237 are from the Pentateuch, 78 from the historical books, 103 from Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon, and 135 from the prophetic books. These quotations by Christ and his inspired apostles from 33 of the 39 books of the Old Testament show conclusively that the whole of the Old Testament writings are authentic and inspired, however much infidels and semi-infidels may assail certain portions. The two must stand or fall together.

Questions for Thinkers.

BY ONE WHO HAS DARED TO THINK.

1. Are all but the "saints of God" destroyed before the Kingdom of Christ is established?

2. If so, why did Christ tell those "workers of iniquity" (Luke xiii. 27, 28,) that they should see Abraham, Isaac and Jacob in the Kingdom, and they thrust out?

3. Is the tree of life spoken of in Rev. xxii. 14, and the city into which they will have right to enter who do his commandments, in existence on the earth before Christ's Kingdom is set up?

4. If not, does not the next verso, (Rev. xxii. 15,) teach the existence of some who are not saints at that time, and after the tree of life is here on the earth?

5. In Rev. xx. do not the 4th and 5th verses refer to the first (literal) resurrection which takes place after or at the future coming of Christ?

6. Are there any among those, but those who reign with Christ a thousand years?

7. This being the case whom shall we suppose they reign over, if all but themselves were destroyed before they received their crowns?

8. In the order of the events spoken of as revealed to John, does the second resurrection take place until after Satan goes out to deceive the nations?


9. Supposing this to be the case, and no one in existence but these kings and priests, all others having been destroyed when Satan was bound, whom does he deceive?


10. Of course it must be the saints, therefore, immortality is not security, and the teachings of the Bible are not correct, for it states that they cannot sin. Then must we not admit them to be mortals?

11. Allowing that there are none living after the Kingdom is set up but immortals till the second resurrection, and that it is impossible for them to be deceived by Satan, must they not be resurrected wicked?

12. As Satan goes out to deceive the nations, must we not believe God permits them to form nations and governments after they are raised?

13. Is not this decidedly absurd and beyond your belief?—*Harbinger.*

 A letter from St. Petersburg says that the Russians are very severe on the English journals for having printed false papers about the "Holy Alliance." The feeling toward England has never been very friendly especially since the last war, but the very name of England is hated.

 Do good to your enemies.

Eternal Life in Misery.


"In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17.


Locke, the great Mental Philosopher and Christian, says: "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.*"

Bishop Newton, the noted writer on the prophecies, justly remarks; "*Nothing can be more CONTRARY* to the divine nature and attributes, than for a God all-wise, all-good, all-powerful, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, *without respite or end.* God is love, and he would rather have not given life, than render that life a *torment* and curse to ALL ETERNITY. *Imagine* such a state of misery you may, but you can NEVER seriously believe it, nor reconcile it to God and goodness."—*Newton's Works*, v. 6.

"It is All My Own."

A man of wealth, living a stranger to religion and its ordinances, was walking and holding this soliloquy: "What a happy man I am! I have an ample fortune, an affectionate wife, and every thing to make me comfortable; and what is more, I am indebted to no one for it. I have made it myself; I am independent of every one; it is my own. Many persons are under obligation here and there, but I am not. It all is my own." At that instant a sudden shower drove him into the nearest church. He went in, and just at that moment the minister arose and read his text: "Ye are not your own; ye are bought with a price." "What!" said he to himself, "this is a strange doctrine. But it does not apply to me; I am my own, and all I have is my own." The course of the sermon exposed his obligations to God, and issued in totally revolutionizing his views and feelings.

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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., OCTOBER 1, 1861.

[VOL. X. No. 19.]

From the Rainbow.
The Parables and the Kingdom.
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Questions for Thinkers.

BY ONE WHO HAS DARED TO THINK.

1. Are all but the "saints of God" destroyed before the Kingdom of Christ is established?

2. If so, why did Christ tell those "workers of iniquity" (Luke xiii. 27, 28,) that they should see Abraham, Isaac and Jacob in the Kingdom, and they thrust out?

3. Is the tree of life spoken of in Rev. xxii. 14, and the city into which they will have right to enter who do his commandments, in existence on the earth before Christ's Kingdom is set up?

4. If not, does not the next verse, (Rev. xxii. 15,) teach the existence of some who are not saints at that time, and after the tree of life is here on the earth?

5. In Rev. xx. do not the 4th and 5th verses refer to the first (literal) resurrection which takes place after or at the future coming of Christ?

6. Are there any among those, but those who reign with Christ a thousand years?

7. This being the case whom shall we suppose they reign over, if all but themselves were destroyed before they received their crowns?

8. In the order of the events spoken of as revealed to John, does the second resurrection take place until after Satan goes out to deceive the nations?


9. Supposing this to be the case, and no one in existence but these kings and priests, all others having been destroyed when Satan was bound, whom does he deceive?


10. Of course it must be the saints, therefore, immortality is not security, and the teachings of the Bible are not correct, for it states that they cannot sin. Then must we not admit them to be mortals?

11. Allowing that there are none living after the Kingdom is set up but immortals till the second resurrection, and that it is impossible for them to be deceived by Satan, must they not be resurrected wicked?

12. As Satan goes out to deceive the nations, must we not believe God permits them to form nations and governments after they are raised?

13. Is not this decidedly absurd and beyond your belief?—*Harbinger*.

 A letter from St. Petersburg says that the Russians are very severe on the English journals for having printed false papers about the "Holy Alliance." The feeling toward England has never been very friendly especially since the last war, but the very name of England is hated.

 Do good to your enemies.

Eternal Life in Misery.


"In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17.


Locke, the great Mental Philosopher and Christian, says: "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*."

Bishop Newton, the noted writer on the prophecies, justly remarks; "*Nothing can be more CONTRARY* to the divine nature and attributes, than for a God all-wise, all-good, all-powerful, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, *without respite or end*. God is love, and he would rather have not given life, than render that life a *torment and curse to ALL ETERNITY*. *Imagine* such a state of misery you may, but you can *NEVER seriously believe it, nor reconcile it to God and goodness*."—*Newton's Works*, v. 6.

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is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

The parable of the nobleman travelling into a far country was delivered in the hearing of certain persons who thought that "the kingdom of God would immediately appear." It is impressively suggestive, and reveals a state of things exceedingly unlike that which is expected by those who look for the gradual dawn of the millennium and its continuance to the close of the promised Sabbath, whilst the Lord of the Sabbath is still absent in a far country.

The parable of the ten virgins exhibits in prophetic outline the slumbering state of the Church, its insensibility to the great fact of the Lord's return, down to the very period when that event shall take place; and concludes, like other parables, with an urgent entreaty to men to watch. "Then"—at a period far in the future when the Master spoke, and immediately preceding the judgment of *the nations*—"when the Son of man shall come in his glory, and sit upon his glorious throne"—the period most probably in which we live, for the signs are gathering thick around us that we have reached the lime of the end—"then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five foolish. They that were foolish took no oil with them: but the wise took oil in their vessels, with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh."

Now, it is obvious to remark that upon the popular hypothesis—that the coming of the Lord is to be post-millennial—the repeated note of warning against slumber, which he gives in view of our ignorance of

the period of the advent, would so far as we can see, be superfluous; for if he is not to come until the close of the millennium, the period would be accurately known. Those who shall be alive at its close will know that the thousand years are expired, and they will look for their Lord's return; whilst we, who have not yet seen their commencement, certainly know that more than a thousand years have to roll by before "his feet shall stand upon the Mount of Olives." In our case, therefore, to watch for his coming is to look in vain. But it is impossible to reconcile this idea with his solemn and repeated command—"What I say unto you, I say unto all, Watch." An antecedent spiritual millennium is inconsistent with a multitude of New Testament precepts, enjoining the state of mind which Christians should cultivate in reference to the "glorious appearing of the great God and Savior Jesus Christ;" for all these precepts suppose those to whom they are given to be amidst circumstances of trial and sorrow, the groaning inhabitants of a world yet under the influence of the prince of darkness; but the opponents of what we cannot but believe to be the mind of God on this point, represent the millennium, to which they look forward, as one of universal peace and righteousness, when persecution shall be unknown, wars abolished, idolatry destroyed, and the knowledge of the Lord universal; a millennium in fact, every way equal to that which is anticipated by the advocates of the premillennial advent, always *expecting* the blessed presence of the great and glorious King. The precepts to which we refer are such as inculcate watchfulness, prayer, sobriety, moderation, and patience, in the midst of persecution, *in view of the coming of the Lord*. To that their hope is called; on that the eye of their faith is steadily fixed; in that their amplest desires will be gratified; it is the consummation, the glorious goal, the full redemption, the entire deliverance from evil, the possession of the inheritance, "the glory to be revealed."

Now, as the parables of our Lord were undoubtedly designed to exhibit the state of the Church during the whole period that should elapse between the day of his humiliation as the "Man of Sorrows," and that of his universal and triumphant recognition as "King over all the earth," the fact that to this very hour, notwithstanding the preaching of the Gospel for many centuries in many lands, the state of the Church is precisely what these parables represent, is *proof conclusive* of their Divine truthfulness. Had there been a period when there were no tares among the wheat, no indolent servant hiding his lord's money, no wicked servant rioting in be-

bauchery and persecuting his fellows, and not slumbering virgins who forgot that they had gone out professedly to meet the bridegroom, the view we have taken of them as descriptive prophecies would be untenable. But ecclesiastical history records no such period, even for a single day. Nor can such a state of things be predicated even of the most select and unworldly sections of the Church at any period in its history. Even the most minute sects that have escaped into a corner, like a stray leaf detached from the tree, have had symptoms of blight incident to a diseased atmosphere. The minimum of numbers has been no guarantee against the intrusion of false brethren. And the effort to avoid what is considered the evil of sectarianism, by seceding from *all* existing sects, has, of course, only increased the evil depicted.

"The Faithful and True Witness" has not deceived us, and the Book which contains his parables is demonstrably inspired; but we shall most lamentably deceive ourselves if we imagine that the powerful and malignant enemies of the Lord are to be overcome without the descent of the Lord himself; and if we teach the doctrine either in our pulpits, or books, or on our missionary platforms, we shall rob the Bible of that which constitutes its terror and glory, and expose ourselves and our cause to the contempt of an exulting scepticism. Evil is everywhere rising around us with renewed vigor and extraordinary energy, as the Word of God has long assured us it would do in these latter days. Help from man there is none. Churches, colleges, theologians, can do nothing new, can promulgate no new plan, *except they attend to the Royal signature of every divine proclamation—"BEHOLD, I COME QUICKLY."* This, uttered with the energy of absolute confidence, would effect wonders yet, even upon a deeply slumbering Church. It would fan the decaying flame in many a heart, impart new life to wavering faith, dry the tears of those who weep; and, if the terrible and unexpected cry of *such* a reserve, and of succor from *such* a quarter, did not turn the enemy from the gate, pale and terror stricken, it would at least cause him to look up with the appearance of one who expects a sudden flash of lightning, or cause him to open the Book, fable though he brand it, to see whether it actually has the words, "BEHOLD, I COME QUICKLY."

The last sands are dropping out of the glass upon which is inscribed, "*The times of the Gentiles.*" The world's aristocracy—the sons of a repeated covenant—who were "broken off because of unbelief," have nearly finished their terribly protracted wanderings, "without a king, and without a sacri-

fice, and without an image, and without an ephod, and without teraphim." The dispensation of mingled light and darkness is about to close. The period during which the Gospel should be preached in all the world for *a witness* will suddenly terminate forever. The idea of the regeneration of humanity, through existing agency, can no longer be entertained by any man who compares history with existing phenomena, and both with the Word of God. The testimony of that Word has been verified to the letter, both as it respects the world and the Church, *up to a certain point*; and that point will not be forgotten. Men, bad and good; Churches, false and true; angels, fallen and faithful, have been traveling unrestingly towards it. War and peace, pestilence and health, famine and plenty, have, with prophetic finger, steadily pointed there. And creation, groaning in pain, has given forth many an earthquake-cry to be delivered from the bondage of corruption into the glorious liberty of the children of God, which will be realized and manifested when that point shall have been reached. That point is, "*The coming of the Son of man in the clouds with power and great glory.*" Then shall the troubled saints, who "long for his appearing," have rest, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." That point is the realization of the infinitely grand vision presented to the ancient seer: "I saw in the night visions, 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: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And that point is the fulfilment of Jehovah's ancient purpose, and the accomplishment of his design: "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." No hand, less powerful than that which upholds all things and controls all events, can save the Church from the power of the fierce foes which are mustering against her; and as some *public* recompense to him whose blood became the seed of the Church, it is decreed that he be publicly inaugurated as the universal king

over the world, which, on his visit of matchless mercy to its shores, would not only not give him whereon to lay his head, though all its riches were his own, but actually doomed him to the death of a rebel and a slave!

"But who may abide his coming; and who shall stand when he appeareth?" For its introduction will be a time of unprecedented terror to the world that scorned, and of fearful surprise to the Church that refused to believe in the doctrine of his advent.

"Take heed to yourselves"—these are his own words, as much overlooked by the majority of professed Christians, as the majority of the Jews overlooked the prophecies concerning his humiliation, and crucified him in consequence—"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, and to stand before the Son of man." Elsewhere he says, "Then shall be great tribulation, such as was not since the beginning of the world unto 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." The

prophet Daniel describes it in words of precisely similar import. Joel speaks of it as "a day of darkness and of gloominess, a day of clouds and of thick darkness." Isaiah draws it in these fearfully dark colors, bursting out at the close in ineffable splendor:—

"The terror, and the pit, and the snare,
Are upon thee, O inhabitant of the land!
And it shall be that he who fleeth from the voice
of the terror

Shall fall into the pit;
And he that cometh up from the midst of the pit
Shall be taken in the snare;

For the flood gates from on high are opened,
And the foundations of the earth do shake.

The land is grievously shaken;

The land is utterly shattered to pieces;

The land is violently moved;

The land reeleth like a drunkard;

And it moveth to and fro like a hammock;

For her iniquity lieth heavy upon her,

And she shall rise no more.

And it shall be in that day, [that are on high,
The Lord shall punish the host of the high ones
And the kings of the earth upon the earth,
And they shall be gathered together as prisoners
are gathered together for the dungeon,

And shall be shut up in the prison,

And after many days they shall be visited.

And the moon shall be confounded,

And the sun ashamed, [and in Jerusalem,

When the Lord of hosts shall reign in mount Zion,
And before His ancients glorious."

Paul characterizes it in these terms:—

"The day of the Lord so cometh as a thief
in the night. For when they shall say,

Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Peter calls attention to it in language still more awful. And once, and again, and a third time, even since his ascension to heaven, does the intense solicitude of the Redeemer's heart on this unutterably momentous point lead him to call to the earth concerning it. Thus to the Church in Sardis: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Again, under the sixth vial: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." And a third time, at the very close of the Book of Revelation, which is distinctly and emphatically the revelation of the Majestic Speaker in person, He proclaims, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." He "that heareth" this is commanded to say, "Come." But, alas! this responsive invitation is heard from not one in ten thousand of those who profess to love the Divine Speaker. Still, as if reluctant to drop the theme of returning to the Church which he loved with an everlasting love, and purchased with his blood, he adds once more, and it is his very last utterance to man, "SURELY, I COME QUICKLY." Were his followers wise they would reply, with a shout of earnestness that would bring him down to their help and joy, "AMEN! EVEN SO, COME, LORD JESUS!"

For the Gospel Banner.

The Way of Life.—No. 7.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it,"
Matt. vii. 14.

THE SPIRIT'S INVITATION.

"Ho, every one that thirsteth; come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk, without money and without price; wherefore do ye spend money for that which is not bread, and your labors for that which satisfieth not? Hearken diligently unto ME, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto ME; hear and your soul shall live; and I will make with you an EVERLASTING COVENANT, even the SURE MERCIES OF DAVID." Isa. lvi. 1-3.

The foregoing is the invitation of the Eternal Spirit to rebellious and backsliding Israel. That Spirit which says by Jeremiah, "Since the days that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the Prophets, daily rising up early and sending

them. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck." Jer. vii. 25. By that invitation they are called to be partakers of high and immortal honors; they are not invited to the mourner's bench, nor realms beyond the skies; but to become parties to that "everlasting covenant," even the "sure mercies of David," by which they may become part and parcel of the royal house of David; hence heirs to the kingdom of God, to be bestowed upon and perpetuated to that house, and with these royal honors to receive life to their souls, or eternal life.

THE LONG SUFFERING OF GOD WITH ISRAEL.

As we read the words of the Prophets we are led to wonder, both at the long-suffering of YAHWEH, and the perseverance and stiff-neckedness of Israel, and their blindness with regard to his purposes—as said the Prophet, "darkness covered the land, and gross darkness the people." As husbandmen of the great householder, the Eternal One, they were intrusted with his vineyard, the cultivation of his vine, the rendering of the fruit of judgment and righteousness. "I will sing," says the Prophet, "to my well-beloved, a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein; and he looked that it should bring forth grapes and it brought forth wild grapes. . . . The vineyard of Yahweh of armies is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression, for righteousness, but behold a cry." Isa. v. 2-7. We have here in passing called to notice this parable in order that it may serve at the proper time to illustrate another parable spoken at a later day by Jesus of Nazareth.

PROMISES AND THREATENINGS.

From time to time the servants of the great householder, the Prophets, are sent to Israel, to present before them on the one hand his glorious promises, and demand of them the fruits of judgment, righteousness and obedience, and upon the other hand to set before them what will be the result of their rendering the fruit of oppression, injustice and disobedience. The promises on the one hand setting before them the glories of that state, when the purpose of Yahweh shall be accomplished in establishing upon the throne of Israel—

THE RIGHTEOUS BRANCH OF DAVID.

At that time the people walking in darkness are to see a great light, even the glory

of Yahweh which is to rise upon the land covered with darkness and the people with gross darkness; "for unto us," says Isaiah, unto Israel, "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 Father of the Age, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever; the zeal of YAHWEH OF ARMIES shall perform this." Isa. ix. 6, 7. Says the Prophet Jeremiah,

"Behold, the days come, saith YAHWEH, that I will raise unto David a RIGHTEOUS BRANCH, and a king shall reign and prosper, and execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, YAHWEH, *Tzidkay-noo*. *He who shall be our righteousness.*" Jer. xxiii. 5, 6. This is that Branch which David could not see made to shoot forth and grow in his day, yet he had all confidence that the time would come that it should be raised up to his salvation. The dominion of that righteous Branch, in which we are assured by the Spirit's Word he is to execute judgment and justice, is upon the earth, or land; and fatal to the theories of those Gentile Jew-haters, who blinded with conceited wisdom, stigmatize as Judaizers, those who believe in the restoration of an Israelitish kingdom, and say that there can be no salvation for Jews after the Messiah comes, is that word of Jeremiah which says, that in the days of the reigning of the righteous Branch of David upon the earth, there will be deliverance for Judah or Jews; and safety for Israel, or the ten tribes! O, Gentile conceit, O, heathen piety! How dost thou magnify thyself against the Oracles of God! How dost thou cast behind thee the words of the Eternal One! What hast thou to do to declare his counsel, or to take his covenant in thy mouth, seeing thou hatest instruction. See Psa. 1. 16, 17.

On the other hand we find the threatening of the Prophets pointing out to them what is to be the inevitable result of disobedience, to the nation. "And now go to, I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up, and break down the walls thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it." Isa. v. 5, 6. In the Spirit's words by Ezekiel we have a prophetic view of what should befall the

throne of David and the nation on account of the wickedness of people and prince. "And thou profane and wicked prince of Israel, whose day has come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take of 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 Prophet Micah, also says: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert equity, that build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come among us. Therefore, shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest." Micah iii. 9-12. From these quotations we learn that on account of the blindness of Israel, and the profanity and wickedness of the rulers, the crown and diadem of David is to be removed and cast down, and that for that kingdom a series of three overturnings shall take place, after which a period of time shall elapse in which it shall not be, until He shall come whose right it is, and it shall be given Him. That during that period of time Zion the seat of the throne of David is to be plowed as a field, the city of Jerusalem is to become heaps of ruins, and the mountain of the house, Moriah, once the scene of Abram's trial, on which subsequently stood the temple, is to be as the high place of the forest, a place for false worship. In the Prophet's days, the city of Jerusalem was a glorious city, and Zion a strong fortress. But we, in the nineteenth century can look to the history of the past and see that these things have been accomplished.

Woburn, Mass.

MARK ALLEN.

For the Gospel Banner.

Thoughts on Leaven.

In taking up this subject our desire is to ascertain the mind of the Lord, and to commit ourselves to that mind, let the issue be what it will. Now with regard to leaven, there is an impression that it was prohibited in the service of the sanctuary. It has therefore come to be viewed as an abominable thing, which could not be admitted, because so much is said against it in the feast of the Passover. But such an impression, we think, is the result of being hasty in judg-

ment, and also of a want of personal investigation of the "law and testimony."

In that part of the service, known as the meat-offerings, peace-offerings, and thanksgivings, we find all these offerings accompanied with unleavened bread, except one,—the new meat-offering of firstfruits, this was with leaven; being two wave loaves baked with leaven. Also we find the thanksgiving observed with leavened bread and unleavened cakes. Concerning this matter, we shall read the testimonies.

"And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace-offering." Lev. vii. 11-13.

"And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. And he shall bring it to Aaron's sons the priests; and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord; and the remnant of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offering of the Lord made by fire."

"And if thou bring an oblation of a meat-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat-offering baked in a pan, it shall be of fine flour unleavened mingled with oil. Thou shalt part it in pieces, and pour oil thereon; it is a meat-offering."

"No meat-offering which ye shall bring unto the Lord shall be made with leaven, for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire. As for the oblation of the first-fruits ye shall offer them unto the Lord; but they shall not be burnt on the altar for a sweet savor."

"And every oblation of thy meat-offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt." Lev. ii. 1-6, 11-13.

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord."

"Ye shall bring out of your habitations two wave-leaves of two tenth-deals; they shall be baked with leaven, they are the first-fruits unto the Lord. And ye shall offer with the bread, seven lambs without blemish of the first year, and one young bullock and two rams; they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savor unto the Lord."

"Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year or a sacrifice of peace-offering, and the priest shall wave them with the bread of the first-fruits, for a

wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you; ye shall do no servile work therein. It shall be a statute forever in all your dwellings throughout your generations." Lev. xxiii. 15-21.

Thus we see that unleavened and leavened bread were both employed by the children of Israel in their thanksgiving; but in their new meat-offering, the two wave-loaves were baked with leaven. No unleavened cakes nor wafers were used in this sacrifice, nor oil, nor frankincense, nor wine; these three articles belonged to the daily meat-offerings. And here we would look at some of the arrangements of God, in the Mosaic house.

First. No leaven was to be burnt upon the altar, neither honey, nor first-fruits.

Second. No meat-offering of which a memorial was burnt upon the altar, was to be baked with leaven.

Third. Every meat-offering of which a memorial was burnt upon the altar, was eaten by the priest, and by his sons, and by every male in his house. Lev. vi. 18.

Fourth. Every meat-offering baked with leaven, was eaten by the priest, and by his daughters, and by every clean person in his house. Num. xviii. 11.

Thus we see, that leaven was to be eaten by every clean person in the priest's house; but unleavened bread was to be eaten by his males only; and a memorial of it was to be burnt upon the altar. Therefore, we conclude, it was unlawful for a priest, or levite, or Israelite, to eat the unleavened bread of the offerings of the Lord, without burning a memorial thereof upon the altar. No altar—no unleavened bread can be eaten before the Lord with acceptance, by priest, or by people. This being true, no sanctified person in Christ Jesus, can eat unleavened bread before the Lord with acceptance. For the following reasons; he cannot burn a memorial thereof upon the brazen altar of Israel; for there is no altar. Neither is he in fellowship with the altar; it would be high treason if he did unite himself to that altar. And no female could eat with him before the Lord, of his unleavened bread, even though a memorial was burnt upon the altar.*

* We can neither see nor feel the force of the above reasons, why "no sanctified person in Christ Jesus can eat unleavened bread before the Lord with acceptance;" 1st. Because in this dispensation we are not under law but favor; not under Moses but Christ: and therefore need no brazen altar to burn a memorial upon. And yet we are not without an altar; for says the writer to the Hebrews, "We have an altar of which they have no right to eat who serve the tabernacle." And every Christian, or "sanctified person in Christ Jesus" is in fellowship with that altar, and no one else ought to be. 2nd. Because in this dispensation "there is neither male nor female" in

Now we shall come to the signification of leaven. But before we enter upon this, we will offer a remark or two, First. We cannot find in the Mosaic arrangement one solitary intimation, that leaven was prohibited because it was corrupt, or even tended to corruption. Neither do we find unleavened bread commanded because it was purer, healthier, and wholesomer than leaven. Unleavened and leaven were alike in this respect.* For the priests that ate the one ate the other. If honey was corrupt, then leaven was? If the first fruits were unhealthy, then was leaven the same?

Second. We find no intimation, that the wines used in the meat-offering of the children of Israel were leavened or fermented. For every meat-offering had a fourth part of a hin of wine. Therefore the memorial of the meat-offering that was burnt upon the altar, was of fine flour mingled with oil; together with frankincense, wine, and salt; the remnant was eaten by the priest and his males. So no wine unleavened could be used by any priest, before a memorial was burnt on the altar. The law of unleavened bread is the law of unleavened wine.

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savor an offering made by fire unto the Lord." Exod. xxix. 38-41.

Third. If the intoxicating qualities of wine, be understood as the meaning of leaven in Israel, then no such leavened wines could be offered, with the continual meat-offering. For the law of the altar prohibits any such wines, being burnt in the memorial, and without the memorial no priest lawfully ate the remnant. Therefore whatever the priests ate or drank before the Lord, of which no memorial was burnt upon the altar was leavened.

Here we would remark also, that the sig-

* This we deny; unleavened and leavened bread are not alike pure, healthy, and wholesome, and were no better then. There is nothing said about this in the Scriptures; nor need we their testimony to decide the question, for scientific analysis and the experience of thousands positively prove that unleavened bread is the best.—Ed.

Christ Jesus, but both are one in him, therefore, as a royal priesthood, when they come before the Lord with their sacrifices of praise and thanksgiving, they may eat unleavened bread, as a fitting representative of that pure, unleavened and immaculate Jesus, who was sacrificed for us.—Ed.

nification of the offerings of the children of Israel, is not left to the ingenuity of man. God has given us the signification of these things, and left the same upon record; for the instruction and comfort of those that believe in his name. The New Testament is God's record of what he meant or signified, by offerings and burnt offerings. Therefore to the New Testament we come to ascertain what was signified by leaven, and also what was signified by the new meat-offering that was offered on the fiftieth day after the pass-over.

First. We find that doctrines were signified by leaven; such as the doctrines of the Scribes and Pharisees, Matt. xvi. 12.

Second. The mysteries of the kingdom of heaven, which Jesus taught the people, are represented by leaven, "Which a woman took and hid in three measures of meal, till the whole was leavened," Matt. xiii. 33.

Third. Conduct and teaching not in harmony with the truth, is by the apostle Paul denominated leaven. 1 Cor. v. 6-8. In these examples leaven is employed to signify a system of ideas, true or false; also association that God does not approve. Thus far concerning leaven, as a figure of speech applicable to ideas and actions, that gives character to men and the kingdom of God. We come now to the consideration of what is signified by leaven in the two wave-loaves of first-fruits in the new meat-offering.

In the year 33, A. D., there was a great tumult in the land of Judea, and in the city of Jerusalem, caused by the Scribes and Pharisees; who like leaven worked up the people against Jesus of Nazareth, till in a fit of madness they put him to death; whilst he like unleavened bread is calm and settled in the word of God. His enemies devour him in their haste. But will Jesus remain forever unleavened? Will God leave him without power forever? 'For he was crucified through weakness.' These questions remained unanswered for three days. The enemy triumphed. God was still. He was silent in his holy habitation.

The eighth day of the Passover week dawns on Jerusalem. God's ripe sheaf was ready to be waved before the Lord. Amidst the concourse in the high courts of the temple, none appeared before Jehovah, with such precious fruit as Jesus of Nazareth. He the first-fruits from the dead, ascends a ripe sheaf of life and immortality. When he said to Mary Magdalene, "I ascend unto my Father and your Father, and to my God and your God," we of the Gentiles have been taught that he meant heaven where he is now, at the right hand of God. And to this height he must have ascended untouched by mortal hands, and then returned and jour-

neyed with the two brethren to Emmaus, all in one day. That he ascended to the temple, and worshipped towards God's holy place, is in harmony with the Mosaic arrangement, and a beautiful fulfilment of all righteousness. Be this as it may, the signification of the wave-sheaf, that was waved on the eighth day of the Passover, was the resurrection of Jesus from the dead. 1 Cor. xv. 20.

The eighth day is past, and Jesus is made known to his brethren, each tell the joyful news around, "The Lord is risen indeed." For forty days Jesus comes in and out with them, speaking of the kingdom of God; till their hope and expectation became so, they could but ask the question, "Wilt thou at this time restore again the kingdom to Israel?" Many were the reasons why they should desire the kingdom restored to Israel. But as the times of the kingdom were put in the Father's own power, they were to wait in hope and patience till the revelation of these times. And instead of thrones and crowns, they were to be employed in the cares and toils of witnesses for Jesus. To call out a people from the nations for his name, this was the immediate object for which they were appointed; the enjoyment of the royalties of the kingdom of God, are ultimates when the Lord comes with power and great glory.

Amidst the cares and interests of the new situation, into which they were placed, Jesus ascends to heaven, and they are left alone. What can they do? They have no mantle of Elijah to smite the Jordan. No rod of Moses to work wonders. No almonds nor blossoms on their staff, to show that they were called of God. The fiftieth day is come, they are all met in an upper room in Jerusalem. Why not go out among the nations, according to the commission given them; and make known the glad tidings of salvation, instead of meeting thus with one accord? They had no power, and without this their testimony would fail; for the reception of this power they were met according to the command of Jesus.

Pentecost is fully come; will God fulfil the promise given by Jesus to his disciples before he was exalted? Will God accept these two wave-loaves of first-fruits, leavened by the doctrines of Jesus? Will God honor them for honoring his son, and prove to all concerned that they that honor the son, honor the Father also?

The results of the day of Pentecost, are well known to us all. The Holy Spirit was poured out upon the disciples; then they proclaimed the name of the Lord; which to them was not only a holy convocation, but is a statute for ever in all their dwellings

throughout their generations. Their words were words of power. Three thousand were leavened by their teaching in one day; for it was those that gladly received the word, that were baptized.

Thus from the whole Pentecostal scenery we learn, that the manifestations of that day, was the signification of what the children of Israel observed year by year, on the fiftieth day after the Passover. That the new meat-offering of first-fruits, was symbolic of the name of the Lord; that the apostles and the hundred and twenty brethren were the two wave-loaves of leaven, brought out from the habitations of Israel, and waved before the Lord; being accepted and sealed of God by the Holy Spirit, they became in the great system of redemption, the nucleus around which the tribes of Israel shall revolve, with the peoples, kindreds and tongues, known to us, as the nations of the earth.

This being so, the following conclusions are true;—First. That the testimony of the things of the kingdom of God and the name of Jesus Christ, is, what was signified by leaven. Therefore all that believe the things of the kingdom and are baptized into the name, are the leavened of God.

Second. That the disciples brought together by the teaching of Jesus, were not only the two wave-loaves of first-fruits, but they were the priesthood of the pentecostal order, they were clean both male and female, and in household form received and eat, as it were the first-fruits of Israel in the gifts of the Holy Spirit; and they made proclamation.

Third. Therefore leaven, first-fruits, honey, and the non-burning of a memorial upon the altar, are representatives of the highest formations of the truth, called the saints of the Most High.

Fourth. When Jesus ate unleavened bread with his disciples, he was not a priest, but a prince of the tribe of Judah; he was under the law or national constitution. The leaven of first-fruits he had no right to eat, according to that law. He was of the house of David, not of the house of Aaron. He ate unleavened bread as any other Jew would. It was the national feast; the memorial was burnt upon the altar, according to law.

Fifth. An assembly of the Lord Jesus Christ, memorializing the death of Jesus, eating unleavened bread, be it cakes or wafers; for it cannot be a loaf; place themselves before the Lord, as if they were subjects of the kingdom of God, instead of being kings and priests to reign upon the earth. Be it known, leaven in the feasts of the Lord, was never eaten by the tribes, it was eaten

by the priests of the Lord's inheritance, that had the charge of God's holy things.*

Sixth. The royal priesthood, namely the brethren of Jesus, in respect to the present are pentecostal; therefore first-fruits and wave-loaves, leavened. But in respect to the future when they shall be clothed upon with immortality, and possess the kingdom, they are Passover, and therefore unleavened and a new lump, ready to be leavened by glory, honor, and immortality. In the meantime, they are keeping a feast, or living a life of faith on the son of God, with the unleavened of sincerity and truth—a life governed by the pure and holy words of the Spirit of God—not of literal bread and wine.†

Lastly. "The grace of God that bringeth salvation," is a system of means, first set in order on the day of Pentecost; by which eternal life, and the inheritance of the saints in light, are guaranteed to every one in the name of the Lord. Therefore, let no man turn away in holy feeling, the symbolism of that guarantee; leavened bread and leavened wine. Unleavened and leavened are alike to God. But when he employs leaven to signify his great name, let us respect God, ar not man.‡

HUGH SHARP.

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The Two Thrones.

"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 in his throne." Rev. iii. 21.

We wish to notice the position our Lord Jesus Christ sustains during the present age. The above text shows that our Lord and Savior occupies the throne of his Father, and that before taking possession of this throne he overcame, which imports that it was after his suffering and death that he was exalted to this heavenly place, at the right hand of God. For Jesus says after his resurrection, as he was about to go away into heaven, "All power is given to Me, in heaven and

* Is not Bro. Sharp wrong in this statement? Did not the priests eat unleavened bread for seven days in one of the feasts of the Lord? And when a Christian assembly memorialize the death of Jesus, eating unleavened bread and drinking unfermented wine, do they not partake of those things which he says, represent his body and blood? or in other words our paschal lamb which was sacrificed for us?—Ed.

† Why not the literal bread and wine also agree in kind with the unleavened principles of sincerity and truth with which we are to keep this feast of the Lord?—Ed.

‡ The guarantee of salvation in the name of the Lord, on the day of Pentecost, was in connection with repentance or reformation, and immersion, and was not in the symbol of bread and wine, whether leavened or unleavened, and we have yet to learn that *leaven*, or that which corrupts, signifies his great name.—Ed.

earth," and as the Great Head of the Church commissioned at that time all his true ministers, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world."

The present exalted position of our Lord was a matter of promise, as we find in Psa. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The apostle Peter took the same view of the present exalted position of Jesus on the day of Pentecost, when the Holy Spirit had been so copiously shed on the disciples. He adds, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

In this language of Peter, you observe that the Spirit of God marks plainly the *two thrones*; "God has made the same Jesus, whom ye have crucified, both Lord and Christ." Christ signifies *anointed*, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office. So was David, by Samuel, as God directed. Christ is now invested with power and authority to make his enemies his footstool,—the anointed at the right hand of his Father in the heavens. He is mediator between God and man, and high priest over the house of God.

The apostle Paul in Hebrews, speaking on this subject, says, "But this man (Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Seeing we have such "an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God has raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be

the head over all the church," Eph. i. 21, 22. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Thus, from what testimony we have found from the inspired witnesses, we come to the conclusion that the place and position of our Lord during the present dispensation, is at the right hand of God, clothed with all power and authority both in heaven and in earth. All who come to the Father must come in his dear name; "for there is no other name given under heaven whereby we can be saved." Christ died. He is risen again. He is now at the right hand of God; he will leave his Father's throne to take his own, of which we will now speak.

"God shall give unto him (Christ) 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." That there is to be such a throne hereafter, occupied by Jesus Christ, we shall endeavor to produce divine testimony in proof. Isaiah speaks of a child being born, that the "government shall be upon his shoulders," his name shall be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice, from henceforth, even forever." Isa. ix. 6, 7. This shows the Prince of Peace is to have the throne of David, and upon his kingdom to re-establish it, and to support it. This settles the point, as to what throne is Christ's own. It is that which David occupied, and which was overturned, as recorded in Ezek. xxi., and which the Lord God said should remain subverted till "He come whose right it is, and I will give it him."

Accordingly, prior to Jesus being born, Gabriel was sent to Mary with the following announcement concerning him: "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. 32.

Jesus is the rightful heir to David's throne, which is his own throne. When this child Jesus was born, according to Psalm ii, "The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his Anointed"—his Christ, etc. This relates to the treatment the Anointed would meet with. His enemies may rage and mock, and oppose the will of God, but the time will come when he will have them in derision. "Then shall he

speak unto them in his wrath, and vex them in his sore displeasure."

His throne will be upon the holy hill of Zion. And the heathen will be broken with a rod of iron, and dashed to peices like a potter's vessel. This takes place when Christ comes to take his own throne, the throne of his father David. "Daniel saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and to the Ancient of Days; and they brought him near before him. And there was given him dominion, 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."

Christ will deliver up the throne that he now occupies to the Father, when the time arrives for him to take possession of his own throne, on Zion's hill, in Jerusalem. His reign will be eternal. Of his kingdom there will be no end. His kingdom will be under the whole heaven, "from the river to the ends of the earth." O! the greatness and glory of his kingdom who can tell? But, dear reader, remember that if you overcome, you have the promise of sharing it with Christ, and of sitting with him in his throne.—*Exchange.*

Hell!

The scriptures do not teach the *present existence* of a burning hell, but they describe its future existence. This word frequently occurs in our version of the scriptures, when no allusion is made by the inspired writers, to the hell of final punishment. The term "*hell*" is indiscriminately translated from the original terms *Sheol*, *Hades*, *Tartarus*, and *Gehenna*, which we will examine:—

1. *Sheol* is a Hebrew term which is often rendered grave in our version. It never signifies a place of *conscious existence*, for, says the inspired penman, "There is no work, nor device, nor knowledge, nor wisdom in *Sheol*." Eccl. ix. 10. It never implies the future "lake of fire," for it was the receptacle of Christ for three days and nights: "Thou wilt not leave my soul in (*sheol*) hell," Psa. xvi. 10. Christ's soul went to *sheol*, (incorrectly rendered *hell*.) but was not "LEFT" there to see corruption. Acts ii. 31. Even if *Sheol* could be construed to mean a *burning hell*, it would not prove an endless one. "O *sheol*, I will be thy *DESTRUCTION*." Hosea xiii. 14.

2. *Hades* is a Greek term corresponding with *sheol*. Peter in quoting the language of David concerning Christ's burial substitutes the term *hades* for *sheol*, and remarks, David "seeing this before, spake of the resurrection of Christ that His soul was not left in *hades*." Acts ii. 31. The grave of Christ is here

called *hades*. It never brings to view the hell of punishment, but is merely the receptacle of the *dead*, righteous and unrighteous, till the judgment day. "Death and hell (*hades*) delivered up the *DEAD* (not the living) that were in them." Rev. xx. 13. At the resurrection, the saints will sing: "O (*hades*) grave where is thy victory." 1 Cor. xv. 55. At the judgment, *hades* will be destroyed: "Death and (*hades*) hell were cast into the lake of fire." Rev. xx. 14. If *hades* implies a burning hell, then hell must be cast into hell; or in other words, hell must burn itself up!

3. *Tartarus* is a Greek term employed to describe the state of "the angels that sinned"—not the place of their abode. It is used but once: "God spared not the angels that sinned, but cast them down to (*Tartarus*) hell, and delivered them into the chains of darkness, to be reserved unto judgment." 2 Peter ii. 4. The fact that they are there "*reserved unto judgment*," proves that *Tartarus* is not the hell of punishment, or lake of fire. Where are the "angels that sinned?" Are they confined in some distant burning realm? No: Beelzebub, the prince of devils, is "walking to and fro in the earth," "seeking whom he may devour;" and "*seven*" departed from Mary; and "legions" of them were permitted to go among the herd of swine: yet they were all this time in *Tartarus*—not a burning hell, but a state in which they are "*reserved unto judgment*" to receive their final doom, which is destruction. Heb. ii. 14.

4. *Gehenna* does clearly bring to view the *future* hell of the ungodly, but as clearly disproves its present existence. The wicked are to be destroyed in *Gehenna* "*both soul and body*," (Matt. x. 28;) and certainly the body does not go to a burning hell at death; therefore, the existence of *Gehenna* (hell) is on the other side of the "resurrection of damnation." Prior to that resurrection, there is no damnation or hell for the ungodly; for God will "RESERVE THE UNJUST UNTO THE DAY OF JUDGMENT TO BE PUNISHED." Jesus informs us that the "whole *body* will be cast into *Gehenna*," (Matt. v. 30,) of course at the judgment day!

There is a *future* hell, or lake of fire, for the wicked. Rev. xxi. 8. The whole man is guilty, and the whole man must be punished at the same period—not an abstract part at a time! Modern theology casts reflections upon God's past dealings with men, while it claims that the soul is the only intelligent part of man, and the body a mere organ through which the soul plays its pranks. For instance: in the Mosaic dispensation, the man who picked up sticks on the Sabbath must be stoned to death. Here, (according to modern theology,) the *wicked soul* stood behind the curtain, and made a tool of the

innocent body, with which to commit the sin. Then God commands the *innocent body* to be stoned to death, and let the wicked soul escape the penalty. The truth is, the entire man sins and the entire man reaps the penalty. In the primary sense of the term, *man is a soul*. "The Lord God formed man (of what material?) of the dust of the ground, and breathed into his nostrils [not an immortal soul, but] the breath of life, and MAN [not the breath] BECAME a living SOUL." Gen. ii. 7. "All the *souls* that came out of the loins of Jacob were seventy *souls*." Exod. i. 15. We read of "full souls," "lean souls," "hungry souls," "blood of the souls," &c.

Without a resurrection, death would hold an eternal dominion over the human family. Without a "resurrection of life," the saints will not be recompensed. Without a "resurrection of damnation," no punishment to the wicked.—*World's Crisis, Cal.*

For the Gospel Banner.

Northern Ills. and Southern Wis.

A brief report of the annual meeting of the church of God, for southern Wisconsin, and northern Illinois, held at Twin Grove, Green Co., Wis., Aug. 26-28. Meeting commenced Friday, at 2 o'clock P. M., according to previous appointment, and continued until Sunday night. There was a very large attendance of brethren from the region around about. Some came over one hundred miles to attend the meeting. A man and his wife who had been studying the Gospel for some time came over one hundred miles to attend the meeting and put on Christ by baptism. The time of the meeting was occupied in prayer, conference and preaching. The brethren present thought it best to express their sentiments and feelings upon the subject of war, and the following resolution was discussed and passed unanimously. *Resolved*, that the disciples of Christ in the present age are not permitted to take the *life of man* in self-defense, nor in obedience to the mandates of the governments under which they may chance to live; that by doing so they jeopardize their interest in the kingdom of God.

The meeting closed Sunday night by passing the following motions, viz:

1. That the next Annual meeting be held at Crane's Grove, as Bro. Austin may appoint.
2. The next Quarterly Meeting be held at West Plum River, Jo Davies Co., Ills., as the brethren there may appoint, and that one day of said Meeting be devoted to investigating the subject of breaking the loaf.
3. A vote of thanks to brethren and

friends for their kindness and hospitality during the Meeting.

4. The doings of the Meeting be published in *Harbinger* and *Banner*.

5. Adjourned to meet at West Plum River in three months as brethren there may appoint and give notice.

C. W. TOMKINS, Sec'y.

ANSWERED ACCORDING TO HIS FOLLY.—"Ah," said a sceptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No; I can have no proof of its truth?" "Then," inquired the old man, "does thee believe in France?" "Yes; for although I have not seen it, I have seen others who have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No." "Did thee ever see thy own brains?" "No." "Ever see a man who did see them?" "No." "Does thee believe thee has any?" This last question put an end to the discussion.

In the language of Bonar, we say: Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil,—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man;—we long for the setting up of the righteous throne. Oh, what a world will this be, when man's will as well as man's rule shall be exchanged for Christ's rule and will; when God's "will shall be done on earth even as it is done in heaven!"

Macaulay, the talented essayist and historian; a member of the British parliament, in 1831 thus wrote; "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not we shall not inquire. The number of people who hold it, is much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it,—who expect, 'that before that generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews*, p. 668.

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, 1864.

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For the Gospel Banner.

The Way of Life.—No. 8.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

HE WHOSE RIGHT IT IS.

It is of him that the Spirit speaks when in the second Psalm he says, "The kings of the earth set themselves, and the rulers take counsel together against YAHWEH, and against his Anointed One, saying, let us break their bands asunder, and let us cast away their cords from us.

"He that sitteth in the heavens shall laugh, YAHWEH shall have them in derision, then shall he speak unto them in his wrath, and vex them in his sore displeasure.

"Yet have I anointed my King 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 for thine inheritance, and the uttermost parts of the earth for thy possession."

The one whose right it is, is YAHWEH'S ANOINTED ONE, OR MESSIAH. He who shall be righteousness and deliverance—

THE HORN OF DAVID,

Whose dwelling place shall be Mt. Zion, in Canaan, a part of that territory promised to Abraham and the place of David's throne. "For YAHWEH (HE WHO SHALL BE) hath chosen Zion; he hath desired it for his habitation. This is my rest forever, here will I dwell, for I hath desired it. I will abundantly bless her provision, I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints (separate ones) shall shout aloud for joy. There will I make the HORN OF DAVID to bud. I have ordained a lamp for mine Anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish," Psa. cxxxii. 13-18.

Faith in these words of the Eternal Spirit

is necessary to being clothed with that righteousness which shall bring salvation. If we hold on to notions and opinions that nullify these teachings, when we are afar off from "the way of life." Some 900 years and upwards from the time of this utterance of the Eternal One, a certain Israelitish priest named 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 servants the 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. The oath which he swore to our father Abraham. That he should grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." See Luke i. 67-79.

This language was upon the occasion of the circumcision of John the Baptist, whom in the same connection we are informed was to "be called the prophet of the Highest to go before the face of the Lord to prepare his way. To give knowledge of salvation unto his people by the remission of their sins through the tender mercy of God, whereby the day spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace."

This Lord, before the face of whom the prophet John was to prepare the way, was the Lord Messiah, whose coming was previously announced by the angel Gabriel to Mary, as recorded in the same chapter, as follows;

"Fear not, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a son and call his

name **YAH-HOSEA**.^{*} 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.

Still as we pass on we see manifested the unchangeable purpose of Yahweh. All the divine utterances, or Oracles of the Eternal One are in perfect harmony and to the same point, having in view those things which pertain to the future *politica*, or things of the commonwealth or citizenship of Israel, all of which are invested in **HIM WHO SHALL BE SALVATION** to those who are united to him, by means of faith and obedience. It is not strange that in view of the Oracles of the Spirit through Zachariah, and through the angel Gabriel, wherein it is so plainly set forth that whoever the Messiah is, be he Jesus of Nazareth, or another, through him is to be fulfilled the oath to Abraham, the mercies promised to David, and that he is to receive the throne of David and reign over the house of Jacob, the twelve tribes of Israel. That there should be so many professed New Testament believers looking for mansions and kingdoms beyond the skies, truly shows that the light shineth in the darkness and the darkness taketh not hold of it.

THE WORD MADE FLESH.

Says the apostle John, with regard to that Word which he says was in the beginning with God, by which all things were made that do exist, which was the Eternal Spirit of **ELOHIM**, which moved upon the face of the waters; "That word was made flesh and dwelt among men, and we beheld his glory, the glory as of the only begotten of a father, full of grace and truth." John i. 14. The *modus operandi* of this seems to be set forth in the preceding verse in accordance with the reading of some great MSS., which differ from the texts from which king James' translation was made; and reads as follows, commencing with the 12th verse: "But as many as received him to them gave he power to become sons of God; to them who believe into the name of him (*cis to onoma autou*) who was born not of blood, nor of the will (or desire) of the flesh; neither of the will of a man,† (or male) but of God, even the Word was made flesh," &c.

^{*} The proper name of Jesus of Nazareth, according to the Hebrew, means, **HE WHO SHALL BE SALVATION**.

† The original is *ek thelmatos andros*, literally out of the desire or lust of a man. The term *andros*, genitive singular of *aner*, which means of a man in distinction from *guniakos*, genitive singular of *gunee* of a woman is used, and not the term *anthropos* which may signify the whole human race inclusive of women.

In the part we have been examining, the record of the divine utterances, or the Oracles of the Eternal One, we find that the Eternal Spirit, that Word which was in the beginning, always proclaiming a fixed purpose of accomplishing the work of salvation, by a manifestation of his Word, his power, his name in human flesh, in the seed of the woman, through the line of Abraham and David. We always find him announcing himself from the time of Moses and subsequently, by "the glorious and fearful name of **YAHWEH, HE WHO SHALL BE**." And now we have arrived at that point of time in which the manifestation of the Word in flesh so long predicted, is to take, and the messenger Gabriel is sent to announce to a Jewish maiden named Mary, a lineal descendant of the house of David, betrothed to one Joseph, a carpenter, still of the same royal line, that she is the one selected by the Spirit to be blessed among women. After the announcement is made to which we have called attention in a former number, Mary says to the Messenger of God, how can this be, seeing I know not a man? "And the angel answered and said unto her, 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 shall be called the **SON OF GOD**." Luke i. 34, 35.

Thus we see that the language of John is but a verification of the declaration of the angel Gabriel, a holy child, begotten not of blood, nor of the will, or desire of the flesh, but of the Spirit; not of the desire of a man, but of the will of God; such becomes an embodiment of the **WORD OR SPIRIT** in human flesh, and is both the seed of the woman and the Son of God, **YAH HOSEA**, or **HE WHO SHALL BE SALVATION**, being a manifestation both of the Spirit and the Spirit's name, in which name, we are told, deliverance or salvation is to come.

IESOUS, HO CHRISTOS.

The above appellations, rendered in our English New Testament Jesus Christ, or more definitely Jesus the Christ, are terms, which, although daily and hourly on the tongues of millions, are but dark and ambiguous expressions to the multitudes who utter them, yet their signification are of the utmost importance to those who honestly desire to travel in the way that leads to life, and without an intelligent comprehension of them, it will be impossible ever to attain to that exalted position of an heir to the "kingdom of God."

Says the apostle John concerning the testimony he has given in his record of the sayings and doings of Jesus of Nazareth. "These [things] are written that ye might

believe that Jesus is THE CHRIST, the Son of God," or in other words, that particular Christ which was the Son of God. There had been other Christs previous to the days of the Nazarene, that had been Yahweh's Christs as well, but not that particular one. It would seem very absurd for an individual to assert that a certain person is a philanthropist, at the same time having no conception of the meaning of that term; and if upon questioning that individual with regard to what he meant when he declared the person to be such, he should explain himself by defining characteristics altogether foreign to those of a philanthropist, his ignorance would be at once made manifest, and his absurdity apparent to all. It is equally absurd for a person to assert that Jesus is the Christ, if he has no conception of the meaning of that term, or if upon being questioned he cannot describe to you what is the nature and character of a Christ. For the enlightenment therefore of the honest seekers after truth, we will endeavor to explain to their understanding the meaning of these terms. The name Jesus is the Greek name *Iesous* anglicised, but not the proper name of the Nazarene, which was YAH HOSEA, a Hebrew name, which by coming through Greek orthography is corrupted into Jesus; it is the same as the English Joshua. This name is a compound of two Hebrew words, Yah, the abbreviated form of Yahweh, "the glorious and fearful name" of the Eternal One, meaning in English, *He who shall be*; and Hoshea meaning Salvation, or Deliverance. Thus the name of that word manifested in the flesh of him who by the Eternal Spirit was begotten of the Virgin Mary, was He who shall be Deliverance, or the Deliverance manifested in the name of Yahweh of armies. In this we recognize the fact that the name of the Father and of the Son, and of the Holy Spirit, are one name.

Ho Christos, The Christ, means a certain definite Christ; but what is a Christ? We see but little difference between the Greek *Christos*, and the English Christ, only a difference of two letters in the termination; further they are but Greek to the English reader, and unless translated, or their signification explained, they may as well have been Sanscrit or Chocktaw, so far as giving any light to the seeker after life is concerned.

The Greek word *Christos*, we find used both in the Septuagint and Greek New Testament as a translation of the Hebrew word Messiah, and why should it not be translated into English as well? They mean, Anointed, or an Anointed One. Anointed to what purpose? as we find there were various purposes for which individuals were anointed;

as for instance, a certain woman upon one occasion broke an alabaster box containing precious ointment, and poured it upon Jesus, and said she had come before to anoint his body for the burying. See Mark xiv. 8. Here the Greek verb *murizo*, is used, which signifies to anoint with sweet perfume, &c. In Luke this same occurrence is noted, and the Greek verb *aleipho* is used for anoint; but *Christos* comes from the Greek verb *Chrio*, which signifies more especially to anoint for the kingly and sacerdotal office. Hence all those that were anointed to those offices, were called Christs or Anointed ones; not that they were already kings or priests, but that they were anointed or separated for the purpose of entering upon one or the other of those offices. That which was used in anointing was called in Greek, the Chrism. This, under the Mosaic kosmos, or order of things, was that Holy Oil of the Sanctuary which was poured upon Aaron and his son, and which subsequently was poured by Samuel upon David, who from that time forth was the Messiah or Christ of the God of Jacob, although he did not immediately succeed to the throne. From this we learn that a Christ is one anointed to be a king or priest. The Christ,—the Son of God, which it is necessary to believe Jesus of Nazareth to be, in order to the attainment of life through his NAME, which is that name in which deliverance is to come, is that specially Anointed One, the only begotten of the Father, who the Just One, anointed to reign among men ruling in the fear of God—that Righteous Branch of David,—that King who is to reign and prosper and execute judgment and justice in the earth. As we learn that is necessary to believe that Jesus is the Christ in order to the attainment to life through his name, so also it is necessary to be made acquainted with those things predicted of the Christ with regard to his name, nature, character, and office work, in order to believe that Jesus or any one else is he. And no one can be a christian in accordance with the New Testament signification of the term, who does not believe that Jesus is the rightful heir to David's throne, and that he will eventually sit upon that throne, upon Mount Zion in Jerusalem, and execute judgment and justice in the earth; for it is an absurdity to say that we believe that Jesus is the Christ, and then deny that he will accomplish the work that the Spirit by the Prophets has declared the Christ shall accomplish. The Christ or Messiah of the God of Jacob is one Anointed to sit on David's throne to receive jurisdiction and exercise dominion over all the nations of this planet earth. To reign over the gathered tribes of Israel, and to be deliverer to the nations, unto the ends

of the earth. He was called YAH-HOSHEA, because it was "HE WHO SHALL BE DELIVERANCE." He who should save Israel from the consequences of their transgressions, and bring them, though scattered among all nations, back again to Jehovah their God.

Reader, do you believe these things? Are you intelligently and intellectually instructed in those things that pertain to the name of Jesus the Anointed One, or are you building your hope of future life upon a delusive exercise of mind which under certain exciting circumstances in the past, you may have experienced? Beware of such delusions; dig for truth as for hidden treasure; and know that future life and dominion must be obtained by an intelligent obedience to the truth believed.

MARK ALLEN.

Woburn, Mass.

Death not Life.

The following letter was sent us by the writer for inspection, and to forward to the party addressed. On reading it over we thought it too good to be lost, and therefore have published it that our readers may also be benefitted by its perusal. Some of them are readers of the "*Laws of Life*," the publication referred to, and which contained the article criticised, and will be glad to see the following critique. We fully concur with the writer in his opinion, that Dr. Jackson was not as good a foundation for his *theology* as for his *physiology*; and we are also sure that he is a better expounder of physical law, than of the law of the spirit of life. With all due respect to the Doctor and his zealous and able coadjutors, we are of opinion that the "*Laws of Life*," (excellent as it even now is,) would be a better paper still, if it was tinged less with *their* theological views.

We had the pleasure of forming the acquaintance of Prof. Porter, while at Dansville, in 1862, and as far as we were able to form an estimate, can corroborate the statements of Dr. Jackson, with reference to his worth. We were sorry to hear of his death, and cannot do less than offer our sympathy to his respected widow, Mrs. Porter. And while we cannot scripturally join with Dr. Jackson in his speculations about spirits and the spirit land, we would seriously recommend to her candid perusal the following letter from a sympathizing friend, who plainly shows a more excellent way.—ED.

San Francisco, Cal. Sept. 1st, 1864.

DR. J. C. JACKSON,

Dansville, N. Y.

DEAR SIR:—I am somewhat constrained to address you a few lines relative to some of the subject matter as appears from your pen in the "*Laws of Life*." In the outset I must claim to be a devotee to the "*Laws of Life*" as such, and would not freely yield the palm in attachment to what appertains to the "Laws" of this physical life, in eschewing what is evil, and cleaving to what only is good. And further I am free to assure all, that not much more excision is necessary to secure me an entire disciple and follower of the teachings by yourself and your co-adjutors. Giving you full credit for all these things as appertaining to the laws of this physical life, and commending them to others for their acceptance and practise, I find myself not able, and therefore not at liberty, to endorse all as by you inculcated relative to the laws of what you consider the "spirit-life." This occasion is called forth by your affectionate and estimable letter of June 8th, as addressed to Mrs. Sarah D. Porter, in Minn., on the unwelcome event of the demise of her much prized husband, Prof. Porter. Your aim, effort, and object is truly commendable and much appreciated, but relative to all the means urged as a source of consolation, and the principles on which some of them are based, we must unhesitatingly very much demur. Allow me in the exuberance of good will to call your attention to the most of them, if space does not fail me. In your opening sentence you indulge the confidence of assuring the bereaved that "John," her husband, "has left her, and gone from earth to the promised land," &c., to associate in and with all the blessings thereto appertaining. Now if the bereaved or any other one can positively and assuredly rest on such a conclusion, then it results in nothing less than a consolation. But can such an assurance be substantiated? Parallel to this is the conclusion of the second paragraph, the series you give of the career of man, "birth, helpless infancy," &c., to "old age, death, translation." Can our bereaved lady friend possibly accede to the idea that her fondly cherished associate is "translated,"—an equivalent with Enoch and Elijah? We must say that if this is true, it is news to us of any translation since the case of the two worthies mentioned. We have yet to learn that Jesus Christ was ever translated, and we are taught that he is the only pattern or sample to which all others should attain. That the "Redeemer" was transferred, must be admitted, but that he was "translated," does not appear, other than the translation with which he was

favored in the tomb, preparatory to his being transferred. We notice the conclusion of paragraph third, the assertion that "the mortal part of him died." If this be true then it cannot be said that Prof. P. is dead. If he is not dead, and if he is not living, what can be his condition? Paul, in speaking of a like case relative to the Savior says fully and unequivocally that "Christ died," and to give us assurance of that as a fact, substantiates the idea with the assertion that he "rose again." Now he could not rise again, or be introduced into life again, the second time only by a redemption from the state or condition into which he fell. But "Christ died, and was buried." No idea given that "the mortal part of him died." He, himself, by the Prophet David anticipated all this as indicated in the 16th Psalm. *He*, went to hell, or "hades," "sheol." That is, *He* entire, assuring himself that "thou wilt not leave my soul" (He himself) in hell, "nor suffer thine Holy One," that "holy thing" born of the virgin Mary, Luke i. 36. "to see corruption." Now we ask if any of the descendants of Adam, "unholy things," are favored with any course or measure differing from, and better than the course just indicated. But we pass on to the eighth paragraph, entire. Dr. J. submits a wonder where Prof. P. is on the morning of June 8th, 1864, but does not venture to assure us. He says, "what journey may he not be taking amid the immensities of space. Perchance made the acquaintance of Prof. Mitchell who went to glory from his battle field in behalf of human liberty. How sweet their converse must be." Now with all deference to our friend Dr. Jackson, we are confident he cannot tell where Prof. Porter now is with any "visual ray" he may possess, nor where Prof. Mitchell is, with any and all the help of the all-powerful telescopic lenses heretofore used by him, nor by any and all the powers on earth, so long as he shall continue to look fancifully upward, toward, and among the stars. We have never heard of any thus migrating since the three mentioned ones, and when the last of the third was about to leave, he assured his attendant and burningly anxious disciples; that "Whither I go thou canst not follow me now," with the further assurance that "they should follow him afterwards." But we have not yet learned that the "afterwards," has as yet come to pass. If Prof. P. has thus gone, he surely is a favored one. And as to Prof. M. we have been regaled with ecstasy by his lucid and all-encharming descriptions of the starry heavens, and amid all the fervor of soul, and spirit, and life which he manifested in their description, we never caught a lisp of his going there, or wishing, or a thought like it as being a place, a "Promised Land" for any from Adam to the last of his race. We do not judge the Professors are beyond the bounds of time and space. We apprehend that if Dr. Jackson would follow the "laws of life" so admirably delineated, that just where he would find those laws to have ceased their action, just there he would find both Professors, if their friends have not "laid them away." There they would be, literally, bodily, soul-ly, lifeless and tangible, dead men, dead souls, in contradistinction to "living souls." When "thy word" the "lamp" of life is followed, how easily all mysteries, phantoms, and dogmas are adjusted, and how handsomely Dr. J. would have exculpated himself from error most egregious, if, when he adverted to the contemplations of the apostle Paul of the joys of "the upper world," he had only followed the lamp a little further. Paul did not inculcate any idea of the upper, nor nether world. He was speaking of the mystery, (once such but not then,) even the mystery, or something hidden from the princes of this world, who being ignorant of the author of its manifestation, slew the Lord of glory, the very person by whom the joys of this mystery, the gospel, was made known. Hence their "eye, ear," nor their "heart" unsanctified by his spirit, his word,—could not conceive the things that God had laid up for those that love him. The next verse opens to our understandings with the assurance that God has revealed them unto us by his spirit," even the word. But, unto us. Who? Those, and those only, who are acquainted in and with his word, receive it and are actuated by it. They can and do conceive the "things" that shall be "added unto them" who first "seek the kingdom of God and his righteousness," Matt. vi. 33. But we dismiss ourself from paragraph 8, with the remark that we cannot discover more than one tangible idea in its whole, and that is, "such lives as most men live." That is true in itself.

Dr. J's 9th paragraph, is replete with the circumstance of "one of feeble tenure of life, who fancies that when he is freed from the burdensome of this life, as a spirit thus attuned and afloat in the upper atmosphere, he will burst out into song whose music shall be heard through vast spaces, and among the songs that it will sing will be the song of Salvation." The only reply we choose to make to this and all of like character, is to quote the last part of par. 7, which sentiment as ascribed to Prof. P., we would claim as a transcript of our own. "A hater of sophisms, an intense hater of shams, a lover of the simple and sincere, with a mind very penetrative, and an eye quick to discern the bearings of things, and discriminate nicely

between truth and falsehood,—his heart beat responsively to whatever a human soul can rest upon as a surety, while it refused even to pulsate sympathetically with anything that lacked foundation." Now we apprehend that this noble and elaborate extract was penned more with a view to matters physiological than theological. But its fitness no more appertains to the one than the other. As in the first, the advocates of hygiene contend there is appertaining to the whole a natural and marked simplicity, devoid of "sophisms and shams," and resting on a reliable as well as natural "foundation," so also as to the second, it is advocated that no "shams," "sophisms," "mysteries, can, do, or need to attach to the things inducing the subject matter of this disquisition.

We wish now to exhibit our understanding of these things as deducible from the unsophisticated word of light and life. We understand Professors P. and M. to be dead, without life, that they were heretofore "living souls," living beings, as Adam was after the "breath of lives" (margin) was breathed into him. Previous to this point of time he was a *dead soul*, though created, formed, made, and pronounced "good." Professors P. and M. are now dead "souls," dead persons, beings, now exposed to corruption. Adam did not positively know what death was till he 930th year of his age. Prof. P. realised it on May 10th, 1864, and Prof. M. on a time and place other than on a battle field.* Now on these and all others, Abraham, David, Paul; etc., etc., have been executed the Eden law of death, "thou shalt die." By that have they fallen, by that are they held, so if there had been the "mortal" wish to go up to the skies to float and sing in illimitable space, we judge it would have been a failure, "without foundation." Now, "If a man die, shall he live again?" Not until he is re-surrected, "born again" from the tomb, as was the life-giver, Christ himself. Surely how simple, how plain, when we "hate and reject shams and sophisms." Whoever shall sing the song of Salvation, can take timely lessons on its strains and symphonies by adverting to Exod. xv., where they will find the outlines thereof; also 1 Cor. xv. 55,

* It must have been Gen. Sumner of whom we were thinking, and only are sorry that such a man as Prof. M. appears to have been, should have died amid the carnage and strife of a battle field. What a pity that any man of a God-like temperament should condescend to become a "Potsherd." We wish further to remark that on a review of the case our idea was based on what appears on p. 142 of the *Herald of Health* for 1863, where Dr. Trull enumerates "Buckle, Douglass, Mitchell, Sumner, Hawes," etc., as having been the subjects of drug medication, as the cause of their untimely death.

Yours, for no drugs.

A. H. O.

and Rev. xv. 3. Salvation is a redemption from the power of death, the grave. The subject of the great salvation lies there, "in the pit where there is no water," "To dust shalt thou return,"—*thou* entire. There lies Abraham, in the cave of Machpelah, Gen. xlix. 30, to where he "was gathered unto his people," all "in the congregation of the dead." Prov. xxi. 16. Also Jacob when he had delivered his valedictory to his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people, Gen. xlix. 33. Abraham is not ascended, nor yet David into the heavens. Acts ii. 34. nor will they for their reward beyond the confines of the land which God promised to Abraham. Hence Adam, Abraham, David, Paul, Professors P. and M., are in death entire, in the grave whither they have gone. There they are, and will remain where "there is no work, nor device, nor knowledge," where all "their love, hatred, and memory, are perished," Eccl. ix. Dr. Jackson can only find them there if anywhere. When man is in life, he breathes the "ruach," the spirit of life, the circumambient atmosphere, and when he dies, he gives up the ghost, the Anglo Saxon gust, the wind, the breath, "to God who gave it," Eccl. xii. 7, and then the body, or the dead man, or soul, returns by corruption "to the earth as it was." This is all simple, natural, scriptural, philosophical, reasonable, all "having a foundation." But as to spiritology, soulology, the ology of the heathens, such as Plato, Socrates, and the philosophers of Greece, the Budhists of Persia, the Mythologists of Egypt, all these "shams," we have long since dispensed with, having become acquainted with, and attached to the "simple" word of life. Now with all due respect we adjudge Dr. Jackson to be better armed and equipped in human physiology, than he is in Bible theology. We opine that he would claim credit for Bibleology in the production we have been partially reviewing, but we could not give him any commendation on that wise. The orthodoxy of the day and times would give him acceptance, but we pride not ourselves on their judgment. We too well know their "foundation," that it "lacks" truth for its walls, and sense for its corner stones. We only have and can exercise pity on account of the meshes of error in which we have been involved since the days of the apostles. But fortunately we yet have the Bible, the oracles of God, which, like an oracle, will give us a true response. To that we will advert, and on that we will rely, "intensely hating all shams" and prognostics, all surmises and traditions, and every thing that will not bear the most rigid test of criticism and review. Dr. J. will now excuse us if he can, with no

good will disturbed at the object we had in view in scrutinizing his communication. We claim the same that has actuated him in submitting to the test the principles on which the healing art has been so long conducted. Aware of the necessity of reform that has obtained in the one, and the necessity of change in the other, and hoping for that success that shall eventuate in lasting welfare to us all. I will meanwhile remain,

Yours, Respectfully,
ALBERT H. OTIS.

For the Gospel Banner.

Correspondence.

Political Parties—Nearness of the Advent—Secret Societies—Watchfulness, &c.

BRO. WILSON:—"Be strong in the Lord, and in the power of his might" is an injunction emphatically given by Paul to the Ephesians. Weak are some of us, and such have we been. But it does not follow that the weak must always remain weak. Strength must be attained. We are in an evil day, and such will the day continue to be until the end. A responsibility,—the consideration whereof is enough to cause one to tremble, rests on teachers and leaders; those to whom the recently adopted look. Alas! when we look here and there, seeing and hearing of dissension, alienation, leaning on this or that individual—and sad manifestations otherwise—we well may turn sick at the aspect. But the *truth* is the same; the promises to the overcomer are sure as ever. The leaven of politics is one evil that should be purged completely out of the body. Not but the believer may view one party more corrupt than another. But for him to take up arms in the conflict now raging, or plead for taking up arms, is to my mind so palpably contrary to Christianity, that I wish again to protest against such spirit and action. But while I say this, does any one infer that I am at all an admirer of the party calling itself "Democratic?" If so, the inference is a mistake indeed. If any one party in this country is more corrupt than another, I am convinced it is the "Democratic." I have observed men; and the base, the vile, the dishonest, the filthy and abominable, the panders to anything for interest's sake, have I found more especially among the "Democratic" than any other party. That here and there is a decent, moral, and honest man among the "Democrats," I don't deny. I think I have been acquainted with such. The "Democratic" press is also unprincipled: foul and falsifying. But all political parties are wicked,"

* Perhaps it would be better to say—"But there are some in all political parties who are wicked," &c.—Ed.

earthly, sensual, devilish. My conviction is as it has been for years; it is for the believer to have no part or lot in political associations—*touch not the unclean*. How sad to think of a brother at the South joining the mad and wretched rebels in their war against the government of the U. S.! No wonder when some facts turn up, it may be exclaimed, "Truth is strange—stranger than fiction." Alas! my brother: this is an awful plunge into the abyss of ruin. Instead of joining an army of unreasonable barbarians, he should have kept himself unspotted! And I may say the same of any believer at the North who may have taken up carnal weapons—but I know not if any have. Let the kingdom of the heavens come before the saints take the sword.

You are aware of the idea that has obtained among some brethren concerning the advent not being likely to occur during the present century. The conclusions of these brethren appear to me strained and far-fetched. I see no proof whatever in them. No time seems to me so likely as this very decade. God keep the waiting few from the dreary idea that so strangely takes hold of the minds of some! With bright expectation and thankfulness do we view the Master's coming very, very near: and with such view I pray that these brethren may be rescued from what I hold to be a pernicious and withering error. God speed the advent!

Some years ago I protested against believers joining the "secret societies" of that age: let me repeat the protest: and also state my conviction that it is the duty of all to come out of them who are now in them.

Many things more have I had at times on my mind to say through the *Banner*: but when Sunday comes I generally feel too tired to write much. I hope to have better health: then I may offer more for your columns, than of late I have done.

Watchfulness—self-examination—persevering prayer—are necessary duties. What will confession of truth by baptism avail, if we neglect to work out our own salvation? "Every man," says John, "that hath this hope in him purifieth himself even as he is pure." Let us, then, be ever diligent to be found of him in peace without spot and blameless.

Perhaps at this moment some brethren who formerly have taken part in political movements, realize a trial of mind in wholly abstaining from party voting. Politics belong to those whose portion is in this world: *our* portion, *our* citizenship is *not* in the present evil world: let us keep from defilement.

Yesterday I caught a glance at the *N. Y.*

World, and a dire symptom of approaching ruin to Gentileism did I see in that wicked print. The chief magistrate is called a *Buf-foan*—another one high in power a *Brute*. From such mad and depraved associations, let every believer keep himself pure.

Wallingford, Conn.

H. HEYES.

The Difficulty Solved.

TWO STAGES OF THE ADVENT.

There are persons, seriously impressed with the passages of Holy Scripture which lay upon us the duty of watching for the Savior's return as to expect it constantly, who yet are at a loss to understand how this meaning should be attached to them, when other passages seem as plainly to interpose other events which have not yet transpired, and which must occur anterior to the Lord's second advent. The case may thus be stated :

We have, on the one hand, the oft-repeated exhortation to incessant watchfulness for the Lord's coming, as a thing that may at any moment occur, without any further notification to the world. We have, on the other hand, specified events predicted to precede it. We have the revelation, as in Zech. xiv.) of the precise point at which, in relation to the events, it will occur. We are there told that the "Lord our God shall come, and all his saints with him," and that "his feet shall stand upon the Mount of Olives." But *when?* Not until the nations shall be gathered against Jerusalem to battle, ver. 2. Now, if we are to exercise the constant watchfulness and expectancy enjoined upon us, what are we to do with these predicted events which must first take place? Do we not necessarily ignore them by thinking that the advent is at present impending? And if we regard these events as certain to come before the advent, do we not thereby throw ourselves out of that attitude of continual expectancy which appears to be equally our duty? How, then, asks one of our correspondents, is this difficulty to be solved, and the objection to the doctrine of the speedy advent based upon it to be answered? A very few words ought to be sufficient to answer the question, and to relieve the whole case of all seeming inconsistency. Our Lord's first coming consisted of two great acts,—His incarnation, when he took our nature upon him; and his resurrection, when God brought his first begotten into the world. Between these there was an interval of more than thirty years, although his first coming, including his birth and his resurrection, is foretold as *one event*. Even so his second coming, foretold in like manner as *one event*, is to consist of

two or more great parts, acts, or stages. The Scriptures plainly set forth a coming of Christ for his Church, which he catches up "in the air," and a coming of Christ with his Church, surrounded by which he descends to the earth. And though we cannot give the exact length of the interval between the one and the other, the Scriptures give us plainly to understand that it will be an interval of *years*, furnishing ample time for the events which must occur between the present and the time of his manifestation with all his saint-angels with him.

Of the first of these we read in 1 Cor. xv. 22, 23, 51, 52; 1 Thess. iv. 15-17; where the apostle speaks of the resurrection of *them that are Christ's*, and of the sudden transmutation of those of them that are alive at Christ's coming; where he speaks of them that "are alive and remain unto the coming of the Lord," and of them that sleep in the Lord, being "caught up together in clouds, to meet the Lord in the air." This is Christ's coming for his Church.

The second stage, or his coming with his Church, we read of in Jude 14, 15; in Zech. xiv. 4, 5; and in Rev. xix. 11-14; where it is said, "The Lord cometh with ten thousand of his saints"—"the Lord shall come, and all the saints with him"—"the armies which were in heaven followed Him, clothed in fine linen, white and clean," which "fine linen is the righteousness of saints." Certainly, the coming for the saints, and this coming with the saints, cannot be precisely the same; for if he comes with them, how can he yet come for them? and if he comes for them, how can they be said to come with and follow him?

And as these two stages of the advent differ in their circumstances and object, so are they necessarily separated in point of time. There is an interval between them. How long that interval may be, we may not be able to say. The probabilities are, that it will stretch over the space of *years*. In Rev. v. we find the saints or elect Church, symbolized by the elders and living creatures, with the Lord in heaven, even before the seals of judgment are opened or the vials of wrath poured out. We there hear them sing a song of joyful hope respecting a portion which is to be given them at a period still more remote, when they shall "reign on the earth," and when, of course, the desolations of the judgment have passed. To the same effect is the promise made to the Church at Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation [trial] which shall come upon all the world." Rev. iii. 10. So also our Lord's words, "Watch, 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. 36. This hour of trial, and these dreadful things which are to come to pass, are just those things which are set forth under the opening of the seals and the pouring out of the vials, even the scenes of judgment with which the Lord will smite the earth for its sins. But from these, God's watchful and waiting saints are to be kept, delivered, and saved. This deliverance is effected by the sudden and miraculous translation of them out of the world into his own presence in the "heavenly regions at his coming. He thus comes for them, and calls them into the "chambers" provided for them, and hideth them in his pavilion till the indignation be overpassed. Time is thus plainly indicated as intervening between his coming for them, and his coming with them to reign on the earth. And in this interval between these two stages of the advent it is, that all these events predicted to occur before Christ's coming with his saints may and doubtless will occur.

The watching and waiting, therefore, to which the Scriptures exhort us so earnestly, respect the first stage of the coming, in which Christ is to come "as a thief," to steal away his own chosen, and not so much that further coming afterwards "with all his saints with him." Between us and the latter, there remain many wonders to be accomplished, of which the Scriptures speak largely, and which make up in their aggregate the great crisis of human history; but, between us and Christ's coming for his saints, the Scriptures locate nothing upon which we can find a solid argument that it should not take place to-morrow. All that remains to be accomplished is the filling up of the number of the elect, which can be known only to God. When that elect body is once full, Christ will come, as a thief in the night, and catch away his own jewels to himself in the celestial regions; and then shall be that consummation of the times in which the events of ages shall transpire in a few months and years, fulfilling those predictions with which so many are disposed to persuade themselves that the Lord's coming cannot yet for a long time occur.

It was a maxim uttered of old, "Distinguish the time, and the Scriptures will harmonize." The force and truthfulness of this maxim is illustrated in the case before us. Distinguish the stage of the advent for which we are commanded to watch daily, and what else the Scriptures declare of events yet to come will be found in no way to blunt the

point of these solemn admonitions. Reader, are you prepared?—*Prophetic Times.*

The Atheist Silenced.

Being in Manchester some time since, when a certain infidel lecturer was announced to lecture on atheism, we went, out of our curiosity, to hear him. After indulging in a large amount of scurrility and blasphemy for about an hour and a half, he concluded by saying that the safe rule of faith was to believe nothing that was not capable of mathematical demonstration; and that as the existence of God could not be demonstrated, it ought not to be believed.

When he had sat down, a gentleman whom we instantly recognized as Burlington B. Wales, Esq., whose essays and lectures on language, (recently delivered at the Collegiate Institution,) have won for him the reputation of a distinguished linguist, rose to reply to the remarks which had been made by the lecturer.

On being invited to take a position on the platform, he said that he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, that nothing should be believed that was not susceptible of mathematical demonstration; and that the existence of God not being susceptible of mathematical demonstration, ought not to be believed. Now, in relation to the first position it was a fundamental axiom in mathematics that every circle must have a centre; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this centre, its existence had never been demonstrated.

"Let this table," said Mr. Wales, laying his hand upon a circular table which was upon the platform, "be considered a yard in diameter; now where is the centre? It is not in either of the semi-diameters, for they are equal; and if it be in one it must be in the other; so you prove too much, for you to show that there must be two centres in one circle, which is an absurdity, and destroys the very thing you are laboring to establish. It cannot be between them for they are in contact. You are thus driven to this conclusion, that this mathematical centre is a point devoid of parts, namely, a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this centre does not, then it is not an entity; ergo, it is a non-entity, that is—nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration.

This conducts us to the second proposition, that the existence of a God is incapable of mathematical proof. Let us test this asser-

* Or, ærial regions.—Ed.

tion. And here I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed.

"First, than, attraction either resides in matter, or it does not reside in matter."

It was admitted to reside in matter.

"Secondly, it is equally diffused through matter, or it is not equally diffused through matter."

Admitted that it was equally diffused.

"Thirdly, repulsion resides in matter, or does not reside in matter."

Admitted to reside in matter.

"Fourthly, it is equally diffused through matter, or it is not equally diffused."

Admitted that it was equally diffused.

"Now mark the result," continued Mr. W. "Here are two permanently antagonistic forces, equally resident in matter, equally diffused through matter, equal in extent, and equal in power. These forces are said to be the motive power which moves all bodies; but it is one of the most self-evident propositions of Euclid, that where equal is equal, the result will be equal; in other words, that where two forces of equal strength are in antagonism, the result will be the establishment of an equilibrium; not motion, but quiescence, or rest. Thus, if you take a pair of scales and place a pound weight in each, you establish an equilibrium which will remain forever undisturbed, unless interfered with by some external agent. If on the other hand it is contended that attraction is stronger than repulsion; then, if once stronger it will forever remain so; and drawing all bodies into one agglomerated mass, again the result would be, not motion, but rest. If, on the contrary, it be said that repulsion is the strongest, then every particle of matter dilating and expanding to its utmost tension, would fly off into space, which being filled with a concourse of disconnected atoms, again the result would be not motion, but rest.

"But nothing is at rest; suns, systems, planets, stars, are all in rapid motion. What, then, is the power which has destroyed the equilibrium of these two antagonistic forces, and which has given to the universe that motion which they are ever striving to prevent?"

"We find no evidence of its existence in matter; yet it is evidently superior to matter, since it controls the motion of matter—neutralizes the tendency of those laws and forces which reside in matter. Now this force, which without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shin-

ing like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, and the moral justice of that."

Mr. Wales' argument, certainly one of the most lucid, forcible and original, for the existence of God which it ever fell to our lot to hear, seemed to make a great impression on the audience, more especially as his opponent declined to reply in "consequence of the lateness of the hour," though it was not quite ten o'clock!

On leaving, Mr. Wales was warmly congratulated by the christian portion of the audience, (and especially by Dr. Middleton, who chanced to be present, and with whom he subsequently rode home to supper,) upon the skill and success of his argument, and for the good feeling with which it was conducted; for Mr. Wales is sometimes apt to silence an opponent by a withering sarcasm, instead of a fact or argument. We rejoice that this was not the case in the present occasion.—*The Presbyterian*.

Importance of the Second Advent of Christ.

There is not a truth brought to view in the Scriptures, of greater importance than the doctrine of the second coming of our Lord. The great importance of this event is shown by a number of very interesting considerations among which are the following:

1. The resurrection of the dead. All Bible believing Christians look forward to the resurrection of the dead in Christ, with much desire and interest. And it is the blessed promise of the resurrection that dispels the darkness of nature that settles around the tomb, and fills our hearts with sweet consolation when we are bereaved of friends that we shall never more see in this world. Our friends that have fallen asleep in Christ will not awake till the resurrection; and that event will not take place till the Lord comes again. "For the Lord himself will descend with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 16. Then at his coming the last trump will sound, and the righteous saints will awake from their long and dreamless slumbers. But if he does not come again the last trump will not sound, and then the dead will not awake and come forth, but will sleep an eternal sleep, and so infidelity prove true. The second advent of Christ is therefore the great antidote for infidelity, and is an effectual cure of that destroying malady to all who will have faith in his appearing.

2. The saints' reward depends upon the

resurrection. "For you shall be recompensed at the resurrection of the just." Luke xiv. 14. The resurrection as we have shown above, depends upon his second coming. Therefore the reward of the saints depends upon his appearing again. If this event never takes place, then the saint can never receive his reward—God's word proves a failure, and infidelity proves true again. There is however a theory quite prevalent now that promises that at death we shall go to heaven and receive our reward. This as the reader can very easily perceive is not the truth revealed to us in the Scriptures. Besides there is no promise of any such thing in all the word of God. Furthermore, if this doctrine be true there is no need of the resurrection. For if we go to heaven before it and without it, what benefit can it be to us? It also sets aside the generally-believed doctrine of the future Judgment. For if the righteous go to heaven and the wicked go to hell at death; then of necessity one or the other of the following conclusions must be correct. The Judgment takes place at death, (and if so the Scriptures cannot be true which say, "God knows how to reserve the unjust unto the day of Judgment to be punished," 2 Pet. ii. 9,) or it does not take place at all. The theory of going to heaven at death is therefore proved to be unscriptural—a tare which the enemy hath sown among the wheat of God's promises.

3. We are dependent upon the Lord's coming for immortality. Paul tells us that at his coming when the last trumpet sounds we shall put on immortality. 1 Cor. xv. 53. This implies that we are mortal now and that we cannot become immortal till he comes again.

4. We are not to receive the promised crown of glory till his appearing. "And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4. Blessed promises! The great kings and emperors of earth, exult in wearing a corruptible crown of fading and decaying glory; but the poor child of God, at last will rejoice forever in wearing the crown the beauties of which are unfading, and the glories of which shall eternally endure.

5. We all desire to go to heaven; to appear with Christ in glory. This we cannot realize at death, but at the last day when he comes again. Paul says, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 4. Christ says, "I will come again and receive you to myself, that where I am there ye may be also." John xiv. 3. From the above we see that much, with us, depends upon his second coming. If he comes as he has prom-

ised, the saints will be raised from the dead, will be changed to immortality, will be crowned with the unfading crown, will be forever saved and appear with him in glory. In view of such a beautiful cluster of glorious events that hang upon his appearing again, may we not join in the petition, "Even so, come Lord Jesus, and come quickly?"—*Advent Review*.

From the "Messenger of the Churches."
The Rich Man and Lazarus.

LUKE XVI. 19-31.

It is evident, from the circumstances in which this parable was spoken, and the class to whom it was addressed, that it was intended to teach that covetousness and indifference to the well-being of others—since we are placed here as the stewards of God's bounties—will receive righteous retribution. The great importance of attending to the teaching of Moses and the prophets is clearly and repeatedly indicated in it. Still, it remains a question with many if the parable had a doctrinal signification over and above; and, if so, what it was. As its parabolic character is questioned by some, it may be observed first, that Jesus did not usually speak to the Pharisees otherwise than in parables, see Matt. xxi. 45; Mark iv. 34; and secondly, that the popular view, which refers the scenes depicted to the interval between the death and resurrection of two individuals, ignores both internal and external evidence; since here the persons are represented with their "bodies," "bosom," "fingers," "tongue," enduring (one of them) bodily pain, and able to converse; which, if taken literally, is in direct contradiction to the uniform testimony of scripture. Eccl. ix. 5, 10; Dan. xii. 2; John v. 28, &c.

Let us, however, see if an explanation of it can be got in harmony with the rest of scripture.

On looking at a picture first presented, we find a rich man, at whose gate is laid a certain beggar associated with dogs, and asking only to be fed with the crumbs, v. 20, 21. A comparison of this description with chap. xvii. 11-17; Matt. xv. 21-28, and Rom. i. 20-32, will show how aptly the beggar, in his diseased and destitute condition, might represent the Gentiles, dependent, as it were at that time, on the Jews for the scanty crumbs of truth they might dispense from their abundance. In the change of position which each of the two parties undergoes, it is not difficult to trace the preaching of the glad tidings to the Gentiles (Acts x.) (on the belief of which they were constituted, by immersion into the Christ, the seed of Abraham,) and the rejection of the Jewish nation, with their subsequent sufferings, so

distinctly foretold by Moses. Thus in Deut. xxxii., God after intimating in v. 21 the temporary casting away of the nation of Israel (Rom. ix. 25,) proceeds in v. 22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell," (sheol, hades, or grave;) and again v. 24, "They shall be burnt with hunger, and devoured with burning heat." The similarity (it might almost be said identity) of this to Luke xvi. 23, 24 is at once apparent. "In hell (hades or the grave) he lifted up his eyes being in torments," and entreated Abraham, "send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Alas! the only answer to this despairing entreaty is a reminder of his indifference to Lazarus' sufferings, and an assurance of the impossibility of rendering him any assistance. How exactly have the facts of history corresponded with this description. What name, up to the present time, has alone been considered fit for the rejector of the Messiah, by the majority of those claiming the name of christian, but, "dog of a Jew," the term of opprobrium accorded by him in the time of his prosperity to those who are now his tormentors. The gulf, too, that separates them has proved impassable, widened as it has been by centuries of fearful persecution and oppression.

Without, however, dwelling on this, let us look at the form which his entreaty now takes. Disappointed of relief, he endeavors to find excuse (under the guise of pleading for others) for his previous conduct. He endeavors to make out that sufficient proof had not been afforded of his duty in the case; but this hope is unavailing, Moses and the prophets had spoken, their authority as commissioners of heaven had been acknowledged, and yet their directions disregarded. Now what are the facts in the history of Israel. That sign for which they pleaded—the sign of the prophet Jonas, Matt. xii. 39, 40—was granted, and yet without effect. Their chief priests and rulers rejected the clearest proof of the resurrection of the Prince of Life whom they crucified, Acts iv. 5-22, and thereby brought upon themselves, and all who followed them, the awful doom which divine love had sought to avert.

Nevertheless, all Israel shall be saved, and, as the casting away of the Jewish nation has been the reconciling of the world, so shall the receiving of it be life from the dead; and the nations will yet rejoice in the fulfilment of the promise made to Israel, that the Lord "will be merciful to his land and to his people," Deut. xxxii. 43.

☞ The simple believeth every word; but the prudent man looketh well to his going.

Rising Storm in Europe.

"There is trouble brewing in the East of Europe. The question of the Principalities is once more coming above-board. Ominous movements of troops have lately been rife in that quarter. A large Russian army is massed on the frontier of Bessarabia; and Austria, on the other hand, is pouring soldiers into Transylvania. Already she is said to have 30,000 troops concentrated on the frontier. A Conference is in session at Constantinople. The most contradictory reports and speculations as to the condition of the Principalities and the designs of the protecting Powers find currency.

"In the South likewise the political sky is charged with menaces of coming trouble and perplexity. A strong disposition is manifested to stir anew the Roman question. The Italian Chambers have been debating the subject, and though no positive conclusion was arrived at—the Italian Ministry having learned the trick of giving the go-by to matters it is inconvenient to discuss—yet what was said will not fail of its effect. On the other side, the defenders of the Pontiff's temporal authority are taking the alarm. Spain, especially, is thrusting herself into the foreground, professing her anxiety to concert with the other Roman Catholic Powers as to the maintenance of the Pope's independence, and the preservation of his standing as an Italian monarch."—*Glasgow Weekly Mail.*

The Jew and his Prospects.

"Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come, for thy servants take pleasure in the stones and favor the dust thereof," Psa. cii. 12, 13.

The chief Rabbi at Jerusalem, Haim David Hassan, in his letters to the editor of the *Herald* newspaper, published at Sydney, expressing his gratitude to the inhabitants of New South Wales for the relief they have lately afforded to the Jews, in providing suitable house accommodation for them in that British colony; and also referring to the material support, and special favor bestowed by Christians, generally, to the Israelitish nation, remarks: "Is not this a sure sign that the promises of God to His People are about to be fulfilled? is it not strong evidence that the time is at hand, signified to Jacob and Israel, when it was said, 'Return thou into thy fatherland, and take possession of it forever, for surely the servants of God are now awakened and impressed with a holy zeal to favor the dust of the Holy Land.'"

☞ He who waits for repentance, waits for what cannot be had, so long as it is waited for. It is absurd for a man to wait for that which he has himself to do.

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, 1864.

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For the Gospel Banner.

The Way of Life.—No. 9.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE LIVING SOUL.

Says the apostle Paul, "The first man Adam was made a living soul." And this we find is in accordance with the Oracles of God, to which we have given attention in the past. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. Not an immortal soul; immortality belongs only to the Eternal One, the Most High, who inhabiteth eternity. We notice that it was the man made of the earth, earthy, that became a living soul by the vitalizing action of the *Nesh-am ah chayim*, or spirit of lives, breathed into his nostrils by the creative energy of YAH-WEH ELOHIM. Hence the apostle says, "the first man," that is, he that was the living soul, "was of the earth, earthy. . . . as is the earthy, such are they also that are earthy." 1 Cor. xv. 47. From this we see that there is nothing in the term living soul as used in Gen. iii. to warrant such a conclusion as some have drawn from it, that at the time of his creation there was infused into the body of the man a particle of the divine nature, called an immortal soul, which must of necessity always exist, though the body crumble into dust and never more assume its proper shape. The living soul is simply the whole of the first man Adam, made of the earth, earthy, for a time a probationer for life and dominion, which on account of disobedience was lost, and the man of earth made subject to death; consequently, all bearing his image, descending from him, bear the image of the earthy, and must all return to earth from whence they were taken. Being in the Adam all must die, and if they ever attain to life in the future, it must result from a quickening or making alive again of that living soul, which dies on account of

its partaking of the nature of the first Adam, and this quickening cannot result from any power residing within the living itself; but from some influence without, for no man has power to keep alive, or make alive his own soul.

THE QUICKENING SPIRIT.

As the first Adam was made a living soul, and of the earth earthy, so also we read that the last or second Adam, was a quickening, or life-giving spirit, the Lord from heaven. The second Adam was that holy thing begotten of spirit in the womb of a virgin; to be the restorer of what was lost, "Life and Dominion;" hence a Savior and a Life-giver. And being the one so long promised from heaven to be a Lord or ruler, and being begotten of the Father, he is also the Lord or ruler from the heavens. Being the embodiment of the Word of the Deity, he was the embodiment of Holy Spirit. Hence he was a quickening Spirit. Says he, I have power to lay down my life, and I have power to take it again. See John x. 18. He also says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you are spirit and they are LIFE." John vi. 63. That is to say,—His words were the utterances of the Spirit dwelling in him, by which Spirit he was begotten, and by which Spirit when he began to be about thirty years of age, he was anointed or made a Christ upon the banks of the Jordan, upon the occasion of his baptism by John, when as he came up out of the water and praying, the heavens were opened, and the Holy Spirit in a bodily shape, descended and rested upon him, and a voice out of the heavens acknowledged him to be the beloved Son of the Father. It was this holy chrisim poured out upon him from the heavens that made him a Christ, or Anointed one; and some little time after this upon his return to the city of Nazareth, after his temptation in the wilderness, while in the synagogue upon the Sabbath day, he was called up to read,

and found that portion of the book of Isaiah the Prophet, which says, "The Spirit of Adonai Yahweh, the Lord Who Shall Be, is upon me, because he hath anointed, (or made a Christ of me) to preach glad tidings unto the meek," etc. Isa. lxi. 1. He says, "This day is this Scripture fulfilled in your ears." Luke iv. 21. So also the apostle Peter says to the house of the Roman Centurion, Cornelius, "God with Holy Spirit and power anointed, or made a Christ, of Jesus of Nazareth." Acts x. 38. It was by receiving those Spirit utterances, those words that came through him, that life might be obtained; for those words were spirit-words, and being spirit-words, were life, because it is the Spirit that quickeneth; of his ownself, that is of the flesh, he could do nothing. "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 the Son." John v. 21, 22. Here we find two operations brought to view, a raising up of the dead, and a quickening of them, or giving them life, the latter would seem to be consequent upon deliverance from a judgment or crisis, when the Father hath committed to the Son, who tells us that he quickens or gives life to whom he will. This quickening or making alive must be consequent upon the subject bearing the same relation to the second Adam, the "quickenings Spirit," the "Lord from heaven," as they bear to the first Adam, "the living soul,"—"of the earth earthy." That is in him, as they have borne the image of the earthy, they must also bear the image of the heavenly; as they all in Adam die, so also they must be in the Christ to be made alive, or quickened. "For as in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 22. That is, as all that are in Adam die, so all that are in the Christ shall be made alive, or quickened by the quickening Spirit.

THE QUICKENING AND THE CRISIS.

The original Greek word, rendered to quicken, is ζωοποιεω, ζωοποιεω, a compound of *zoe*, life, and *poieo*, to make; literally to make alive, or make to live. The word rendered judgment and condemnation, is *crisis*. We find in the fifth chapter of John to which we have made some reference, that there is to be a raising up (*εγερσθαι*) of the dead, and a making to live of some of them, that the Son who is the quickening Spirit, will make to live whom he will. But those whom he wills to quicken or make to live, are those who come not into that *crisis* which the Father hath committed wholly to the Son. For saith Jesus, 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 the *crisis*; but has passed from death unto life. The life then that is consequent upon hearing the words of the quickening Spirit, (which words are spirit and life,) and believing upon the Father is *aionion*, or everlasting life. Those who are raised to that life, come not into the *crisis*; yet there is another class of dead ones raised up to a life not everlasting, but for the *crisis*. For as the Father raiseth up the dead and maketh them alive, even so the Son maketh to live whom he will. Now as we have before seen, the life which the Son bestows is eternal life; or as expressed by John in his first Epistle, "God hath given us eternal life, and that life is in his Son." v. 11, 12.

Both eternal life, and the decision of the *crisis*, are committed to the Son, to whom the Father hath given power to have life in himself. And this he told his disciples not to marvel at, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, (that is, that life to be imparted by him, which is eternal,) they that have done evil unto the resurrection of the *crisis*." In this chapter then, we have presented to us two resurrections, a resurrection of those whom the Son is to quicken, and who will not come into the judgment, and a resurrection of those who have not done good, by hearing and believing the Spirit's word, but who having done evil, are raised up and made alive expressly for a *crisis*, or judgment. From these teachings we learn that the Word that was manifested in the flesh of the Son of Mary, was the life-giving Word, of the Eternal Spirit, by which all things exist. Being the Word of eternal life, "To whom should we go?" Said Simon Peter, "Thou hast the words of eternal life." One thing is perfectly clear also; that whoever would attain to that life and not come into the *crisis*, must hear, believe and obey those words of the Father, which through *Yah-hosea* Anointed, give to us the promise of life unending in the Kingdom of God.

Woburn, Mass. MARK ALLEN.

The Present Condition of the Turkish Empire, and its bearings on European Politics.

[The following extract is from the close of an excellent article taken from the *North British Review*, being a review of a new book, entitled "Rambles in the Deserts of Syria, and among the Turkomans and Bedawceens." It serves to show the Bible student that the prophetic record is true, and being fulfilled in the present state of

Turkey, and the attitude of her neighbors, and especially of Russia, towards her.—ERROR.]

There are, it seems to us, two fallacies involved in these theories for the resuscitation of Turkey, as in similar views propounded by those whose opinions have been reported by Mr. Senior. The first of these fallacies is in speaking of "the steady but not violent pressure from without," as if the welfare of Turkey was the prime object of all the European States, whereas there is nothing so certain as that, except England, Turkey has not a single real friend or disinterested ally. It is true that France, Sardinia, and, to a certain extent, Austria, combined with England to save Turkey in the Crimean war, but the jealousy of Russia was the moving principle in that struggle, and not regard for the Porte. France has since then shown a strong disposition to join in the dismemberment of the country she protected; and were Austria assured of the impossibility of resisting Russian aggrandizement she would certainly, as the next best course, unite in plundering the fallen. There are not wanting politicians who would willingly assign the Principalities and perhaps Bosnia to Austria, and who would say, as was said to Mr. Senior: "Austria could hold them against Russia. Her interests are naturally the same as those of England. She is as respects Western Europe, a pacific, unaggressive power. We can not strengthen her too much." By an extraordinary combination of circumstances, France and England were able and willing to unite against Russia to preserve Turkey, but it is very improbable that such an alliance could be formed again for a similar purpose. In the mean time Russia has more than recovered the vantage-ground she lost by the Crimean war. In the first place, she has gained experience, and will never again advance by the difficult route of the Danube and the Balkan, though even in that direction her progress has not been slight, and there is truth in what was said by one of her diplomatists: "We are repaid for all our losses in the Crimea and in Bessarabia by what we have gained in the Principalities. From enemies we have made them friends." But Russia has an efficient fleet of merchant steamers in the Black Sea, and before defensive measures could be adopted, might land thirty thousand men in the neighborhood of Constantinople, where they would find thousands of Greeks and other sympathizers to assist them. But the great step which Russia has made, and it is one that more than compensates for the fall of Sebastopol, is the overthrow and expulsion of the Circassian tribes. As long as the almost

impenetrable defiles of the Caucasus were occupied and defended by a hundred thousand such soldiers as the Circassians, the Russians never could have advanced in great force into the Turkish provinces. The giant of the north was chained like Prometheus to a rock, where the eagle of war fed on his vitals, but his fetters are now broken, and the way is clear. Into the localities deserted by the Circassians will pour a stream of Cossacks, and the great army of two hundred thousand men, which has been hitherto engaged in Caucasia, will now be able to detach two-thirds of its number to invade Turkey or Persia. In the meantime, Turkey is likely to derive little benefit from the immigration of hordes of turbulent and semi-barbarous mountaineers. The author of the *Rambles in Syria*, p. 285, thus speaks of those who had immigrated into Turkey in 1860: "Robbery seems to be their present pursuit, while preparing to form agricultural settlements. It would surely have been wise to reflect whether or not the authorities under whose rule they are intended to establish themselves, are in a position to preserve order, before thus adding to the number of a disorderly population." On the whole, therefore, Russia is now in a better position for an attack on Turkey, and Turkey in a worse for resisting that attack than before the Crimean war; and to expect more forbearance from Russia now than formerly appears to be simply an absurdity, and the same reasoning applies, though in a less degree, to other European nations.

The second fallacy, which seems to pervade the arguments of almost all those who maintain that the integrity of the Turkish empire can be preserved is, the supposition that the Turks are willing to be assisted in the way their European allies think best. This is to take from the Turk all that distinguishes him from other sects and races, and to suppose him wholly uninfluenced by the religion which makes of him at one moment a moody bigot, at another a fanatical zealot. It is to ignore the testimony of all the most reliable witnesses, who assure us that the Turk is still what he was four centuries ago," that he retains "the characteristics of his savage intractable ancestors," that he is utterly unimprovable, that he hates change, and therefore hates civilization, hates Europeans, and hates and fears all that they propose." It is to deny the saying which is now in the mouths of even those Turks who have been most in contact with European ideas, and who reply to suggestions for the improvement of the races under their sway with the pithy saying, "We came into Europe with the sword, and we will go out of it with the knife."

* A Journal kept in Turkey and Greece in 1857 and 1858, p. 86.

Let those who expect improvement under the Turkish rule, or such modification of the rule as will render its continuance over millions of Christians possible in these days, examine well the character of the Mohammedan religion, and see whether it be reasonable to expect the desired changes while Islam continues the religion of the State, supported by a priesthood constituted as is that of Turkey. A very slight investigation of the principles of Islam will show that though they may, as Mohammedans boast, breathe freedom to the true believer, they absolutely enjoin restraint and degradation as the lot of all others. Were it not logically demonstrable, it is at least practically proved by the history of eleven hundred years, that Mohammedanism and civilization are incompatible. The utmost that can be achieved with Islam as the religion of the State, is a strong government under an absolute monarch. With such a government there may be considerable development of national resources, a magnificent court, and much splendor of living in the families of the chiefs or nobles, but the state of the people will be such as it was under Mohammed Ali, Pasha of Egypt. The security of the subject under such a ruler is well illustrated by the story of the jaded courier who had brought a letter of importance to the pasha. As this unfortunate had been told that the errand was urgent he had exerted himself to the utmost to arrive in time, and, sinking with fatigue, expected his reward. The pasha, on the other hand, was anxious that the communication should remain a secret, and as one means to this end, the courier, half an hour after his arrival, was at the bottom of the Nile with a heavy stone round his neck. A simple tale this, and but one example of myriads of how the life of a subject is valued by a Mohammedan ruler.

In point of fact, the ablest rulers in all the Mohammedan dynasties have shown their impatience of Islam by becoming heretics. They have felt it impossible to inaugurate those reforms, which their genius or their good feeling prompted, without breaking through the shackles of their religion. So early as the first centuries of Islam the most renowned Khalifs, as Vathek and Mamun, had become heretics and had adopted the principles of the Motazelah, among whom were the sects inclining to Christianity. The greatest of the Mogul emperors, Akbar, did his best to found a new religion, as did Hallan, the most remarkable of the Egyptian sultans. The present state of the Turkish government, based on the miserable doctrines of the Koran, and yet coquetting with European improvements, is altogether forced and unnatural. To be strong, Mohammedanism

must go back to what it was at its commencement, stern, uncompromising, and aggressive, such as it has become again among the Wahabis, or it will lose its vitality and succumb to a more enlightened faith. It is not, indeed, to be expected that Mohammedans would be converted in great numbers if the scepter departed from among them, but the Turks, at least, with their peculiar habits, would melt away and disappear among the increasing masses of Greeks, Armenians, and other Christians. The disciples of Islam would, no doubt, ever continue such as they have been from the first, such as they recently showed themselves in the Indian mutiny; after years of intercourse with Englishmen, unchangeable in their bigotry and hatred and contempt of other sects. But a creed, the essential part of which is to trample on all other creeds, if it came to be despised in its turn, could not survive—it would die out. There is a foreshadowing of this in Persia and in Baghdad, where the aspirations after freedom of some ardent spirits have led to the development of a new sect, the Babis, who show "no antipathy to Christians, or to the followers of any other creed except the Mohammedans." The Babis are converted Mohammedans, and if their number should increase they would extirpate Islam.

On the whole, then, it would appear that the Turks are "an unimprovable race," and that no efforts can bolster up their government long. What policy is to be adopted, then, in lieu of that struggle to avoid the inevitable which has already cost us such sacrifices? We can not here accept the counsels of the author of the *Rambles in Syria*, who, after vivid sketches of the decadence of Turkey, still return to that impossible scheme of interested physicians treating disinterestedly a patient that rejects all medicine. Common sense, on the other hand, would say, "If the dying must die, let care be taken of those who are to survive." As the Turkish power decays, life begins to reanimate the nationalities that have lain so long in a deathlike trance beneath it. Greece, for example, begins to revive, and though the new State of the Hellenes may have to pass through a long season of troublous energy, it can not be doubted that a prosperous future is in store for it. Why should there be less hope for the Principalities, the Servians, the Bulgarians, the Armenians, Syrians, Egyptians, and Arabs? As the ship founders, let raft after raft be cut adrift, and by the success of these several ventures all will be saved. This seems to be the view adopted by the author of *Chaos*, though his thoughts are somewhat indistinctly shadowed forth, and his suggestions are

rather for being ready to act than for action. He speaks of "England that preserves Turkish rule not for the sake of Turkish rule, but for the sake of sheltering the immature growth of future free nations against the destroying blight of despotisms far more dangerous, if, not worse than Turkey." Further on he refers to the policy of England toward Turkey as dual, "Liberal in one sense and direction"—that is, we suppose, as regards the nationalities; and "Conservative in another"—that is in supporting the Turkish government. Again he says, "But we must also look to see that, after putting the sick man in his coffin when much breath is still in his body, we may have something better to take than a nursery full of fractious and rickety children." Viewing it in this light, many will be disposed to regard our imperial policy as "both expedient for all parties and right in itself." But, is it quite the case that protection of "the immature growth" of the nationalities under Turkish rule is recognized by us as of such paramount importance? If so, what becomes of the guarantee that the Turkish territories shall remain as they are? It must be explained to mean—Turkey to the Turks, in reversion to their subject nationalities when ripe for self-government. But who is to decide when "the immature growth of these future free nations" reaches maturity? For this "we want our country," says Lord Strangford, "to be served in Turkey by the most perfect and highest type of English manhood;" we must have Englishmen, not Levantines; and the best Englishmen we can get, instructed by "travel in Turkey and intercourse with the people," and comprehending the rising nationalities.

But it may be asked, Is even this limited and temporary support of the Turkish power, this trusteeship for immature nations, possible? Are there not too many suitors for these tender wards, not to make us fear they may be wedded to undeserving strangers under our very eyes? Perhaps not, for there is a potent influence at work, which might fight on our side—"nationality is taking its place as a new power, among us;" and it may be added, that the liberal party throughout Europe would support it, while one great despotism at least could hardly now disown it. The danger is that we chill and alienate this power, these budding nationalities, by joining hands too long with the effete government of the Turk. For guidance in so difficult a policy, the best ambassador, the best attaches, the best consuls, the best Englishmen not Levantines, are, as Lord Strangford justly says, required to do England's work in Turkey.

Thus far as regards the "dual policy"

and its adroit manipulation by the ablest men that can be selected. Something more, however, is required, something practical, to meet the sharp practice of physicians not so unselfish as England in their attendance on the sick man. On three different sides of the Turkish empire three great powers are preparing vantage-ground to spring forward when the last scene of all arrives. France advances by the line of Africa and Egypt, where the completion of the Lesseps canal would give overwhelming influence. Russia is peopling Circassia with Cossacks, and sits now in terrible strength before the open portal which leads into the center of Asiatic Turkey. Austrian troops are being massed upon the frontier of the Principalities, and in that direction, and toward Bosnia, the German power is pre-potent. The strength of England lies in linking herself with India by the nearest bridge across Turkish territory. As England acted on India in putting down its mutinies, so might she draw support from India in a great struggle in Syria, Mesopotamia, or Egypt. For every Sepoy regiment that land with Baird in Egypt, ten regiments of Sikhs, little, if at all, inferior to Russian or French regiments, could now be drawn from India. But the way must be prepared. It will not do to alienate Persia by coldness and indifference, and to leave her to be bribed by France with offers of the coveted shrines of Kerbela and Najuf and Kazimain. It is but a shallow policy that surrounds the shah's army to be officered by Frenchmen and Gerioans, that would let Persian ships of war, manned or at least officered by Frenchmen, make their appearance in the Persian Gulf. It would be little creditable were a French company to get the start of English enterprise, not only with a Suez canal, but also with a Syrian, Mesopotamian, and Persian railroad.

To sum up in few words, safe and rapid communication with India, implying and including a commanding influence throughout the line, is what will give England strength to resist her rivals when the Turkish empire breaks up. India, in fact is at once a beacon and a support. The past history of India shows the empire of the Moguls, resembling in many respects that of the Turks, dissolving at length from internal weakness, and leaving a few Mohammedan states, the Nizam's kingdom for example, as the only traces of its existence. The present history of India displays to us a development of resources, and an increasing revenue, that would give England surprising strength in any new contest. To obtain paramount influence in Persia, the English government has only to will the acquisition. English instructors would be readily received for

the shah's army, and would be what Lindsay, Hart, Sheil, and Rawlinson were before. The Persian Gulf is still completely under our control. We have treaties with all the petty states there, and it will be our own fault if we suffer the French to supersede us. A double line of telegraph will soon be complete to India. A railway from Jokenderna to Mepps and Baghdad, and from Baghdad, to Jchran, worked by an English company, is the next great want. We must have an iron bridge from sea to sea between England and India. Iron links must rivet the communication. It is calculated that the new overland route from Ostend to Brindisi will be quicker by two days than that by Paris and Marseilles. It will be, too, on safer ground. From Brindisi to Alexandria, and then by rail to Baghdad, and so by the Persian Gulf to Bombay, would be a gain of five days on the route by Egypt. A railroad from Baghdad to the Mediterranean would carry off from the present route by Egypt all the passengers and much of the traffic between India and England. It would enrich the country it passed through. The Arab tribes, unmanageable by the Turks, would be enriched and civilized. Above all, England and India would be brought by this railroad *en rapport*, and their weight as regards Turkey would be, if not irresistible, at least many times greater than it now is.

For the Gospel Banner.

Who is on the Lord's Side.

DEAR BRO. WILSON:—It has been with feelings of sorrow that I have noticed for a long time past, the disposition of many of those whom I had hoped were sound and uncompromising advocates of the one and only true faith to fraternize with, and by their acts and acknowledgements give a christian character, and bid God speed to certain pious infidels and disobedient believers of the gospel, who for their own private ends have from time to time endeavored to creep in, and to obtain a notoriety among us, while their hearts have not been with us. The two papers which we suppose to be mediums for mutual interchange of thought among the called and chosen and faithful ones, and set for the defence of the gospel, and the one faith, are also, I am grieved to see, (although I hope it may be ignorantly on their part,) instrumental in foisting upon the brethren a class of men whose trade seems to be preaching for a living, whom it seems can preach to suit almost any body of religionists they may happen to fall in with; and who are all things to all men in the most literal and extreme sense. Some of these pious peddlers of religious wares, I have endeavored from time to time to show up for the benefit

of the scattered faithful ones, who know what they have believed, and why they have believed it, who are neither Baptists, Methodists, nor Adventists of any of the various shades of that *ism*, nor of the "Sealed Assembly of the secret places of the stairs," who are to gather in Celesta, Pennsylvania, to wait for the Lord. As one, and on behalf of those few, who are uncompromising for the truth, I must say that if we give encouragement to publications to defend the faith we profess, they should be straight-forward, thoroughgoing, uncompromisingly set for the defence of the true gospel—the one faith, giving forth a *certain sound*. In the *Banner* for Sept. 15th, 1864, I read the following notice: "Eld. T. W. Smith's P. O. address at present is Alden, Hardin Co., Iowa." From this notice and other notices I have seen of this individual, both in the *Banner* and *Harbinger*, I have naturally enough supposed he was one with us of the "called-out," separated and faithful ones, and had he come my way, should gladly have received him as such, on the strength of such notices. Judge of my surprise when a few days since, I took up a curious specimen of a religious paper, entitled "the Day Star of Zion," published in Celesta, Penn., and read the following:—

"Eld. Thomas W. Smith, Nevada, Iowa, writes:—DEAR BRO. ARMSTRONG.—I notice in the *Crisis* that you have seceded from Pennsylvania, and have found a resting place where you can be comparatively quiet, from the surroundings of war and distracting questions of political strife. *I sympathize with you, in your position and work.** I am a native of Pa. I would like to be with you. *I wish you great success in your work.* I believe the Lord will save his people from the hour of temptation coming on the earth, not save them in the hour merely, but from the hour. Since writing the foregoing, I have received No. 1 of the *Day Star*, and I am much pleased with it, as far as I have read. The test of your faith in the conscription affair is surprising, there is something beyond the usual order of things in your deliverance. I would like to see a more minute description some time. *I think you are on the right track.* I wish from my heart, I could comprehend the work before me as you do; there is entirely too much *trouble* among us. We have the truth, the faith, but it is not impossible to hold the truth in unrighteousness. I feel that our faith must work further down than into our heads merely. I may be too enthusiastic or fanatical, but I cannot rest satisfied with an intellectual knowledge of the truth. O what

* The Italics are mine.

a lack of earnest piety, of heartfelt zeal, of fervent prayer, of active faith there is among those looking for the Lord. I will gladly circulate your paper among the brethren here, but I fear with little success, formalism and littleness of faith prevail. I will gladly pay the postage on the paper, I want to see your position fully tested."

In order to properly appreciate the foregoing letter, and to understand the position of T. W. Smith, it is necessary to understand something of the character of the sheet, and the editor to whom it is addressed. Mr. P. E. Armstrong is undoubtedly a very sincere and well-meaning man, as are multitudes of others who are the unconscious victims of blinding delusion and superstition. His delusion is one of the many that have sprung out of Millerism, combined with modern Gentile conceptions of religion and religious duties. Being possessed of a certain tract of land in Celesta, Pa., he has made a formal deed of the same to Almighty God; to whom we are told in the Scriptures, all the earth belongs—"The earth is the Lord's, and the fulness thereof"—yet witness the following, which I copy from the 2nd No. of the *Day Star of Zion*.

"TO WHOM IT MAY CONCERN.—This may certify that a certain deed of conveyance of real estate, made by P. E. Armstrong and his wife to Almighty God, and his heirs in Jesus Messiah, was in due form recorded in this office, at Laporte, Sullivan Co., Pa. in Deed Book No 7, pages 25 & 26. Aug. 4th, 1864.

C. C. FINEB, REC.

The Deed appears in full in No. 1 of the *Day Star*. Did the Psalmist make a mistake? But to the subject. Mr. P. E. Armstrong as I learn from his paper, (a copy of which he has sent me,) invites all Adventists of whatever shade of opinion, to give up all their present worldly relations and repair to Celesta, Pa., to this tract, which he styles, "the stone geographically cut out," where are to be assembled the 144,000 sealed of all the tribes of Israel, which are styled in his paper, the "sealed assembly of the secret places of the stairs." Being gathered here, they are to be free from all human government, free from conscription, free from taxation, aye, and free from death itself, as all who have the faith requisite to go there, and cast in their lot with the Celestians, are to live till the Lord Messiah comes. They are not to be sick, even no physician is to be tolerated there. This is the position which Mr. Armstrong has taken, with which Mr. T. W. Smith so strongly sympathizes, and wishes his Bro. Armstrong success, and would like to be with him in. It is a paper advocating such, and worse absurdities than this, that he would "gladly circulate among the brethren, yet he fears with little success." Such fears undoubtedly will be real-

ized so far as his desire to circulate such visionary stuff concerns those who have truly become part of the one body, the new man in Jesus Anointed. Of what interest is it to the "called-out of God" to be informed through the *Danner* of the P. O. address of such a blind leader, who from his own showing in the letter we have copied, does not know whether he is right or wrong, as he is waiting to see this new phase of Millerism tested. What have the called and chosen and faithful to do with general associations or churches of God, of which such individuals are general agents and leading spirits? "He that is not for me," says Jesus, "is against me." There is no middle ground, there is a distinct and visible line of demarcation, and we must be on one side or the other; no sitting on the fence, looking both ways, no riding two horses. There is but one body, one hope, one calling, one faith, one Lord, one baptism, and all who claim to be teachers in that one body of faithful "called out ones," should know on which side of the line they are, and what they believe, and why they believe it. This Mr. Smith, I learn has been also a correspondent of and sympathizer with the Boston organ of Adventism, called "the *World's Crisis*

Another religious equestrian, who whirling one particular hobby to death, is endeavoring to engraft himself with all sects and names of gentile babeldom, require a further notice, than I have heretofore given him, as I find the papers referred to are not only helping to give him a favorable notoriety, but one or two congregations which have been supposed to be sound, intelligently instructed in, and uncompromisingly for the faith, have received him as a teacher, and bid him God speed in his inconsistent and devious course. I refer to Mr. R. V. Lyon, who is anything or everything that suits his purpose, and enables him to dispose of his religious wares, be it Adventist, Baptist, Age to Come, or the One Faith, as he can preach acceptably to all. We speak what we know. We speak it not from any malicious motives, not from any personal feelings, or any animosity to the person as a man, but because we are "set for the defence of the gospel" against every religious humbug and pious fraud, and are zealous for the "casting down of every imagination, and every thing that exalteth itself against the knowledge of God." In Toronto, in Hamilton, or in Seneca Falls, Mr. Lyon may profess to be one of the most intelligently immersed believers of the gospel of the kingdom of God, but in Albany, N. Y., he is the brother with, and the acceptable preacher to the Millerite Church, who are most bitterly opposed to the vital and saving truths we hold, and hold to that

modern gentile delusion called experimental religion, which is obtained through the mediumship of anxious benches, and the pray-ers of congregations of gentile sinners. What consistent, honest, and faithful teacher of the word have in soliciting invitations, and going and preaching time and again to such, but to preach the gospel to them. But the gospel is not acceptable to them; they do not believe it; they will not hear, neither will they tolerate a man among them who will preach it, and their duty under it. Yet Mr. Lyon is an acceptable preacher to them, and is time and again received among them as a BROTHER and a preacher, and the acknowledgement of brotherhood between them as far as words can convey it is mutual. If then the Albanian congregation of Adventists will not receive nor tolerate the gospel of "the kingdom of God, and his righteousness," which is faith and obedience to its requirements, it follows, from the fact that Mr. Lyon is received by these repeatedly, that, he does not preach: "the kingdom of God and HIS RIGHTEOUSNESS" to them. Consequently he must preach something else, something to please them, something for the purpose of plying his trade as a preacher. Perhaps, if the eyes of the brethren are not already opened to the true character of such persons as I am now calling attention to, the following conversation which occurred at Albany in the early part of the present year may serve to enlighten them. Mr. Lyon had been invited to preach for his Advent brethren at Albany, and was to have put up with a friend of mine there, but on account of sickness in the family this friend was obliged to take him to the Van Rensselaer House, the landlord of which was a Baptist Deacon, of which fact Mr. L. was informed, and upon being introduced to the landlord addressed him very nearly as follows, "How do you do, brother, I understand you are a Baptist deacon; I am a Baptist minister myself, and am now on my way to Connecticut, to preach to a Baptist church I was pastor of twenty-— years ago, a church I raised up." And Mr. Lyon did go to Connecticut and doubtless he did preach acceptably to that Baptist church, and why should he not if he is as he informed the landlord of the "Van Rensselaer House," a Baptist minister? But a true evangelist of the body called out, is neither a Baptist, nor a Millerite, nor a Storrite preacher, but a preacher of the word of "the kingdom of God, and his righteousness." I have no objection to either Mr. Lyon or Mr. Smith being Baptist ministers, or Second Adventists, or ministers to any other of the gentile sects or names. They have the privilege under the present order of things. But I do object, and that

most decidedly, to those who are such coming among us, and claiming to be of us, and asking our fellowship and sympathy as brethren, when they are not. If they came and in sincerity tried to convert us to either of the sects which they might represent, we might respect them for consistency though we could not receive their doctrine. And I do object, and do most earnestly enter my protest against congregations of faithful believers of the truth receiving and bidding God speed to such, and I do as earnestly protest against the giving of religious character and notoriety to such through the mediumship of a press which is set for the defense of the gospel, and thereby giving the impression to the brethren at large that they are faithful preachers of the word. If such men will throw off their filthy rags of gentile piety, and publicly and openly "renounce the devil and all his works," by renouncing Millerism, Methodism, Baptistism, or any of the other *isms* they may have been connected with, and put on Christ by an intelligent and open obedience to the faith in the things of the kingdom of God, and the name of Jesus Christ, then I shall be ready to receive them, and not till then. I have hoped for a long time past that I should not again be compelled to turn my pen to these painful subjects. I have hoped against hope, and were I longer silent the stones might well cry out, having seen as I have the spirit of compromise, the fraternizing with infidels that has manifested itself among us, I have been led to cry out with the prophets of old, "Who is on the Lord's side." For one I am uncompromisingly first and last for the one and only true faith, against all counterfeits, and all the pious humbugs of the 19th century.

MARK ALLEN.

Will the *Harbinger* please copy?

REMARKS.

We cannot but lovingly accept of the rebuke of Bro. Allen, so far as the *Banner* is concerned, and must confess that we are sorry to hear of such inconsistencies on the part of any one who professes to be a teacher of the One Faith. We are uncompromisingly for the One and the only true Faith, as much as any one, and would never *knowingly* act contrary to our principles. We hope the parties referred to and criticised in the above communication will endeavor to set themselves right before our readers, by either refuting the charges made, candidly acknowledging their errors, or showing that Bro. Allen has taken a wrong view of the matter.—EDITOR.

For the Gospel Banner.

The All-Sufficient Word.

"Wherefore set apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls," James i. 21.

There are two kinds of infidelity in the world, both of which distrust the Holy Scriptures as all-sufficient. The professed world of christendom accept the Bible as the word of God, but depend upon a certain spirit-inspirational *endowment* as necessary to salvation, and thereby ignore the word's completeness, which is infidelity in the light of the above text. Then again we have what is known as *scepticism*, a system, (or no system,) which ignores the whole Bible, and characterizes it as the work of designing men. It is the province of the true Bible student to oppose these two systems as dangerous to the well-being of christianity, and the final redemption of man.

The text at the head of this article most pointedly affirms, that the "engrafted word is ABLE TO SAVE." In view of this declaration how can any one ask God for light and the true way, by means of spirit-impulsion or impression?

If the *word is able* to give this desired information, why ask God to communicate it afresh? and if the word is not able, then we must deny the statement of James as being true, which at once drifts us upon the shore of unbelief. Hence there is but one course left us, and that is, to reverently bow at the sacred altar of the holy word, and abide its teaching. Ministers ask God, while in their pulpits, to lead their minds to appropriate thoughts for the "present occasion," and to inspire their minds with proper words to speak to the people assembled; when lo! from their pockets they bring out an old musty sermon which was written years ago! Now in the light of such procedure, how criminal they must appear in the sight of God. They do not permit God to answer their prayers, but dictate for themselves what is proper and right for them to say. Such men can only be excused on the ground, of *not knowing what they ask*. These men claim all the endowments of the Spirit peculiar to the apostolic age, and yet not one sign can they perform, which was true of apostolic believers. The good news of Christ's coming reign and kingdom they do not believe, neither have they obeyed from the heart the form of doctrine delivered unto them. They depend on their *feelings* rather than the plain, "thus saith the Lord." If it were true that God now gives his Holy Spirit to his children, such characters as the above would have no claim upon it, for they cannot be the children of God when they heed not the voice of the prophets read in

their hearing from week to week. The Holy Spirit had a *mission* to perform, and that was to "*convince the world of sin,*" of *righteousness* and of *judgment*, John xvi. This mission was perfected in the apostolic era, and we have the record of its witness in the apostles' writings, and why need the Spirit continue its work after accomplishing the duties assigned it? We heartily believe in the *operation* of the Spirit. But to believe that every *impulse* and every *feeling* exhibited by the protean forms of religious societies now extant, is the *operation* of the Spirit of God, is most preposterous. The Spirit operates through the channel that God has assigned it, and that is his holy word. It is here that the spirit bears its witness, (testimony,) with our spirits that we are the children of God See Rom. viii.

But it was not our intention to write an exposition of spirit influences, but to show that God's word is all-sufficient in matters of faith and salvation.

We shall here give a summary view of the word's completeness for the purposes above indicated.

1. It is the *word* on the hearing of which we get *faith*, and without which it is impossible to please God. Rom. x. Heb. xi. 6.

2. It is by the *word* that we are *sanctified*, or set apart for salvation. John xvii.

3. It is through the *word* that we are begotten by Deity for the inheritance, and life to come. James i.

4. It is through obedience to the *word* that we, as aliens from God are reconciled to him.

5. It is the *word* by which our souls are to be purified and redeemed. 1 Peter i. 22-25.

6. It is the *word* which searches the thoughts and intents of the heart. Heb. iv. 12.

7. It is the *word* that we must preach to the people, as the only means by which they can be saved. 2 Tim. iv. 1, 2.

8. 'Tis the *word* that we must obey, after hearing, or it will be of no effect to us. James i. 22-25.

9. It is the *word* that is to judge us in the *last day*. Which word "*liveth and abideth forever*,"—hence the mission of God's word is vast and important, and supercedes the necessity for spirit-impressions in our day.

H. V. REED.

The Eternal Fire.

This phrase is so similar to the phrase *unquenchable fire*, that there is little need of separate argument upon it. When the meaning of either phrase is established, that of the other is easily accommodated to it.

The phrase occurs in three places: Matt. xviii. 8; xxv. 41; Jude 7. The passage in Jude is best adapted for our examination,

because the commentators have said more about it, and because an *example* of the doom of the wicked is here alleged. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, are *set forth for an example*, suffering the vengeance of eternal fire."

But before we consult the commentators, let us see if there is any equivalent expression in the Bible itself, that may throw light on this. In Jer. xvii. 4, we read as follows: "And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not; for ye have kindled a fire in my anger, which *shall burn forever*." This phrase is as like as could be desired. Yet there is no allusion to the "eternal world." The whole passage describes the calamities of the Jewish nation on earth. We can compare with this passage the similar prophecy in Deut. xxxii. 22-25; "For a fire is kindled in mine anger, and shall burn unto the lowest hell (sheol), and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; and I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, the terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."

Here is no mention made of immortality, but a description of extreme mortality. And by what logic the immortality of the individual soul is to be deduced from the lingering and dying life of a nation, I have yet to learn. We need not be surprised if orthodox commentators on the passage in Jeremiah take "for ever" as meaning "for a long time." Thus Calovius, Grotius, and the Assembly's Annotations. But Lowth explains better by saying, "that is, 'Till you be consumed,'" and refers to Deut. vii. 20; xv. 14; xxi. 2, remarking on vii. 20, "It shall make a total destruction, referring to Deut. xxxii. 22; Psa. lxxxix. 46, and other places.

The argument thus far indicates, we think, a divine anger that is *persistent*; not to be diverted from its purpose; burning on until the object of its displeasure is removed. This view is supported very remarkably by a passage before quoted, respecting God's anger when *not* eternal: "For I will not contend forever, neither will I be always wroth; *for the spirit should fail before me, and the souls which I have made*," Isa. lvii. 16.

Two expressions in early classic writers should be here noted. One is in Ovid, speaking of Telephus as perishing by an "eternal

disease." Here the evident meaning is a *fatal or mortal* disease. So in the Talmud one asks; "The febrile fire of a sick man, since it is from heaven, who can extinguish?" Who infers that the patient will not die? The other instance is in Libanius, of the fourth century. He says of the city of Troy, "It lies an example of the calamity of an eternal fire." It is a famous saying that, "Troy was." It is among the things that were. Is not this precisely what Libanius means to say, in this expression so like that in Jude 7, if it was not in part a quotation of Jude?

"Set forth for an example, suffering the vengeance of eternal fire." Here is a case of "exemplary punishment;" and an example must be something seen and known. An unseen world of woe is not such an example. But the fate of Sodom and Gomorrah is not only something witnessed in its time, and put on record for after times, but actually famous, both in the Scriptures and in frequent allusion to it by other ancient writers. So Whitby remarks; "Nothing was more known and celebrated among authors sacred and profane, Jewish, Christian, and heathen writers, than 'the fire that fell down upon Pentapolis,' or the five cities of Sodom; they being mentioned still in Scripture as the cities which God overthrew with a perpetual desolation; in the Apocryphal writings, 'the waste land that yet smoketh.'"

I need not here quote the passages. The reader can refer to Deut. xxix. 23; Isa. i. 9; xiii. 10-22; Jer. xx. 16; xxiii. 14; xxix. 17; I. 39, 40; Lam. iv. 6; Ezek. xvi. 14-55; Hosea xi. 8; Amos iv. 11; Zeph. ii. 9; Matt. x. 15; Mark vi. 11; Luke x. 12; xvii. 19, 30; Rom. ix. 20; 2 Pet. ii. 6.

See also (cited in "Christ our Life," pp. 112, 113.) Wisd. x. 6-8; 2 Esdras ii. 8, 9; 3 Macc. ii. 5; Philo; Josephus (Antiquities, b. l. c. 11, §. 1.) Clement of Rome, Strabo, Tacitus, Solinus, and Diodorus Siculus.

And this "example" furnished the Jews a proverbial way of execration. "Whatever was useless or rejected, or abominable, or accursed, they, to show their rejection and detestation of it, say, 'Let it be cast into the sea of salt,' or the bituminous lake," etc., (Dr. Lill, on Rev. xx. 15.) I might add much more from orthodox writers, showing that the phrase "eternal fire," as used by Jude, denotes a "destruction total, irreparable, and everlasting;" "everlasting in its effects, the cities having been finally destroyed," and the like. (See "Christ our Life," pp. 109, 110.) For Jewish comment and opinion, the Talmud says, "The men of Sodom have no part or portion in the world to come, and shall not see the world to come." (Sanhedrin, p. 29, 3.) So much for the passage

in Jude. The phrase as used in Matthew can certainly prove no immortality, in the face of all this evidence to the contrary.

It is sometimes urged that the *present tense* is used in Jude 7: "*suffering the vengeance,*" etc. But a very little reading shows that the present tense is constantly used in historical narratives. And the argument would prove altogether too much. The same cities are described as "*giving themselves over to fornication,*" and "*going after strange flesh.*" Are they doing this now?—*C. F. Hudson.*

Oracle and Urim and Thummim.

These words we find in our bibles. Do we know the meaning of them? Paul says, Rom. iii. 1, 2, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the *oracles* of God." In 1 Kings viii. 6, we read, "And the priests brought in the ark of the covenant of the Lord unto his place, into the *oracle* of the house, etc." The words *oracles* and *oracle*, seem to be used in very different senses in these two passages. Christians in general, I believe, think that the apostle, as also Peter, (1 Peter iv. 11.) uses the term in the sense of the inspired Word, the holy Scriptures, or the written law of God. It is possible that he did use the term in that meaning. It is also possible that he used it in a much wider sense, as including, not only "the giving of the law," but also those other wonderful means used to intimate the Divine will to the children of Israel, before any written revelations were given them. God sometimes made communications in dreams and visions, as to Jacob at Bethel—sometimes by means of an audible voice, as to Moses when he had secured his attention by the miracle of the burning bush. Now the term "*oracle*" signified, at least among the ancient nations, and especially among the Greeks and Romans, first, any communication of the Divine will made to man, and second, often the place or temple, or shrine, where such communication was made. Hence, thunder and meteoric phenomena in general, and the observation of the instincts of animals, and the appearance of the vital parts of victims offered to the gods, were called "*oracles.*" Now, since false religions may be supposed to have sprung from some traditions of the true worship, it may be that these oracles also were merely imitations of the original and genuine, or an attempt to satisfy the necessity of the human mind for some intercourse with the Being who made, and who governs the world. I think we have a most striking and interesting clew to the true oracle in some passages of the Old Testament,

such, for instance, as the narration of the flight of David, and his pursuit by Saul, 1 Sam. xxiii. 11, 12. David said to the priest, "Bring hither the ephod," and when he had brought it, David enquired, "O Lord God of Israel, will Saul come down?" And the Lord said, "He will come down." And David said, "Will the men of Keilah deliver me into his hand?" And the Lord answered, "They will deliver thee up." Then David fled from Keilah. We see then, that, but for the responses of the oracle, David would have lost his life at that place, by the hand of Saul. But by and by it was Saul's turn to be in distress, and to consult the oracle; but God would not answer him, either by Urim or Thummim, 1 Sam. xxviii. 6. And what do these words mean? The translators have transferred the Hebrew words just as they are. They are words common enough in the Hebrew, and mean "*Light and Truth,*" i. e. Revelation and Truth, an expression which, by a not uncommon figure of speech would mean in our tongue, a revelation of truth.

Now we are prepared to ask, how was this revelation of truth made? In what way did God answer David by means of the ephod of the priest? One Jewish commentator, (Philo,) says that the responses were given by means of two small images in the breast-plate, one of which represented revelation and the other, truth. But as no such image are described in the minute description of the ephod, or of the breast-plate, and as the Jews were forever interdicted by God himself from attempting to make any image to represent him, we are not at liberty to believe this fancy of Philo. The account of Josephus appears to be more correct, as it affords an answer to our enquiry, and is not in opposition to the inspired intimations, and affords a clear and consistent solution of what we desire to know. The words of Josephus are as follows:

"I will now treat of the garment of the high priest, for Moses left no room for evil practices of false prophets; but if some of that sort should attempt to abuse the Divine authority, he left it to God to be present at his own sacrifice, when he pleased, and when he pleased to be absent. And he was willing this should be known, not only to the Hebrews, but to those who were there. For as to those stones which the high-priest bore on his shoulders, which were Sardonyx, the one of them *shined out* when God was present at His sacrifices. I mean that one which was of the nature of a button on his right shoulder—bright rays darted out thence, and being seen by those who were most remote, which splendor was not natural to the stone. This has appeared a wonderful thing to those who have not so far indulged them-

selves in philosophy as to despise Divine revelation. Yet I will mention what is still more wonderful than this; for God declared beforehand by those twelve stones which the high-priest bore on his breast, and which were inserted into his breast-plate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks who had a veneration for our laws, because they could not possibly contradict this, called the breastplate the Oracle."—*N. Y. Chronicle.*

The Bible in Russia.

Bible circulation is increasing in Russia, and the Holy Synod of the Greek Russian church has itself put in circulation a new and improved version of the Gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people, and, though apathetic, put no bar in the way. I spent some time lately in the company of Kasim Beg, professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me that he had translated the New Testament into the Tartar language at the express request and with the aid of the Arch-bishop of Kazan, whom he describes as a man ready for every good work and word; he, in common with others, spoke to me of various elements of good work in the Russian church.

At Nijni Novogorod there was an immense assemblage at the fair, probably about 200,000 people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni for the sale of Bibles; but before he got halfway, there was such a demand that he sold all his stock, and had to write back to St. Petersburg, to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The emperor came to Nijni, and it was quite surprising to witness the enthusiasm that prevailed toward him among the peasants. I went to service to the Cathedral at Nijni; he was present, and the shouts of the peasants as he ascended the steps was deafening. He has the hatred of the nobles but the good will of the people. I have had ample opportunities of seeing the working of the emancipation of the serfs: it is literally the waking up of a nation. Schools are multiplying among the peasantry; already there are more than 150,000 children in them, and in consequence the circulation of the Bible is rapidly increasing. A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about four

hundred copies of the Gospels. One of the most hopeful signs of the Greek church is, she has never interdicted the Scriptures. I have never found among Russians a suspicion of God's word. The Holy Synod are now publishing an edition of eighty thousand copies of the Testament, which will be sold at fifteen copeks a copy, or about sixpence.—*Rev. Mr. Long.*

Correspondence.

BRO. WILSON:—*Dear Sir.* * * * * * I have been thinking it would not be amiss to let you know what we are doing here in the way of opening the eyes of the blind, so that they may steer clear of the maelstrom of priestcraft and infidelity. O, Detroit! were the Lord to test thee as he did Sodom, we fear thy doom would be sure destruction; but we rejoice over two brands plucked from the burning, and have no doubt they will remain steadfast in the name they have so recently put on.

Last Lord's day, by immersion in the Detroit river, (our unwavering bro. Wm. Oliver officiating,) Peter Paton washed himself from the filth of infidelity with which he was besmeared; also Mary Troop cast aside the vile rags of Presbyterianism, clothing herself with the righteous garments of the Anointed Jesus, renouncing allegiance to all earthly governments, be they priestly or republican.

The number now forming our little ecclesia is fourteen; Wm. Oliver and wife, Jas. Donaldson and wife, John Donaldson and wife, Wm. Blackwood, B. Chase, wife and daughter Ellen Chase, Mary Troop, Peter Paton, Jas. Paton and wife. We hold our meetings in the Mathematical school on Griswold St., between Fort and Lafayette Sts., every first day of the week. We have social gatherings occasionally, which we find aids much to cement our love. Brethren passing this way will receive a fraternal welcome. I am yours, in the Anointed Jesus. JAMES PATON.

No. 101 St. Lawrence St., Detroit, Mich.

A LITTLE BOY'S OPINION.—The doctrine of eternal woe has a pernicious effect even upon children. This is well illustrated by the following authentic fact: Said a pious minister, "The first I ever heard of a God was by my mother's telling me when two years old, that there was a God, and if I was bad he would burn me *forever* in such a fire as I saw on the hearth. My reply was, 'If God does so, he is a bad man!' I grew up an infidel, and remained so till converted by those who preached *destruction*."

— "The testimony concerning Jesus is the spirit of prophecy."

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, 1864.

[VOL. X. No. 22.]

From the "Messenger of the Churches."
"The Name of Jesus Christ."

This phrase occurs in Acts viii. 12, as a part of what Philip had proclaimed to the Samaritans. We have long been accustomed to "THE THINGS of the Name," as if the passage referred to necessitated such an addition to the words of the Spirit. There is no necessity whatever for carrying the word "THINGS" from the first clause—"the THINGS concerning the kingdom of God"—forward to the second clause—"the name of Jesus Christ." The historian did not write the things concerning the kingdom of God, and the things concerning the name, but simply "the things concerning the kingdom of God, and the name of Jesus Christ." That is, Philip set forth "the things concerning the kingdom of God," as one branch of his preaching, and "the name of Jesus Christ" as the other. The fact is, the phrase "things of the name" does not once occur in express words, and by no necessary inference is its equivalent to be found in any other phrasology in the scriptures, the thing itself as well as the words so frequently found in quotation commas, being nowhere to be found.

A natural result of the use of this unscriptural phrase, has been the idea that the name of Jesus Christ, as an element of gospel truth, embraces a plurality of subordinate items. This again has led to the necessity for demanding of inquirers an intelligent apprehension of a category of these, before immersion into the name can be validly observed.

Without making any further allusions to current notions on this object, I wish to present a brief outline of what I find to be the teaching of scripture on the matter; trusting that it may serve to assist every one to form his own judgment in accordance with WHAT THE SPIRIT HAS SPOKEN. And here I would take the liberty to say, that the brotherhood cannot too sedulously cultivate their power of discrimination in matters of Bible teach-

ing. The apostle Paul enjoined those to whom he wrote to judge what he said, for he spoke as to wise men. "Let every one be fully persuaded in his own mind"—was the rule he laid down for his brethren. This implies a mental training, only to be attained by exercise; hence, his reproof to the Hebrews, (v. 13-14,) and his approval of "those, who, by reason of use, have their senses exercised to discern both good and evil." Let us be thoroughly qualified for "proving all things"—putting everything to the test—that we may be in a position for "holding fast that which is good." And this especially where any addition is made to the words of scripture, on mere human authority, and made the basis upon which to rear a superstructure involving matters of faith. This I conceive to be the case in regard to the subject of the present paper, and I therefore essay to investigate the scripture teaching concerning the name of Jesus Christ, that every reader may be in a position to exercise his senses in discerning what is true in relation to it. Remembering this, that our "faith should not stand in the wisdom of men, but in the power of God"—not on human deduction, but on divine declarations.

Notice, first, that Philip's preaching is summed up in verse 5, in one word. "he preached the Christ unto them." Verse 12, shows that the Christ so preached, was Jesus of Nazareth. And verse 16 shows that those who believed what Philip preached, and were baptized—"were baptized into the name of the Lord Jesus." There is nothing abstruse here. "The Christ" constituted the sum and substance of the preaching of Philip. And well it might, for "the Christ" is the official title borne by Jesus of Nazareth, who had been crucified by the Jewish nation for claiming to be what the title denotes, "The King of the Jews;" and hence embraces everything pertaining to his royalty, as the Anointed for the throne and kingdom.

The history of Jesus' rejection by the Jews, is highly instructive as to the true meaning and significance of the name of Jesus Christ, as an element of "the faith once delivered to the saints." Referring to this rejection, John says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We have here what every simple mind accepts as a summary definition of what it is to believe on the name of Jesus Christ. The class here spoken of as believing on the name of Jesus, are in other words, described as those who received him. If we can ascertain in what sense they received him, we will understand what it is to believe on his name. Now we can ascertain this by contrast; for those who "received him" are here placed in direct contrast with those who "received him not." Regarding the sense in which he was rejected, there is the clearest evidence that could be desired. He was denied to be the Christ, the king of the Jews, at both Jewish and Roman judgment-seats. This is testified by all the four evangelists. This was also the question which divided the people regarding his official character; and it was also the test by which his disciples were expected to show their adhesion to him. Thus, at the very beginning of his ministry, we find his first disciples expressing their recognition of his Messiahship. Thus, Andrew addressing Peter, "we have found the Messiah, which is being interpreted the Christ, and he brought him to Jesus." And Nathaniel—"Thou (Jesus) art the Son of God; thou art the king of Israel." The well-known confession of the apostles, by the mouth of Peter, "Thou art the Christ, the Son of the living God"—when viewed in contrast with what "mon" said he was, clearly shows that the acknowledgment of his Christship was the cardinal test by which his true disciples were distinguished, so far at least as BELIEVING is concerned.

We have a further confirmation of faith in the name of Jesus being equivalent to belief of his Messiahship, in the way the admission of his claims is spoken of as founded on his miracles. John says, "When he was in Jerusalem at the passover on the feast-day, many believed in his name when they saw the miracles which he did," John ii. 23. John also informs us that the signs which Jesus did, were written in order that men might believe that Jesus is the Christ, the Son of God, and that believing they might have life through his name. John xx. 30, 31. This testimony is unmistakable as to what constitutes the name of Jesus Christ as the summary of saving faith. It is the divine predi-

cate regarding Jesus of Nazareth the crucified, that he is the Christ the Son of God. To believe this is to have saving faith, for the apostle adds, "and that BELIEVING, ye might have life THROUGH HIS NAME." And to believe this is to have faith in the name of Jesus Christ, for it is BELIEVING this that life THROUGH the name is to be obtained. Jesus himself taught the same truth, when he said to the Jews, "If ye believe not that I am he, ye shall die in your sins." So clearly was this acknowledgment of Jesus' Messiahship seen by the Jews to be the cardinal element of discipleship, that John tells us that "they agreed that if any man did confess that he was Christ, he should be put out of the synagogue," John ix. 22.

In his commission to the apostles to preach the gospel to every creature, Jesus said, "that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem." A glance at how this was carried out, will be sufficient to demonstrate the utter absence of anything abstruse or occult in the name of Jesus Christ in its relation to repentance and remission of sins.

Peter's discourse on the day of Pentecost, when closely analysed, resolves itself into the simple proposition that Jesus is Lord and Christ. In Acts ii. 22-24, he presents Jesus as rejected and crucified by the Jews, and raised from the dead by his Father. Verse 30 sets forth the Christship as the official position of him who is to occupy the throne of David. Verse 36 combines the personal name with the official title—"God has made that same Jesus whom ye have crucified both Lord and Christ." Upon the foundation thus laid, Peter proceeds to enjoin "repentance and baptism UPON (epi) THE NAME OF JESUS CHRIST for the remission of sins." The simple-minded reader of Peter's words will fail to find anything in them regarding the name of Jesus beyond the Messiahship of Jesus the crucified, and hence the faith of the 3000 converts could embrace no other sense of the name.

If we now turn to Paul's preaching, we shall find the same simple testimony regarding the name of Jesus, which his commission also required him to make known. The Lord said to Ananias concerning Saul—"He is a chosen vessel unto me to BEAR MY NAME before the Gentiles and kings and the children of Israel." A few days thereafter the synagogue at Damascus witnessed the first public appearance of his Master before his countrymen, for "straightway he preached THE Christ in the synagogue, that he is the Son of God," and "Saul increased the more in strength and confounded the Jews who dwelt at Damascus, proving that this (Jesus) is very Christ!"

—(Gr. THE CHRIST.) In the synagogue at Thessalonica he "reasoned with them out of the scriptures, opening and alleging that THE Christ must needs have suffered and risen again from the dead, and this Jesus whom I preach unto you is THE Christ." At Corinth also he "testified to the Jews that Jesus was THE Christ."

There is no record of any other mode by which Paul fulfilled his commission to bear the name of Jesus before the people, and hence we are shut up to the conclusion that in proclaiming Jesus as the Messiah, he made known the name of Jesus, just as Peter did on Pentecost, and as John did in his gospel by recording the signs done by Jesus, and declaring his Messiahship.

I submit, then, to the attentive consideration of the brethren, that I have presented plain scripture teaching concerning what primarily constitutes the name of Jesus Christ, the belief of which is saving faith. I have rested nothing on inference, and have given only definitions furnished by the spirit of God, and professedly in direct relation to the subject in hand. Speculation is thus avoided, and fanciful interpretations ignored, as fitted only to make wise above what is written, and thus make void the word of God by human wisdom.

I have said that Peter combined the personal name (Jesus) with the official title (Christ.) This seems to furnish a rational explanation of the name being constituted of the grand truth that the crucified Jesus is the One anointed for God's kingdom. He was called Jesus because he should save his people from their sins. This was his personal name, given to him in infancy by the divine command intimated prior to his birth. But "God anointed him with the Holy Spirit and with power," at his immersion in Jordan by John the Baptist, and hence he became Christ or Messiah, Jehovah's Anointed for David's throne when the times of restitution should arrive. Hence, he became, to use his own words, "Jesus THE Christ," being a compound of his personal name and his title of office. It may be mentioned as confirmatory of what has been advanced, that prior to his ascension his disciples were forbidden to make known that he was Jesus the Christ (Matt. xvi. 20,) while the main topic of their preaching after that event, was the name of Jesus Christ, in other words, that Jesus is the Christ.

A brief allusion to that from which the name of Jesus derives its efficacy for sin-remission and complete salvation, must for the present suffice. We read that Jesus "humbled himself and became obedient unto death, wherefore God highly exalted him, and gave him a name above every name." Being

made perfect through sufferings, "he became the author of eternal salvation to all who obey him." Of this salvation his name is the divinely appointed medium; for "there is none other name whereby we must be saved." His self-humiliation and obedience unto death have thus been rewarded with a name powerful for salvation from sin and death, in the case of all who become united to it in God's appointed way, and are faithful to the end. It was obedience unto death, that is, obedience rendered to his Father's will, even although he knew that it would inevitably subject him to death, and that the death of the cross. In thus enduring death, "his soul was made an offering for sin," and being PERFECT in his obedience, "he offered himself WITHOUT SPOT to God," as "the propitiation for our sin and not ours only, but also for the sins of the whole world." Being baptized into his name, we are also baptized into his death, and are one with him, not only in his glory, but also in his sufferings and sacrifice. His sacrifice thus becomes, through his name, available for remission of our sins, and our inheritance among the sanctified.

This subject, like the gospel of the kingdom of God of which it now forms a part, is characterised by the simplicity that is in Christ. Those who dare to mystify what God has made simple, may get credit for human wisdom, but will fail to realize the divine approbation for rightly dividing the word of truth. It should be matter of devout gratitude to our Father in heaven, that he has made the gospel message level to the comprehension of simple-minded honest and good hearts. How otherwise can we account for the thousands of the common people who believed and obeyed the gospel in the days of the apostles. May we not find expression to our thanks, as well as confirmation of our convictions in the words of Jesus, "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight." J. C.

For the Gospel Banner.

The Way of Life.—No. 10.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE COMMONWEALTH OF ISRAEL.

The Apostle Paul in his letter to the Romans, says, that he "could wish that himself were separated from Christ for his brethren, his kinsmen according to the flesh; *who are Israelites*, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises: whose are the fathers, and

of whom as concerning the flesh came the Anointed." See Rom. ix. 1-5. From this language, and from all that we have called attention to in the past of the promises, all the glory, all the honors, the high and exalted position of kings and priests, the administrators of God's government upon earth, pertained to Israel; that nation that God had separated from among all other nations, to be a peculiar people unto himself;—Gentiles were excluded from all those privileges. And when Jesus came, the woman's seed, the Righteous Branch of David, the Word made flesh, he came not to Gentiles; he could not "take the children's bread and give it to dogs." He was not sent but to the lost sheep of the house of Israel. The Gentiles were the dogs, the swine of the earth, grovelling in the outer darkness, unilluminated by "the glory of Yahweh." The people of Israel were the husbandmen to whom the great householder had let out his vineyard. See Matt. xxi. 35-41. They were the guests invited to the marriage of the king's son. See Matt. xxii. 1-7. Their calling was an exalted one; something to be earnestly desired and eagerly sought after; whereas the Gentiles were without the Anointed One, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world." See Eph. ii. 12. But says the apostle Paul, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Rom. xi. 7. Thus we see that although the purpose of God according to election, required as many people for kings and priests, as would compose that whole nation; yet only comparatively a few attained to a position to receive the glories; those few were called the election or chosen ones—they were the called and faithful.

WHY HAS ISRAEL NOT OBTAINED?

We answer they were not faithful;—they did not believe the word of God's servants the Prophets, whom he sent to them from time to time, to demand of them the fruits of righteousness, even faith and obedience; and they stumbled at that stumbling stone, the rock of offence laid in Zion, which was the son of the householder, sent last of all to those wicked husbandmen, who cast him out of the vineyard and slew him. Thus were executed upon rebellious Israel the warnings and entreaties of a God, long-suffering, compassionate, and full of mercy. "What," says he, "could have been done more to my vineyard, that I have not done." See Isa. v. 4. "What," says Jesus to his auditors, the Jews, "will be done unto those husbandmen?" when he had spoken to them the parable of the vineyard. Matt. xxi.

40. The answer of the chief priests and elders, the representatives of the nation, was their own condemnation. "They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." "Jesus saith unto them, did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doings, and it is marvelous in our eyes. Therefore say I unto you, the kingdom of God, shall be taken from you and given to a nation bringing forth the fruits thereof." "The kingdom of God," with all the glories and honors pertaining thereto, we see was offered to the Hebrew nation, on the condition of their bringing forth suitable fruit, or the fruit of the Kingdom; that fruit is the peaceable fruit of righteousness, "which is faith in the promises of God, and obedience to that faith unto justification." As the nation of Israel did not bring forth those fruits, and only individuals had attained to that position of justified and chosen ones, there must be material gathered from elsewhere to share those honors and receive the kingdom. Hence a transfer is to be made. The kingdom is to be taken from the nation that renders not the fruit of it, and to be bestowed upon a nation that shall render it. As there is a vacancy in the royal house of David, which is the house of the Father, in which there are many abiding places, or positions to fill, and as it requires a whole nation separated to the Lord to fill those positions, they must be sought for elsewhere. As the invited guests would not come to the marriage, (see Matt. xxii. 1-7,) the king sent out servants into the highways to invite as many as they could find to come to the marriage. That is, in Scripture language, to call them.

THE CALLING OF THE GENTILES.

As those who were the first called to the kingdom of God, (which is figured by the parable to which we have briefly alluded,) were the people of Israel as a nation; and as they as a nation refused the invitation of God, it follows that the subjects of the second calling, those in the highways, are people outside of the Hebrew nation and commonwealth of Israel, and not in a covenanted relation to Yahweh, God of Israel. Consequently, *Goyim*, or Gentiles,—out of them individuals were to be called and taken for the great purpose of Yahweh; and those individuals were to be grafted on to the Abrahamic stem, and in the aggregate, with the called and chosen and faithful ones of Israel, to make the one called separate and royal nation, to whom it will be the good pleasure of the Father to give the kingdom. Says the Apostle, through the fall or stumbling of

Israel at that stumbling stone to which we have alluded, "Salvation is come unto the nations." By reference to the Prophets as well as to the New Testament writings, we may see that provision was made for the calling of Gentiles in view of the default of Israel. Jesus, the Righteous Branch of David, who was sent only to the lost sheep of the house of Israel, not only in these parables, but in his plainest teaching, gives them to understand that the message he was then delivering to Israel, should be promulgated among all nations for a testimony. See Matt. xxiv. 14. Yet in the absence of any testimony of the Spirit, by Moses and the Prophets, it would give the laboring oar to the modern Jew-hating, boasting Gentile, who wise in their own conceit declare that God has cast away forever the sons of Jacob, and that they themselves are true Jews and Israelites; to prove that any but the literal descendants of Abraham can be sharers with Messiah in the glories and the honors of the kingdom of God. But thanks be to the Eternal One, that he has made in his great plan a provision whereby those who are afar off from God, those who were and are wandering in the mists of superstition and ignorance, may be brought nigh and become fellow-citizens with the separated ones, and a part of the household of God, and share in all those things which pertain to the commonwealth of Israel. Says the Almighty concerning Israel by Moses, "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities; and I will move them to jealousy with those that are not a people, I will provoke them to anger with a foolish nation," Dent. xxxii. 21. It is with reference to this that the Apostle Paul said in Rom. xi., "Through their fall salvation has come to the Gentiles to provoke them (Israel) to jealousy." The apostle Paul evidently did not see any difficulty in the way of a future restoration of Israel. But he successfully appealed to Moses and the Prophets to establish the calling of the Gentiles. To that end he quotes Isaiah, who says, "I am found of them that sought me not." See Isaiah lxx. 1. and Rom. x. 20.

As it is not our purpose here to present a labored argument to prove what is so generally acknowledged, viz: that the Gentiles are called to be partakers of the promises of God, we shall not lengthen this number with further testimony, but shall proceed to that more important task, the enlightenment of sincere and good-hearted Gentiles, with regard to the manner by which they may avail themselves of that calling; for as it was with the sons of Israel as illustrated in Matt. xx. 19, the many were called and few chosen;

so also it will be with the Gentiles as illustrated by those gathered from the highways. Matt. xxii. 14. Although the many or multitude are called, there will be, alas, but comparatively few chosen ones.

THE WAY.

Jesus says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." John xiv. 6. The Gentiles as we have shown, were afar off from God, unrecognized with Israel under the old covenant; afar off by wickedness and unreconciled to the Father, and if they would draw nigh to him and be reconciled, they must come in that way pointed out by *Him who shall be salvation*; who declares himself the way, and in no other way can any Gentile be brought nigh to God. Hear him again; "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. . . . Verily, verily, I say unto you, I am the door of the sheep." John x. 1-7.

From this it is apparent that there cannot possibly be but one way, in which Gentiles can become partakers of salvation. Only one door into the house of God, and any one that attempts to come in any other way is a thief and a robber. It is apparent that there is a line of demarcation separating those who are within the body, from those that are without. Yet, notwithstanding this, there are many ways pointed out by the blind leaders of our day, by which we are told that Gentiles may partake of salvation. But the way that Jesus points out is a plain way; the line drawn is a visible one, and so plain that every one who has walked in that way; and crossed that line, has a shibboleth, whereby he can recognize those that have complied with the requirements of the way, and those who have not. Men tells us if we will attend the inquiry meeting, the revival meeting; go forward to the penitent bench, be prayed for, and get religion, we shall be saved, and go to heaven when we die. But Jesus says, "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life." John v. 24. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 40. Hence we find that in order to walk in the way Jesus has pointed out, it is as imperatively necessary for Gentiles as it was for Israel, to believe the Word of God, as presented by those whom he has sent.

JUSTIFICATION OF THE GENTILES.

"And the Scripture, foreseeing that God

would justify the heathen because of faith, *ὅτι ἐκ πίστεως*, preached before the Gospel unto Abraham, saying, in thee shall all nations (*ἔθνη*, Gentiles) be blessed." Gal. iii. 8. As we have come now to consider the questions of so much importance to those who are not of the natural seed of Abraham,—how can Gentiles become partakers of the promises made to Israel? it becomes necessary that we should understand the way pointed out for us to walk in, by him who has said, "I am the way...no man approacheth the Father but by me." As we have noticed that in the nation of Israel when by the calling of God they were brought under law to him, and put upon probation for future glorification, there were two classes, the *Tzaddikim* or justified ones, and the *Resho'im* or unjustified; so also the Gentiles being placed under law to God by reason of the calling or invitation extended to them, are likewise made up of the two classes of justified and unjustified. We have already shown that something more than the calling is necessary in order to an individual's attainment to the glory. Those who attain must not only be called, but chosen and faithful, in other words, they must be sanctified, that is, separated and justified. When this is accomplished, then they are what is commonly called saints; but as this name savors so much of the modern cant of Sectarianism and Phariseeism, and is withal of so ambiguous a character, we prefer to use the more proper and readily understood term, "separated ones."

How is this justification to be accomplished? How are Gentiles to be made righteous in the sight of God? Is it by any inherent goodness, any superabundance of benevolence, any amount of good works, any amiableness of disposition, or uprightness of character, that we are to be elevated to the position of co-heirs with the Son of God? Shall we,—by any amount of attendance upon what are popularly called means of grace, by prayers or thanksgivings, by revivals or inquiry meetings,—who are as far off from God, be brought nigh? Can we through the mediumship of the prayers of whole congregations of professed worshippers, be made children of God? We answer, no! By none of these can any Gentiles be justified or brought to God. Every Gentile must be justified in the same way that the *Tzaddikim* of Israel were justified. They had a law of works, they had a superabundance of prayers and thanksgivings, with any amount of ceremonial and formal worship; yet by the deeds of that law could no flesh be justified: that law only manifested to them their weakness, the inability of human flesh to comply with all its requirements;

hence by that law was the knowledge of sin. For where there is no law there is no transgression. If Israel could not be justified; if by their strict observance of all the minute details of the Mosaic ceremonies, and the observance of set days and forms of worship, they could not attain to that so earnestly to be desired, how is it that Gentiles can expect by attending upon religious homilies on Sunday, by observing with solemn reverence that day, by attending upon prayer and class-meetings, by the offering up of many prayers in public and private, or by going to the mourner's bench, or by other devout works, they are to obtain favor with the Almighty? It is impossible! The way, and the only way in which Gentiles can be justified, is set forth in the words of Jesus to the Jews; "He that heareth my words and believeth on Him that sent me, hath everlasting life, and shall not come into the crisis." It is by hearing God's Word and by believing it, that all, both Jew and Gentiles, must be justified.

JUSTIFICATION IS BY FAITH.

God will justify both the circumcision and the uncircumcision only upon the one principle of faith. See Rom. iii. 30. The uncircumcision were seekers after the glory and honor; but they stumbled and fell short of it because they sought it not by faith, but by the works of the law. God had invited them to a high and exalted position, and the ceremonies and sacrifices of the law were given them to point forward to the Coming One; but God's glory and his Coming One were entirely ignored, and they sought by the observances of the letter of the law, to propitiate the Deity, and prepare themselves for what he had never called them. They believed not his Word, but stumbled at it. So also Gentiles in the darkness of their minds, being entirely ignorant of the calling and purpose of Yahweh, are seeking by acts of piety, by strict religious observances, by prayers, and by sacrifices of the flesh, and multitudinous good works, to prepare themselves for a position to which God has not called them; viz. an abode with angels around his throne, in an eternal realm of bliss beyond the skies. Hence they are blind, and like Israel of old, stumble at the Word, having no faith in the precious promises of a terrestrial abode upon this planet—earth. They may be very sincere, very devoted, very pious and upright, and very amiable in their dispositions, yet all this will not justify them, and make them heirs of God's Kingdom, which kingdom they have no faith in. God justifies men not on account of their sincerity in error, but on account of their faith in his

Word, which is the truth; hence all sincerity, all acts of piety and worship, to be acceptable to God, must spring from that faith. Abraham was justified simply because he believed God. How much greater insult can a man offer to the Supreme Being than to refuse to believe his Word, and to reject and cast it behind him? Surely no amount of pious works can make atonement for this unbelief. God will have righteous and pure heirs to his kingdom, but that righteousness must be the righteousness of faith, and that purity the purification of the heart through faith.

WHAT IS FAITH?

Seeing then that it is impossible for a Gentile or Jew to attain to a position of righteousness or justification and true purity except by faith, we come to inquire, what is faith? The Apostle Paul in addressing those "called-out ones" at Ephesus, who had attained to the position of separated and justified ones, though in times past having been Gentiles, says there is but one faith; "One Lord, one faith, one baptism." Eph. iv. 5. This language seems to be definite and concise enough to satisfy any candid mind that there is but one faith; that it is a definite and specific faith, not simply a faith or any faith, to suit the notion and circumstances of the individual, but *the faith*. The faith by which all the "called-out of God" are justified. In the letter to the Hebrews we have given a definition of that faith by which the *Tzaddikim* or justified ones are to live. "Now the just shall live by faith." We believe to the saving of the soul or life. "Faith is the *Hypostasis*, that is, a confident persuasion of things hoped for, a conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. The one faith by which Gentiles are to be justified and have life, is a confident persuasion of something hoped for, some promised reward. It is something more than believing that God exists; this is only the faith of demons who believe and tremble; we must believe in the promised recompense of reward: "the confidence hath great recompense of reward." All the justified ones of olden time who died in the faith had respect to the recompense of reward; it was not the promptings of a desire to escape endless torment in fire and sulphur, that impelled them to a slavish, demoniac, trembling faith, but a desire to attain to something promised by God, which they believed he would bestow. Hence the "confident assurance of the things hoped for." Hence we see that notwithstanding

that it is utterly impossible to please God without the one faith, it is as impossible to attain to that faith, without first having set before the mind intelligently the promised reward, or the things to be hoped for, in order to beget in us a desire to attain to them, and knowing that they are the promises of the Deity, to believe assuredly that he will fulfil them. It must ever be the case, then, that none but the candid, the intelligent and honest-hearted, will ever attain to the position of chosen and faithful ones. Idiotic, ignorant and narrow-minded persons, will never trouble themselves with the true wisdom that comes from above.

Woburn, Mass.

MARK ALLEN.

For the Gospel Banner.

The Advent—Is it Near?

Give us your light, bro. Heyes. In *Banner* of Oct. 15th, you have a very well written article, and with nearly all I can agree with you, especially on the political affairs of the present age, as also on secret societies. It was but a short time after I embraced the truth, that I ceased to vote, also to come out from the secret oath-bound societies that I belonged to.

But bro. Heyes, I need more light, or a different understanding of the prophecies, to see that the advent of the Messiah to establish the throne of David on Mount Zion, is so near at hand as you think. I nevertheless daily pray, "thy kingdom come." I would not say, as you say, some do, that the advent will not take place this century. I am not a timeist, nor never was. But there are difficulties in my way to understand how the prophecies concerning Israel can be fulfilled in so short a time. Probably you can give me light on the signs of the glorious advent, and also reconcile some prophecies that I will refer to, for instance, the 37th, 38th, and 39th chapters of Ezekiel. Does not the 37th chap. teach us the union of the twelve tribes, and the political resurrection of the whole house of Israel? Then the 38th shows us that the whole house of Israel are dwelling in their own land in safety, possessing riches in abundance, living in unvalled villages in the land brought back from the sword. Then in the 39th chap. we see Israel is again subjected to a severe trial, by the subjugation of their land and city by the northern power, and his confederacies. Does my bro. look for the fulfilment of these prophecies before the advent? he certainly must. It would not do to say, they are fulfilled after the kingdom of God is established, for then the throne and capital of the fifth empire would be overthrown by the storm that goes like a cloud to cover the land, and lay waste its villages and cities.

I ask my bro. to read carefully the 33rd chap. of Jeremiah marking well what God the Father says of Israel, 7th verse; "And I (the Father) will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. Then enumerating the blessings he had promised to the house of Israel restored, he says in 14th and 15th verses, "Behold, the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch (Christ) of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land." If this is not a thus saith the Almighty, that he will gather the whole house of Israel before he sends their Messiah to them, I must fail to understand words. To this agrees the reading of Zech. xii, and xiv. The 14th chap. agrees with Ezek. as to the overflowing of a superior power to destroy the land and city. The 13th chap. shows us that Israel is congregated on the land, and in Jerusalem, when the Messiah makes his appearance. When they "look on him whom they pierced," and are convinced that he is the Christ, then here is a great mourning in the land, and in Jerusalem, by the various heads of the families of the house of Israel, "with their wives apart;" "all the families that remain, every family apart, and their wives apart."

My understanding of the time when king Messiah will make his appearing, is at the point of time, when the northern army has passed through Jerusalem, laid the land and city waste, gone down into Egypt, when behind him he hears news that alarms him he returns and meets the king of kings. He, the king, fights as he (Joshua) fought in the day of battle. The mighty Gog army is destroyed. Israel is saved from annihilation. Christ has proved himself their national savior, in such a signal manner, that they must confess him to be the Messiah. Then will they confess their sin. Then will the Father answer the prayer of their Messiah on the cross, "Father, forgive them, they know not what they do." The Branch (Christ) having grown up, he will execute justice in the land.

Is there not a great and mighty work to be done on the earth yet? The first thing that I look for with interest is a revolution in Europe, by which the Turkish power will be broken, so that Palestine may be free, and under some adequate power, for Israel to go up in safety to settle in his own land. How long it will take I do not know. God will accomplish it in his own time. Our life-giver will certainly come after his church some time before he makes his advent on Mount

Olivet with his saints, how long before we may not know. Sufficiently uncertain is that point of time, that we should heed the exhortation, "watch, be ye ready, for in such an hour as ye think not the Son of man cometh."

One year ago this month I wrote to a learned Jew, giving my views of the future of Israel and the advent, and asking his opinion on the same. I received the following reply:—

"I perfectly agree with you that we cannot expect the coming of our glorious King, Jesus Messiah, until we have seen Israel and Judah—though not all—returned to their own land, Palestine. Multitudes of them, aided by a certain power which shall have obtained a supremacy over all the kings and emperors in the territory that once constituted the Roman empire—the fourth beast—Jews and Israelites colonize Palestine. The first thing will be to build Jerusalem to a certain degree of its former splendor, then they will build a temple according to the measurement of Ezekiel, and then introduce bloody sacrifices, which, of course will be the means of drawing most of the orthodox in Europe aside, and afraid to return and join their brethren. Being under the protection of a mighty power, they will build open villages, plant vineyards, fig and olive groves, and dwell in safety. After but a few years—for we go now-a-days with steam—the people will feel themselves strong enough to protect themselves, they throw off the anti-christian power, and turn out of Jerusalem, the holy city, all the abominations that are now defiling it, the Romish, Greek, Armenian, Coptic and Abyssinian crosses, sepulchral images, etc., etc., and this will so enrage that power and its subordinates that they will combine into a mighty host, go up against Israel, conquer Jerusalem, and threaten to annihilate the whole race of Abraham. But lo! The king of Israel, the Son of God, and son of David, will suddenly appear, and the thousands of his saints with him, and will as in former days fight the battle of his people. Then the children of Israel will look on him whom they have pierced—not only with nailing him to the cross, but with their long resistance to acknowledge him—and will bewail their unbelief. The temple which they built will remain, and become a house of worship for all nations, but the sacrifices will cease again, as the everlasting king and high priest will dwell in the midst of them. Having established his kingdom, he will demand the return of those Jews who are still lingering among the nations—for instance, the bankers in Wall st., New York—and they all will obey His command, as in former days. He will send out Jews into the world as missionaries, who

will preach the arrival of the great King and the constitution of his Kingdom, effectually, and his saints will be appointed as co-rulers,—every one according to the brightness of his crown. This, my brother, is my opinion of the things of the kingdom, based upon the study of the scriptures, and comparing them with ancient Hebrew writers. Let us strive to be among those whom the King will appoint rulers of the nations, and all other things will be given unto us freely."

All of which is submitted in christian love, to my bro. Heyes and others, for their investigation in the hope. If any thing is wrong they will show a more perfect way.

WILLIAM FISHER.

Oct. 23rd, 1864, Dayton, Ohio.

From the Prophetic Times.
Demonism.

The tendency of the age towards what is called "refinement" has had a great influence over men's minds in disposing them to reject everything supernatural as being superstition. Neologists have explained away all the miracles of the Bible; and many of its plainest statements are made to lose their meaning by the figurative system of interpretation, which, even in the hands of good men, has come to be considered the natural one. And yet, at the same time, we behold the strange phenomenon of parties who, a little while ago, would believe nothing but what their external senses conveyed to them—men who "believed in all unbelief"—now giving ready credence to the demonical communications of the last fifteen years as entirely truthful and reliable. Speaking in great swelling words, and professing themselves to be wise, they are become fools.

Now, it is much to be noted that many christians, although they hear incidentally, and cannot help hearing a great deal about "spiritualism" and "spiritual circles," in their daily intercourse, still look upon them as nothing more than childish superstition, developments of the occult powers of nature and magnetic science.

If we could get their attention, we would warn them, with all the earnestness we can command, to avoid any connection with these things, lest their souls should suffer loss. In the most cunning manner Satan has paved the way, until he has accustomed the community to regard with indifference, as belonging to the mere "mental phenomena" and customs of the times, matters that tend to sap the very foundations of our most holy faith. "Spiritual circles" are generally regarded as childish and silly whims, and "mediums" as weak-minded and credulous persons: whereas the fact is, the system is witchcraft, simply and purely; and a fully

developed medium is what is described in Matt. viii. 28-34; Mark v. 1-13; Luke viii. 26-33. The proof of this is cumulative, and the experiment within easy reach in every town in the land, according to 1 John iv. 1. And every established christian ought to make it; not only in order to convince himself, but, especially, in order to be in a position to warn young persons who are easily led astray, and are often, in the first instance, attracted by a natural curiosity. Thus he would be enabled to hold up this Satanic wickedness in its true light, and to forearm with the proper antidote such as are in danger of being poisoned by it, and ruined in soul and body.

The Scriptures teach us that necromancy and witchcraft are *real*; it does not denounce imaginary things. Let every one who would be saved avoid frequenting spiritual circles and consulting mediums, as he would the pestilence.

Modern intercourse with demons, has, however, taken a new turn in the manner of its development. It has marked characteristics of its own; *it speaks as a lamb*, with all deceivableness of unrighteousness. It glorifies Christian virtues, worships God, speaks respectfully of Christ, and extols morality to the skies; but when compelled to show its true colors, denies the atonement and the inspiration and divine authority of the Scriptures.

The communications which these wicked spirits, transforming themselves, like their master, into angels of light, have been making, have, at length, tinged the habits of thought of the whole nation: their teachings have been received first as novel, then as instructive, and now as *authoritative*. The spiritualists have multiplied rapidly throughout the whole of Christendom, but especially in this country. In the year 1862, the professed spiritualists of New York city, alone, were estimated at 90,000; since then they have been doubled, if not quadrupled. * * *

The abstract Antichristian leaven which, in various ways, has been working in the world since the days of John, is fast assuming the concrete in the glorification and profanation of human institutions; nor has Protestantism escaped the snare. *Manworship has become interwoven with the entire framework of society*, not excepting the ordinances, systems, and enterprises of the Church itself. Witchcraft, in its final development of spiritualism, has *ripened* the whole, and prepared the world for the speedy establishment of "anthropotheism" (paying divine honors to a mortal man, or his image,) in the person of the coming man, or Antichrist; who will be hailed with acclamation, so long

as he brings with him the promise of the highest worldly prosperity.

At first, he will, probably be content with the universal direction of *civil* life, but will speedily develop into open blasphemy, and the rejection of Christ, at least as having any claim to influence *mundane affairs*.

If this is so, it is a matter of the utmost importance for every disciple of Jesus to recognize betimes the true nature of the abomination called "Spiritualism," before he becomes entangled in it.

It would lead us too far to go into a detailed proof in these pages. Let it suffice that spiritualism has poisoned all the springs of moral conduct, is undermining the principles of society as based on the teachings of the New Testament, and is busy in confounding all distinctions of right and wrong. It is the duty of every Christian to examine its nature, to avoid it, and to warn others.

The best summary we know on this subject is that able book called "Daniels on Spiritualism."

Spiritualism has leavened our whole ethical system. What was wanting in the tendency of the trashy novel literature and the secret societies of the day, it has filled up.

The end of the age is close upon us; it were both foolish and sinful to disregard the thickening signs of the times. We do not now propose to point them out; but among them all, none are more unmistakable than the moral condition of the world; and prominent in it stands forth the appearance of the scene of the seducing spirits of 1 Tim. iv. and their demon doctrines. Unless these are at work, the time of the end is not yet. It is very noteworthy that their advent is so very particularly pointed out by the Holy Spirit. Of nothing else in the whole range of divine truth is he said to speak "*expressly*." The subject is evidently of the highest moment, and cannot be passed over without imperilling the most important interests. We unhesitatingly assert that THE "SEDCING SPIRITS AND DOCTRINES OF DEVILS" ARE IDENTICAL WITH "SPIRITUALISM;" in other words, spiritualism is demonism.

Observe that whilst Christians yield up their wills to the divine Savior, Jesus, the first and indispensable requirement from mediums is that they yield up their wills, totally and impassively, to the demons who are their familiar spirits, and who personate various individuals among the dead, as from time to time suits their purpose. These demons are *lying* spirits; and to listen to them imperils salvation. Their influence will soon become universal. They shall deceive, if it were possible, the very elect. Holding out a form of godliness, and denying the power thereof, they have undermined the outward

Christianity of the churches, and will soon apostatize the whole world: and before long, working the most surprising, undoubted, *real*, miracles, will enthroned the personal Antichrist, and, by their work in "the secret chambers" announce that the Messiah of the world hath come, bringing with him the true "regeneration of human society" for which mankind have so long waited.

It is true that the system from the first is not yet fully developed; yet it is sufficiently so to enable every Christian mind already to clearly perceive the five characteristic marks by which this latest infernal intercourse is distinguished from all previous forms of necromancy and sorcery. And let him that readeth take heed; for, prominent among those excluded forever from the heavenly city will be found the sorcerers.

It is predicted of these latter-day demons in 1 Tim. iv. 1-3, that

1. They shall cause men to depart from faith in Christ.
2. They shall teach doctrines of demons.
3. They shall speak lies in hypocrisy, having their conscience seared with a hot iron.
4. They shall forbid to marry.
5. They shall command to abstain from meats.

We freely grant that these things were foreshadowed, dimly, in the Popish system; it is not necessary to prove that their complete fulfilment is to be looked for elsewhere.

From the Harbinger.

What is Truth?

We believe that as a people, we have come out from the narrow folds of sectarianism, have taken the simple, plain Word of God for our creed "and the man of our counsel," and we have reason to feel thankful in heart, and praise God, that we have been enabled to remove from "the Word" the mask of superstition and false doctrines, that a careless and lukewarm church had in the course of time woven about it, that our understandings have been enlightened, and we enabled to give a good and consistent reason for the hope that is in us. And yet I often lament, as I witness the "strife of words," and the jarring contentions about doctrine among those who are for the most part striving for an entrance into the everlasting Kingdom. As a humble servant of the "meek and lowly Jesus," I have implicit and unbounded confidence in the words of truth, "in his Gospel." I believe that "the Gospel of Christ is the power of God unto salvation to every one that believes." My heart swells with deep emotion as I meditate upon the blessed truth that the quickening spirit of God softens the humble believer's heart. I believe that whosoever exercises a living active faith in Christ, possesses the spirit of Christ. I believe the Word of God is spirit and truth to

every real believer. I lament that some of our brethren and sisters, and even some of our preaching brethren, content themselves with a cold theoretical faith, without the humble, contrite, praying spirit that should characterize the child of God. Some pertinaciously contend for the gift of the Holy Ghost at the present time. I deplore the consequences of this (to me) irrational idea. I understand the Holy Ghost to mean the power of God. God has manifested his almighty power in various ways since the creation of man; that power or agency is denominated the Holy Ghost. Under its influence, holy men of old spoke forth the will of God. "Prophecy" declares what should afterward take place on the earth. By this power the virgin Mary was enabled to conceive and bring forth the promised Messiah. And it was this spirit-power that God the Father gave "without measure" unto his son. It was by this power that Jesus raised the dead, healed the sick and lame, and opened the eyes of the blind. This power of God was the eternal witness that he sent into the world to testify that Jesus was the Christ, the anointed son of God, and that the salvation which he proclaimed was of God. This witness accompanied the co-workers with Christ in their proclamation of the "Gospel," and was manifested in the resurrection of the dead, in the gifts of tongues, of healing, of prophecy, and in bringing all the things which Jesus said and did to their remembrance; and thus did the Holy Ghost testify until the Gospel was permanently and successfully established, and then did the various gifts, and the ministering of angels cease (until the end of the present dispensation.) And so soon as the Gospel of Christ was completed, and presented in the "volume of the book," it has been "the power of God unto salvation to every one that believes."

To believe that God moves upon the children of men by his Spirit separate from the Word, tends to impair the glorious truths of the above Scripture, to lessen the efficacy of the Gospel, to overrule our free moral agency, and thereby to present to the world an untenable position, entirely wanting in present evidence, (which is reasonably demanded.) My understanding of the Scriptures will not warrant me to attribute anything less to the Holy Ghost than an intelligent inspiration, or the power to work miracles. I think that every intelligent believer in Christ will agree with me, that the manifestation of the Holy Ghost at the introduction of the Gospel was for the express purpose of testifying to its genuineness, that the testimony of the Holy Ghost is faithfully recorded in the blessed volume; that if it had not been thus manifested and recorded, that but very few at

most would ever have believed the Gospel. Therefore, does it not follow, that for his (Christ's) followers to ask for the gift of the Holy Ghost (at the present time,) is to ask God to witness through or by them, that the Gospel of Christ is the truth—the Word of God,—and is it not virtually saying that the Gospel of Christ has lost its power, and become inefficient? I believe that to attribute an extreme enthusiasm, and manifest irrational feeling, to the Holy Ghost, is to commit a very serious error. I have many times seen the advocates of the theory of the operation of the Spirit separate from the Word, (which they denominated the Holy Ghost,) under the effects of religious excitement, become irrational and crazy, as evidenced by their ludicrous and shameful manifestations. To say that God must needs thus impart his Spirit to believers in order that they be sufficiently spiritualized, shows want of knowledge as to salvation by faith, as well as to the important fact that the natural and inevitable consequences of faith (living faith) in the Word of God, is peace of mind, and joy. I know that living active faith in God fills the heart with the spirit and love of God.

I do not pen these thoughts for the purpose of stirring up strife or contention, but would to God that these unholy elements might diminish until they should be entirely expelled. It is with a strong desire that all might be more united in one spirit, and one faith, that I pen this article; and would earnestly invite all interested to examine this important subject in the spirit of love.

ISAAC M. MOULTON.

Hammonton, N. J.

For the Gospel Banner.

A Hymn.

Written by Bro. Broene, London, England, for the Brethren's use, July, 1864.

- 1 Jesus, thou Son of Righteousness,
Shed forth thy living rays,
Stir up thy strength, thy mightiness,
And manifest thy praise.
- 2 In former days, thy words of power
Midst darkness scattered light;
Now reproduce thy early shower,
And rain upon our night.
- 3 Send down refreshments from on high,
And cause thy life below;—
The good seed of thy kingdom nigh,
In faith and hope to grow.
- 4 The Faith—which made thy saints of old
In patience to endure;
The Hope—which in the cov'nant fold
Beholds the promise sure.
- 5 So shall thy waiting people feel,
By their increase of love,
Thy presence—and thy truth reveal
In them—the Spirit-dove.
- 6 Jesus, our Christ, exalted Lord,
Come to thy bridal, Come;
Give to thy Spouse her full reward;
Call her in glory, home!

The Critics and the Bible.

Faith and patience are wise readers of the Bible, and time is an excellent expositor. How many instances might be quoted where even celebrated critics have said that the Bible was wrong, and all the while they themselves were wrong in saying so. Theodore Beza was a learned man, and he thought—on the strength of a passage in Strabo—that St. Luke had written carelessly, the Governor of Cyprus, Sergius Paulus, a Proconsul instead of a *Proprator*, Acts xiii. 7, and he actually submitted the word *Proprator* in his own translation of the Acts, but prudent people waited a little, and soon afterwards some old coins of the island of Cyprus and some ancient inscriptions were turned up, which proved that Beza was wrong and St. Luke was right. And many of us may remember what a noise was made by a book published 25 years ago by a celebrated critic, Von Bohlen, in which he undertook to prove that the author of the Books of Moses must have been a Chaldean, and could have known nothing of Egypt, because in the book of Exodus he speaks of vines and grapes in ancient Egypt, and of making wine there, and of buildings of brick, and of asses and sheep. An. the faith of some was shaken by these objections; but wise men waited patiently; and thanks to the antiquarian researches of some recent explorers of Egypt, (Sir Gardener Wilkinson, Rosellini, and others,) we all know now that the author of the Pentateuch was right and that this celebrated critic was wrong.

Premature Discharges.

A great deal of harm is done in this world by being in too great a hurry, by going off too soon. The gun that goes off at "half-cock" never does anything but mischief. I have seen a great deal of this in religious matters. Some new idea is broached, when all at once, half a dozen who know nothing about the facts or arguments in the case, plunge into the thick of the fight, piling up questions, objections, whims, prejudices, appeals, and half digested arguments, which show that they know nothing of the facts, and have only examined one side of the question. And when the man who has studied both sides retires from the "muss" to wait till the dust settles and the clamor is over, instead of going in, like a "Middleborough town meeting—all speakers and no hearers," then they think he is confuted, silenced, "wound up," and "can't say a word." There is a time to *speak*—that is, when people *will* hear. There is a time to be silent,—when they *wont*. And if ever there is a time to be still it is when everybody wants to talk. "Great is the noise of

a multitude crying silence!" And no less is the noise of a multitude who are all trying to speak.

From all these things I try to learn to wait till I have something to say and be cautious before I say it. Nothing gives me much more disgust than to find that I have spoken too soon, and by my hasty speaking have kept some one else from talking who really had something to say, and who could have taught me what I did not know.

Let us all be teachable and quiet, and sometimes keep our ears open, even if to do it we must keep our mouths shut for a moment. Truth is not always elicited by battles—sometimes it is timid and coy and needs to be wooed with gentleness and love. Let us teach in meekness and learn with patience and love, and avoid vain janglings and "perverse disputings of men of corrupt minds." Let us be of one mind, live in peace, and the God of peace shall be with us.—*Hustings*.

Let it Pass.

Be not swift to take offense ;
Let it pass !
Anger is a foe to sense ;
Let it pass !
Brood not darkly o'er a wrong
Which will disappear ere long ;
Rather sing that cheery song—
Let it pass !
Let it pass !
Strife corrodes the purest mind ;
Let it pass !
As the unregarded wind,
Let it pass !
Any vulgar souls that live
May condemn without reprieve ;
'Tis the noble who forgive,
Let it pass !
Let it pass !
Echo not an angry word ;
Let it pass !
Think how often you have erred ;
Let it pass !
Since our joys must pass away,
Like the dew-drops on the spray,
Wherefore should our sorrows stay ?
Let it pass !
Let it pass !
If for good you've taken ill,
Let it pass !
Oh! be kind and gentle still ;
Let it pass !
Time at last makes all things straight ;
Let us not resent, but wait,
And our triumph shall be great ;
Let it pass !
Let it pass !
Bid your anger to depart,
Let it pass !
Lay these homely words to heart,
" Let it pass !"
Follow not the giddy throng ;
Better to be wronged than wrong ;
Therefore sing the cheery song—
Let it pass !
Let it pass !
[All the Year Round.

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, 1864.

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The Lord at Hand.

A SERMON, BY JOSEPH SEISS, D. D.

"Rejoice in the Lord always, and again I say rejoice, Let your moderation be known to all men. The Lord is at hand."—Phil. iv. 4, 5.

There are certain facts announced in these words, and certain admonitions with reference to those facts, to which I invite your present meditations.

The first of these facts is, that our LORD JESUS CHRIST IS TO COME AGAIN TO OUR WORLD. This is one of the fundamental articles of our faith. It is a point which no one can dispute or deny and yet be a Christian. The apostle John explicitly declares, that whoever confesseth not that Christ is to come, (*crkomonon*,) is a deceiver and an Antichrist, having no part with them that believe. 2 John 7. The plain and unmistakable testimony was given to the disciples at the time of his ascension, that it is his purpose to come again in like manner as they saw him go into heaven. Acts i. 11. And the Church, to keep alive the expectation of his return, and to stimulate us anew each year to special preparation to meet him in that day, has from time immemorial set apart these several Sundays, and appointed their special lessons, with direct reference to this great inspiring doctrine. We therefore receive and hold it as one of the essential verities of Christianity, that some time or other, the same Jesus who ascended from the Mount of Olives, shall again appear upon earth, as literally and really as he ever was in it. . . .

The second fact set forth in the text relates to the question *when Christ is to come*. There are some who seem to think that we have nothing to do with the subject of *time*, as related to this great event. But they are greatly mistaken. Nearly as often as the coming of the Lord is mentioned, it is somehow connected with allusions to dates, or events that indicate time, as well as circumstances. And to throw these out of our at-

tention to the subject, would be to say that *some* Scripture is not profitable.

That some have been too confident, and have thus greatly brought the subject into disrepute, in fixing upon particular years and seasons, is to be admitted and regretted; but I cannot see how we can be faithful to God, or to ourselves, and yet pass by all references to the time.

It is indeed written that "the times and the seasons the Father hath put in his own power;" and we must necessarily remain in much uncertainty until the time comes or is at hand; but it is just as clearly affirmed in the Scriptures, that there is no necessity for remaining in total ignorance on the subject. Daniel was indeed directed to "shut up the words, and seal the book" of his visions concerning it; but they were only to remain "closed up and sealed till the time of the end," when he assures us that "the wise shall understand," though "the wicked shall not understand." Jesus himself has described the signs which are to precede it, by which we may as infallibly judge of the nearness of the end as we judge of the proximity of summer by the budding of the trees. Paul says expressly that the "children of light" "are not in darkness, that that day should overtake them as a thief." And in the Apocalypse, which is specially devoted to the portrayal of the grand scenes of Christ's revelation and the events which are to precede and accompany it, the particular promise is given, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" which certainly implies the possibility of being able to understand these things with some degree of certainty if we investigate with proper attention and prayerfulness.

Luther also expressed it as his belief, that God would yet raise up some one who should be able to reckon up the times, and with certainty hit upon the very day.

I hold, then, that, instead of rendering

ourselves chargeable with irreverent prying into the secrets of Deity by inquiring *when Christ shall come*, it is our hopeful duty so to inquire; and that, if any man lack wisdom to understand what the Scriptures has said upon this point, he may ask God and expect it to be given him as liberally as upon any other subject. It is noted, in commendation of the prophets, that they "searched what manner of time the Spirit of Christ which was in them did signify;" and why should not similar searching be commendable in us? When the disciples asked the Lord, "Tell us *when* shall these things be, and what shall be the sign of thy coming and of the end of the age," he kindly-entertained their request; and now that we are bordering so near upon the time, will he be angry with us for pressing the same inquiry? And when the Pharisees and Sadducees came to him with their tempting skepticism, did he not rebuke them as hypocrites who could "discern the face of the sky," but would not put themselves to the pains to "discern the signs of the times?" Let men beware then how they scout this question of *the time*, lest they "fall through the same example of unbelief."

A careful searching of the Scriptures will show at least these several particulars:

1. Christ shall come in a period of abounding apostacy, unbelief and wickedness. Such was the condition of the world when the flood came; and Jesus says, "As the days of Noah were, so shall also the coming of the Son of man be." Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" Paul says of "that day," that it shall not come until there come "a falling away first;" and 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 deny the power thereof." Christ will therefore come in a period of abounding guilt and faithlessness.

2. Christ shall come in a period of revolutionary troubles, political perplexities, and great national agitations. Jesus says, "There shall be upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring; men's hearts failing them for fear, and for looking after those things that are coming on earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Ac-

ording to the Revelation of John, the final advent is to be immediately preceded by the outpouring of sundry vials of wrath in quick succession, each one filling nations with trouble, anguish and desperation. The Psalmist says of the same period that God shall speak to the kings and rulers of the earth in his wrath, "and vex them in his sore displeasure." This point is also sufficiently plain and well settled.

3. The Son of man shall come before the Jews as an entire people shall be restored to Palestine. There will be a portion of Jacob restored before the Lord comes, but not the entire race. It is expressly said that when God assembles Jacob and gathers the remnant of Israel, "their King shall pass before them, and the Lord on the head of them;" Micah ii. 12, 13. "The Lord will go before them, and the God of Israel will be their rereward," Isa. lii. 12. He must therefore be on earth before this general gathering of the Jews takes place. It is further evident from the twelfth of Zechariah, the eighteenth and nineteenth of Revelation, that Christ is personally present when the terrible destruction occurs to the armies that invade Palestine; whilst it is plain from the sixtysixth of Isaiah that it is only after that terrific overthrow that the great and triumphant assembling of Israel takes place. It is those that escape that awful destruction that are to go to the nations, and the isles afar off, and make known the wonders they witnessed; and only *then* shall the Gentiles bring *all* the children of Israel out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift vehicles, to God's holy mountain Jerusalem, for an offering unto the Lord. Isa. lxvi. 19, 20. It is also explicitly stated that the time of Israel's deliverance is when Christ personally comes; not before. So Paul affirms in Romans xi. 26, which he says is the teaching of the prophets. So the Psalmist says: "When the Lord shall *appear in his glory*." And so Zechariah declares, when God shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, they shall *look upon him* whom they have pierced." Christ will therefore come before the general restoration of Israel.

4. Christ shall come in a period when a far-sounding cry shall be made in slumbering Christendom that his advent is at hand. This is distinctly set forth in the parable of the ten virgins. That this parable portrays the condition of the Church in the period of the advent, there can be no room for doubt. Christ, in the preceding chapter, was engaged in a description of his coming, and at the end of the age. And this is but

a continuation of that discourse. "THEN,"—that is, in the time when what has just been said shall be fulfilled,—*then* shall the kingdom of heaven—community of Christians—be like the ten virgins. They shall sleep with regard to this great subject. And while they sleep the announcement shall go forth that the bridegroom is coming. The same thing is set forth in the Apocalypse, where, in connection with the scenes of the last days, the announcement of the blessed Savior is, "*Behold, I come as a thief; blessed is he that watcheth!*" All this shows that in the period of the advent, a cry declaring his coming shall be poured upon the dull ear of Christendom, calling men to preparation to receive their Lord.

5. But, notwithstanding the cry, Christ shall come when but few will at all believe that his advent is near. He says himself, "When the Son of man cometh, shall he find faith on the earth?" "In such an hour as ye think not, the Son of man cometh." "Evil servants shall say in their hearts, My Lord delayeth his coming." Some will scoff and say, "Where is the promise of his coming?" People will be saying, "Peace and safety," when sudden destruction shall come upon them. "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,"—self-contentedly pursuing the vanities and pleasures of earth,—and "*knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

From these plain statements of the word of God, two things may be remarked. The first is, that there certainly is to be no thousand years of universal righteousness and peace previous to Christ's coming. The second is, that we need fix upon no other time for Christ's coming than the times in which we live.

But this brings us to the further statement of the text, viz., that *the Savior's coming* "is AT HAND." You will observe that this was said eighteen hundred years ago; and it was said under the inspiration of the Holy Ghost. And if such language was proper then, it is much more eminently so now that it is certain we are so many hundreds of years nearer to the event referred to. And if inspired apostles eighteen hundred years ago already spoke of the Lord's return as "*at hand*," are we at this late day to be branded, hissed at, and denounced for using similar terms with reference to the same subject? That this advent *must occur some day*, is settled beyond all cavil, and why may it not as likely occur in our day as in any other? With my present learning and convictions on the subject, I esteem it my sol-

emn duty to preach to you, that *the time is near, even at the door.*

It has been commonly agreed by Christians, especially of the first ages, that the present order of things is to run out and conclude with the six thousand years from the creation of Adam. I have been at the pains of a personal examination to ascertain for myself, as far as can be known, in what year of the world we are now living. Eighteen hundred and sixty-three years it has been since the birth of Christ; five hundred and thirty-six it was from the birth of Christ back to the decree of Cyrus for the rebuilding of the Jewish Temple; and seventy years it was from that date back to the Captivity. These are all well-ascertained dates. No one disputes them. And if there should be here or there a year or two more or less, it matters not. More than a few years they cannot lead us astray. And from the commencement of the captivity we have records of the reigns of the kings of Judah and Israel back to Samuel, in the books of Kings and Chronicles. Then we have the reign of the Judges back to the entrance into Canaan, given by Paul. From that back to the deliverance from Egypt, and to the covenant with Abraham, the dates are also given in the Scriptures. And from that back to the Flood, and thence to Adam, we have genealogical tables giving the number of years to each generation, fully recorded in the book of Genesis, and corroborated by other portions of the sacred records, old and new. And having taken these figures as we have them in the Bible, and counted them up carefully, the result would seem to place us in the five thousand nine hundred and ninety-second or third year of the world, that is, within seven or eight years of the close of the six thousand.

[TO BE CONCLUDED.]

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances; these are necessary to religion,—no man can be religious without them. But religion is mainly and chiefly the glorifying God among the duties and trials of the world; the guiding of our course amidst adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.

A CLEAR CONSCIENCE.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offence towards God or man.

For the Gospel Banner.

The Way of Life.—No. 11.

“Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it,” Matt. vii. 14.

“THINGS HOPED FOR.”

Faith being as we have shown, a confident persuasion of things hoped for, we will endeavor to show what are the things hoped for that are the subject matter of the One Faith: and in doing this, we shall undoubtedly overturn and explode some of the modern popular fallacies concerning saving faith. Modern revival preachers who do the engineering for the anxious bench and camp-meeting machinery of the various sects of modern Babel, labor hard to bring the subjects of their delusions to a strong exercise of faith, that they may obtain the blessing of what they call religion; which is to bring joy and peace to their soul, and make them feel inexpressibly happy. Having taught them that they are great sinners, and subjects of God’s pleasure and ultimate damnation, they are told that they must believe that Jesus died to save sinners; to only believe this; only have faith and give themselves entirely up to him, and they will experience the pardoning blood applied; the load of sin removed; and God will be reconciled. These blind leaders do not distinguish between believing that a certain fact was accomplished 1800 years ago, and a confident persuasion that certain things hoped for will be accomplished in the future; herein we see the difference between the faith of modern Gentile experimentalists, and the one and only true faith of the Scriptures. The one is in things past—accomplished facts; the other is in things future—not accomplished, but matters of promise, to fulfil which the life and holiness of Yahweh are pledged. Notwithstanding it is essential that we believe that Jesus died and rose again from the dead, yet we only believe these facts as a part of the great plan whereby the Eternal Father is to finally consummate our hope; a belief in these facts is not the One Faith, and cannot bring us salvation, as I think can be plainly shown to the intelligent seeker after truth.

1. The One Faith was essential to salvation before those facts (the death and resurrection of Jesus) were accomplished, and before multitudes of its subjects had any idea of their accomplishment. Yet it was as potent for salvation then as now.

2. The death and resurrection of Jesus are not now, and never were the things hoped for by the subjects of the One Faith. No one can say now, that he hopes Jesus died, or will die,—that he rose or will rise; hence we see that it would be absurd to affirm that the things hoped for, are the death and res-

urrection of Jesus; therefore they cannot be the subject matter of the faith, for that is “things hoped for.” And says the apostle Paul, “We are saved by hope; but hope that is seen [or realized] is not hope, for what a man seeth [or has already realized] 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. By this it is apparent, clear and positive, that the subject matter of the faith is something yet future, unseen, and to be patiently waited for, and by no means the death and resurrection of Jesus. Hence we see the importance of our understanding what are the things hoped for.

THE ONE HOPE OF THE CALLING.

There is, says the apostle, one Spirit, even as ye are called in ONE HOPE of your calling. The things hoped for amount to something more than a hope, or any hope; it is *the one hope of the calling*. The calling is the invitation sent out by the Master to bid those in the highways to become partakers of those things once offered to Israel; in other words the calling is the gospel or good news, and that hope is the hope set before us, which is the hope of the gospel. See Col. i. 23. There being then but one hope, it is *not* a matter of little importance what we are hoping for, for if we have not the one hope of the calling, we cannot have the One Faith of which the hope is the subject matter; and not having that, we must come short of that salvation which is the end of the faith.

There are multitudes of sincere pious Gentiles, whose hope is that they shall go to heaven, to glory, and to God, at death, and whose faith is that Jesus died to save sinners, who are, in the language of the apostle, “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. “The hope of the calling” is based upon “the covenants of promise,” and in them, as we have shown most clearly in past numbers, there is not a single intimation of a future abode in heaven; consequently the hope of heaven is not the hope of the calling. And furthermore, to put the case so plain that none but the willfully blind can fail to see the point, no one can cherish a hope of going to a heaven of bliss beyond the skies at death, or the resurrection, and have the One Faith without which it is impossible to please God. Paul in defining his position before Agrippa says: “Now I stand and am judged for THE HOPE of the promise made of God unto our fathers, unto which 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 xxvi. 6, 7.

The Apostle's hope was identical with the "hope of Israel,"—the hope of the whole Hebrew nation,—the hope of the promises to which they were called; hence he said upon another occasion, "For the hope of Israel I am bound with this chain." Acts xxviii. 20.

Whoever would be justified and finally saved, has something to learn. Justification and salvation is by faith, and faith is the assurance of the things hoped for, and the things hoped for are the things promised.

HOW IS THE FAITH OBTAINED ?

Should we go to a modern "inquiry meeting," and ask the question, "What shall we do to obtain justifying or saving faith?" we should doubtless be told to pray to God for it, and that he will give it us in answer to our prayers. Let the Gentile or Jewish inquirer go where he will, to the anxious bench or the inquiry meeting, he is told that he must pray for it. But not so the Messiah nor his Apostles. But on the contrary the apostle Paul says, "Faith cometh by hearing, and hearing by the word of God." That is, in order to obtain faith, one must hear something; that something to be heard is the Word of God. As without faith it is impossible to please God, no prayers offered up without faith can be acceptable; consequently, before a person can pray to God acceptably, he must by the hearing of the ear have received the faith by means of the Word of God.

In the 16th chapter of the Acts of the Apostles, we have the account of the Philippian jailor, who came in greatly terrified, and falling down before Paul and Silas inquired what he should do to be saved? To whom they answered, "Believe on the Lord Jesus Christ and thou shalt be saved." The jailor doubtless had never heard of the Lord Jesus Christ, and how could he believe on him of whom he had not heard. The Apostle in Rom. x., has anticipated such a condition as this, where he says, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? . . . so then faith cometh by hearing. . . . the Word of God." It being then, a fixed principle with the apostle, as well as a matter of common sense, that a person could not believe on one of whom he had not heard, it certainly was necessary that he should enlighten the Philippian jailor, and this he and his companion Silas, did; as we are informed that they spoke unto him the Word of the Lord, and to all who were in his house. This certainly was doing something more than merely telling him to believe on the Lord Jesus Christ, and to pray that he might obtain faith to believe on him, after the manner of

modern teachers, who pervert this in their appeals to their blind followers. The Apostles put the jailor in the way to obtain the faith, by the hearing of the ear "the Word of the Lord." Says the apostle Peter, "the Word of the Lord, (which phrase he uses interchangeably for Word of God) is the Word which by the gospel is preached unto you,"—see 1 Pet. i. 23-25. The Word of God, then, by the hearing of which the One Faith is obtained, is that Word which is set before us in the gospel, the elucidation of which will be made more clear as we proceed.

THE FIRST FRUITS OF THE GENTILES.

Cornelius, a Roman Centurion, together with his house, wore the first fruits of the Gentiles unto God, the first work of that visitation which was and is to take out from the Gentiles a people for HIS NAME. And it is evident that if goodness of character, sincerity of purpose, piety or prayers, would justify a man, and make him a subject for salvation, Cornelius would have been justified aside from the hearing of faith, for it is written, he was a devout man, and one who feared God, and gave much alms to the people, and prayed to God always. See Acts x. 1, 2. Certainly this is as good a record as can be presented by any of the present day, who profess to cherish the Gentile hope. But something more was needed. It was not only necessary for him to believe in the one God, but to believe in the promised reward. It was necessary that he should have that faith which comes by hearing. Hence he was directed to send for Peter, who should tell him words whereby he should be saved, and all his house. See Acts xi. 14.

When Peter had come to the house of Cornelius and found there a company assembled to hear the words spoken by which they were to be saved, he commenced his discourse as follows: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. The Word which God sent unto the children of Israel preaching peace by Jesus Christ, he is Lord of all. That word ye know which was published throughout all Judea, beginning at Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with Holy Spirit and power; who went about doing good and healing all that were oppressed of the devil, for God was with him." Acts x. 34-38.

From this we learn that it was necessary for the first fruits of the Gentiles to hear certain words, (call it a theory if you will,) in order to be saved. It follows, therefore that it is necessary for all Gentiles who would attain to the same salvation, after the pattern

of the first fruits to hear the same words, or theory of salvation. Those words we are told, were the same words sent to the sons of Israel. What those words were we will reserve for consideration in another number.

MARK ALLEN.

Woburn, Mass.

The Reign of Christ---or the Day of Earth's Glory.

Many are looking for a glorious state of triumph for the church of Christ on this earth. Do the Scriptures warrant such an expectation? Let the word of truth decide the question, and not our prejudices or fancies. We go back to the time of Moses; Num. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Here is a solemn oath of the living God. Has the promise made by this oath ever yet been fulfilled? Surely, none can be at a loss for an answer.

How did the Psalmist understand this subject? See Psa. xxii. 27, "All the ends of the world shall remember and turn unto the Lord: and all kindreds of the nations shall worship before him." Has this prophecy ever had its fulfillment? Certainly not. But he tells us when it will be, viz.: when "the kingdom is the Lord's, and he is governor among the nations;" verse 28. At that time it is said "a seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Here is a people to be born, after the kingdom is the Lord's, who are to be taught the works God has wrought in subjecting the nations. This portion of Scripture needs no further comment to show that the events spoken of are future.

That we do not misunderstand the Psalmist in this matter, let us look at Psa. lxxii., where, speaking of Messiah's reign, he says, "The kings of Tarshish and the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all the kings shall fall down before him; all nations shall serve him." At the 17th verse he adds: "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 view of that glorious period he breaks out in praise and prayer, "blessed be the Lord God, the God of Israel, who only does wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory.—Amen and amen." These are no dark sayings, but full, clear and plain. It does not require a Solomon to show that this prophecy is future in its accomplishment. See verse 8, "He shall

have dominion also from sea to sea, and from the river unto the ends of the earth."

Let us examine Psa. cii. 13-22. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the HEATHEN shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth. To hear the groaning of the prisoners; 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." Here the language is clear. It is at a time when the Lord personally appears in his glory. This was written for a future period; and the people which shall be created shall then praise the Lord. The prophet Habakkuk says; "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. ii. 14. This certainly relates to the future.

A prophet records from the mouth of the Lord, Zech. viii. 21, 22, "and the inhabitants of one city shall go to another saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Here is a prophecy too plain to be mistaken. The next verse shows that this is to be at a time when the Jews will be missionaries to "the nations." The objector may say "Jews are the spiritual seed." If that is admitted, it does not in the least affect the argument; because there are those of the nations who are not Jews, and these take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard that God is with you. The Jews spoken of in this verse, escape the terrible judgments with which that period will be ushered in, and will be converted at the manifestation of Christ personally to them, as he manifested himself to Saul of Tarsus on his way to Damascus. At that manifestation they will weep and mourn as described, Zech. xii., 10-14. And it will not be the mourning of despair, but of genuine repentance for having so long rejected their true Messiah, the crucified Jesus; "in that day there shall be a fountain opened to the house of David,

and to the inhabitants of Jerusalem, for sin and uncleanness," Zech. xiii. 1; "And the iniquity of that land will be removed in one day," see Zech. iii. 9. This people, thus saved, not changed to immortality, but among the "left of the nations," Zech. xiv. 16, will be the first or chief of the nations, during the next dispensation, and will be employed as suggested by the text, Zech. viii. 23, that is, as missionaries, successful missionaries to "all languages of the nations." Under their labors among those left of the nations, "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Isa. xi. next demands attention. On this chapter immense labor has been bestowed to harmonize it with the theory of the burning of the world at the second advent of Christ; but still it reads just as it always did, and shows conclusively a period in this world that has never yet been seen, and never can be, if there is not a dispensation yet future, differing essentially from any that has ever gone before. Here is presented to us a branch out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; and the "sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for, the earth shall be full of the knowledge of the Lord as the waters cover sea. And in *that day*" (when the earth is thus full of the knowledge of the Lord) "there shall be a root of Jesse, which shall be for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." That is not all, "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria," etc. Not a gathering from Babylon, as will soon be seen: that gathering was not in that day just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."

Here the language distinctly marks the two nations into which the prosperity of Jacob were divided in the days of Rehoboam, son of Solomon: one nation was called Judah, and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not scattered, but was cast out of the land of Israel into Assyria, some hundred years before Judah was carried captive into Babylon. Israel was therefore called outcasts, as

in the text before us: see also 2 Kings xvii. 20. Nor was Judah dispersed to the four corners of the earth till their temple was destroyed by the Romans. The promise in this text therefore clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future. If any doubt remained the next verse would dispel it, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria, there was continual strife, contention and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done in that day, when the earth shall be full of the knowledge of the Lord; of course future and a glorious day. In that day, ver. 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Here we see what the recovering was, which is alluded to, verse 11, where it is said, "The Lord shall set his hand again the second time to recover the remnant of his people," etc. It was their being brought up out of Egypt, and it seems clear it is the remnant of the same people of whom the prophet speaks.

The Prophet then goes on to tell us what the people will say when gathered, "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation! I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy one of Israel in the midst of thee." Isa. xii. This subject is made so plain by the prophet that it does seem impossible any should call in question the meaning of the prophecy. That it applies to any events that have ever yet occurred, seems impossible. That it is not a conditional promise appears manifest. So surely as the branch of Jesse's root ever reigns on earth, so surely, in that day, will these things come to pass. —*World's Crisis, Cal.*

From the Harbinger.

Immortality.

In a former article it was proved that immortality, or deathlessness, is an attribute of incorruptible *bodies*. And this is the proof: All the immortal beings of whom we have any knowledge are incorruptible bodies, namely: God, Jesus Christ, the angels, and the "immortality brought to light through the Gospel" in the divine promises, is "*life manifested through incorruptible bodies.*"

The proof drawn from the promise of life through Christ, was only hinted at in the former article. In this I will endeavor to present it more fully, and confident I am that the argument when fully understood, will carry conviction to every unbiassed mind. Here it is: let the theologians, metaphysicians, and spiritualists, yea, all the logicians of this age, examine it critically, and answer it if they can.

1. The *body* of Jesus of Nazareth was raised from the *dead to die no more.*

Of himself, to his disciples, after his resurrection he said, "Handle me and see, for a spirit (or ghost) hath not FLESH AND BONES as ye see me have." Luke xxiv. 39. Peter testifies of him that he was raised from the dead in fulfillment of the prophecy that he should "not see corruption." Acts ii. 24-32. Paul says, "David, after he had served his own generation, fell on sleep... and saw corruption; but he whom God raised up saw no corruption." Acts xiii. 36, 37. "Christ being raised from the dead, *dieth no more.*" Rom. vi. 9.

This testimony is plain. David fell asleep and saw corruption, but Jesus was raised from the dead and saw no corruption. But if the crucified body of Jesus was not raised from the dead, he like his father David *did* see corruption. It is evident, then, that the body of Jesus, not what Spiritualists call the "spirit," was the subject of the resurrection. And as he was raised from the dead to "die no more," not to see corruption, it is equally plain that the same body was invested with incorruptibility and immortality.

2. Jesus being raised from the dead to die no more, and thus constituted a "Son of God," (Rom. i. 4,) a participant of the divine nature, was invested with power to bestow "eternal life" upon others; and will hereafter manifest that power in raising the dead bodies of the saints, and clothing *them* with incorruptibility and immortality.

For proof of this, read 1 Cor. xv.

In this remarkable chapter, Paul first proves that as Jesus died, and was buried, and was raised again, so all the dead in him will be raised up, or made alive at his coming. Then he treats particularly of the question, "With what body will they come?" On this part

of the subject he says: "It (the body) 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 (or animal) body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and *afterward* that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven... And as we have borne the image of the earthy, we shall also bear the image of the heavenly. We shall not all sleep, but shall all be changed in a moment... at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory... But thanks be to God who giveth us the victory through our Lord Jesus Christ." How plain is the apostle's doctrine on this subject; yet how strangely has he been misinterpreted! He teaches us that there are just two kinds of *bodies*—the *animal* and the *spiritual*. That the animal body is corruptible, dishonorable, weak, mortal; the spiritual body incorruptible, glorious, powerful, immortal. That Adam, "a living soul" from the earth, is a sample of the animal; the Lord Jesus, raised from the dead and glorified, is a sample of the spiritual.

That the animal is first, the spiritual *afterward*.

That the first comes from Adam,—the second through the Lord Jesus. That the animal body becomes spiritual by being clothed with incorruptibility and immortality.

That this wonderful change takes place, not at death, but at the *resurrection of the dead*.

This is what the apostle teaches, and by no sound rule of interpretation can any other doctrine be extracted from his words.

But to close the mouths of the Spiritualists, we will examine one expression of the apostle a little more closely. "This mortal must put on immortality." This mortal what? The Spiritualists will not admit that it is the soul, for that he affirms is now *immortal*. Then it must be the *body*. But how is this mortal *body* clothed with immortality? According to Spiritualism, the immortal soul or spirit which fills every part o

the body, separates from it at death somehow, and the body decomposes and returns to the elements of which it is made up; and that is clothing the mortal with immortality!! Surely that looks like stripping from the poor mortal every particle of immortality, and leaving him to fall a prey into the jaws of the monster Death, never to be delivered therefrom. Surely, in that case, Death obtains the victory and holds it forever, for he makes no attack upon the soul to destroy it, because it is immortal; but he attacks the body, that is, the house which the soul lives in, and the soul, though immortal, yet like a coward, withdraws from it, and permits death to enter at his leisure and demolish it, and never attempts to rebuild the ruins! And that you call, ye Spiritualists, getting the victory over death!! You ought to be ashamed of such monstrous perversions of language.

"O, but," you say, "the soul is immediately clothed with another body which is incorruptible." Well, suppose it is; that would not be clothing the mortal with immortality, but it would be clothing the immortal with incorruptibility. And that would not affect Death's victory, for death never enters, and never attempts to enter incorruptible bodies, or to demolish indestructible houses!

It is proved, then, that the "vile bodies" of the saints will be made incorruptible, immortal, spiritual.

3. When thus clothed with incorruptibility and immortality, they will be sons of God, and as or equal to the angels. See Matt. xxii. 30; Mark xiii, 26; Luke xx. 36.

And thus is proved that men will attain unto the spiritual, angelic or divine nature, by their corruptible, mortal bodies, being so changed as to become incorruptible and immortal. But the angels are "spirits;" and as the immortalized bodies of the saints are as the angels, the angels must be spiritual bodies. Therefore, spirits, or immortal beings, are incorruptible, living bodies; and the immortality of the soul, notwithstanding the mighty array of talent which has been marshalled in its defence, is proved to be utterly false. Nay, immortality is the gift of God, to be bestowed through the once crucified but now glorified Jesus, upon those who by patient continuance in well-doing, seek for it. Repent and seek for it, then, ye sinners. Continue to seek for it, ye saints.

J. W. NILES.

Corry, Erie Co., Pa.

☞ "Speak not in the ears of a fool for he will despise the wisdom of thy words." Solomon.

For the Gospel Banner.

Correspondence.

Letter from T. W. Smith.

BRO. WILSON:—I received the *Banner* of Nov. 1st. Among the first things I noticed was an article from the pen of Mark Allen, headed, "Who is on the Lord's side?" in which he severely and in a great measure unjustly criticises my position. I think it would have been more in accordance with the spirit of Christ to have first written to me, reproving me of my apparent inconsistencies, and showing me my errors and the evil likely to ensue. That I was perhaps too hasty in approving the position of P. E. Armstrong I will admit. "The position and work" which I sympathized with, was simply in endeavoring to escape the cares and turmoils of political strife, by secluding themselves from the world,—and in a community by themselves worship God free from the influences which they would have to encounter amidst political debate, and worldly aggrandizement. I further understood the design of that paper to endeavor to hare those who are looking for the coming of Christ, *live* and act more in harmony with the belief of that truth. I have not seen but the 1st no. of the paper, and know nothing of "the Sealed Assembly of the Secret places of the Stairs;" nor do I sympathize with such ideas, further than as above stated. I do not sympathize with Mr. A's position, and I doubt very much now, the propriety of such seclusion, as it is evidently contrary to our duty which we owe the world—i. e. by manifesting the spirit of Christ, and the power of the gospel faith, in the life of "christians." If Mr. A's design is to erect a place where the 144,000 sealed ones are to be gathered, I have no faith or sympathy in such a work.

If M. Allen alludes to me as one who preaches for a living, and to "suit anybody of religionists," etc., I merely say he is much mistaken. My position is well known here, and elsewhere, where I have labored since I embraced the *faith*, (about two years ago,) as that of one who has battled uncompromisingly all theories teaching less than a firm faith in the things concerning the Kingdom and Name, and obedience thereto as essential to heirship in the Kingdom. I first labored with the New Lights. Then when I understood the "plan of Salvation" as advocated by the Disciples or Campbellites, I embraced that, and labored with them; and when about two years ago, I began to learn the truths as held by the *Banner* and *Harbinger*, I associated myself with brethren holding these truths, and have not preached a discourse to suit any other body of reli-

gionists, either for or without pay. The charge of "sitting on the fence looking both ways," as far as it applies to me is false. If I have not been so in past times, I am now and have been for sometime, unwilling to compromise the truth, with any party. In calling P. E. Armstrong, or any one else brother who has not believed and obeyed the gospel of the kingdom, I confess an error, which I feel desirous of avoiding in the future. As to the *Crisis*, I have sympathy with it only so far as it advocates the life and death theme, and second coming of Christ. That most of its supporters and adherents are unbaptized Gentiles I firmly believe.

M. Allen affirms that I do not know whether I am right or wrong. I believe I understand myself fully, and that I am an intelligent believer in the Kingdom and Name, and scripturally immersed in the Name of the Lord Jesus. I hope the readers of the *Banner* will understand that the letter to P. E. Armstrong, was written several months since, and that the 2nd No. from which M. Allen quotes I have never received, nor do I wish to be understood of sympathizing with it only so far as I have before stated. M. A. does me great injustice in saying that "in order to properly appreciate the foregoing letter, it is necessary to understand something of the character of the sheet and the editor to whom it is addressed." I do not know the position of its editor on but few points, and who can deny that he may hold some truth (with doubtless much error.) I certainly think I am misrepresented in the above extract. The character of any but the 1st No. I know not. I believe the *Harbinger* and *Banner* teach what I understand to be the faith, and of course whatever is contrary to these truths is wrong; And yet I do not receive everything that appears in these papers from different pens.

M. Allen says, if they will "renounce Millerism, Methodism, Baptistism, or any *ism* they may have been connected with, and put on Christ by an intelligent and open obedience to the faith in the things of the Kingdom of God, and the name of Jesus Christ, then I shall be ready to receive them, and not till then." For my part I have renounced all the *isms* that I have been connected with, among which however were neither Millerism, or Methodism or Baptistism. And that I have intelligently and *openly* put on Christ, (although but little over a month ago,) and feel as determined to oppose all forms of error, and make no compromise of the truth, as Mark Allen. That I may have done wrong in so hastily espousing the cause of P. E. Armstrong before I gave it a proper investigation I confess, and am willing to be more guarded in the future; but that Mark

Allen has manifested the proper course or spirit in this matter I fail to see. I am convinced that had he known my manner of life, and the course pursued in preaching he would never have hinted that I preached for a living, (although I would not hesitate to devote all my time in that work, could sufficient means be raised for that purpose,) or that I preached to suit any class of religionists with whom I might find myself. But I have a clear conscience in this matter, for I feel satisfied that I have endeavored fearlessly, though humbly, to preach the things of "the Kingdom and the Name," for sometime, and have been persecuted by the *Crisis* party, or some of them at least, for my uncompromising spirit. I need not give this denial for the benefit of those who have known and heard me since I embraced the faith, for they know the charge to be false. When I was a New Light I professed nothing else, so with the Campbellites, so now.

I have earned most of my support during the five years I have been trying to preach, with my hands; and am willing to so do, rather than be a burden to the brethren. I wish Mark Allen would be more careful another time, how he criminales unjustly. That I erred in professing sympathy with unimmersed Gentiles in their schemes I admit, but that I am a religious trickster, preaching anything and everything for a living I must say with wounded feelings is an unjust and uncalled for charge. Your bro. in Christ.

T. W. SMITH.

Aldin, Hardin Co., Ia., Nov. 6th, 1864.

The No. 7 Sacred.

In 6 days creation was perfected, and the 7th was consecrated to rest. On the 7th of the 7th month a holy observance was ordained to the children of Israel, who fasted 7 days and remained 7 days in tents. The 7th year was directed to be a sabbath of rest for all things—and that the end of the 7 times 7 years commenced the grand jubilee—every 7th year the land lay fallow; every 7th year there was a general release from all debts and all bondsmen were free. From this law may have originated the custom of binding young men for 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7 years, twice 7 or 3 times 7 years; every 7th year the law was directed to be read to the people; Jacob served 7 years for the possession of Rachel, and also another 7 years; Noah was commanded to take the fowls of the air into the ark by 7's, and the clean beasts by 7's, the ark touched the ground on the 7th month, and in 7 days a dove was sent out, and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Phar-

noah's dreams, by the 7 fat and 7 lean beasts, and the 7 ears of full corn, and the 7 ears of withered corn. The young animals were to remain with the dam 7 days, and at the close of the 7 taken away.

By the old law a man was commanded to forgive his offending brother 7 times; but the meekness of the founder of the last revealed religion extend his humanity and forbearance 70 times 7. If Cain should be revenged 7 fold, truly Lamech 70 times 7. In the destruction of Jericho, 7 priests bore trumpets 7 days; on the 7th day surrounded it, the wall fell. Balaam prepared 7 bullocks and 7 rams for sacrifice; 7 of Saul's sons were hanged to stay famine; Laban pursued Jacob 7 day's journey; Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness; David in bringing up the ark, offered 7 bullocks and 7 rams. Elijah sent his servant 7 times to look for the cloud; Hezekiah in cleansing the temple offered 7 bullocks and 7 he-goats for a sin-offering. The children of Israel, when Hezekiah took away the strange altars kept the feast of unleavened bread 7 days, and again 7 other days. King Ahasuerus had 7 chamberlains at 7 days feast, sent for the Queen on the 7th day, and in the 7th year of his reign she was taken to him.

Queen Esther had 7 maids to attend her, Solomon was 7 years building the temple, at the dedication of which he feasted 7 days; in the tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar; and the priest's son was ordained to wear his father's garment 7 days; the children of Israel ate unleavened bread 7 days: Abraham gave 7 ewe lambs to Abimelech, as a memorial for a well; Joseph mourned 7 days for Jacob; the Rabbis say God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of letters in the Hebrew word which signifies 7—when Hannah, his mother, in her thanks says, "that the barren had brought forth seven." Out of Mary Magdalene was cast 7 devils.

The apostles chose 7 deacons. Enoch who was translated was the 7th after Adam, and Jesus the 77th in a direct line. Our Savior appeared 7 times after his resurrection, and in 7 times 7 days he sent the Holy Ghost.

In the Lord's prayer are 7 petitions, expressed in 7 times 7 words, omitting those that make grammatical connections. Within this number are contained all the mysteries of the Apocalypse revealed to the 7 churches of Asia, there appeared 7 golden candlesticks and 7 stars in the hand of him that was in the midst, 7 lamps being 7 spirits of God. The book with 7 seals, lamb

with 7 horns and 7 eyes, 7 angels with 7 seals, 7 kings, 7 thousand men slain. The dragon with 7 heads; and the 7 angels bearing 7 vials of wrath. The vision of Daniel 70 weeks: The fiery furnace was made 7 times hotter for Shadrack, Meshack and Abednego; Nebuchadnezzar ate grass in the field 7 years. The elders of Israel were 7. 7 notes in music, 7 primary colors. Perfection is likened to gold 7 times purified in the fire, and yet we say, "you frighten me out of my 7 senses."

Anciently a child was not named before 7 days. The teeth spring out in the 7th month, and are shed and renewed in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at 4 times 7 a man is in full possession of all his strength; at 5 times 7 he is fit for the business of the world; at 6 times 7 he becomes grave and wise or never; at 7 times 7 he is in his apogee and from it he decays. At 9 times 7 or 63 he is in his grand climacteric, and 10 times 7, or 3 score years and 10, has by the royal prophet been pronounced his natural period of life.

There were 7 chiefs before Thebes, the blood was sprinkled 7 times before the altar Naaman was to be dipped 7 times in Jordan Apuleias speaks of dipping the head 7 times in the sea for purification. In all solemn rites of purgation, dedication and consecration, the oil or water was 7 times sprinkled. The house of wisdom, in the Proverbs, had 7 pillars, &c.—*Old Colony Memorial.*

For the Gospel Banner.

The Congregation in Cleveland, Ohio.

BRO. WILSON:—By way of encouragement to the faithful scattered abroad, I determined to write a few lines for publication in the *Banner* respecting the progress of truth in this city. One year ago on the 4th of October, we first came together in gospel order, numbering at that time fourteen. The duty of exhibiting the light of life has been duly felt by the brethren, and from the time of organization to this, we have not failed to proclaim it publicly every first day. Hundreds have been induced by advertisements and personal efforts to listen to the plan by which God proposes to save men. Some have scoffed and gone away; some have been amused; and blessed be our God some have been led to believe and obey! We have had the unspeakable joy of burying nine obedient believers with Christ in baptism, and who are now, we trust, laboring with us, to disseminate gospel truth. Besides this, we have admitted several brethren and sisters from a distance, so that we now number

twenty-six, although three have left us for distant parts.

We are all emphatically of the *one faith*, and I am happy to say no *side issue* has been allowed to distract the body, and so hinder its usefulness. This is a cause for much thankfulness among us, and I earnestly wish that the pleasure now experienced as the fruit of obedience, may aid us all to continue in well doing.

We are told by inspiration, "That as iron sharpeneth iron so does the countenance of a man his friend, and he that watereth others shall himself be watered also;" but as we cannot see all the loved ones who are looking for Israel's king, the best we can do is to send a word of comfort and exhortation. Ours is a blessed hope; it blooms with immortality; its validity is based on the oath of Jehovah; it will as surely be realized as that the throne of the Eternal exists; it embraces life, and land, and glory; and these inestimable blessings are only attempted to be measured by these superlative expressions, "*Far more, exceeding, and an eternal weight.*" Wayfaring pilgrim, just think for one moment of the light affliction of this present time compared with this! Think of him who was the man of sorrows; from whom an ineffable beauty flowed in every act of his life; who will soon ride forth in his majesty, and bestow the crown of unfading glory upon all who love his appearing. When borne down by toil and pain, and persecution, hear the sweet words of Jesus, "Behold, I come quickly, and my reward is with me," "Be thou faithful unto death, and I will give thee a crown of glory;" and in the event of the conflict lasting until death, hear him say, "I am the resurrection and the life;" "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of death." What a privilege is ours, dear brethren, to rejoice in a risen Savior, and to know, that because he lives we shall live also. Let us then, gird up the loins of our mind, be sober, and hope to the end, for the favor to be bestowed upon us when Jesus is revealed. Yours, looking for Jesus,

M. JOBLIN, *Evangelist.*

Cleveland, Ohio, Nov. 8th, 1864.

For the Gospel Banner.

To Bro. William Fish.

To go into a labored argument concerning the time of our Lord's advent, is impracticable in my situation. Under a pressure of worldly adversity and imperfect health, I have long labored. Thankful am I that health is improving with me: but my strength is necessarily too much expended in the effort to pay up what accrued indebtedness in my afflictions, and in trying

to get an honest living, to leave ability for much mental application on Sundays, I am indeed glad of a day of rest: while I do considerable reading and some writing in it: debarred as we are from meeting with believers. "The spirit is willing" to say much on subjects you refer to. You say truly, "Our life-giver will certainly come after his Church some time before He makes His advent on Mount Olivet with His saints, how long before we may not know." This is his coming as a thief: is it not? If the world is not yet actually in the condition described in Rev. xvi. 13, 14, does it not appear on the very edge of it? and is not the space between the thief coming, and His coming in power and great glory, the time Paul tells us of in Rom. xiv. 10-12; and 2 Cor. v. 10? No mortal can tell how long, this solemn interval will be; but does it not seem likely to be some years? It may not be so long, for we know not the Divine arrangement of this judgment. (Brethren! we must stand before the Master and we cannot hide anything from Him—do we realize this? Are we living as though we did?) But if the frog spirits are at work, His coming as a thief must be *near*. Those who object to this coming as *near*, are required to show that the frog spirits are not at work, And if I am met by some saying that I am required to prove they are at work, I would ask such to say candidly whether there is no evidence existing of this? And have not certain expositions, set before us during the last few years exhibited this?

Glad should I be to say ten times as much as now I say—but this must suffice for tonight. Lord Jesus, come quickly!

Wallingford, Conn.

H. HEYES.

Died,

At Genera, Ill., of Typhoid Pneumonia, on Tuesday, Nov. 22nd, 1864. MARY ANN, the only daughter of JOSEPH WILSON, senr., aged 18 years. A discourse was preached at her funeral by H. V. REED, of Harvard, to a large and attentive congregation, from 1 Thess. iv. 13, "Wherefore, comfort one another with these words."

SISTER, thou art gone before us,
To the dark and silent tomb;
But the trump of God will call us,
Soon to meet thee at our home.

Then, dear sister, thou wilt greet us,
Freed from sickness, pain, and death;
And thy voice once more melodious,
Praises sing with every breath.

Thou wast gentle, thou wast lovely,
Christian graces were thy choice;
Parents, brothers, friends will miss thee,
Miss thy sweet and cheering voice.

Gracious Father, we resign her

To thy keeping evermore,
Knowing Thou wilt safely bring her,
To eternal life's bright shore. T.

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, 1864.

[VOL. X. No. 24.]

For the Gospel Banner. The Way of Life.—No. 12. CONCLUDED.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it," Matt. vii. 14.

THE WORD OF GOD TO ISRAEL.

Salvation was announced to the house of Cornelius, the first-fruits of the Gentiles, in the hearing of words, and those words the apostle Peter affirmed to be the same words that had previously been sent to the sons of Israel. As all Gentiles who would be partakers of salvation must receive it in the same manner as did the first-fruits, it becomes necessary that they should hear the same announcement that Cornelius heard. Hence we need to know what was the Word which had been sent to the sons of Israel. The following presents the announcement of Peter in more strict accordance with the original than the translation of King James. "The word which was sent to the sons of Israel, bringing good tidings, peace by Jesus Anointed; (this, he is Lord of all.)" The term *εὐαγγελισμενος*, rendered preaching in James' version, signifies bringing good tidings. *Christos*, as we have before shown, signifies one anointed to be a king. *Kurios*, signifies a Lord or Ruler. Hence we see that in the opening of his discourse, Peter makes known to them that God had sent to the sons of Israel a Word, being good tidings of peace by means of one Jesus, who was anointed for a king; and it was this: that he was Lord or Ruler of all. "That Word ye know," says Peter, "that was spoken throughout Judea beginning from Galilee after the immersion preached by John," Acts x. 36, 37. By this we have a starting point from which to trace out what was the subject matter of that Word. At the time of the birth of Jesus of Nazareth, it is recorded in the gospel of Luke, that an angel, or messenger of the Lord, came down and manifested himself to certain shepherds of Bethlehem, and said: "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, who is *Christos kurios*, anointed a Lord;" after which a great multitude of the heavenly armies were with the messenger and sang, "Glory to God in the highest, peace on earth, good will to men," Luke ii. 13, 14. In this the announcement of the Lord's messenger, and the song of the heavenly armies, we have the substance of what was in the opening of his discourse announced by Peter to the house of Cornelius, peace on earth by means of *Yah-Hoshea*; *Yahweh*' Savior, who was anointed a Lord.

JOHN, THE IMMERSER.

This person appeared in the wilderness of Judea somewhere about A. D. 26, startling the people of Israel by calling on them to reform, because the kingdom of the heavens has approached. This individual drew together great multitudes to hear his preaching, and to be immersed of him for the remission of sins. Among the rest came Jesus of Nazareth from Galilee to be immersed also of John. "But John forbade him, saying, I have need to be immersed of thee, and comest thou to me? But Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him," Matt. iii. 13-15.

Reader, bear in mind that it was necessary for the pure and holy Jesus to be "immersed in water to complete his justification, or to fulfil all righteousness."

"BEGINNING FROM GALILEE."

John finished his ministry, being cast into prison by a wicked and licentious king; where he was beheaded to gratify the desires of a graceless woman. After John was cast into prison, Jesus hearing of it departed into Galilee, and leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulon and Naphthaliim; and "from that time, Jesus began to preach and say, reform for the kingdom of heaven has approached. . . . And Jesus went

about all Galilee teaching in their synagogues, and preaching the *Gospel of the Kingdom*." See Matt. iv. 12-23. So also Mark who says, "Now after that John was put into prison, Jesus came into Galilee preaching the Gospel of the Kingdom, and saying, the time is fulfilled, and the kingdom of heaven is at hand." Mark i. 14, 15. Thus we have the most direct, and positive testimony that the Word which began from Galilee after the baptism which John preached was the gospel, or the good tidings of the Kingdom of God. "This is that Word," says Peter, "which by the gospel is preached unto you."

SENT TO ISRAEL.

This gospel of the kingdom, called also the word of the kingdom, was sent first to Israel and to them exclusively. Jesus was sent of God to proclaim that word; and upon one occasion when a Canaanitish woman came and besought him on behalf of her daughter who was possessed of a demon, he said, "I am not sent but to the lost sheep of the house of Israel." He chose his apostles and sent them out, but forbade them to go either to the Gentiles or Samaritans, but only to the lost sheep of the house of Israel. The message to Jesus beginning from Galilee after John's baptism, was exclusively to proclaim the good tidings to the sons of Israel; this word was from that beginning published throughout all Judea. "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God," Luke viii. 1. Jesus was sent of God. God gave him a word to preach, which he says was not his own word, but the word of the Father which sent him; hence the word of God. What Jesus did preach was the good tidings of the kingdom of God. This gospel of the kingdom was the word of God, sent to Israel, which they must hear, believe and obey, in order to their justification. It was faith in this word of the kingdom that would have saved them.

TO BE PREACHED TO THE GENTILES.

Although Jesus declared that his mission was only to Israel, and forbade the apostles going to any other nation, yet he intimated to his disciples that a time would come when this exclusiveness was to cease, and that same word would go forth to all nations. For example, in speaking to them of certain signs to precede the destruction of Jerusalem, and the end of Gentile dominion, when he should be manifested in the glory of his Father with his holy angels; he says, *touto to evangelion tees Basileias*.* This the gospel of the kingdom, shall be published, *en olec teo oikoumene*,

* The original is very definite and emphatic, using both the pronoun and the article.

in all the habitable, for a witness, *pusti tois ethnesi*, to all the Gentiles or nations, and then shall be the end." See Matt. xxiv. 14. After his resurrection from the dead, we are told that he continued with his disciples forty days, and speaking to them of the kingdom of God, which kingdom they understood to be the kingdom of Israel restored; notice the question put by them to him; "Lord, wilt thou at this time restore again the kingdom unto Israel?" He did not correct them, and tell them they were mistaken, and altogether wrong in cherishing such a material hope, as the restoration of an earthly kingdom, but simply told them that it was not for them to know the times and seasons which the Father hath put in his own power; "but you shall receive power after the Holy Spirit is come upon you, and shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." There was a time and season, then, for the restoration of the kingdom to Israel, reserved in the power of the Father, which it was not for them at that time to know. But after they had received the power of the Holy Spirit bestowed on them, they were to be witnesses to testify concerning the things of the kingdom, not only to the lost sheep of the house of Israel, but to those who were before his death excluded, Samaritans and Gentiles. See Acts i. 7-9. After having finished his forty days' sojourn, and his instruction concerning the kingdom, and just before his ascension he said to them, "All power is given unto me in heaven and in earth. Go ye therefore, and teach, (*panto to ethnee*) all the Gentiles, (or nations) immersing them, (*eis to onoma*.) into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you all the days. (*pasis tas hemeiras*.) even to the end of the age." Matt. xxviii. 18-20. Thus, then, we find that the same word, the very same gospel of the kingdom sent to Israel, must be sent to the Gentiles; through faith in that, must they, the uncircumcision, be justified. They must hear it, believe it, and having heard and believed, must reform their course of life, and for the remission of their sins be immersed in water into the great and glorious name of Yahweh, the strong tower in which justified ones find refuge.

TO THE SAMARITANS.

Philip, one of the seven, went down to the city of Samaria, and preached Christ unto them. How did he preach Christ to the Samaritans? Was it after the manner of modern popular pulpit orators, who picture out the beauties of celestial abodes in *ether*; or who terrify their hearers with horrid pic-

tures of the dreadful torments of the damned? No! It was by preaching the things concerning the kingdom of God and the name of Jesus Anointed. We have the evidence of this in the record given, that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women." Acts viii. 5. In no other way could Philip or any other person preach Christ, than by preaching the things concerning the kingdom of God; that kingdom of which he is the One Anointed to be the King.

Finally, we find that the Word of God, the Word of Faith, and the Gospel of the Kingdom, are identical, and the Words of him who sent Jesus, who has said that whosoever heareth him, and believeth on him who sent him, hath everlasting life, and shall not come into the judgment. This life eternal is that life of which he has pointed out the way, who is the embodiment of the truth. In him we have that life, out of him we are unjustified, and have no hope, no refuge; the refuge of salvation for the justified ones is in the name of Yahweh. We find refuge in that name by means of faith and obedience. Faith is a confident persuasion that the things hoped for, the subject matter of the covenants of promise, will be realized, and it is for such a realization that the justified, separated ones, are patiently waiting. The subject matter of the covenants of promise is the kingdom of God, comprehended in all its parts,—its territory, its throne, its king, its rulers and subjects. Hence we find that teaching, or education in the things of the kingdom, is necessary. Hence Jesus commissioned his apostles to teach, educate or instruct. An intelligent and understanding mind and teachable disposition, is requisite to grasp the great and glorious promises. They must be comprehended, grasped and retained, in order to ensure an inheritance. The "way of life" is a strait way, hence we must strive to enter in. It is also a narrow way, and we are required to divest ourselves of all our superfluous garments of Gentile piety, and cut ourselves clear from all our relation to other sects or names,—be they what they may, Methodists, Baptists or Adventists. In the Anointed One there are no such names. No Methodists in Christ; no Presbyterians, Lutherans, or Episcopalians; all that are in Christ is the One Body of called-out faithful and chosen ones. As many as have been immersed into Christ, have put on Christ. Faith, reformation and immersion, are the means whereby we enter in; neither of these alone will profit us. Faith without works is dead, being alone. But the works must be consequent upon,

and proceed from faith; for whatsoever is not of faith is sin. Hence did I, with most heartfelt sorrow repent of my sinful life and try to live better, and were I solemnly immersed in water, believing it to be a proper mode of baptism, for the remission of sins;—yet had I not previously been instructed in those things, comprehensive of the kingdom of God and name of Jesus Anointed, as set forth in the covenants of promise, I should be without the hope, and consequently without faith; and these acts, and all acts of piety and devotion would be but sin, simply the guidances and workings of sin's flesh, unenlightened by the Word of the Spirit of Life. We must both believe into, and be baptized into "the name," and the faith must precede, and not succeed, the immersion.

Reader, are you walking in the way of life? Are you walking by faith and not by sight or feelings? Have you been intelligently instructed in the things comprehensive of the kingdom of God and name of Jesus Anointed, and are you confidently persuaded that those things will be realized? Have you subsequent to that faith, or since being persuaded of those things, put on the new man, the Anointed? taken upon yourself the name by a washing away of your sins, in a burial in water, into the death of him who once died and has arisen again, and now awaits at the right hand of the Father the time for his enemies to be put under his feet? Now is the time to make your calling and election sure; to receive the spirit of adoption whereby you may call God your Father, as an heir of him and joint-heir with the Anointed Jesus, to glory, honor, dominion and a kingdom, which shall extend over all the nations of the habitable earth, in which that which was lost in the old Adam shall be restored in the new man, even life and dominion. MARK ALLEN.

Woburn, Mass.

The Lord at Hand.

A SERMON, BY JOSEPH SEISS, D. D.

"Rejoice in the Lord always, and again I say rejoice. Let your moderation be known to all men. The Lord is at hand."—Phil. iv. 4, 5.

CONCLUDED.

But apart from this, in whatever direction we look, we find evidence that—

"The tide of pomp
That beats upon the high shore of this world,"

is ebbing fast. As Cowper sung,—
"Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm that rocks itself to rest.
. The world appears

To toll the death-bell of its own decease,
And by the voice of all its elements,
To preach the general doom."

Gathering together, then, all the light within my reach, I have no hesitation in saying, that I believe there are some listening to me now who will never taste of death till they see the Son of man coming in the clouds of heaven with power and great glory. You may take the announcement, or you may despise it as folly; but, in the name of Jesus, I declare to you that **THE COMING OF THE LORD IS AT HAND!**

WHAT, THEN, IS TO BE DONE? is the next question. Shall we throw up our vocations, and give ourselves to dejection or the silly conceits of wild enthusiasts? No, no! We must only stand the firmer to our posts. The command of Jesus is, "OCCUPY TILL I COME." We must keep steadfastly to the duties of our places, and do with our might what our hands find to do, and work and wait, and wait as we work, until Christ shall call to us from the heavens, "Well done, good and faithful servants; enter ye into the joy of your Lord!"

The first thing noted in the text upon this point is, that *we should rejoice*; yea, and rejoice *always*. God never meant that the promise of his coming should frighten us, or depress us, or make us unhappy. He meant it for the comfort of his people in their trials, to inflame their zeal, to inspire their hopes, and to serve as a sort of present compensation for their toils and sufferings. Instead of being discomfited, then, as we see the time drawing near, let us rather be joyful, and lift up our heads, and press for the crowns that are drawing so close. The faithless and the impenitent may well be alarmed, and moved to cry for mercy; but for those who have laid up their treasures in the world to come, the scenes at hand are full of gladness.

Jesus says, "*When these things begin to come to pass, then LOOK UP AND LIFT UP YOUR HEADS: FOR YOUR REDEMPTION DRAWETH NIGH.*" Hear and consider, O ye of little faith. "Are you so enamored of sickness that you have no longing for the resurrection-body, and the beautiful robes of incorruption and immortality? Are you so enamored of aches, and ills, and losses, and bereavements, and pains, and battles, and famine, and plague, and pestilence, that you do not wish them to be done with? Why, every statement in this blessed book leads us to the otherwise delightful conclusion, that the nearer the great issue comes the happier God's people should feel. The sound that rings sweet and audible from the skies amid the crash of nations, the overturning of thrones, the dissolution of dynasties, and wars, and rumors of wars, is, *Lift up your heads,*

your redemption is near! And if I should be able only to point out a few weeds floating upon the sea that indicate we are approaching the great continent of glory,—if I should be able only to give an Alpine flower here and there, however fragile, yet a sweet messenger of the coming spring,—every true christian ought to rejoice and be glad that there are tokens of a day when a *genesis* shall pass upon the earth better and brighter than the first, and a paradise come in, as the coronal of time, more glorious than that which was its dawn." Luther once held in his hand a necklace of agates, and said, "I would cheerfully eat up this to-day for the judgment to come to-morrow." And "how cheering the hope, amidst the din of war, the shout of false joy, the yell of idolatry, and the groans of creation, that a period is hastening when peace shall stretch its shady wings over the sons of men, when rivers of joy shall water this vale of tears, when cherubim shall cry, Holy, holy, holy is the Lord God of hosts; *the whole earth is full of his glory!*"

But *we need to be temperate* as well as joyous. It is a solemn subject and one which must be allowed to have its due weight in restraining our appetites and passions, and in keeping us within the bounds of soberness and watchfulness. The Savior himself has given the command, "Take heed, 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."

It would seem as if great heat, passion and violence were specially to characterize the period of the end, and that moderation will then of all times be most needed. Paul also elsewhere exhorts us, in view of the nearness of that day, "to cast off the works of darkness, and put on the armor of light;" to "walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; and make no provision for the flesh to fulfill the lusts thereof." The warning has been given by the Savior himself, that if any servant of his shall say in his heart, "My Lord delayeth his coming," and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites, where there shall be weeping and gnashing of teeth. Therefore, as the Apostle says, "Let us watch and be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation; that whether we wake or sleep, we may live together with him."

Brethren, there is but one way of safety for

man. We must take the gospel—the simple gospel as Christ has given it—and make it reality in our experience and our hopes, or we must take death and everlasting gloomy. The decree of the Eternal has gone forth, and we must be hid in Christ or perish. We are hemmed in to this, and there is no escape. All other dependence is vain. The very ground beneath our feet is quaking and gliding away, and, unless we plant ourselves firmly and at once upon the Rock of Ages, we shall soon find ourselves tossing upon the boisterous flood of a starless and rayless eternity.

And especially does this subject appeal to those who have as yet taken no steps for their safety and salvation. It speaks like the sailors to Jonah, "Awake, O sleeper, and call upon thy God, if so be that thou perish not!" Thy race, O man, will soon be run. The day when God will put his judgments in force will soon arrive. It is stealing upon thee as a lion crouching to spring upon his prey. The great day is close at hand. Already we hear the mutterings of the approaching tempest. Before you think it possible, the Lord will arise and say, "*It is done.*" Why, then, sleep, and sport, and fold thy arms in indifference? "Behold, now is the accepted time! Behold, now is the day of salvation!" Careless soul, awake, I entreat thee. By the awful perils that surround thee—by the untold peace and blessings of a happy eternity,—do not waste thy time, nor neglect thine opportunities. Hasten to the arms that are stretched out to save thee. Fly to the refuge set before thee. Take sanctuary in Jesus, who now offers to save thee. And may he who came into the world to save sinners, and will soon come again to redeem saints, be thy portion forever, as he is the portion of all his people! Amen, and Amen!

For the Gospel Banner.

Dualic Theology.

What a striking contrast exists between the teachings of the Bible and orthodoxy! The following summary will show the points at issue, which to say the least, are sufficient to cause one to think *seriously* of orthodoxy.

I. Orthodoxy presents *two* hopes one to be realized at *death*, by the *spirit*, the other to be realized by the *body* at the *resurrection*. Whereas, the Bible teaches but "*one hope*," which embraces the *coming of Christ*, the *resurrection of the dead*, and the fulfilment of the "*promises made of God unto the fathers.*" *Proof.* Eph. iv. 4; 1 John iii. 2, 3; Acts xxiv. 14, 15; xxvi. 6-9; Gen. xiii. 14-18; Gal. iii. 15-19.

II. Orthodoxy teaches that man will have *two rewards*,—one will be given to the spirit

at death, the other ("the full reward") will be given at the judgment. The bible teaches but *one reward*, which is now *reverted*, in heaven, and will not be given until Jesus comes, who will *bring* it with him; instead of men going to heaven to obtain it. This reward will be the inheritance of the earth forever, in an immortal state. *Proof.* Matt. v. 12; 1 Peter i. 2-5; Rev. xxii. 12; Col. iii. 2-4; Matt. v. 5; Psa. xxxvii.; Prov. xi. 31; Isa. lx. 20; Rev. v. 9, 10.

III. Orthodoxy teaches *two judgments*, one takes place when the soul does before God, and then they have *another* when the "soul re-unites with the body at the judgment day." Thus making two. The Bible teaches that *nothing is to be judged "before the Lord comes"* and that God "*hath appointed a day in which he will judge the world*" by his Son. *Proof.*—1 Cor. iv. 5; Acts xvii. 31; 2 Tim. iv. 1-3.

Note. Has God ever promised *two trials* for one life of probation? Why judge a man *twice* for the same acts. It is not God's way of proceeding.

IV. Orthodoxy also presents *two kingdoms*, one to be enjoyed in *this life*, the other is above the heavens, or as the poet has it,

"Beyond the bounds of time and space.
We look forward to that happy place,
The saints' secure abode."

This kingdom is to be given at the judgment. The Bible teaches that Jesus has gone to "*receive for himself a kingdom and to return*," which is to be given to the saints at his second coming. And this kingdom will be "*under the whole heavens*," and not above, as poets say. *Proof.*—Luke xix. 11-15; 2 Tim. iv. 1; Rev. xi. 15-17; Dan. vii. 13, 14, 17, 18, 27.

V. Orthodoxy presents "*two hells*,"—one is the *intermediate place* wherein the soul is *retained* until judgment. The second hell will not be *until after* the judgment, and that will be eternal. On the other hand the Scriptures teach but *one place* of punishment and that is to be on the earth, at the end of the millennium, at which time the wicked will be "*destroyed forever.*" *Proof.*—Prov. xi. 31; Job. xxi. 30; Psa. xcii. 7; Rev. xx. 12-15.

Note. The Bible no where teaches that the wicked are to *change hells*! Neither does it teach that they are to stay in one till the judgment, and then be cast into another. The destiny is "*death.*" Rom. vi. 23; Ezek. xliii. 4, 20; James v. 20.

VI. Orthodoxy teaches two second comings of Christ, one when good men die, the other at the *final judgment*; one *figurative*, the other *real*. God's word talks about a *second coming* of Christ, but nothing about *two* more. That coming is to be personal and visible. *Proof.*—Heb. ix. 26-28; Acts i. 11; Dan. vii. 13; Matt. xxiv. 29, 30; 1 Thess. iv. 13-17.

VII. Orthodoxy claims that man has *two natures*—the *soul* which is immortal, and the *body* mortal. The Scriptures teach that the soul is subject to death as the body, and that it *dies*. And that immortality is not put on until the resurrection, and then by those only who have *sought for it*. *Proof*—Zech. x. 35, 37, 39; xi. 11; Psa. lxxviii. 50; Ezek. xviii. 4; James v. 20; 1 Cor. xv. 53, 54; Rom. ii. 7.

VIII. Orthodoxy also talks of *two baptisms*, *sprinkling* and *immersion*. The Bible presents *one baptism*, which is a planting in the likeness of Christ's death, a burial, a going down into the water. *Proof*—Rom. vi. 1-4; Acts viii. 36-39; Eph. iv. 1-4.

IX. Orthodoxy tells us about a "*double sense*" being attached to the Bible; that is to say, there is a literal sense and a mystic sense. Hence *two meanings*. Jesus has told us however that God's word is yea and nay,—and Peter informs us that no prophecy of the Scripture is of any private interpretation.

Note. This two-sense doctrine has given rise to the double theology noticed above, and no wonder the world is led to believe that nothing certain can be known about the Scriptures.

X. Orthodoxy presents *two ways* of proving a future life. They first say man must live forever, because his soul is *immortal* and cannot die. Then again, he must live forever, because he is to be raised from the dead. Both theories cannot be true, scripturally speaking. For one or the other is needless. If a man can live forever *without* a resurrection, it is useless to rest the argument for a future life on that event. But the Scriptures show that the resurrection is the *only way* of obtaining a future existence. *Proof*—1 Cor. xv. 17, 18, 32; John v. 28.

XI. Orthodoxy teaches that there are *three Gods*.—"God the Father, God the Son, and God the Holy Ghost." Whereas the Scriptures teach that "there is *one God*, and *one mediator between God and men*, the man Christ Jesus;" and that the Holy Spirit is *sent from the Father and the Son*. *Proof*—1 Tim. ii. 5; John xv. 26.

The reader will perceive from the foregoing contrast, that the word of God stands opposed to the teachings of men, in all the great features of theology. Now which will you receive? The two theories are before you. The *word* of God, and the *word* of men. Jesus says, "in vain they do worship me, teaching for doctrines the commandments of men," Matt. xv. 9. Be careful then that you are not heeding the sayings of men instead of what God has spoken. Light and darkness, truth and error, God and Belial, Christ and the world, life and death, are all before you; and it is left for you to make your choice as to which you will serve.

The solemn realities of the judgment will portray your destiny. Oh then may you heed the warnings of the truth, obey its voice, stand firmly to the truth amid the traditions of men, and all will be well.

God has spoken and desires you to listen to his voice. The sacred truths which the Bible records are confirmed by the awful symbols and majesty of the Most High, will you neglect them? Will you go on with the guilty tide until it rolls over the avalanche of eternal death. Error can do you no good. It will at last lead you to the grave of the unwary. But truth believed and obeyed will sanctify and redeem you, and give you a home of eternal rest on the bright plains of Eden restored when Jesus shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously. May you and I, dear reader, be found among the white-robed throng, with shining diadems, and waving the palms of victory on the sunny landscape, where the good of all ages will join in the anthems of eternal praise. H. V. REED.

Close of Volume X.

This number concludes the present volume of the *Gospel Banner*, and brings us to the termination of the year 1864. And here we would acknowledge with gratitude our obligations to our Heavenly Father for his goodness and mercy towards us, for continued health and strength,—and for ability to continue this publication regularly during the year.

The year has not been without its trials. In common with many other publishers we have had to contend with difficulties arising from the advanced prices of everything connected with printing, without having a corresponding advance in the rates of subscription. The depreciation in the value of our currency has been and still continues to be such, that a dollar is worth but little more than forty cents. The price of the *Banner* was kept at One Dollar, till nearly the close of the year, when we ventured to advance the price to One Dollar and Fifty Cents. Let all remember this for the coming year, and endeavor to pay in advance for themselves, and increase the circulation. Much depends on this. Without a considerable increase of subscribers, at what even appears to be an advanced rate, we shall suffer loss. If paid for our labor merely as a printer, or if we had hired the *Banner* printing during the past year, the outlay would have exceeded the receipts above \$500; and our time and labor as Editor would be given beside. We have concluded to try another year, and trust that all our friends who feel interested in sustaining the *Banner*, (not us,) will do what they can, either by way of obtaining

subscribers, or donations. The former we would very much prefer, because of the good results which might follow a more extended circulation. Were this a mere money speculation, we would have quit the business long ago in disgust as a complete failure. But we have higher motives, and look for a better reward. We have cumulative evidence that the *Banner* is doing good, not only to the household of faith, but to those also who are inquiring after the truth. This encourages us to persevere, even amid many discouragements. Our career has been anything but smooth, and those who know us best are aware that we have had no easy task. Thus far we have suffered for the Truth's sake. Our motives have been misrepresented—our character maligned—our interests injured. We have tried to bear it meekly, scarcely even giving it a passing notice. But nevertheless we are human, and cannot but feel sorrow of heart when friends sometimes give us the cold shoulder, conscientiously without doubt, but under wrong impressions and adverse influences. But amidst all we labor, and are determined to do so, the favor of God sustaining us, remembering the apostolic exhortation,—“Be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as you know that your labor is not in vain in the Lord.”

For the coming year it is our intention to devote more time to writing for the *Banner*, as the Work on which our mind has been principally concentrated for years past is now completed. This labor being finished, of course, will give us more time to labor in “Word and doctrine,” both by pen and voice, so far as our strength, opportunity, and ability will allow.

Brethren, friends, and readers, if you think the *Banner* is worth sustaining, lend it your aid and influence, at least, for another year. Longer than this we cannot promise to publish, unless we can be indemnified from loss, as we soon shall be obliged to *hire* our work done. EDITOR.

Delinquent Subscribers,

Will find a little bill enclosed in this number. Please give it immediate attention, and mail us the money forthwith, and just as much more as you can afford, to help us make up loss sustained by depreciation of currency. Also, send advance pay for another year.

According to our usual custom we shall erase from our list all delinquents who have not paid for *two years*, unless arrears are paid or arranged for before Jan. 1st, 1865. And as we find that delinquents of two years' standing invariably grow out of those who neglect to pay their bills when sent, we hereby give notice that all subscribers who are

now owing for one year and less than two, who have not paid up by April 1st, 1865, will also be erased from our books, unless they give us evidence that they are too poor to pay. EDITOR.

Death and Glory.

There is a tendency in the christian church to prefer the teachings of the ancient heathenism on some points of eschatology, to the teachings of the New Testament. We would, in this article, show how this is done in regard to the matter indicated by the words which we have adopted as our caption.

Heathenism knew nothing of the doctrine of the resurrection. The soul at death was dismissed at once to its everlasting state. Its judgment took place immediately on its leaving the body, and eternal allotment of joy or sorrow was given. There was, indeed, in heathenism something answering to the Romish doctrine of purgatory, but nothing answering to the christian doctrine of an intermediate state. And at death the body was regarded as done with forever.

It is painful to find to what an extent such notions are preferred to christian doctrines. In christian pulpits it is often quietly assumed that death brings one at once to all the bliss and glory of heaven. In funera' discourses this is the more prevalent teaching. How often do we hear words like these spoken over the coffins of the righteous: “He has now entered upon his reward.” “The crown of glory which fadeth not away is now his.” “We trust he is now gathering the clusters of the vine of God, or sitting under the tree of life, or walking the golden streets of the New Jerusalem, or bowing with all the redeemed and glorified ones around the throne of God and the Lamb.” We remember a glowing passage in a discourse by Dr. Griffin on the worth of the soul. Having traced the saint to the last moment of life he says; “The soul bursts its cerement, and is an angel now; wings are lent unto it, and I trace it soaring to the regions of light. I follow it in its course of endless progression till it becomes greater than Gabriel was.” There is more of it, all grand and beautiful, if it were only christian.

Do those who say such things mean to deny the doctrine of the resurrection of the body? No; but they forget it. They speak as if there were no such doctrine revealed to our faith and hopes; and they make it a thing of very little moment. And so strong is the tendency thus to speak that even those who know the truth in regard to this matter are very prone to fall into the common habit of religious people, and speak of the dead in Christ as if they were already glorified, instead of waiting for the glory that shall be

brought unto them at the revelation of Jesus Christ.

If one will learn the notions which have prevailed in any community touching these things, let him go into "God's acre" and read the inscriptions on gravestones. Is not that a place where the hope of a resurrection should be brought to mind? Shall we not find it in some of those "rhymes uncouth" which have been chiselled on the marble? In most burial-places few and faint are the intimations of the coming morning. Instead of intimating that the flesh is resting in hope, we more often find it implied that the departed is "safe at home." Indeed most of the "holy texts" inscribed there are simple admonitions to prepare for death.

And the "lines" often appended to obituary notices in newspapers—a kind of literature that seldom ranks high—usually contain intimations of glory already entered upon.

And funeral hymns,—it would be amusing, if it were not sad, to see how in the same collection the sentiments of one hymn are contradicted by another,—following it prehaps immediately. As a specimen of a hymn expressing christian sentiment we may give the favorite one:

"Unveil thy bosom, faithful tomb."

As a specimen of one of an opposite kind we might give the one beginning with the words:

"Vital spark, of heavenly flame."

Or, perhaps, the one of which these stanzas form a part:

"In vain our fancy strives to paint
The moment after death;
The glories that surround a saint
When he resigns his breath.

"One gentle sigh his fetters breaks,
One effort, and he's gone:
And lo! the willing spirit takes
Its mansion near the throne."

Most of those who have uttered these sentiments have been christians, but the sentiments are not christian. It is not in harmony with the gospel of the kingdom to teach that saints are glorified this side of the resurrection. The great hope which is set before us—the event for which those who have the first fruits of the Spirit long and wait and groan—is "the redemption of our bodies," (Rom. viii. 23.)

As the Head was not seated in the glory of the heavenly places till the Father had raised Him from the dead, so the members of Christ cannot reign with Him so long as their bodies are held under the power of death. The great promise of Christ to the believer is, "I will raise him up at the last day," John vi. 40; and "I will come again and receive you to myself," John xiv. 3.

And the great consolation which Paul offered to those who were sorrowing over those

that had fallen asleep in Jesus was, that they would be glorified at the same time with those who were alive at the coming of the Lord. He did not comfort them with the thought that they had gone to glory, but with the thought that glory was coming to them in the day of Christ,—coming to the sleeping and to the living saints at one and the same time. We do not now hear christians comfort one another with such words. "We trust," say they, "that our loss is his gain." They do not refer to the time when Jesus shall come to bring back the sleeping ones; and when they say we "sorrow not even as others which have no hope," they twist the passage to make it refer to the hope that the departed are already in glory. It is seldom that funeral sermons refer to the resurrection as a matter of the slightest importance. It is not that men deny the doctrine, but, by putting it over the other side of the millennium, it becomes to them of none effect. We not long since heard a remark which seemed to us the exact truth, that the doctrine of the resurrection had come to be viewed much as men regard a piece of furniture for which they have no use. They set it away in their attics for safe keeping. Whenever they take an inventory they put it in, but they never bring it into use. The resurrection is still in the creeds of men, and they have an impression that it is a good thing; but in general they quite overlook it; and, even when sore bereavements come, they usually fail to repair to it for comfort.

We need a readjustment of our common theology, which shall dissociate death and glory, and associate glory with the resurrection. Every thoughtful man knows that these things are thus associated in Holy Scripture. Death is not swallowed up in victory when a believer dies in the triumphs of faith, but when the corruptible puts on incorruption in the day of the glorious resurrection, The true time for raising the shout, "O death, where is thy sting! O grave, where is thy victory!" will be when Jesus comes to take the prey from that mighty spoiler. Death-bed triumphs are no doubt very precious, but resurrection triumphs will be far more glorious. * * * *

The resurrection is the hope of the dead in Christ.

And we who are alive have another hope set before us, on which we do well that we hold. "We shall not all sleep." It is true that life is uncertain, but it is not true that death is certain. We should be continually reaching forward to the translation as our hope. It is a shame that the members of the Risen One are so loth to lay hold of the living hope to which they are begotten by His resurrection. We ought not to love death, no

to choose to come under its power; for death is of the curse, and Satan hath the power of it. * * * * * *Prophetic Times.*

Suggestive Thoughts.

BRO. WILSON:—Thirty years since about appeared the "Life of Jesus" by Strauss. This work of the "rationalistic" author was admired by many; abhorred by many. And now a new work by the same author is published, bearing the same title, a notice of which I have hastily glanced at in the *Tribune*. It appears the *Westminster Review* is delighted with the book; and while not accusing the writer in the *Tribune* of actually endorsing the *Review's* approval, the tone of the writer seems *indicative* of approval.

Without hesitation, I say, let a person unfortified with the truth read the *Tribune's* notice—and the spirit thereof will infect the reader with ideas wholly subversive of faith. An expression in one of the books of Esdras comes upon my mind here:—"the land shall be barren of faith." Be Esdras apocryphal or not, these words will apply to "christendom" now. Renan, Strauss, Colenso; Essays and Reviews; Westminster Review; and a vast portion of the public press; scatter deadly infidelity in Britain, America, France, Germany, etc. Where is living christianity? Where is true faith? What a desert is this world! I am not in a situation to enlarge on themes so prolific in suggestion. I will leave the body and say a little of the *kin*. Doubt seems to exist in the minds of some brethren pertaining to God's providence in affairs of this life. It is sad to witness this. What ground is there for doubt here? I see none. Do these brethren rest in admission and profession of the truth? In assembling together and observing the ordinances? These are necessary and indispensable. But there is individual work to be done, and individual communion with God to be realized. Brethren, is not self-examination, are not closet exercises, lacking? As individuals we must be tried, and there must be individual preparation! not only to believers collectively, but to each in particular. Did not Peter write to add grace to grace; attainment to attainment? 2 Pet. i. 5-7. And in verse 9 he says, "he that lacketh these things is blind," etc. Yes, brethren, I am not indulging in fancy here; I am inculcating Bible teaching. And perilous as the days are, if we each one seek, strive, and perform, as Peter directs, we shall obtain an abundant entrance into the kingdom. Read the chapter for yourselves. "YANWEN knoweth the way of the righteous," Psalm i. 6. "He scourgeth every son whom He receiveth," Heb. xii. 6. His providence is over us continually. Though crossed and crossed, and

crossed again in matters of this life, all is for good. Let us not murmur, let our patience have perfect work, and rich indeed will the result be. He who notices the falling sparrow; He whose eye is on the dust of each sleeping saint, and whose power will soon re-animate it, has a care over His children every moment. Let us ever seek His direction in all things, and be our determination through His grace always to do and suffer His will that we may abide for ever.

Wallingford, Conn. H. HEYES.

For the Gospel Banner.

Queries to William C. Thurman.

Author of "The Sealed Book of Daniel Opened."

First. If the twelve hundred and ninety days of Daniel xii. 11, ended in 1823, and the midnight cry was proclaimed in 1843, would not the morning dawn in 1863, instead of 1868?

Second. What authority have you for making the cockerowing, and the morning watches, five years longer than the evening and the midnight watches?

Third. Does not the morning star, appear before the day dawns?

Fourth. If Israel was gathered out of Egypt before the year of Jubilee, ought not the saints to be gathered before the antitypical Jubilee?

Fifth. Would it not have been better to have had your twelve hundred and ninety days commence with the Justinian proclamation in five hundred and twenty-nine, then your midnight cry would have come at midnight, and the one thousand three hundred and thirty-five days, would terminate in the last hour of the morning watch? Christ represents himself as coming in one of the four watches. See Mark xiii. 35; and in Matt. xxv. 6, we are taught that he is not to come until after midnight; and in Rev. xxii. 16, he tells us that he is the bright and morning star. Now if you have any bible, or astronomy, that proves that the morning star does not rise until after daylight or sun rise, then we will admit you have made a discovery.

Sixth. What authority have you that William Miller was the rainbow angel of Rev. x, or that he made the midnight cry?

Aztalan, Wis. A. C. SEBICK.

AN IMPORTANT FACT.—Dr. McCulloh, an author of Baltimore, 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 implying something distinct from the body." —*Credibility of the Scriptures*, vol. 2, pp. 465-8.

Napoleon III.

An article has lately appeared in a French paper, the "*Debats*," which for startling significance has hardly been surpassed. It openly announces the revival of the Napoleonic age. It says: "Don't deceive yourselves as to the signs of the times. Did you read that gloomy and solemn sitting of the British Parliament, in which the spectres of the past seemed to arise from the tomb, to utter a cry of warning and alarm? . . . What must be their thoughts on beholding the phantom of their dreams, rising from those ashes, which they themselves had restored to France? They thought the tomb had closed on him forever. *Now the deluge has come again*, the tide is rising again. In real life, an event so grand and romantic has never before occurred. They thought that the tomb had closed on him forever,—over *Napoleon the First*. But when we conveyed his ashes from St. Helena, it seems as if his brooding spirit had hung over the hearse. His soul seemed to have attended upon his ashes. It passed away from the Tombs of the Invalides, and *possessed the body of Napoleon the III*. It has impregnated his heart with one idea,—'Vengeance on the Conquerors.' Napoleon actually lives on this one thought. . . .

"Fifteenth of August, Napoleon's birthday, the three Napoleons have met together,—the 'Was, and is not, and yet is,'—*the fatal three*. In vain all Europe united to put them down. In vain Napoleon slept beneath the willow tree, on the Atlantic rock. His son died broken-hearted and forgotten, his nephew lived in exile or in prison. In spite of spite, *Napoleon has risen again*, not even singly, but in that triple cord, 'That is not quickly broken.' They thought that the tomb had closed on him forever. They met together as if to revel upon his grave,—when lo! *he rises in their midst*, a frowning phantom—extends his sepulchral hands to his exiled nephew; and his exiled nephew stretches out his living arms, and beckons home the ashes of the son. The fatal three meet together amidst devoted legions of armed men, and look with defiance upon mankind. The silent dead and the inscrutable living utter no voice. Their presence alone is a signal sound of fear, and a cry of warning and alarm."

"Is it not the hand of God which has brought together from afar, the fatal three, who make up the characteristic of the wild beast, 'That was, and is not, and yet is?' The living and the dead are buried together into one. The cord that unites them is spun by phantom hands, and drawn out through the gates of death, as if to transmit to the living every pulsation of the dead."

Thus we see the Holy Alliance laughed to scorn, which decided that no one of the Bonaparte name, should ever rule France again, and yet Napoleon is the crowning monarch of all.—*John Taylor in World's Crisis*.

Jewish Intelligence.

A letter from Eupatoria (Crimea) contains the following: "The Jewish community of the Carsimes at this place has just received a letter from Jerusalem, announcing that in Irak Arabi, the Sennear of the Bible, in the south of Mesopotamia, near the site of ancient Babylon, seventy descendants of the Israelites of antiquity have recently been found, among whom is a descendant of Joachim, King of Judah, who was carried into captivity by Nebuchadnezzar II., King of Babylon, about six hundred years before Christ. This person's lineage is said to be certified by authentic documents in his own possession. The other Jews belong to the tribe of Levi. These seventy persons live in the midst of different hordes and tribes who use threats and bribes to induce them to abjure their religion. In consequence of this persecution, the Jews have sent two deputies to the Carmine Institutur, Abraham Firkovitch, who is now at Jerusalem, making archaeological researches, to solicit his intervention with his Carmine religionists, in order to obtain 30,000 piastres (6,000 francs) to enable them to emigrate to Jerusalem and settle there. They state that no further aid would be required, as they are all, even the women, able to earn a livelihood by making Persian carpets."

Died,

At Milwaukee, Wis., on Wednesday, Nov. 30th, 1864, ELIZABETH TOWN, wife of our beloved brother R. E. TOWN, aged 38 years. After a calm examination of the Scriptures, concerning the things of the kingdom of God, and the name of Jesus Christ, she was baptized into Christ, September 26th, 1864.

Well, it is well, Abba Father, before thee
We bow in our sorrow, and say it is well;
We lift up our heart and our voice to adore thee,
In the tide-waves of sadness that o'er us prevail.
Darkly the present its storm-clouds doth gather;
Our nearest and dearest we lay in the tomb;
Calmly we rest on thy promise, our Father,
Thy daughter shall live when Jesus shall come.

Short was her journey with Jesus to heaven,
Admiring his wisdom, and learning his truth;
When lo, in her bosom death's arrow was driven;
And now she is hid with the dew of his youth.
Down in the earth we repose her to slumber:
Sweetly and calmly till Jesus returns;
Then will she rise with the sanctified number,
To the joys of Mount Zion that lowly now mourns.
Come then, O beauty of biblical story!
The joy and the life of thy faithful and true;
Around thee us gather, O Jesus, in glory!
And end all our sorrows, and waiting for you.

HUGH SHARP.

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To: Rich Hein at Facez

8/28/2001

From: Jan Stilson

Re: Microfilming Gospel Banner

Please do volumes 4, 5, 6 and 7 on one reel if possible.

I have prepared a title page for 4,5,6, 7 if they can all be put on one reel.

If not, hold 7 and combine it with 10.

Please put the index at the end of each volume.

Also, for volume 6, there are two books to work from. One has missing pages, and the other has damaged pages toward the end. So between, them you should get a complete copy. I placed post it notes in each volume 6 to guide you through that process.

I am planning for .05 per page and would like a negative and positive, plus 2 duplicates of the positive. On one duplicate label could you designate it for Geneva Historical Society, and on the other duplicate, could you put Atlanta Bible College? On my copies, put my name toward the bottom. Thanks.

I had to promise my first born grandchild to the Geneva Historical Museum if anything bad happens to their volume, so I am entrusting you with awesome responsibility.

You may not realize it, (or care) but you are making history by doing these little volumes, and I think i can promise you more work of the same type in the future.

Jan

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